

Love & Consciousness

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Akademé (<http://akademe.org>)

ISBN 13: 978-1512099539
ISBN 10: 1512099538

Contents

Consciousness

Consciousness Overview 1

Book Summary 1 Problem 6

Architecture of Mind 9

Kernel Mode (Media) 10 User Mode (Host)..... 13
Transport Mode..... 11 Meta Mode 14

Mechanisms of Abstraction 17

Light..... 18 Recursive Feedback .. 24
Holograms 22 Thought 25

Elements of Consciousness 27

Mind-Mirror 27 Axis Dimensions 31
Adimensions..... 29

Qualia and Memes 35

Qualia 35 Memes..... 41

Holistic Polymorphism 44

Generations..... 44 Phase Process..... 49
Self-Programming..... 46

Normal Psychology 53

What is NP? 53 Remission 57
Vector Cycle..... 54 Addiction..... 59

Learning..... 63

Profundity 63 Quadrant IV 68
Learning Cycle 66

Normal Psi 71

Limitations 71 Telepathy..... 74
Empathy 72 The Empath..... 76

Life and Death80

Choices80	Techniques 87
Evolving83	Death..... 90
Mind Control.....85	

Advanced Psi92

Shamanism92	OBEs 97
Metaconscious93	Meta Traveler 97
Projection95	

Right Love99

Intrinsic Love.....99	Superfluidity 105
False Love102	

Evolving Paths 108

Unfolding.....109	Right Effort 113
Zen Epistemology111	

Evolving Structures 117

Gamma117	Evolutions 124
Eightfold Path.....119	Enlightenment 125

Esoterics 128

Divinity128	Reincarnation..... 133
Cosmogony130	Psychokinesis (PK).. 134
Demigods.....131	Precognition..... 136

Love

Overview 143

Book Summary144

Love Dissected..... 151

Needs.....152	Modeling Love 154
Understanding153	Equivalence..... 156

Self Love 159

Obstacles159	Beauty 163
--------------------	------------------

Personal Affirmation.....	165
Affirmation	165
Obstacles	167
Assets and Liabilities.....	169
Striking Through.....	172
Compassion	174
Being of Value	174
Perception	177
Humility	178
Idyllic Forces.....	180
Tolerant Forgiveness.....	183
Asceticism	183
Forgiveness	185
Tolerance	186
Interpersonal Love.....	189
Charge	189
Deceit	192
Honesty	194
One Rule.....	196
In-Love	200
Stage 1.....	201
Stage 2.....	203
Stage 3.....	207
Stage 4.....	209
Stage 5.....	209
Evolving Romance.....	212
Discovery	213
Dating	214
Differentiation	215
The Differentiated ...	217
Being # 1	218
Unbreakable	220
Water Phases	220
Sharing Love RIght.	221
Unrequited.....	222
Steam.....	223
Toxins	224
Healthy Mixes.....	225
On-Going Romance	227
Actualization	228
Unwinding.....	230
Concept.....	231
Abstract	232
Observe.....	235
Concrete.....	236
Institutions	238
Types.....	238
Formation.....	241
Motivation.....	243
Scalability	245
Utilities	247
A-Utilities	248

Society251

Natural Law.....251	Institutions 255
Religion254	Emergence..... 256

Consciousness

Consciousness Overview

Consciousness is often described as the mind perceiving itself. Google defines conscious as “aware of and responding to one's surroundings; awake.” In this book we will explore consciousness as an organic awareness consistent with evolving concepts in twelve generations of mind from elementary organisms to collective metaconscious. This book will make clear that consciousness is not fundamental, is not reducible to one perspective or another, and can evolve in scalability. It will also show the challenges of understanding conscious and scaled versions of consciousness (parapsychology).

Book Summary

Consciousness Overview

The book in brief, the problem and reasons to solve the problem of consciousness.

Architecture of Mind

We will explore the architecture of mind from the physical brain to environmental factors. Unlike a computer, organic systems use parallel processing of data that not only describes the objects of thought but qualities and procedures about those objects. In this architectural model, the mind-field is an emergent property of the — physical structures of the brain. It is particularly important because it shows where thoughts are formed, how thought and the physical architecture interact, and how consciousness is scalable to metaconscious. It also establishes a hierarchy of requirements that affect any form of consciousness at any scale.

Mechanisms of Abstraction

Elementary “thoughts” are created in the mind-field. Elementary thoughts consistent with a rudimentary form of

consciousness appear in simple, single-celled organisms. The number of parallel “thoughts” increases as organisms and neural structures grow in complexity. For particularly evolved species, body temperature regulation and additional neural structures must be formed to coordinate the large number of thoughts into a collective mind.

Elements of Consciousness

Consciousness is not reducible and consists of both measurable things and non-things (e.g. presence and absences of things). Because it is not reducible, all elements must be present in the correct ways for consciousness to occur. This chapter begins to break down consciousness three functional dimensions of mind and three emergent adimensions of mind—the combination of all six being required elements of consciousness. Comparing and contrasting the idealist mind with realist physics evolves the dichotomy to transcendental understanding.

Qualia and Memes

“Thoughts” and memories are combined into units called qualia, and those units grouped into memes. A brief bio-chemical evaluation shows these occur among all organisms. It also reveals limitations that require an evolving system of data typography consistent with learning, development, and evolving consciousness. An evolving consciousness is consistent with generations of mind that emulate those of matter. Stages of sleep contribute to the management and evolutions of these structures compounding into a common understanding.

Holistic Polymorphism

Unlike a computer, consciousness uses not only the specific information of qualia and memes, it also uses the absence of information to observe itself and differentiate the specific information. In this way, consciousness is holistic because it is a function of the whole, not the parts. It is polymorphic because those parts are numerous and subject to contextual changes. These contextual changes can be triggered through physical or mental stimulation

(e.g. conscious thought). This same process is consistent with the fission-fusion requirements in evolving the generations of mind that affect how information is stored, retrieved, and processed. Neoplasticity and other biological mechanisms affect what we can do and when. We use a phase approach to explore how the generations of mind form, their limits, potentials to evolve and degrade.

Normal Psychology

Normal psychology describes the processes everyone goes through no matter the details or event within those processes. In this chapter we begin to explore the process of ego-identity development through stages of life that are recycled in adulthood relative to work, relationships, and everything else we must learn to function. Remission is when the process breaks down generally and resets itself. This happens regularly until the subject recognizes the cycle, sees the path out of it, chooses and pursues that path straight into their fears over the convenience and familiarity of the misery.

To help understand triggers for remission we will explore how bad habits easily form into addictions. Any habit with destructive qualities, including people we are attached to, is an addiction. After reviewing the stages of addiction we discuss briefly how to overcome addiction and a way to program ourselves to always find the positive way forward so we aren't so easily pulled back into the addiction.

Learning

Prolonged submersion in a consistent set of stimuli forms a profound learning experience. Everyone has experienced this in one form or another. Usually these are as innocuous as waking up at the same time every morning. Sometimes they can be helpful, like being able to type or perform a sporting or work activity without thinking (being in the zone). PTSD forms when the stimuli are negative.

The solution is not to try and undo what cannot be undone, but rather learn to manage it to the point it is no longer in control of you. With this in mind we continue the

cycle of normal psychology to reveal how the cycle compounds, how to break it, take complete charge of your life, and set the foundation for higher states of evolving consciousness.

Normal Psi

Empathy is an abstraction layer perception. It is always there but usually reduced to subconscious due to too many thoughts. It is easily observed in nature and virtually everyone has had a personal experience with it. While it is commonplace, generally outside information is tuned out. When someone is a natural empath, they have many other traits that will aide them to make sense of the outside information. There are many limitations to this perception that make it inconsistent. Considering all psi phenomena depend on it, this inconsistency adds to the difficulties of serious parapsychology studies.

Life and Death

To have an Ethical death, where death is not an end but just an event of life, you must make the most of life and your evolving consciousness. This begins with choices, namely choosing a positive outlook and path through life no matter what life throws at you. Formal and every moment meditations help pave the path of natural development into a mature consciousness that is aware enough to at least partly differentiate the inner and outer worlds. The inner world is yours to shape and define. The outer world does its own thing and you must not let it define or control who you really are.

With this you can begin to practice mind control techniques, setting triggers to control your state of mind, establishing mnemonic (memory) methods to observe the world mindful of its processes and consequences, and finally to achieve the theta state where you can evolve past your mortal body into a collective universe. The world you create in life shapes the nature and quality of your death. Be careful the choices you make, because the heaven or hell you have now defines the outcomes.

Advanced Psi

Shamanism provides us with a ritualistic framework upon which we can begin to understand the elements of metaconsciousness. Here we explore the mind out of its usual element whether targeted, as with remote viewing, incidental as with OBEs, or as an evolution of the empathy to the highest orders of function in meta traveling. Here we find the path through death only to find that the goal is not a goal you want, and the ideal path through death is truly accessible simply through right love.

Right Love

Love and gravity are synonymous concepts. Both describe a contracting space intrinsic to a value consistent with both mass and mind. Right love is not about people and things, it is about ideas, meaning, qualia, and memes—how we view the universe. Love is not a bonding or entangling agent. It is a starting point to begin building upon. False love, a sense of purpose or goal, is also important because it motivates us to change. We will see how these lead to particular structures and how these structures provide an increase in real love. We will also see how the love of a child is so intense, why a master's love is even more intense, and why typical adults just can't get it right.

Evolving Paths

Western and Eastern thoughts are surprisingly compatible with each other. No system of pedagogy to an evolving consciousness is as thorough as those found in Zen and Buddhism. Ironically, the middle path has evolved the wrong direction, attempting to achieve enlightenment by emulating the enlightened. The correct middle path is consistent with Western pedagogy. Adapted to life instead of the consistency of a classroom, it seeks a balance in exploring the epistemological elements consistent with Yogic tradition. The real goal is to evolve a comprehensive understanding of things until the pressure of a superfluid state that can channel and adapt to anything. This spontaneous fallout is a falling into the middle path

followed by the enlightened. You don't thread the needle by reversing the unthreading process. You thread the needle by evolving right understandings and applying the right efforts.

Evolving Structures

Neural pathways become stronger with regular use. When they achieve gamma status, they seemingly take care of themselves. Each of these forms a massive meme structure, and with continuing diversity and pressures more and more of these structures can form and evolve into even more massive structures. The eightfold path illustrates a method for managing everyday learning to promote a constant evolution of mind along the middle path toward the middle way of enlightenment. Once achieved, the middle way can continue to progress in its development toward nirvana where it can step out of self completely while also observing the inner universe of itself. Through this comparative experience it learns to function apart from the body to dissolve itself as right love into the universe in para-nirvana.

Esoterics

Everything odd, unbelievable, critical to beliefs, and otherwise not having a traditional scientific basis for investigation that we can explore with the science of mind and consciousness. This includes the divine, demigods, creation myths, reincarnation, past life regression, psychokinesis, psychotronics, and precognition.

Problem

The problem can be divided into two basic questions of why and the inconvenience. Why gives us the motivations to explore consciousness, and the inconvenience is the so-called "hard question" of consciousness: reducibility. Consciousness is irreducible.

If consciousness can be likened to your reflection in a mirror, then you can recognize the reflection cannot exist without the right lighting conditions, presence of the mirror, and your position allowing you to observe your own reflection. Each of these elements can be distorted and

affect the reflection, but is not the reflection. The reflection is a non-thing entirely dependent on and emergent from these elements. Consciousness is no more fundamental than is your reflection.

The most aggravating part of my work, not just to my audience but me also, is that I am dealing with things that are as reduced and fundamental as they get. These are holistic models unfolded to reveal their parts, and each quite aggravatingly contains non-part elements... what physicists call adimensions. Adimensions, like time, are real, but emergent from fundamental dimensions. Take one piece out and you no longer have that thing. Instead you have the other things doing what they do in the absence of the combination. It may be this quality that drives you out of your mind. Don't feel bad, it is inconvenient to me also. I wish I could just reduce because it would make things so much easier.

The “why” of consciousness stems from our recognition of our own mortality: “Is not a happy man a man who is not afraid to die?” (the Blind Man in Circle of Iron). Thoughts of one’s mortality contribute to the idea of individuality and a host of philosophical, religious, and scientific speculation. Death motivates us to examine life, not life, and everything in between. Consciousness accounts for the full spectrum of this focus. Maslow identified actualization as the motivation toward this end. Wittgenstein saw it as “eternal aims” toward “absolute gladness” in a “solid union” representing individual evolution in a common goal we know as the Ethical.

Is death an event of life, or an end in itself? The truth is that either can be the case. Without an evolving consciousness, death is an end in itself. If you have an evolving consciousness, then death is not feared because it really is just an event in a process. The thing to fear is not physical death. The thing to fear is intellectual laziness, a mind without substance, being another sheep following dogma, a spirit without heart. The soul cannot live or be empowered without breaking the dogmatic ego, without defeating the ignorance of “knowing” with understanding, without the energy of love to bind it together and make it whole.

To understand death we must understand life and consciousness. While the elements of consciousness exist at all levels of the universe, only the right combination of those elements actually constitutes consciousness. Clay alone does not make the pot. Wood alone does not make the tree. You cannot reduce this problem to just one set of things. It is a totality of things arranged in the right way. Likewise, you cannot reduce the event of death as part of an on-going process to just one thing. It is a spectrum of things dependent on the effort you put into living the Ethical life. The Ethical life is not about being moral at all. It is about being “right.”

No one can tell you what right is for you. You must discover and evolve an understanding of right. But be warned that right is not selfish or greedy. It is mindful and compassionate. You will make mistakes, but the one mistake you don't want to make is to increase suffering in the world. You will anyway, and for that your heart will grow heavy. If it doesn't, then you are without a soul anyway. Even innocent animals know guilt, shame, wrongness. Let the weight of your heart compel you to lighten it, to become a force of love like an ocean gale.

Architecture of Mind

The mind is often framed in superficial computer science analogies. Let us not be superficial or loosely metaphorical. Let us use a working architecture to begin dissecting the mind and consciousness systematically. The Open Systems Interconnect (OSI) is a standard for designing practical computer systems: architectures. It applies both to networks and individual computer systems. The brain is a combination of both and more.

By practical, let us be clear: computers and mind are based in physical reality. They exist. They process input, manage output, remember, forget, etc. Granted we have not achieved with computers the complexities of mind or consciousness, but the basic units of computation and physical reality requirements are as true for mind as they are for computers. As we break this down, you will see where the two part ways significantly, though the map remains conceptually true.

Mode	Layer	Mind	Conscious
Meta	Land	Environment	Super/Meta
	Infrastructure	Culture	
	End-user	Social	Ego
User	Application	Identity	
	Presentation	Habits	
	Session	Perception	Subconscious
Transport	Executive	Abstraction	
Kernel	Network	Connections	
	Data Link	Lobes	
	Hardware	Brain	

For your convenience, any terms in this chapter specific to this text are labeled with an asterisk (*). All other terms are exactly as they are conventionally defined and easily referenced. The definitions provided are just brief summaries for your convenience and to compare. Note: each layer of this process adds to and emerges from the previous layer. It is a hierarchical system, so you cannot cut out one layer without eliminating higher layers.

Kernel Mode (Media)

= *Physical Layer. This is the literal computer of mind, the *primal subconscious and its most elementary subconscious programming. This programming can, within limits, be modified just as an EPROM on a computer can be tweaked and customized to a point. The kernel or primal subconscious defines the absolute limitations upon which any subsequent mode can emerge. It is the materialist world of mind, but as you will see it has no consciousness. It merely provides the mirror upon which a reflection (consciousness) CAN emerge. Without it AND the transport mode emerging FROM it, no consciousness can emerge.

Hardware Layer

Computer: includes circuitry, devices, and presumably the current being managed within that physical environment. Everything at this level operates in machine language (0s and 1s).

Mind: includes neurons, glands, neurochemicals, electrical potentials, supporting tissues and organs. Everything at this level qualifies as physical in a literal material sense of the word.

Data Link

Computer: where the operating system directly interfaces with and manages the hardware. Is divided into Hardware Abstraction Layer that emulates a consistent virtual machine managed by the Microkernel. This is dealing exclusively with the primary components of the computer, not peripherals

or anything added to those components like expansion boards.

Mind: like early personal computers, the mind is hard-wired to function holistically (as a unit) and to shift focus so it can act as more than one type of virtual machine. As with the computer, this only accounts for the immediate physical components of mind (e.g. brain) and not the peripherals (body).

Network

Computer: procedural management functions, some of which, like device drivers, span the Data Link layer. This includes things like virtual memory, input/output, plug and play, object, and power management. Object is significant because it enables the operating system to adapt to user established parameters, meaning the user can basically choose to do whatever they want, the OS opens the appropriate program or applies the right module to handle that particular request. It isn't running everything all at the same time, just what is actually in use. This layer does not consist of these particular programs or modules. It just knows where they all are and can call on them (e.g. the various system registries).

Mind: the brain is divided into groups of specialized neurons. These groups connect with other groups depending on a number of conditions, but mostly common simultaneous use of two or more groups. The greater the frequency of communication between two groups, the better established the connectivity. Several of these connections are extremely common, like the corpus callosum connecting the right and left hemispheres. The brain also uses the equivalent of modules that would operate at this level even though they may be activated indirectly through the transport mode rather than relying on registries.

Transport Mode

= *Abstraction Layer of Mind. OSI has variously attributed this to kernel or user modes. On first encounter, when it was part of kernel mode, it looked out of place but

I could not reasonably put it in user mode either, so I didn't argue. Clearly I am not alone in juggling this conundrum, and after careful consideration realize it should be its own mode.

Generally speaking, the transport mode is an emergent property of the kernel or material world. It can be influenced and modified by forces external to the kernel, and perception of these influences generally falls under the category of *psi phenomena. Its light-related forces are equivalent to the esoteric concept of spirit. In terms of a mirror's reflection, the transport mode provides the lighting that enables reflection.

This mode functions as a result of two particular qualities of the kernel: the tightly packed network of unshielded dendrites resulting in EMF patterns and the calcium-based shell (skull) limiting external interference. The latter is imperfect, and modifications can result in picking up stray EMF signals like radio waves. This latter phenomena contributes to the assertion that mind and related psi phenomena operate on long waves of the electromagnetic (light) spectrum. Long waves are also fairly subtle, keeping local interference to a minimum.

We should note there are at least four other factors affecting or affected by these forces. Everything serves multiple purposes, so we can assume cranial fluid does more than cushion the brain. Inter-neural matter called myelin is vital for memory. Calcification of neurons interferes with memory and neural function because calcium is generally a very poor conductor. Thermalization is a concept of the second law of thermodynamics that basically states the energy in a closed system will eventually be distributed evenly. Body temperature regulation helps manage this.

Executive Services

Computer: manages information and instruction transfers between user and kernel modes and among kernel components. Interference known as cross-talk occurs at this layer where EM fields can bleed into each other. Computers work in binary, so such interference makes the data worthless. For the mind, the

interference creates a natural functional layer of data abstraction, an illusion of reality that can be worked with by the disparate systems of the kernel of mind.

Mind: a set of field conditions that appear as dynamic energy forces in electroencephalography, known here as force propagations or EMF. Psi phenomena are directly associated with this particular layer and are irregular because the brain and body were not designed to use this layer as a communications system with other consciousnesses. Stilling the winds of mind, as with meditation, exposes this layer and the psi apperceptions associated with it.

User Mode (Host)

= Consciousness. The elements of this mode, like your reflection in the mirror, are technically non-things. The mirror analogy also holds true in consciousness: namely the image of perceived reality is inverted. It is only perceived reality because the data is modified and thereby emergent from the transport mode into a working protocol that can interface among the nodes of the kernel as well as potential “applications” or habits of the user mode.

The non-locality of consciousness concept is a byproduct of #4 and 5 where the mind perceives itself. The idea of non-locality would basically hold that while standing in front of a mirror, you are not you or your reflection, but rather the perception of the reflection phenomena. One must be careful contemplating concepts of mind and consciousness not to be misled down distracting existential paths like this.

Session = Perceptions (Input)

Computer: User interface and screen functions for all applications. Computers distinguish system unit from peripherals, and within the system unit, internal to the computer (processor) and external. The mind does not so easily make these distinctions, especially when it treats itself as peripheral. This level of abstraction plus the psi potentials of transport mode convinces many that consciousness is non-local.

Mind: Aristotle defined the perceptions as the five senses and the mind sensing or observing itself. This perception is not always conscious, as with the sleep cycle, meaning it is built in at the data link layer (#2). Everything with some basis in physical reality will drill down to the first layer, but is still treated as peripheral even though it is part of the main system.

Presentation = Habits/ Mental Programs (Learned)

Computer: Memory allocation, runs applications, establishes Session. This is where user programs are running. In conventional computers this is generally the graphical user interface (GUI) that does general manipulations of data, accesses modules (operating at #3) and generally provides what will become output.

Mind: In the simplest terms, this is where thinking occurs.

Application = Output Identity

Computer: Logon defines and limits access is to files, programs, the network, hardware, etc.

Mind: Provides a holistic sense of self, focuses thought fitting a particular set of habits holistically into a sense of personal identity, acting accordingly on the output stream of the presentation layer.

Meta Mode

= External or Beyond. While the OSI architecture does not specifically address the universe of “not the computer,” the Systems Development Lifecycle (SDLC) does. A system is worthless without its context of use. The context of use consists of three generalized elements: the end-user, infrastructure, and land.

Meta mode introduces the concept of scalability to the OSI. By scalability we mean the capacity to integrate and evolve complex systems such that individuals become elements of greater units that themselves can and are members of even greater units. It is one thing to have a functional individual by themselves, and another to have an individual functioning cooperatively within a social group or social groups with each other.

End-User = Social

Computer: includes not just the end-user but other human contexts leading the end-user to selecting and inputting the information with an expectation of a particular output. From a development perspective, this is where the engineer determines how the system and its programs will be used.

Mind: compelling motivations from physical needs to actualization, which includes contextual and practical identity. Ego is instilled with convenient versions of this, such that the individual only has an illusion of free-will when in reality they are defining themselves and being controlled by things outside them. An evolved consciousness defines this practical illusion for themselves.

Infrastructure = Culture

Computer: the place and direct environment of the system, from the desk to the walls, the pen to the filing cabinet, the chair for the end-user, number of potential users or interfaces with other systems, degree or lack or variations of any of these in particulars.

Mind: defines both immediate material, linguistic, beliefs, and social opportunities that together are defined by and indicative of cultural norms. In other words, all the elements linking individuals to each other at various levels from local geographic norms to the generalities of the Ethical connecting the entire species to each other.

Land = Environment

Computer: the most over-looked element of computer systems development is the literal property and environmental conditions of a system. It is usually overlooked because it typically has no bearing on the system. If your system is one that produces actual holograms, ten tectonic activities are a detractor. If your system involves wireless communications or radio reception as with radio telescopes, then an area with a lot of terrestrial interference is a detractor. If your system is being used under water, construction

sites or other physically demanding locations, you have to accommodate for those variables. If you are dealing with a network, the distance and geographic availability affect how you will connect that network.

Mind: includes eco-biological and physical environment conditions. As with computers, it is easy to forget the affects of the environment and the role of any system no matter the scale. The greater the scale or extreme the conditions, the more you have to accommodate for environmental factors. All systems have boundary conditions for operations that must be accounted for.

The combination of presentation and application in a *holistic polymorphic process defines *ego-identity development. Meditation and any other practice committed to evolving beyond the ego essentially attempts to establish structures in these two layers that create an ad hoc user mode that can be implemented and replaced at will based on as objective of a session as possible. The basic premise of spiritual pursuits is the elimination of #5 thru 7 emphasizing focus in the transport mode (#4). This also enhances psi perceptions that can easily lead into delusional thinking. Generally, in terms of mind, we focus primarily on the modes as layers: physical, abstraction, consciousness, and metaconscious.

Mechanisms of Abstraction

Electroencephalography explores the abstraction layer (transport mode) by tracking light frequency emissions as perceived by electrodes on the skull. Low frequencies equate to longer wavelengths. These frequencies indicate very long wavelengths. Radio wavelengths go up to 100 million Hz, visible light about 1000 trillion Hz. These numbers illustrate how the abstraction layer mediates between user and kernel modes.

Kernel Mode (physical/hard processing)

Neural	electrochemical	
Motor-neural	Mu	8-12 Hz
Network	Gamma	over 32 Hz

Transport Mode (thoughts; soft processing)

Deep sleep	Delta	up to 4 Hz
Lucidity	Theta	4-8 Hz
Twilight	Alpha	8-16 Hz

User Mode (consciousness; holistic processing)

Woken	Beta	16-32 Hz
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Meta Mode (metaconsciousness; null processing)

The abstraction layer is not a traditional physics problem. Traditional physics problems deal with the kernel mode: matter (hardware), intrinsic fields (data link), and field interactions (network). The transport mode as the abstraction layer of mind is an ambient force problem. The intrinsic fields and their interactions “bleed” force consistent with the concept of light, which affects the spaces around and within the kernel. Unlike computers, this layer includes affected, effected, and neither affected or effected. Our main focus in this chapter is on the affecting and effected.

The “hard problem” of consciousness is generally divided across several fields. As our architectural breakdown illustrates, no single perspective holds the monopoly. Medical doctors, neuroscientists, psychiatrists, and pharmacologists generally focus on specific hardware-

related or materialist perspectives. Psychologists, teachers, and various types of philosophers focus on specific software or user mode perspectives.

The abstraction layer has some attention from neuroscience, and physicists, but mostly parapsychologists, students of psi, spiritualists, and theosophers pay it any serious mind. The abstraction layer is really a practical physics problem. It arises from kernel or physical structures of the brain, shapes the basis of thoughts in the user mode, which can then “push” or influence the kernel to do things consistent with conscious actions.

Light

The main functional component of the abstraction layer is light. Light and photons are distinct but separate things: light is a propagation that can accumulate and form photons, photons are the material state of such an accumulation. They have slightly different properties, like photons have intrinsic tensor spaces and vectors that focus energy, light only interacts with tensor spaces and vectors. They have different behaviors, like propagations “scatter” but generally follow straight lines in every direction from their origin while photons have trajectories. It is important to scientists we make these distinctions so they don’t go looking in the wrong places. For you it is important to note that light has no specific direction.

Generally, scientists like working with photons and lasers because the results are consistent. The focus is so much on consistent photons that even scientists forget there is more to light than photons. Many even forget there are ways to create photons that do not involve the quantum leaps of electrons. They also forget that the same forces responsible for creating photons can, under other conditions, create other particles, like gluons and quarks.

When scientists say they can “slow light” through super-cooling without degrading or otherwise changing it, they are really talking about photons. Photons are more durable than light. So long as you don’t create an opportunity for a photon to lose its original identity and

annihilate, you won't affect the data it represents. Light is much more sensitive.

Criticism aside, the photon is useful in the study of light. Without matter to act on or a material form like a photon, light cannot be observed. It is the real nemesis of modern physics, the chief headache of all headaches in Quantum Theory. The more you observe it, the more you affect it. Phase Theory (PT) shows that light consists of up to six forces plus their absences.

Each force will behave differently under particular material conditions. The combination of forces and their absences under material conditions exhibit wave properties that can be split along the spectrum to show the absences. The spectrum is nothing more than a three-dimensional way to see the wave properties. It would be two-dimensional except for those places where there is an absence of energy, which constitutes its third. This representation is extremely misleading since there are six components making up the two-dimensional range.

Let me be clear about what I mean by two-dimensional. The spectrum spans from zero to infinite (which would also be the equivalent of zero) for wavelength. Then there is the amount of force affecting each point along that spectrum, which conventionally we would see as brightness. Brightness is simply determined by the amount of surface area and time needed to achieve surface-duration photons. A high brightness simply indicates a high rate of surface-duration photons. Light is generally interpreted in material terms as it is modulated by spin.

Spins in PT are special types of force that transform one type of force into another. Planck recognized that the resulting energy of light (E) can be measured as a function of its frequency reduced by his constant: $E=h\nu$. Radio signals are transmitted at fixed frequencies, but it is not the frequency that determines the data being transmitted. Instead it is the combination of forces and their intensities creating that specific frequency that defines the data being transmitted.

This is seriously significant to our discussion of mind and the abstraction layer because the abstraction layer

operates as a function of light. As such, each frequency used in the processes of mind can contain complex information. Just as we need a prism to break apart light in the laboratory, the brain uses pyramidal cells to do the same thing. And just as we focus on the most intense parts of the spectrum, so too do the neurons. We are not all that concerned really with the details of how the nervous system creates and perceives these forces in this text. We are also not concerned with the data content. Instead our focus is on the reality and limitations of this particular layer from which mind and thought emerge.

We always put energy into material contexts. When we do this we tend to ask questions of conductivity, susceptibility, the ability to transform one form of energy into another, etc. These are valid in our discussion because how matter reacts to energy affects how that energy gets around and how both the material medium and the energies are shaped. Take the concept of conductivity versus resistance. When resistance is zero, force simple propagates without being bent, degraded, or changed in any other way. Such perfect conductivity only occurs in a void where there are no materially defined spaces. Materially defined spaces are called tensor manifolds. Tensor manifolds are spaces shaped by matter. These spaces have a parallel quality we can describe as intrinsic vector fields consistent with Einstein's concept of energy (E).

The values of tensors and intrinsic fields are defined by intrinsic forces, but rarely in such ways that there is a perfect balance. Instead there are absences that can be temporarily filled. These are temporary because the transient forces filling them violate the identity of the whole. As a particular force comes into contact with an intrinsic space, it will interact with that space. The original light is modified, and in most cases the matter is also modified. The matter typically does not change its identity, but it can change its position and conductivity.

Where there is not matter to affect light, it simply propagates in a linear manner relative to the last material point it interacted with. This is particularly important to us because we can have many sources of light whose

propagations pass through the same space without ever interfering with each other. Interference only occurs when multiple sources of light are constrained or otherwise interacting with an intrinsic material space.

Consider three people, two of whom are holding flashlights and the third is an observer. The two flashlight beams can cross over each other, and assuming there is nothing material to cause scattering, you cannot see the beams of light from the sides. The light can only be seen by looking straight at the flashlight. The observer can move anywhere in the field where the two beams do not intersect and only observe one beam at a time. If the observer positions themselves where the beams intersect, only then do those forces combine into a common beam.

You can add as many other people with flashlights as you like, and it will make no difference. Only when you are at an intersection will you see the common beam, otherwise you see them separately only by looking straight into them. Of course this is assuming there is no material involved that will cause that energy to scatter or bend (refract) and be seen from the sides. When you add such material, the matter and shaping of the propagation are also affected. The important question of our next section deals specifically with the distribution of matter by light or photons. Without any means of focus, light will simply propagate in every direction simultaneously. With shaped spaces affecting propagation, the surface of the propagation is itself shaped which affects how it can accumulate or otherwise be affected.

Let us revisit the concept of photon creation for one moment. When a photon is created in the quantum leap process of an electron, basically a single atom is acting like a laser. A laser consistently creates the same types of photons in one or more beams of photon particles by bouncing the forces back and forth through gases that modulate the forces in particular ways. When these forces compound into consistent “packages” of focused forces that can retain an identity, a photon is created and can escape through the special lenses at the opposing ends of the laser. Different types of antennas do similar things,

providing surfaces for forces to either accumulate or be reflected and focused where they can accumulate.

The lenses of a laser are specially polarized, meaning they consist of reflective lines that the surface of a force propagation will treat as a solid surface. The spaces between those lines are how the focused photon is able to escape. The direction of those lines is its polarization. The wave quality of the parts of a photon acts something like a surface when looking straight into it. When force is focused enough in a space to achieve the equivalent of a photon identity, it becomes polarized. Only the parts of the wave pattern in line with the non-reflective lines will pass through those spaces. The real trick of polarized glasses is the converse of the mirrors on the ends of a laser. Instead of reflecting the light, only certain photons are reflected. Either light or photons can do our next trick: manipulating matter.

Holograms

Holograms are three-dimensional images imprinted on special plates of glass. A laser is used to create the image by dividing the beam of photons into three equal parts, bouncing them off the object so they scatter as light, which causes ripples to form on the glass creating an illusion of the original object. This can be repeated with different objects and different lasers to store more than one image on a single plate of glass. Once processed like film, the ripples become fixed and retrievable using similar lighting conditions to those used to store the images. Approximations of that light will provide a less faithful form of the image. If you break the glass, the entire image appears on each piece of glass, although degraded in quality. Only the entire piece of glass with the exact lighting condition will provide a faithful version of the initial image, or what is called an EIDETIC IMAGE.

To observe a hologram we need three conditions: the right lighting quality used to create it, the holographic plate, and a means to observe the effect. In reverse, to create the hologram we needed the light, the plate, and an object to be stored. For each synthesis (effect = observation/imprinting) we have three components we can

categorize syllogistically as emerging from a thesis (elements contributing to what it is = object/observer + light) and antithesis (what it isn't = plate). Unlike the hologram, the mind is doing both imprinting and observing at the same time. Translating this into elements of mind we see this step-by-step process:

Input Hard Process

1. Object (noun) Stimulus Kernel

High Potential Neurons

2. Thesis (qualities) EMF Mind-field

No Potential/Not Neurons (Soft Processing)

3. Antithesis (actions) Plate Myelin Modulation

Low Potential Neurons

4. Synthesis (sentence) Reception "Push" Input

Output Hard Process

5. Subject (Concept) Feedback Kernel

Each neuron is emitting its own EMF qualities, which will merge in the medium of myelin into common qualities upon reception. Directions and absences of EMF also affect the resulting qualities of the received signal. In this way the abstraction layer utilizes both what is there and what isn't there to formulate multi-dimensional data types for every qualia or unit of mind.

Computers rely on absence or presence, on or off of signal in batches to achieve very limited data types. By developing these multi-dimensional data types, mind is not just transferring information. It is simultaneously processing that information. For the moment we are only looking at three levels of that processing: kernel, transport, and the content of the data through transport mode. Where the computer can only do one at a time, mind is doing all of them at the same time. The data of mind in the abstraction layer contains everything about that data. It isn't just the object, but also the qualities and actions associated with that object. The received data contains object and subject information, meaning it also contains the program requirements needed to process the data.

Recursive Feedback

By potential in the above sequence we mean thermalization potential, not electrical potential. Redirection and feedback in the kernel is a combination of chemical and electrical potentials. This system necessitates dividing neural activities even within a region of the brain. Since activities are complex and each region of the brain specializes in particular types of processing, we see related regions simultaneously responding to stimuli creating two sets of divisions, essentially breaking multiple plates, each representing a different perspective of the same stimulus relative to the local conditions.

Each stimulus must undergo first a division of what regions of the brain are activated, and then within that region a sub-division of the labors appropriate to that stimulus. These are hard processing of the kernel, which can be pushed by soft processes. In a way, the brain is not manipulating one holographic plate broken into pieces but several, each with its own relative data types and energy requirements. This is like taking multiple holographic images, each with a different light quality and from a slightly different vantage point to provide a holistic and comprehensive image of that particular thing.

This image is not just of that thing in a representational way, but a presentational interpretation of the concept or other mental abstraction of that thing. This presentational interpretation can be associated with personal values, or how we feel about that thing, which helps define how we will act upon that thing. Mentally we can consider a thing like a tree, visualizing in our minds both the abstract word (the noun) and a representational image of a tree along with all the verbs defining the usefulness of that object that we can then pursue or choose subjectively to specific actions fulfilling those verbs. How we make those choices can be a function of the adjectives and adverbs associated with the current stimulus conditions.

Each of these divisions activates a different region of the brain. The temporal lobe, for example, handles the linguistic components, such that the stimulus of the word tree along with other contextual words triggers appropriate parts of the brain. Of course the beauty of the abstraction

layer is that the stimulus need not be physical, it can be ideational. In other words, the holistic processes in this mode consistent with thoughts of the user mode can push ideas to which the kernel responds, just as the physical stimuli from the kernel can influence the user mode. It goes both ways. This is why we have distinguished it as its own mode apart from the kernel and user.

Thought

The abstraction layer is where computers and mind diverge sharply into strictly mechanical processing or dynamic thinking. At this level the elements of thought have the sophistication of quantum dynamics. Even microbes with just their nucleus and endoplasm to serve the function of a “brain” are able to “think” and have enough sense of self to include self-preservation in that thinking. But this is mostly reactive.

More complex organisms require more lines of thought to function. The trick of consciousness is to bring multiple lines of thought together into another layer of sophistication to work together. Complex organisms evolved kernel-level solutions, materialist solutions. Without body temperature regulation, these solutions amount to little more than the functional level of a single celled organism. With body temperature regulation, the diverse thoughts of a complex brain can focus into yet another layer of mind that also needs to be perceived which requires additional physical/neural structures.

Consider thousands if not millions of thoughts occurring simultaneously. These thoughts are all occurring in the abstraction layer. When a controlling number of these thoughts merge into a common focus that perceives itself and other significant thought streams, we officially have consciousness. This is just the surface upon which an evolved consciousness emerges.

For consistent consciousness to occur you need consistent mind-field conditions that cold-blooded species cannot maintain (environmental interference from meta mode). When that problem is solved, to evolve consciousness you have to tame all the other elements of

the user and meta modes. In plain language: you are dealing with the mind programming itself.

Elements of Consciousness

Consciousness is a holistic function that can be ontologically broken down. Ontology is, “The branch of metaphysics that deals with the nature of being” (Yahoo). As a holistic function it is generally enfolded into a generality we perceive as individual thought (ref. Pribram and Bohm’s concept of the Holistic Universe). When we open up this holistic thing, a variety of interacting parts unfolds before our eyes. It can be extraordinarily difficult to distinguish one specific part from another.

The initial breakdown of consciousness is particularly baffling because it includes both real things and emergent non-things. Without the antithetical non-things, we don’t have a way to distinguish specific things. In other words, without the non-things we do not have distinct qualia or memes, no way to unfold the whole into working parts we can then observe. That isn’t to say in the numerous and dynamic complexities of mind we can actually observe. It is merely to say if we can establish a less numerous and complex system observations could be made.

Mind-Mirror

Not only is the mind a mirror of reality, it is wired up specifically to function based on that mirroring. The left hemisphere manages the right half of the body, and right hemisphere the left half of the body. Single cells, on the other hand, are Newtonian in that their responses are equal and opposite, not divided to accommodate for mirroring. Of course single cells aren’t able to evolve advanced forms of consciousness either.

The evolution of consciousness is also a mirror image of the same phenomena in physical reality. In physical reality you start with forces giving value to things constrained relative to adimensions (discussed next section). In mind you start with matter from which forces emerge. In physical reality you evolve through generations

of matter to a holistic state that is itself a point of matter known as the universe. In consciousness, the holistic state is the middle generations of mind where consciousness is most functional. The highest evolution of consciousness is consistent with the null state of adimensions and forces are unconstrained.

Information in the physical universe is nothing but an arrangement of force details affecting matter. Information in the mind is how material details affect forces. These mirroring details create a unique perspective of mind that is often backwards from actual reality. The notion of consciousness as fundamental, for example, is such a backwards idea. It is a perception that is the mirror of reality, not the actual function of reality. Consciousness as fundamental is an idealist view, meaning it is the notion that reality is shaped by ideas.

Materialism is precisely the opposite of the idealist view. It is the realist view, meaning ideas are shaped by physical reality. Neither of these perspectives holds the whole truth, which is a transcendental syllogism. In syllogism you combine two or more postulates to arrive at a more holistic and logical synthesis. Such a synthesis would be transcendental. The transcendental perspective holds elements of both realism and idealism are true, but that neither is, by itself, the complete answer. The real truth is inconvenient.

As we evolve consciousness, we evolve toward a transcendental understanding of reality. It is neither idealist or realist, but contains both. In Zen this conceptual evolution of consciousness is called *ichi-nen*, which is Japanese for no-mind. The idea of *ichi-nen* is the discipline of stopping all the thoughts from the abstraction layer to simply observe reality as it actually is from both perspectives simultaneously. That means it is not interpreted one way or the other, eliminating duality.

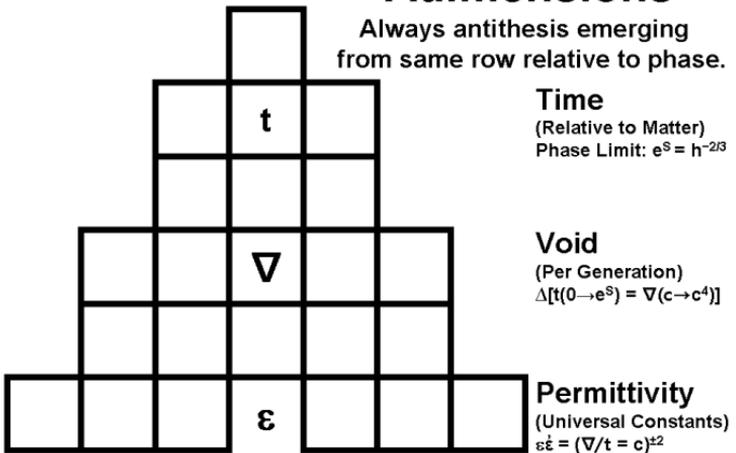
Kant would have called this transcendental apperception, which he held was impossible to achieve. There are limits to being able to completely achieve transcendental apperception, but those limits are eliminated in the practice of non-dualistic *ichi-nen*. The reason is simple: there is no interpretation. The moment

you add interpretation, you become constrained by the qualities of the opposing perspectives. To accommodate, you find a balance between the two by using dialectic juxtaposition. In other words you have to provide for both in their own terms. From a teaching and learning perspective this is awkward because the mind wants simple answers and the ego will impose expectations and wants that will isolate to the most convenient possible scenario so it can function (e.g. illusion). Now let us look at adimensions in dialectic contrast between physical reality and the functions of mind.

Adimensions

Adimensions

Always antithesis emerging from same row relative to phase.



As functions of Void/Time (c^2): linear ($\varepsilon_L = c^2/G$), angular ($\varepsilon_A = 2\pi\varepsilon_0/c^2$), spin ($\varepsilon_S = c^2/\hbar$), magnetic ($\varepsilon_0 = \pi \times 10^{-7}/c^2$), etc. permittivities and c are constant.

The number one thing overlooked in physics is the antithesis of physics: NOTHING! Adimensions are what modern physics calls these measurable nothings that do things. These adimensions are all phase entropy variants of otherwise absent dimensions along the axis: time, void, and permittivity. Phase entropy is a measure of the whole as a function of change. While the inner proportions may vary, the singular identity consistent with the whole remains constant.

Adimensions are not part of the entropy sequence. They emerge together from entropy interactions relative to their rows. We differentiate specific things and sequences relative to adimensions. Adimensions are antithetical to, emerge from and are dependent upon the dimensions in their same row relative to the whole. Things in rows containing adimensions are able to exist and work in parallel to each other because of the adimensions, otherwise there would be no way to distinguish one from the other and making consciousness possible.

Time (t)

An emergent property of change functions (entropies). The value of this increases based on changing external conditions. As it increases, so too does void. The proportion of the two remain constant which is related to permittivity constants which define specific identities.

Physical: Unlike the temporal entropies it emerges from, time is non-Boolean, strictly linear starting at 1 and proceeding to the phase constant: $e^S = h^{-2/3} = 417$ trillion years.

Mind: The mind divides time up into past, present, and future. These are practical for everyday use but lead to erroneous conceptions of reality. For the state of no-mind (ichi-nen), NOW is eternity.

Void (∇)

Void is relative to the generation of matter or mind. A void to one generation is also a void to all lesser generations. This makes void a generic working space. The proportion of all void at any point in time to the total time for that whole is always constant.

Physical: Unlike the tensors, void is without shape or topologically definable boundaries (e.g. no technical center or edge of the universe from the inner perspective). It is not a vacuum in the conventional sense. What is an intrinsic space to one generation is void to all lesser generations. In other words it can be filled with material things, but at some point there are spaces those things cannot occupy, and that is void.

Mind: Void is ichi-nen. The sequential process of learning (epistemology) introduces the tensors. We will go over that process both superficially and in greater detail in later chapters. From the perspective of void (ichi-nen) we can observe all the elements of learning from experience through conceptualization, and how a concept evolves into the foundation for new experiences upon which consciousness evolves.

Permittivity (ϵ)

The amount of force required to form a spacetime identity. All identities are defined relative to the constant proportion of void to time, which gives us the spacetime constant. Permittivity constants limit the influences of specific types of forces that, in the mind, give value to perceptions.

Physical: Forces are specified scalars providing value to everything. Some are intrinsic, some can be completely independent of matter. In a way, the antithesis of force is an identity.

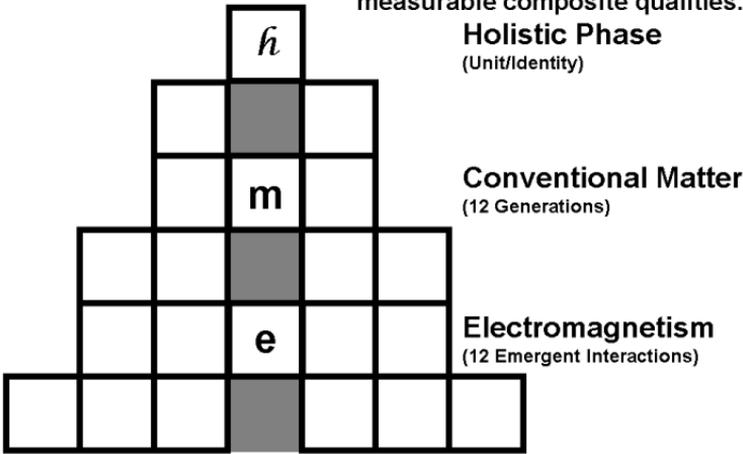
Mind: Forces are the values defining perceptions. As with the physics, from a mathematical perspective forces are ideal for evaluating simultaneously multi-functional systems. In other words, the value distribution we see as information can be evaluated from a variety of perspectives at the same time. We tend to take a simplistic look and only choose one perspective, which is the medial evolution of conscious. While this is practical and functional, it is also a perspective of illusion. The reality is that the kernel and lesser generations of mind are not simple.

Axis Dimensions

The axis dimensions represent measurable things consistent with our most familiar frame of reference. Through these and the adimensions (grayed) we observe the rest of reality. It is through the interactions of these three categories of things relative to the adimensions that we can explore or unfold the rest of reality: the dimensions represented by blank spaces not on the axis. We will come back around to the other dimensions in future chapters.

Axis Dimensions

Always directly observable and measurable composite qualities.



Phase (\hbar)

Phase is the combination of otherwise dualistic perspectives of the whole defining an identity. Sometimes it is referred to simply as the holistic or whole. Phase distinguishes between inner and outer realities. On the surface it is an enfolded singular thing. When you unfold it, it is a myriad of things and non-things that together define the whole, but work and interact separately.

Physical: The whole as a function of change with diametrically opposite internal versus external qualities. You can think of it as the Zen of physics, equivalent to the concept of the Holographic Universe.

Mind: Superficial identity with an existential conscious governing behavior along a range from material fate to deliberate free-will to a natural state of interactive fluidity. Material fate can be as simple as cause-effect, where material things simply react to conditions. Free-will tries to control its environment, which is a constant case of struggle and consumption. Interactive fluidity is independent of its environment, consuming only what it creates.

Conventional Matter (m)

12 categories of identities based on the qualities of their structures. The sequence of these categories differentiates them by mathematical qualities consistent with complexity based in part upon how the parts are put together. Increasingly complex structures require increasingly complex means to create them, as the chapter on holistic polymorphism will illustrate.

Physical: Conventional matter emerges from the interactions of only four primitive material archetypes. The value of the resulting mass is a function of the interactions proportional to the shaped space and change conditions in which the mass is formed. This affects subsequent field values and conditions that define the focus and rate forces in that composite can interact with the rest of the universe.

Mind: An emulation of conventional matter in terms of informational constructs. If consistent with conventional matter, it would consist initially of four primordial components or types of qualia, the structures of which would constitute memes. As with material structures, to evolve through the generations of mind the new identities would replace the old identities. This means to evolve the old identity has to be broken and put back together in a different way, which is consistent with conceptual understanding. The more evolved the understanding, the more data points consistent with knowledge are linked functionally to each other in a uniform identity.

Electromagnetism (e)

12 hierarchical and interactive qualities that are always intrinsic to structures (matter or mind). Only these qualities (vector energies) can define how structures are put together (e.g. bonds and entanglements). Electromagnetic forms emerge from three types of composites, each with two or more: vector energies (dimensions of the same row), entropies, and force-entropy identities.

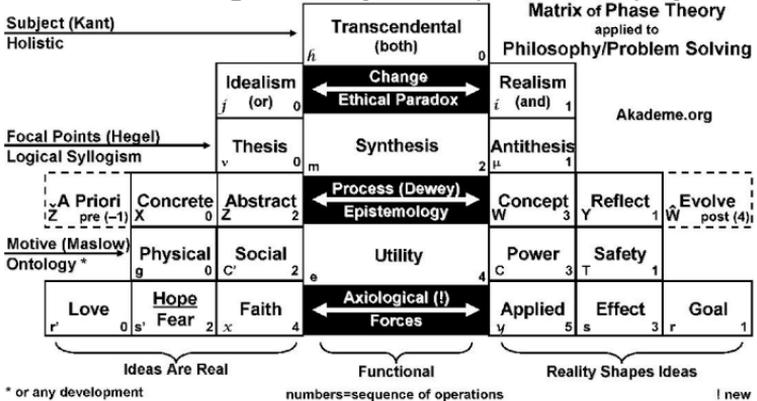
Physical: Composites emergent of other space-shaping vector energies, entropies, or force identities relative to entropies (QVI=quantized vector interactions).

These are our window to observing and the practical management of the electromagnetic spectrum (light). Because this is our primary perspective, it has misled some to think the universe is governed by it (Electric Universe “Theory”).

Mind: Relates practical utility as emergent from development (learning relative to void), actualization (motivation) to entropies (change functions), and ability as emergent from perceptual predisposition relative to motivation (QVI).

Qualia and Memes

In our last chapter we introduced the idea that the generations of mind are an emulation of the generations of conventional matter. In the first generation of mind are only qualia. Qualia are data points, and if consistent with primordial material points can be evaluated in the same manner. Based on the structure of philosophy illustrated, we can affirm with relative certainty this is exactly how the mind functions. In physical terms, how it does this is not our concern, though certainly a valid pursuit of inquiry.



Qualia

The focal points or qualia are consistent with logical syllogism with a small variation. The synthesis category is where the generations of mind occur and begins with not one item but two. These fundamental points each have unique qualities that provide value, shape, direction, interactions, etc. Before we can examine them individually, we must first see how they are constructed. To understand any qualia or meme we begin first with the values going into that construct (axiological forces).

The motivations, predispositions, and developmental evolution (ontology or vectors) define how these values are used, how they shape their spaces (epistemology).

The vectors are generally specific to shaped spaces consistent with the elements of epistemology (learning). These spaces are further divided into sub-spaces whose parallel interactions help us describe most vector behaviors and other qualities of matter that equate here to qualities of mind. All these spaces and their sub-spaces are always part of a qualia or meme identity.

Every vector consists of both a magnitude (force) and a direction. Every qualia or meme identity also has a functional logical perspective (e.g. entropy) defining how changes are processed and contributes to defining the directions of vectors. Change perspectives are Boolean. Processing occurs one way OR another, two ways at the same time (AND), or a combination of OR and AND (BOTH). The value of these operators affects how much processing is done by that particular operator. The values of these operators is directly associated with both intrinsic and transient force values. In other words, each qualia or meme literally contains everything it needs to function all by itself, complete with the hard data, motivations, perspectives, and procedures for relating the data to other data.

Other contributing factors to the direction of vectors include the hierarchy of vectors, availability and specific shaping of the intrinsic sub-spaces. Vectors are prioritized in a particular order, and if out of order, then the whole thing falls apart into dysfunction. Of course that can and does happen. Vectors only occur between two points or within a single point as intrinsic to that point. The total vector values per point value is always proportional to the total shaped space values per change value (entropy) consistent with Einstein's $E=mc^2$. Specific force values and conditions will differ from this resulting in varying qualities in the identity. Einstein provided for this in his energy-momentum relation of Special Relativity: $E^2=(pc)^2+(mc^2)^2$.

The physics is mostly significant here to illustrate the common concepts with mind and the variability of qualia and subsequent meme structures of mind. Einstein failed to provide a lot of crucial details, which limited progress for a while. Phase Theory differentiated these details to observe that there are four fundamental states of matter

that for mind would fit the definition of qualia as fundamental units. Each of these has extremely narrow definitions and limited capacity to interact. Upon compounding those interactions we find an evolving and increasingly sophisticated system.

Evaluating qualia of mind is a bit challenging due to mirroring and physical limitations. Artificial intelligence can only emulate to a point the workings of mind. It cannot achieve the organic qualities of mind without itself becoming organic. Likewise, the mind can emulate physical reality only to a point without having to be physical reality. The mechanisms making mind possible cannot change their material natures as information changes, but can rearrange and align the existing materials to emulate. This is subjectively dependent on details that are not relevant to our discussion.

We will bypass the physical-biological technicalities. If we look too close at these technicalities what we find is spaghetti. We can see noodles here, sauce there, bits and pieces in the sauce here or there, all mixed up and tangled incomprehensibly. We can certainly find common patterns, but individually it is impossible to separate out absolutely every detail. Even if we did just cover the superficial, we run into an ethical issue that basically asks: Should we know this? The reality of the human condition says despite curiosity, knowing too much would be detrimental to free-will. Instead we will skip to the emulation qualities of qualia and how meme structures form.

Thesis

A thesis consists of an implicit or explicit subject (noun), its qualities and descriptive quality of that object (adjective). While being a basic starting point, the thesis is not the most primitive and it has extremely narrow function all by itself. When you combine the thesis with an antithetical predicate (active verb phrase) you synthesize a complete sentence.

Unfortunately, qualia are conceptually more basic than parts of speech can accommodate. The thesis qualia recognizes values consistent with love and hopes OR fears. The latter is essentially a positive or negative spin

on the former. The elements of the thesis qualia defined by these values are the physical and social vectors, concrete and abstract processing spaces, and the idealist perspective of change.

The idealist perspective is a Boolean OR leading to dualistic interpretations like good and bad, love and hate, believed or not believed truth, etc. The initial or presumptive positioning of these (good, love, hope, believed) has been the source of philosophical debates like “are people inherently good or evil?” Evil is an abstraction necessitating an understanding of what is good generally but imposing the negative consequences on others for one’s own personal gains—material or psychological. Evil is therefore a learned meme.

Good/love, hope, and belief are presumptive. Good and love are synonymous at the fundamental because they describe a working state relative to the individual. For someone who is “evil,” what works for them is what makes them win while others or everyone else loses. Bigotry is typically a subset of evil stemming from ignorance, bad social norms and habits. It is easily triggered and used to manipulate for personal gains through selfish “evil,” but that does not define the normally bigoted individual.

Bigotry is a win-lose competitive perspective that is not socially, not selfishly, based. Perfectly good people hold bigoted perspectives. Bigotry is a social construct made functional through the dysfunction of competition. It basically says, “if anyone is going to win, let it be my team and my team is...” Bigoted memes are learned, forming where individual differences among social animals define natural groups and the perception of competition between those groups.

Pre-Synthetic ID

When the thesis evolves, it evolves into both antithesis and pre-synthesis. Pre-synthesis is actually a more primitive condition than the thesis and the only thing the thesis can interact directly with. The pre-synthesis is an evolving form of Freud’s concept of initial/inherited dispositions. On a bio-physical level, this is where neurons can change their own DNA and connectivity in response to

changing conditions. From a qualia perspective, pre-synthesis affects how the thesis is interpreted subjectively. It allows for habits to become “hard-wired.”

Thesis evolves into antithesis and pre-synthesis by goal fulfillment: operant conditioning. In primitive species this occurs between generations as a matter of evolution and survival much as Darwin suggested. This is environmentally induced evolution, where individual variations create opportunities for environmental function (niche fulfillment) whose reinforcement results in basic biological diversity. Those fittest for a particular function find common attraction among their own kind that reinforces the behavior and predisposition resulting in physiological consistency among that group.

Applied to complex species like humans, we see the emergence of races because complex species are not as dependent on a simple set of functions. We also see differences between domesticated and wild animals because the environmental change affects the behavior and is reflected in subtle physiological differences. These types of differences do not make the variations incompatible in terms of breeding, though extreme conditions can result ultimately in incompatible biodiversity as with different species of cats.

Antithesis

The antithesis is the behavior itself, which is only able to couple with the post-synthesis of feedback. In physics, the thesis describes things that are always intrinsic to a material state. We can say the same thing for mind. Antithesis conversely describes values that are non-intrinsic, transferable, and variable. Where the thesis is subject-oriented, antithesis is object-oriented. If “man” is the subject of the sentence “The man walked through the door” then door is the object of that sentence.

The antithesis or transferable value is consistent with the “walked” verb. The verb is subjective and dependent on both nouns, each constituting a particular thesis. One thesis is static (acted on) while the other is dynamic (acting). In this case our antithesis is defined by what dynamic actions create the interaction. Instead of walking,

the man could instead hop, jump, run, drive, etc. These are subjective options of the antithesis qualia.

Biological systems have two ways to create these qualia: division of neural function and combining thesis and antithesis qualia in the same data set. Complex species use both simultaneously. This makes any amount of meaningful and literal mapping impossible. Virtual mapping is another matter. One advantage of combining thesis and antithesis in the same data set is the natural emergence of post-synthetic feedback.

The antithesis mirrors certain qualities of the thesis. It's processing mode is the Boolean AND function, reflected obviously in the value attributed to consequences (the effect). Consequences always have equal costs and benefits. How we distribute or assign the costs and benefits is an entirely different matter related to the thesis perspective (e.g. selfish or selfless). The related values are the factual concepts, meaning knowledge of multiple things has evolved to a common reference that illustrates how they work together or in common.

Understanding is practical value, as opposed to what we believe is real (knowledge) that is just raw data. We cannot determine the validity of raw data by itself, even if it is provided by sensory, perceptual, or other form of input. Understanding evolves from reflection, which accounts for the mental spaces of the antithesis. The vectors of antithesis are power (e.g. esteem) and safety, and the main source of value comes from goal-achievement (operant conditioning).

Post-Synthetic Feedback

Consider our earlier discussion about the abstraction layer. Force energy is emitted by one set of neurons (A) passing through myelin where it is interpreted by a set of neurons (B) that may or may not contain some of the same initial neurons. In any case the transmission is modified, received, and acted upon. That action results in a new stimulus channeled back through a group of neurons (C) that may or may not contain some or all of groups A and/or B. Group C emits new force energies consistent with feedback.

Either direction of this force transmission technically reads and writes simultaneously to the intermediary medium, whether that is cellular cytoplasm or inter-neural myelin. Writing need not be a permanent condition and can be reset by an equal and opposite force transmission. In the absence of such a reset, the new information remains in memory. A reset can be triggered simply by not reinforcing the signal. In other words, it is simply absorbed by the receiving end and the reflection of that signal is not allowed. When this occurs, the post-synthesis evolves into a learned meme.

Memes

On a local level, memes are the learned structures representing how qualia combine into meaningful datasets equivalent to complete sentences. Of course, as we've seen, these complete sentences speak conceptual volumes, and one location can hold a wide array of memes. For complex species, "local" has two levels: cellular as a function of cytoplasm and inter-cellular myelin, which in plants is pith.

Pith describes several different botanical features, just as myelin also describes a cellular feature. The specific forms of myelin and pith in this discussion are equivalent to cytoplasm. Each is a thick semi-liquid conductive solution. Cytoplasm is mainly water, salts, proteins, and certain organelle and structures within individual cells (generally considered everything outside the nucleus). Water is not a storage agent but rather an agent of conductivity. Storage depends on the arrangement and qualities of the parts within the water.

Likewise, myelin is a white, fatty material composed of non-soluble fat-like substances (lipids) and complexes of lipids with four classes of proteins (apolipoproteins) resulting in either low or high density lipoproteins. Lipoproteins are essentially unique structures or packages of cholesterol and triglycerides, making them ideal to act as a surface consistent with holographic data storage. They are also easily manipulated, circulated and distributed through the body.

If your evolved mind used local myelin conditions exclusively, you would not be able to continue learning and remembering things over the course of a lifetime. You would probably run out of memory by adolescence. Either you would need to not store all the information, write over information, or evolve the way you are storing and accessing information. The latter is consistent with an evolving consciousness and reinforced by the diverse regions of the brain.

Memory spans a broad spectrum that is generally divided into long-term and short-term. The short-term is your working memory. This memory is malleable so you can choose what data strings you want to store. Long-term memory is a combination of procedural and selective. The procedural memory will kick in to determine what and how to store select long-term memories as well as how to redefine itself. The procedural method is consistent with the processes of epistemology forming meme structures into the generations of mind.

A lot of the most important parts of this procedure occur during sleep, which is when most of the new meme structures are established, by redefining the old memes. The nervous system basically goes through a system analysis, exploring the data for new ways to link it and optimize storage and retrieval. Establishing these, it uses data redundancy to reconstruct the information using the new structures. Of course to do this, most of the input must be shut off. The review and restructuring (delta) can then be experienced in dreams (theta), followed ultimate with what computer scientists would call a soft or hot reboot (alpha), upgrading the totality of the results to establish identity and resultant consciousness (beta).

Meme evolution mostly occurs in bits and pieces gradually over time. As the evolution progresses, the number of memes of the highest orders diminish resulting in greater and greater homogeneity mind-wide. No matter how narrow or broad the meme evolution, the composite of mind-spaces in the qualia compound until they reach a threshold of change. A consistent pattern emerges from the upper conceptual to form a new lesser or a priori upon which new experiences are stored using the new data

type. As the meme evolution becomes more generation consistent, earlier data and memes can and do get compromised if they are not incorporated in the new formatting.

One mind can and does contain a broad range of meme structures, or elements consistent with multiple generations of mind. These must grow more and more consistent as we move up in the generations of mind, meaning diversity of knowledge evolved into practical understanding is requisite to higher states of consciousness. The less rounded the understanding, the less comprehensive the degree of consciousness attainable.

Holistic Polymorphism

“The emptiness of a thing is what is used”

—Lao Tse

Where a computer simply processes a line of information, the mind multi-processes non-linear memes and observes itself doing so. Where a computer will only use the physical components necessary for processing, the mind applies the unused components to observe itself. Recall the concepts of chapter 4 of measurable elements (memes) versus adimensions. For consciousness to occur there must be both things to observe and a strategic emptiness by which to make the observations. The combination of these elements is HOLISTIC.

Aristotle defined six perceptions: the physical senses and the mind perceiving itself. Physical senses provide kernel mode input of most meta mode information. This influences up through thoughts forming in the abstraction layer in the architecture of mind. Thoughts by themselves can push back as they are being processed, providing for natural reflexive responses. When mind observes itself, is conscious, then the user mode can organize and focus thoughts by outlining what is used and not used, pushing the abstraction layer. This numerous (poly) and complex arrangement of changes (morphisms) describes the functional aspect of POLYMORPHISM. Polymorphism also affects and describes the fission-fusion process we can associate with the evolving generations of mind.

Generations

The generations of mind are consistent with the twelve generations of matter. Each generation provides varying degrees of functionality including dysfunction and inability to function alone. As with matter, we see structures of mind that build and build as if they are bridges to nowhere. They may have limited uses, or they may simply be

random even erroneous constructs. Myths are a prime example of random, limited-use constructs. Misinformation also creates such constructs and the mind is unable to differentiate factual information from fiction without achieving practical conceptual constructs to put the fiction into perspective.

Each generation has specific requirements for its construction. Some are formed by joining things together, which is FUSION. Some are formed by breaking them apart—FISSION. Some are formed in a combination of both, or simply by accumulation. Accumulation can and does create contexts in which fission, fusion, or an alternating process involving both occurs.

We can think of this as we do the processes within a star. The sheer accumulation of material in a restricted space triggers pressures and conditions that are variable. At one point within a star, pressures can be such that particles are forced into being that could not exist or function anywhere else for any useful time or by themselves. Bonds are formed making for very compact and highly interactive structures. In another space these may become entangled or forged together to create yet another structure fitting a different generation, only to be pushed back down to be disassembled and restructured yet again.

This cycling in one region of a star will result in ever-complex atomic nuclei. These nuclei are not yet atoms because they lack electrons, but electrons are readily available to fill the positions when these nuclei manage to escape the processing. Stars are far too energetic to create nuclei in their lifetimes consistent with atoms past iron, cobalt, and nickel due to their magnetic qualities. To form such atoms requires a significantly slower process that is also pressurized. That requires a completely new set of conditions that are also built upon a particular accumulation.

Conventional thinking tends to view the evolution of matter as a cumulative function. In other words you start with the little things and build up and up until you get the whole. The universe doesn't work like this. Some things are built up, but some of the most important things are

built down. Planets and stars are built up by accumulation, but what is accumulating was built down. Everything built up requires what are called nucleation points. These nucleation points in physics are called WIMPs or weakly interacting massive particles. WIMPs are massive 8th generation structures that have qualities consistent with the lesser six generations of matter. The easiest of these to form are those resembling atomic nuclei (6th generation) called ferro-WIMPs.

With the creation of one class of WIMPs, the ability to form another becomes possible. Creating ferro-WIMPs creates conditions for creating the next class of quarky WIMPs and so on until the pressures become so extreme that a black hole can be formed. At that point the whole game changes as quasars give birth to galactic nebulae that create stars, etc. Through this process, all kinds of particles are created, but once galaxies begin to form, the creation of WIMPs becomes infrequent and limited compared to the creation of other generations of matter.

The nature of most 8th generation WIMPs also changes. Some appear to be demoted to 7th generation, where they accumulate other matter to form stars and planets (also categorized as 8th generation). Some appear to have qualities more consistent with higher generations, such as black holes with 12th generation from one perspective or 1st generation from another. The WIMPs remain a bit of a paradoxical mystery pending further information. WIMPs are pan-generational, meaning they appear to fit the qualities of multiple generations.

Self-Programming

The ability of the mind and nervous system to evolve together in the kernel mode is NEOPLASTICITY. In more primitive learning and early human development, neoplasticity is the rule. After the age of 5 and with subsequent stages of development, neoplasticity changes in nature and earlier versions diminish to nearly non-existent. The earliest version is individual neuro-physical that becomes increasingly generalized. Later versions are mostly broad modifications resulting from biochemical

changes consistent with developing, maturing, and other stages of life.

Our discussion of generations of matter leaves open the question of mind. Just as the universe creates itself, the mind programs itself. Unlike the universe, mind begins with an essentially blank slate to be written upon. It has only what we may term pseudo-qualia. As the brain develops, it not only increases the number of neurons but also the myelin until it runs out of space. After that it rarely introduces new neurons, and these can only be produced by mother cells, and basically just maintains the myelin.

For those thinking the developing brain has a “soul,” this materialistic stage of development begs significantly to differ. All you have is an organic computer with a lot of empty space but nothing filling that space to be observed. Instead, the space is strategically shaped to absorb and bounce information around in until it can be recognized as significant enough to be stored rather than erased or overwritten.

This period of development goes no further than the abstraction layer, making it entirely dependent on the available physicality. That physicality is purely instinctive as modified by the specific preconditions of conception followed by the limited stimuli of the womb. We cannot underestimate the stimuli of the womb or think of them as purely sensory. They begin as strictly chemical and the limited mind-field conditions of the mother from as far away as the womb. These conditions will affect the physical nature of the developing fetus, further altering what would otherwise just be defined by genetics. This gives live-birth species a different developmental angle from other species. Sometimes the adaptations and other conditions will result in defects or even total system failure (e.g. miscarriage). We should note the “defects” are not always negative.

Until myelin is introduced, the potential to evolve consciousness beyond individual cellular activity does not exist. You need a holistic form of consciousness to evolve a sense of self or personal identity. Generic personality qualities at birth are little more than the evolved organic computer reacting to stimuli. We may apply a sense of

value to these emotionally making these initial qualities of personal identity significant, but they are just mechanistic potential. Until they are observed in the awareness of consciousness, they are nothing more. This would be consistent with Socrates' concept of "the unexamined life is not worth living" because the unexamined life cannot develop a soul.

To examine one must have something to examine. As already stated, the newborn mind is essentially a blank slate to be written upon. The way it writes to itself at this stage is similar to the formation of new quarks and gluons (ref. quantum chromodynamics). Energy accumulates within the entangling bands of the particle until a new particle is forced into existence. In the case of mind, neurons provide the initial structures and the relationships between neurons across myelin the space where accumulation occurs. Accumulation does not necessitate the creation of new neurons or neural connections, though these certainly do occur in early development. As the system configures itself on a physical level like this, it also configures the myelin.

This neoplasticity is a broad dynamic consistent with at least the first five generations of mind. This does not mean these generations are limited purely to the earliest stages of development. It just means that at later stages, similar developments are constrained by the conditions of earlier developments and physical limitations. Throughout life, neurons compete with each other. Many die off, and few are actually replaced or introduced as new in particular after the formative years. Generally, the neurons you have at the age of 5 are the ones you have to work with for the rest of your life. Be careful because killing them seldom results in them being replaced. They are gone. Excess alcohol is an easy way to kill neurons.

After the formative years, most neuroplasticity is just connectivity and biochemical. The older you are, the more physical or mental exercise needed to form new connections. Your body's biochemistry changes roughly every seven years. Hormonal changes through normal stages of life also have a profound impact on

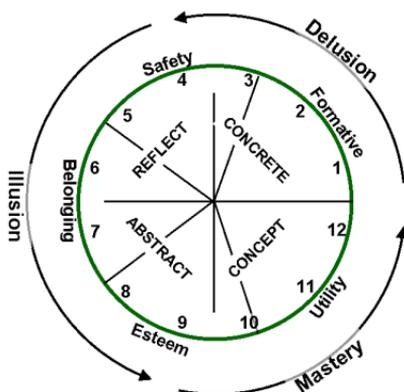
neuroplasticity and any thoughts and memes formed as a consequence of kernel mode changes and conditions.

Prolonged exposure to a particular set of stimuli will affect changes consistent with neuroplasticity that can also change biochemistry resulting in a feedback loop encouraging further adaptations. Such can have either positive or adverse effects depending on the nature of the stimuli. PTSD, mood disorders, dementia, and other conditions typically studied in abnormal psychology will emerge. While these may be treatable to an extent, these are structural, kernel mode changes that are not necessarily changeable once formed.

Generally the best “cure” to dysfunctional structures is not really a cure but a work-around. You generally cannot break these, but you can starve them to the point where they break themselves. The way to do this is by creating functional structures around them, which requires at least the same degree and duration of functional stimulation of working as created the dysfunctional structures. It also requires minimizing any reinforcement of the dysfunctional structures. Traumas tend to be particularly durable. Anything trauma induced will likely remain for life providing dreams and conscious flashbacks where the mind will find ways to reinforce those structures even when you starve them. This makes work-arounds imperative for future functionality.

Phase Process

We cannot speak of generations of mind without appreciating the phases in which those generations form in. As the diagram illustrates, this process is complex. The ability to formulate a particular generation of mind (numbers)



depends on stage of learning (middle four) relative to developmental and motivational ability and disposition

which can disagree markedly with the disposition that should be applied based on biological chronology (e.g. neuroplasticity and related kernel mode factors).

The delusion-illusion-mastery cycle on the outside provides a way to divide the nature and difficulty in evolving through the generations. Delusion is a pretty easy place to live because it is dependent on others to function. From this perspective, all values are predefined for you, either physiologically or socially. This is a concrete and experiential perspective in which learning is representational, meaning objects are used to represent themselves. Just as images and sounds take up enormous space on a computer relative to text that would otherwise represent them, this kind of thinking is a load on memory which makes processing cumbersome.

Most of us are fortunate enough to not be limited to this mode of thought. As children we begin to be compelled toward a sense of self and functional independence. Even the developmentally disabled are compelled like this and can evolve an elementary grasp of language, but the language never truly replaces the representational thinking or dependence. Striving for independence creates conflict consistent with adolescence or in the progress of relationships gridlock. Some of the original structures must be broken down and rearranged to be reformed into the generations of mind consistent with functional illusion.

Most people find comfort and familiarity in the realm of illusions. It is partly based in delusions, and partly based in actual reality. As your bio-chronology progresses, the ability to form new memes of the first three generations becomes more difficult. You have to work harder to build that “muscle memory” and less hard to reflect on existing experiences and evolve them into abstract terms. The longer you wait through adolescence and early adulthood to develop an abstract perspective, the harder it is to manipulate those abstractions relative to each other. That is required to achieve any real degree of mastery.

Assuming you have at least developed some abstract ability in early adulthood, you can at a minimum learn things abstractly. While it is certainly more efficient data

storage-wise, it does not equate to understanding, only raw knowledge. Of course you have to exercise this input if it is to grow meaningfully. If you don't, just as with the evolution of atomic nuclei, the lack of pressure will allow what you have to degrade. Continued lack of use of such information leads to loss of that information. So when you are told the brain is like a muscle that needs exercise, take it seriously.

Bio-chronologically you should reach a conceptually-oriented stage of life where the diversity of knowledge breaks apart into patterns and entanglements. This coupled with lack of use will drag an individual down into dysfunctional senility. The information is there, it just isn't linked into functional structures let alone conceptual modes. You can say your biological clock is basically designed to go along with the way you should be using your mind. Unfortunately, very few people keep up with this clock. It is understandable since the practicality of life and conveniences of illusions get in the way. Those who evolve a particular ability with the abstract are generally considered highly intelligent. Like everyone else, it must be kept under pressure to keep building. The lazy way for these is the path of esteem.

The esteem-driven can emphasize the abstract and neglect the concrete. The consequence of doing this when you should be under pressure to evolve, is loss of touch with concrete reality. We see this a lot in the science and leadership. Individuals get caught in a particular thought paradigm they can never break free of. We see these people as dogmatic—a term easily put on anyone attached to a particular idea whether it is functional or not.

The problem with dogmatism is that it prevents conceptual evolution. The entire universe must somehow fit into the paradigm of thought or be rejected outright. This makes scientific progress and leadership functions problematic because there is a serious disconnect with actual reality. On the flip side, society finds value in this thinking and rewards it encouraging specialization and discouraging change.

Ninth generation, at the end of esteem, touches on creativity and leads directly into mastery. Creativity is not

unique to this generation as it is required to evolve through the generations. Many individuals have a predisposition to enormous degrees of creativity, but that doesn't mean what is created has any meaning or social value (e.g. utility). Utility occurs where a diverse set of concrete and abstract ideas come together into a functional concept. You will not this only applies to 11th and 12th generation structures.

You can think of your mind as evolving a universe. Ideally, you grasp life by the horns, only strategically ease pressure at the right stages in the process, constructing functional atoms, building stars and solar systems, then galaxies, filaments, and ultimately the universe. Much of this can be done within the confines of your own brain. Evolving your entire mind past galactic (10th generation) enters into the realm of what Immanuel Kant called transcendental apperception.

Kant was partly right about transcendental apperception. To be entirely right he needed to say it was not achievable by a mind constrained to the boundaries of one brain. A significant part of this book will address how those boundaries can be surmounted. Naturally, we need to first deal with the practical mapping of the epistemological processes that create and sustain the conditions required for an evolving mind.

Normal Psychology

When you study abnormal psychology, you become aware of everything that would define you as crazy and unique. Normal psychology does exactly the opposite. It shows you that everyone, no matter the details of their lives, is subject to the same processes. When these processes are violated and taken out of sequence, there are counter-productive consequences but the process continues anyway.

What is NP?

Normal psychology is a holistic approach to epistemology (learning theory) and developmental psychology. It emerged from a mathematical modeling of conceptual processes that have been discussed by philosophers and experts for thousands of years. Distilling these processes into common terms revealed a pattern consistent with the Matrix of Phase Theory, which led to expanding the study to other areas of thought, completing the diagram, and then evolving the two together. It became self-evident that mind is a reflection of reality supported by the nature of philosophy and the science of mind.

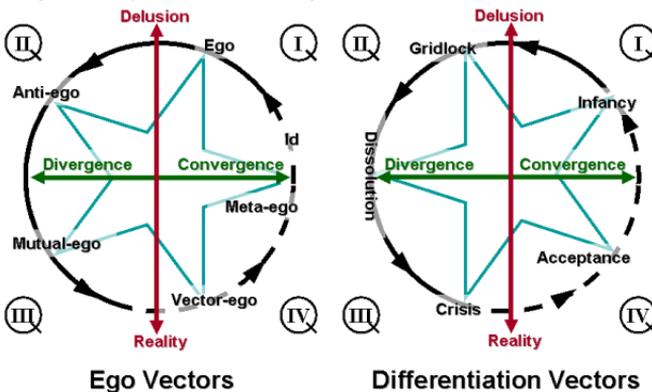
In a way you can look on normal psychology as the cosmology of mind. This book is essentially all normal psychology from basics to the extremity of its potential. As with the rest of this book, it is important to note that individual conditions and the details of your life are not relevant. They make you unique in themselves, but do not change the process. They are certainly involved in the process, but are not in control of it. Nothing is control of the process. It simply is. If you try to control it, which is something the ego will inspire you to do, things will assuredly go wrong. Instead of leaping or rushing ahead, you get thrown to the back of the line or worse.

When you think of it as a conceptual roadmap, you can step back in your meditations and see exactly where you are in life. Good times will lead to bad, and bad times to good. And when you finally give up trying to control it, you discover bliss in a consistency to the pattern itself, the road smoothes and you see the path forward. This last part is the most important. You cannot stop the cycle and be alive at the same time.

Most people will find a comfort zone in the cycle and camp out there. Life isn't always convenient enough to allow for this, so nearly every adult at experiences a resetting of the cycle. Normal psychology shows you how this occurs and how to, instead of resetting the cycle, move forward in it. Each complete passage through the cycle, especially when you understand the map, gets easier because you learn not to resist it, stay the course, and evolve your consciousness.

Vector Cycle

Traditional social science models rotate clockwise starting from the upper left with quadrants numbered accordingly. Normal psychology follows mathematical logic. Models are presented in traditional mathematical form. If you find the difference disturbing, find yourself blessed because you didn't have to redo all the graphics. These are provided separately so you can see how the nature of ego affects a particular stage in your ego-identity development (differentiation).



Differentiation spans from completely submersed (undifferentiated) to individual identity as part of society to complete individuation (differentiated). The last evolves to a point where personal identity in social terms no longer has any personal significance. This slightly exceeds the traditional definition that assumes you can function as an individual whether with someone or not.

Quadrant I (A)

Your original id is provided at conception and evolves as a function of the outer world beginning in the womb. In this process the senses become active, increasing input which increases again upon birth. The neonate rarely opens its eyes because to do so results in over-stimulation. As it becomes more accustomed to stimulation, it gradually opens its eyes more. It simply observes and is unable to interact with its environment. It tries, but short of absolute necessity like suckling, it is helpless.

The infant simply absorbs the world around it representationally. Everything it observes is taken literally as-is. It begins to recognize itself as separate from others, begins to recognize how its behaviors are reinforced or not, identifies with behaviors of others, and catalogs all this information to form a rudimentary ego. It begins to view unfamiliar behaviors from this partly borrowed ego perspective, and behave as a combined function of reinforced behaviors versus observed behaviors.

The line spanning from convergence to divergence can also be labeled real to imagined commitment. Likewise, the line of delusion to reality can be labeled adversity or perceived experience. No matter whether it is your first time through the cycle or your millionth, quadrant I consists of borrowed values you are actually committed to which shape the lens of perception. Since you are viewing the world through a borrowed optic, all experiences are distorted accordingly. At first this works perfectly because the situation is consistent with that optic. As situations change, the optic becomes more and more detached from functional—increasingly delusional.

Quadrant II (A)

Part of the changing situation of childhood is your own physicality. Along with this is a compelling instinct to be an individual, to belong to a group with a sense of self-importance (esteem). Generally this is coupled with not having to be responsible for your physical needs and having a sense of security in the way things are. No matter the nature of how those things are, they are consistent and therefore perceived as secure. The ego loves convenient and consistent things. Ironically, its compulsion for individuality and self-importance will rebel against the status-quo threatening individual security. This characteristic rebellion gives the anti-ego its name. In childhood this is adolescence. In adulthood and relationships it is called gridlock.

The struggle to evolve begins to erode the delusions by forming new values and behaviors that violate the original ego habits. This pushes the individual away from the sources that originally provided the optic and toward others. The competitive concept of us versus them becomes clear where the “us” are others with similar behaviors and the “them” are those we originally looked up to. We may still look up to them to an extent, perhaps respect them, but our adolescent arrogance insists we have to make our own mistakes. Of course we see this bleeding well into early adulthood for many. If a way can be found to live comfortably in this state of rebellion it could literally become the end of the cycle for that individual. Generally semi-functionality is inadequate especially when it comes to having long-term relationships.

Quadrant II has a goal: belonging. Biologically this predisposes the individual to find another individual they relate to and establish a relationship. This is problematic for anti-egos because relationships, like all new things, reset the cycle relative to that new thing. They quickly form and having no basis in functional reality quickly break. When there is not enough experience with functional reality and relationships and the relationship at this point is made into an unbreakable commitment, much of psycho-social development literally halts here. The reason is

simple: this aspect of psycho-social learning is stopped and planted firmly in quadrant I. We will revisit this.

Just as some will settle for what they get at this stage, others will be equally discouraged, see the resetting of the cycle and choose not to settle or ever form commitments. Ironically, this resets the cycle and they too suspend their psycho-social development. For them, intimacy becomes a toy to play with and throw away at will. Like those who prematurely commit, social norms provide the opportunities for these behaviors. Premature commitment is quite commonly encouraged, which creates a lot of social problems. Long-term permanent commitment to a relationship should be postponed until both individuals have had the opportunity to evolve to quadrant 3.

Remission

Remission can and does occur in any quadrant. Generally we don't look at an entirely new line of learning as a state of remission generally. Instead, we tend to look at remission as a generalized resetting back to quadrant I. When remission happens in quadrant II, the subject never actually encounters reality. They simply go into a spin cycle of delusions. This can only be broken by forcing the subject into quadrant III where they face real consequences and are forced to devise a system of socially complementary behaviors.

Quadrant III (A)

You are now facing reality with the optic of the anti-ego whether you have a committed relationship or not. To function in reality and provide for your own needs, you must form a functional sense of camaraderie. Here you establish your role relative to others to work cooperatively and thereby satisfy basic needs. Like adolescent relationships, each new situation that can be used to achieve these ends resets the cycle.

Like relationships, you shouldn't become overly committed to any of these roles. Unlike relationships, you may find yourself passing through the first quadrants and finding a comfort zone in this mutual-ego that works for you. If you do, you now have a career or role to actually

commit to. It is worthwhile to point out that parenting is a third quadrant role. Part of the delusion of childhood is the idea that you can achieve your freedom and independence by simply forcing social promotion into parenthood. This is taking a shortcut and all shortcuts have consequences. Early parenthood puts aspects of personal development on hold through phases of life where they are ideally explored relative to biochronology.

The normal thing to do is to do everything wrong. That means prematurely committing to a relationship and before recognizing the folly of this, reproducing which psychologically increases commitment to a wrong relationship. Even if the latter part isn't actualized, the sense of safety in familiarity with an even wrong situation contributes to psychological commitment. So long as social norms aren't further reinforcing this too far, the struggle of gridlock leads to dissolution that thrusts both parties into the real world by themselves.

Cycle X

You will notice the previous headings are all followed by the letter A. Each description first assumes original contact with this particular quadrant. It then hints at subsequent contacts. Every break or new thing results in having to form a whole new set of values to deal with the new reality. Each step forward requires a compounding of multiple passings through earlier quadrants.

We must note that religious orders will try to short-circuit this whole process as if you need only go through it once. Monastic commitment puts you back to quadrant I. The earlier in life this is done, the fewer times you have been through the cycle, the more intensely you must commit to quadrant I and surrender any sense of self or ego-identity development. The more committed you are, the more likely any achievement made is purely delusional. It may work from the safety of your monastic environment, but has no independent standing in any reality beyond that. It is not uncommon in adulthood to borrow a simple perspective by which to act in the world. When that perspective is never challenged, it remains a

functional illusion. When you are committed to that illusion and won't adapt, you are stuck at that point in the cycle.

Everything new means going back to quadrant I. This is called remission. Remission is the ultimate source of suffering because it means going back through all the stages from scratch. When the only thing new is a face subjugating themselves to the status quo, nothing is really new. You are not breaking the cycle, you are cheating it by resorting to a convenient fantasy. The only way to break the cycle is to embrace it and the full adversity of life. Ideally you want to break this vicious cycle by moving forward into quadrant IV. To do so means you actually have to stay put in quadrant III long enough to differentiate.

Addiction

Bad habits spell certain fate consistent with remission. You may think your behaviors are just habits and think this does not apply to you. It applies to everyone, especially when you realize that people are also habits, and bad habits evolve easily into destructive addictions. The conventional notion of addiction is an obviously destructive habit. The truth is that any habit in excess is destructive.

No matter what the habit is, once it crosses the line into the stages of addiction, it is no longer just a habit. It is an addiction. You can pretend it is just a habit all day long, but a reasonable person looking at the behavior based on these criteria will adjudicate it as an addiction. As you will see in the stages of addiction, the first stage doesn't even look like a habit.

Experimentation—consists of sporadic practice or acting in binges often related and limited to particular stimuli. A habit begins experimentally seeking solutions to a problem based in fundamental motivations. Without understanding these stages one is typically not aware of habit formation until the third stage, and even then the subject is typically in a state of denial until the fourth stage and will then typically accept the habit as part or all of their identity.

Regular—practice becomes routine and ritualistic such that it can be performed without conscious thought.

Opportunity theory now takes over, so situations and stimuli inspire automated response with the behavior to include pursuing the opportunity to escape negative stimuli or as a means to control by forming positive stimuli. At this stage the behavior includes environmental and social factors creating a sense of identity, belonging to a particular group, and position/status (esteem).

Conscious—subject becomes aware of the habit but remains in denial of the habit's role affecting their identity. It is obvious to others and when deviant challenges established norms resulting in drama and potentially legal and work-related problems. Deviant behavior continues the parallel behavior of concealment. In any case the behavior forms an alternate reality, which is functional for non-deviant behaviors. With deviant behavior that alternate reality is self-destructive and non-functional, but the subject is able to function at this stage because they recognize it as non-functional so they can compartmentalize it. It does become problematic and risky toward their functional non-deviant behaviors because of denial, becoming too complacent, and more desirous of the behavior.

Dependence—the behavior becomes so pervasive that the subject becomes physiologically dependent on it—even socially acceptable behaviors. It takes so much control of the subject that everything else becomes secondary and other behaviors are sacrificed. We have a tendency to think this is only true of deviant behaviors, but the truth is that common acceptable behaviors like work do not. The workaholic will neglect family and other acceptable behaviors. This is conscious acceptance of gluttony.

Terminal—the behavior so saturates and affects the subject's identity and physiology that it becomes terminal (deadly) unless treated. A key factor at this stage is secondary habits supporting the primary habit. One habit alone does not make a subject terminal, but the abstract habits supporting and thereby accelerating that habit do. The subject cannot mistake

the effects of the habit, and the dependence convinces them that they are completely without hope for cure. This is total surrender, which in Christian terms amounts to ultimate sin against the Holy Spirit.

Addictions are treatable as a form of PTSD (see Profundity in next chapter). The subject must be completely removed from the entire situation contributing to the addiction. This includes people, places, and all related activities. The subject is then submersed in new or past people, places, and activities not associated with the addiction. As a general rule, you start with complete dissociation even from the past since the past is generally what led to the behavior. The new behavior set is then established over many months, preferably years, effectively starving the bad behavior while feeding the good behaviors. As with PTSD the truth is that there will always be a scar, flashbacks, and potential to fall back into the undesirable behaviors.

One key to all habit breaking and formation is the concept of NOW (see The Power of Now by Eckhart Tolle). There is no past, you can't change it. There is no future, it will be what it is when it arrives and you won't know it until then. It isn't real if it isn't in your hand. Addiction actually provides a way to be in the NOW, but is superficially artificial and as something outside you out of your control.

Meditation can also create an artificial NOW, but at least you have control and can utilize it to reprogram mental activities to consistently remove non-NOW thinking. All you know and have to work with is right here and now, and what is real is in your hand now. Furthermore, there is no why. Things simply are the way they are. Don't over-think them.

Over-thinking is like catching a butterfly in a clenched fist. Open the hand, add honey, let it come to you, and appreciate its beauty. When it is gone, let it leave not just your hand but your mind also. Appreciate whatever beauty you can find in the world. Sometimes the most beautiful thing in the world is either emptiness or other opportunity where beauty can either form or be put to good use. Remember that some of the most beautiful and wonderful

things in life, like strawberries, emerge from adverse and repulsive conditions.

The following mantras can and will help anyone through anything in life. But remember that you don't just say a mantra to achieve a thing, like getting out of a rough spot in life. You say it to form a positive state of mind. Of course that means you must chant these things (remind yourself) when everything appears well too. No matter how untrue these may be in the moment, if you say them habitually, you will convince yourself and find the positive way through anything.

- I'm not just good today, I'm great and improving!
- There is no past, I can't change it. There is no future, anything could happen. There is only NOW.
- There is no why. Things simply are.
- Nothing is an opportunity for beauty to occur, and beauty can emerge from adversity

Learning

Epistemology is the branch of philosophy that explores learning theory. Over the millennia, epistemologists have consistently provided a four-step sequential learning process. The problem is that while we learn about individual things this way, it does not account for an evolving system of learning and consciousness. Epistemologists and logicians have torn their hair out trying to solve this problem. Einstein lamented this in the foreword of an epistemology book by Bertrand Russell, saying epistemology was a “slippery slope.”

We are going to break this problem the old fashioned way: by brute force. In this chapter we will first examine how we learn most intensely. We can then see how the learning cycle of traditional epistemology compounds upon itself strategically to form more and more complex memes. When the nature of memes achieves a controlling number (plurality), consciousness evolves to establish a new consistent norm. We then explore the processes of quadrant IV, where the subject takes control of their world and works with the process rather than against it.

Profundity

Habits are convenient mental programs we use to function. Generally, habits are created through operant conditioning. The most effective form of operant conditioning is positive reinforcement—the least effective is punishment. The ideal parental perspective is to provide love, attention, space for independence of action (inattention), a model for desired behavior, rewards for filling those desired behaviors, and consequences for undesirable behaviors. As a social animal, the worst thing you can do to a human is not give them attention. The next worst thing you can do is disappointment. With the right balance of these things, a disappointed look may be the harshest penalty you ever have to impose for misbehavior.

Punishment is least effective because it is an imposition of negatively perceived stimuli which reflects more on the source of the imposition than the behavior leading to the punishment. This is not to say punishment is completely ruled out, just that it has to be done judiciously. In other words, it is never done from anger, and no penalty exceeds the force used in play because it is the intent behind the penalty, not the action that really matters. Clearly relatable, objectively and consistently meted consequences delivered in a timely fashion are different. There is no sense that they are imposed, they are just a fact of life.

Consequences and the process point to two related phenomena: profound experiences and PTSD. No matter what we do, to survive we are creatures subject to the conditions of our environments. Hard sensory data and our perceptions of events around us program us. The more of the nervous system involved in a set of related stimuli and the duration of that set of consistent experiences has a complete system effect. By doing the same things over and over, they become unconscious. It doesn't matter if it is typing, dance moves, meditation, getting up at a particular hour every day, or anything else.

The consistency and duration of a set of conditions creates a degree of profundity affecting the entire nervous system and resulting memes. The more profound the conditions, especially negative conditions that threaten personal well-being or otherwise go against instinct, like those experienced by soldiers or victims of regular abuse, the more severe the impact and durability of resulting memes. Particularly profound constructs become engrained and will trigger automatic responses without thought.

These are particularly concrete in nature, so sensory flashbacks in dreams and while awake can be expected. They can also be enhanced by adding elements of fear, which is something the mind will do to preserve this information. While you are going through the experiences that will lead to these, you may even reach a saturation point where you don't notice fear anymore. But when you are put into ordinary situations, the mind will induce the

fears so the memory is not lost. This is simply a survival mechanism. In real-life harmful situations, you do not have time to think if you are to survive. As such the mind sets itself up to respond automatically.

From a teaching or parental perspective, you actually want to take advantage of profundity in positive ways. Real life has a tendency of providing enough negatives you don't need any artificial inducements. In either case, the mind can be programmed to operate in ways not functional in conventional settings or reality generally. Because these are so engrained on so many levels, you cannot just turn them off. They will most likely haunt you for life. Of course we all prefer to have positive hauntings, and if you are that lucky then the rest of this does not apply to you. For those who have negative hauntings, the only way to move forward is to actually move forward.

Since these are engrained, they also resemble a sense of normalcy and "safety." Conventional settings don't reinforce this, so the first tendency is to retreat into a space where the norm is not challenged. That is not moving forward, but it may be temporarily necessary. Moving forward requires devising a set of functional conditions that minimizes flashbacks or any other reinforcement of the condition. Instead of feeding these demons, you feed your angels. In feeding your angels you build up parallel processes going around the demons.

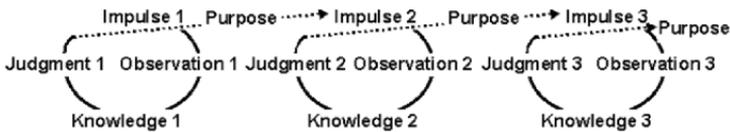
I use angels and demons because we can visualize them, even if they are fantasies. When we visualize them, we can arm, disarm, and control them. Meditation is an ideal step in the direction of such control, but it can take years. If you are particularly haunted, then you want to step up your meditation practices to mind control practices. In these you use hypnotic triggers to go into safe places of your mind where you can control a virtual reality and empower your angels to defeat the demons.

Part of this exercise includes introducing meditation to your dreams. The more you practice your trigger, the more it will penetrate your dreams and allow you to take lucid control. In this way you can minimize your demons. Realistically, they will never go away, but with practice they become so minimized that they lose all power and are

gone in a practical sense. Where they will then appear is as a contrast with the way things should be, which can build depth and appreciation for what you have that is good.

Learning Cycle

John Dewey's version of epistemology in his Experience and Education is the most familiar rendering of the learning cycle. The stages correspond directly with the quadrants previously described as: impulse (I=concrete experience), observation (II=reflective observation), knowledge (III=abstract formulation), and judgment (IV=conceptual application). The illustration suggests learning is strictly linear and leaves to the imagination the concept of "purpose" acting as transition between learning activities.



While this may work from a curriculum perspective relative to a specific course or subject matter, the truth is that few classrooms actually follow the model. To do so requires enormous creativity and cooperation of students through parts they may find disagreeable, like going through a physical exercise together while putting it into perspective (reflection), and providing the terminology and processes (abstract). The key to this in the classroom is providing a sense of purpose and meaning so the students find value in the lesson. It is also the toughest part because the teacher must create this sense as one would create a story with a theme.

Real life and the evolution of consciousness do not work this way. This sense of purpose and meaning at best come when the process is completed to help motivate the next passage through the process. The problem is this concept of motivation. People want a reason to do something. That reason and motivation is found by establishing a goal and recognizing one's role in achieving that goal. Since nobody starts life from a perspective of

meta-conscious, they look outside them and borrow ideas to move forward.

All borrowed sense of purpose and meaning is existential, metaphysical, ideational, and illusion. Religions the most common source for these. Religion provides a sense of reality, its workings, right and wrong, and generic ideas of roles you can play in that reality. Social norms may modify and even come into conflict with these, especially when reality is punching you in the face through quadrant 3. Of course prolonged exposure to this misery is discouraging to push forward, and the temptation of resorting to convenience and ending that misery combined with opportunity typically triggers remission. It takes a lot of strength to stay the course and not take the easy way out even if ultimately you will sever all ties as the vector-ego emerges. Now for how it should work from a meta-conscious perspective.

As described before, each step forward requires a diverse compounding of previous steps. Each item of learning begins at I. As you get many such items together, you can observe them relative to each other (II). Whether through social dynamics or imposition of your own mind, you simplify these concrete things and their relationships into abstractions consistent with language. Concrete objects become the subjects, and the interactions become the predicates to form complete sentences. A series of related sentences formulate a common conceptual theme.

The common conceptual theme is what we can call a working theory. From a working theory you can derive through speculation a hypothesis. This is a higher or projected state of quadrant IV, or a super-concept. In science you do not test your hypothesis, you test the null-hypothesis. The null-hypothesis is the opposite of the hypothesis in that it is not just an idea, but an arrangement of things fitting that idea. It is arrived at through reflection of the elements leading up to the hypothesis, linking it to quadrant II. Since quadrant I has not yet occurred, this is a subordinate form of quadrant II, or a sub-reflection.

The sub-reflection provides the foundation upon which to arrange the details and trigger the next cycle. You can think of this as the scientific method applied to the

evolution of consciousness. There is a difference though. The ego comes with expectations. The only expectation of the meta-ego is the cycle itself, not the specific outcomes. As such the scientific method in the hands of ego tends to establish conditions and observational methods that will reinforce its expectations. This leads to erroneous results. The meta-ego, however, is committed to facts so it simply lets everything play out and derives new concepts from that process.

In this you create the foundation upon which an entirely new set of experiences can be explored through the cycle. You also reinforce your understanding of the process and formulate even more advanced concepts that span other concepts—super concepts. In physics these would be the equivalent of quantized vector interactions like loop quantum gravity (LQG) and quantized angular momentum consolidating together in a common quantized spin (QS) or state of higher consciousness.

In this way you essentially evolved mind toward transcendental apperception, but cannot achieve it within the boundaries of your own being. All you can achieve is creation of your own sense of galaxies, but they are not yet connected because you can only process one galaxy at a time. To begin making the real step up to transcendental apperception you have to first step out of the box. Before we get into stepping out of the box from the abstraction layer, let's first take a look at the psychological boxes that can inhibit you.

Quadrant IV

Complete differentiation is consistent with concepts of mastery. You have defined yourself completely in your own terms and not by anything outside you. No matter what happens in the world around you, you do not lose your sense of self. You conceptually own your values because you have made mistakes using abstract forms of values and found the real meaning between words that can adapt to changing circumstances. You cannot own a conceptual value without personal experience and making mistakes. All the book learning and formal education in the world are no substitute.

Book learning is relatively unstructured, limiting the efficacy of autodidactic learning. Ideally, formal education is scope and sequenced logically so you are introduced to information when you are best suited to learn that information. It isn't just thrown at you randomly, but rather in the order it should be learned. Both only provide more information to make mistakes and perfect concepts.

Not only must you embrace the process and life to their fullest, you must embrace knowledge to its fullest and not shirk formal education. Formal education is often perceived as a way for society to suppress individuality. While you do have to comply with each teacher's demands, that does not necessitate you surrendering yourself to their thinking. If you are that weak minded, you are certainly not strong enough minded to teach yourself without getting lost in a delusional version of reality.

Since failure is the critical element of achieving quadrant IV, you must steer life straight into everything you fear—preferably with enough sense of reality that doing so is not terminal. You can't properly fear things if you have nothing to lose. You have nothing to lose when you haven't invested yourself in things long enough to pass through the cycle with them. This takes many years, so realistically there is no way to achieve quadrant IV at least a couple decades of life as an adult struggling with reality to survive and have functional relationships in.

As a child or adolescent it would seem the cycle rushes by pretty fast. It does because everything is new and you don't have a broad base of experiences to draw from. As such you focus on little things. Everything new is perceived from an exaggerated perspective. As you experience adulthood, your experiences broaden, little things become less significant, and the number of new things required to move forward multiplies with each step forward. The process goes from cycling in months to cycling in years if not decades.

The only way to accelerate through the process is not to focus on accelerating in the process. The ego is very goal-oriented. When you reinforce a goal, you reinforce the ego. This is another reason you need failure, because failure diminishes the ego. This process of diminishing is

called the vector-ego because it is moving away from all previous stages of the ego and toward a conceptual grasp of reality. When the vector-ego takes over, it becomes destructive, finding any way it can to fail and break down all things that don't work. This acceptance of direction is the onset of mastery or differentiation.

Only from a differentiated perspective is it possible to evolve the meta-ego. When you reach the bottom of the cycle, your illusions are broken and all you have is reality. This is a completely dysfunctional position because you have no values that can function here. The only way forward is to invent a new illusion that you are in control of or jump to quadrant I. You are compelled to this point through crisis, and up to it you have a sense of self that is controlled and the ego wants to take control. Reality and the ego are completely incompatible.

The first step into vector-ego is surrender to the idea that you have any control outside your own mind. As the failures of ego reveal themselves, the identity associated with ego becomes unfamiliar. A new habit is formed of no-self. You step outside the specific workings of society and the universe into an observational perspective of the general processes that ultimately connect those specifics. You eventually realize that you are now an abstraction apart from the universe and the only way to function is to create an illusion that does and that you can control and redefine as needed.

This new illusion is the meta-ego. The meta-ego takes charge of its passage through the cycle, rather than being defined by the cycle. You can't truly escape the cycle short of death, and up to this point you have no control over your passage through it. Having a conceptual grasp of reality allows you to frame anything and everything new from an objective perspective and simply follow through with the process at whatever pace is available.

Normal Psi

What we will talk about here is as common as having brown eyes—at least among humans. It is even more common in other species. Psi is a generalized term for “psychic” phenomena, short for psionics which refers both to the phenomena and those who exhibit these qualities. Like black holes, psi is real but 90% of everything said about it is absolutely wrong. What little scientific scrutiny it has enjoyed is largely distorted by chasing after extremities in all the wrong ways.

Parapsychology is the study of psi and other paranormal phenomena. Many of these phenomena can actually be ascribed to perceptions of unusual circumstances, like near death experiences. Others, like UFO’s and USO’s really don’t belong in parapsychology at all. These only contribute to the skepticism that tends to place parapsychology alongside astrology and the esoteric. Hopefully our discussion here will put it into a more realistic perspective and explain the difficulties of scientific investigations.

Limitations

For the most part, psi can be likened to seeing with your hands. Your hands were not designed to do this, but through the tactile (touch) sense can and do learn to have limited sight. The brain is designed for the mind to communicate and observe itself. It is not intended to communicate and observe other minds. The x-factor where this is made possible is the abstraction layer of mind. Other conditions apply. For example, social animals appear to actually use psi depending on the complexity and nature of thoughts, degree of consciousness (differentiation), and proximity.

The diversity of thoughts and degree of consciousness affects the diversity of force signals in the abstraction layer. The degree of consciousness affects how data is

stored and retrieved, essentially resulting in evolving data types unique to the individual. Not only do you have too many stations transmitting off the same antenna, you basically need the same antenna to pick up and make any sense of those stations. To make matters worse, many of the stations are transmitting different ideas on the same frequencies.

The intensity of each signal will also vary depending on emotional involvement and the meme structures involved. This includes not only subjective learning but also kernel mode learning—the physical structure. Of course the mind will focus on the most powerful sources, and those are always closest to the individual. Those sources can be reinforced externally by transmissions similar in nature and frequency. This is fairly easy to do with relatively simple life forms like fish and birds, both of which, like mammals, can count on a reasonable temperature consistency between individuals. This consistency reflects in the brain's ability to maintain specific frequencies. Of course the social predisposition of species contributes by creating an interest in perceiving and communicating with each other too.

Less sophisticated thought patterns are easier to communicate but also have less power and a shorter effective range. A school of fish or flock of birds will perform all kinds of coordinated and sophisticated patterns. Extract an individual from that group and they will act differently. Together they are proximal enough to form a coordinated common state of mind. This is not done through physical sensory perceptions or formal communications. These are far too slow to react and provide for the patterns we see. This is clearly a psi phenomena and a function of empathy.

Empathy

When you look at the complexities of a single mind, it is really amazing it can function at all. Add other minds separated by the shielding of the skull, intensities of the signals versus distance, proximities and other variables, it is really amazing psi can ever occur. Not only does it occur, virtually everyone has experienced it or seen it at

work in nature. Sympathy is understanding how someone feels and reacting accordingly. Empathy is actually feeling what the other person feels. Empathy is based in the force feature of the abstraction layer and the foundation upon which ALL real psi phenomena are based.

Someone is staring at the back of your head. You have no clue they are there, or if you do that they are looking at you. But you “feel” this staring, turn and see that indeed it is true. When someone is staring at you, their focus is on you. Their mental energies are all directed at forming an idea of you that is as faithful to your form and nature as possible. This is called an EIDETIC IMAGE.

With all this energy focused into this single and familiar image, it is easy for you to perceive the signal coming from the abstraction layer of their mind. The processing of this image is different from yours, so you know it is coming from someone else. Just as having two ears gives you a sense of direction, the parts of the brain will indicate the direction of the staring person enabling you to immediately target them with your own eyes.

Consider a couple other common examples. First, someone is thinking about you which inspires you to think about them. You call them and they say, “I was just thinking about you.” Second, you are in a conversation with someone, especially someone close to you. A random thought comes to mind that spills out your mouth and the other person says, “I was just thinking that” or they say the same or nearly the same thing at the same time. Third, someone very close to you has a very traumatic experience. A random thought emerges that there is something wrong with this person. You know who it is because you know them well enough to have an eidetic image of their thought patterns. You may not be conscious of it, but it is there. Acting on this perception, you call on them to discover the trauma is real.

Empathy is about as common to humans as hair and skin. It is literally an innate quality of the species. You have to be physically defective to not have it. In fact, such defect would make you completely non-functional because you would not have a functional abstraction layer of mind. It doesn't mean you are conscious of it. In fact you are

likely not the least conscious of it. But the certainty that you have at least experienced it at some point in your life that you can recall is at least as common as having brown eyes. Now the extent of your experience with empathy is a whole other matter.

Everything can be framed as an eidetic image. It doesn't have to be visual. The more familiar you are with a person, the better your mental image of them physically and mentally. It doesn't take a great eidetic image of a person alone to perceive them. It only takes a common state of mind or an extreme condition that is easily identified to track where the mind-field of that person is as you would track the source of a sound.

Flashes of course can help, as can other phenomena we will talk about in later chapters. But generally, and active mind can be located by an empath just as the source of a radio signal can be located. Unlike a radio signal with a consistent frequency, the patterns of mind are more like a fingerprint that is constantly changing but in consistent ways. If it were exactly like a radio signal or fingerprint, we could easily devise technology to do this.

Telepathy

Telepathy is direct communication between minds. Empathy shows that to some extent this does occur. But telepathy rarely can achieve the exchange of complex ideas or actual two-way communication. It does happen rarely, only in advanced psi modes and ideally between two psi. Most telepathy is limited to sensory images to which there is strong emotional attachment or an extreme focus of thought as with an eidetic image.

You are driving a person home and ask them, "Where do you live?" An image appears in your mind for the briefest instant. Assuming your mind is not cluttered with processing related information, you can catch this image and consciously explore its details. You know where you are going before the other party ever has a chance to respond. Even if the other person gives the wrong directions, their mental mapping is an eidetic image faithfully representing something so familiar that their

whole nervous system is conditioned to report this image. How they interpret it verbally is a whole other matter.

You ask a particularly self-absorbed person how old they are. Age can be a very emotionally compelling thing to a person and their sense of personal identity. You hear a number in your head as if they have spoken from their whole body. Only a moment later you actually hear it with your ears as they say it. Again, the entire nervous system is reporting something it feels strongly about. Everything else said around that is subsequent to that one eidetic image of that person's perception of self. Your ability to perceive it is yet another matter.

There is a moment in time between because the conscious has to apprehend and process the information into a verbal response. That is several steps removed from the actual response because it has to go back through the abstraction layer and ultimately be shaped into an output through the kernel mode. A lot of this is subconscious thinking in the abstraction layer, namely thinking about the linguistic response and how to channel that into the appropriate kernel sectors to result in the verbal activity.

These telepathy experiences are called FLASHES. They happen in such a brief instance, you may not even notice them. They are representational relative to the sensory connection to them. Your own mind must be able to perceive this representational data in some form. You may be able to perceive a visual image or feeling, but words are problematic—especially words in unfamiliar languages.

The only way to pick up unfamiliar words or visual images of words is to have the memes in your own mind to process them as auditory or strictly by their shaping. In other words, auditory learners and musicians will be more able to perceive the sound of a word even if they are unable to interpret that word, and visual artists like painters will be able to perceive the shaping of words even if unable to interpret those shapes as linguistic symbols.

You cannot literally read someone else's mind. They have a hard enough time with their unique set of memes and consciousness following their own thoughts. If you could separate out all your thoughts, you will find they are

very diverse and inconsistent with your generalized conscious thought pattern. You aren't even aware these thoughts are occurring. They are subconscious. They are more inaccessible to the perception of another than they are to you. Your conscious thought, short of advanced psi, is so unique that it is completely inaccessible. The projected image is nothing more than the theme. It is not the specifics of how you will present that consciously.

The limitation of perception here is particularly important. A person who has never seen with eyes will not be able to perceive a visual image. They will have similar mind structures in place for processing input. Those structures will be adapted to their limitations resulting in completely unique perceptions. The intensity of a signal depends on its source—from highest to lowest: emotions, sight, sound, smell, taste, and touch. It should be no surprise emotions top the list since they are the key elements of both empathy and the abstraction layer.

The limits of perception and range of intensities are of particular importance when we get to advanced psi. They limit and shape the experience—assuming of course you have one. What you believe or think you know affects perception as much as your physical limitations. In other words, you need to have a frame of reference to perceive, and your frame of reference can distort how you do perceive. That frame of reference isn't just one thing, but a composite of the entire architecture and relative generation of mind.

The Empath

An empath is a person with a “natural” predisposition to perceive empathically. I qualify “natural” because there are clearly both learned and innate qualities involved in this predisposition. The learned qualities are ideally acquired in formative development and evolve with consciousness thereafter. These learned qualities span a broad range from social acceptability to reinforced compassion and how the subject perceives and remembers details. All of these can be described as full-spectrum learning since they require innate

predispositions at the lowest levels of mental architecture to the highest levels as reinforced by meta data.

While empathy is the chief required quality, there are many other qualities that make the perception possible. Social acceptability never really makes the list in the literature. If a subject is taught to be closed-minded, that everything in life is strictly black and white, then there is no reasonable expectation that an inexplicable anomaly will be accepted. This is discouraging and can easily prevent any further empathic development. Social rejection will certainly encourage the subject to suppress anomalous perceptions. On the other hand, an open-minded environment encouraging holistic thing is ideal.

Eidetic imagery is top on every list, though it is not adequately explained. Generally it is described as the ability to remember enough details to faithfully reconstruct an image. As we've already discussed, image need not necessarily be visual. The failure in general descriptions is to recognize that the signal is a pattern. For functional purposes, you don't want to store or transmit all the specific details, but rather the concepts upon which the patterns can be derived. The mind compresses its data just as a computer does to save space. Sensory and emotional data is fairly uniform within a species, while our interpretations of the specifics are not.

These details suggest the majority of psi perception involves only certain areas of the brain like the visual cortex. The most primal areas affecting coordination and bodily function are clearly omitted (mu at 8-12 Hz). Ideal empathic transmissions occur from gamma (network layer at the top of the kernel mode; over 32 Hz). The ideal recipient is in theta (4-8 Hz).

To achieve theta you first have to learn to achieve alpha (8-16 Hz). Alpha is not just the twilight moments of awakening prior to normal beta (16-32 Hz). It also occurs in extreme sports, life-threatening circumstance, with profoundly learned activities that require no thinking (all commonly called the zone), and induced by drugs or hormones (e.g. during orgasm). All the literature points to alpha but misses that theta is the real goal, while alpha

should become a normal state of a highly evolved consciousness.

When we go back to the conceptual disposition, we also have to re-evaluate how one brain processes versus another. In this we are not speaking of left-brain right-brain, but rather whether processing goes from front-to-back (frontal lobe emphasis) or from back-to-front (sensory emphasis). Most people looking at a mathematical equation will send it to the frontal lobes for processing. A conceptual mind thinks in patterns consistent with the sensory area and will therefore process in those regions first. Those regions are ideal for computation, whereas the frontal lobes are better designed to handle linguistic analyses and data storage. It is because of this and social aversion that most people struggle with math.

Your math skills are not a good indicator by themselves of conceptual thinking. Artistic ability is not an indicator either, unless you are a thematically oriented artist. Thematically oriented artists are rare. It is one thing to have the form of an art, another to produce something of aesthetic value, and yet another to produce something that really delivers a message. The audience's accessibility to that message is yet another matter. And again, just because you do this does not mean you are predisposed to do so.

Doing the math or art from back-to-front instead of front-to-back can build the requisite pathways and form a conceptualization habit. With that habit you see the world in patterns, not the details. The details simply precipitate from the patterns. To use this with a captured eidetic image you need a pretty fast and clear mind ready to dump that data into short-term memory as-is, and study it. This requires ethical discipline—not being controlled by random forces of free will. The subject must be deliberate, not reactive. Of course it also requires the mind has the memes established through a diversity of experiences and understanding to receive and examine any image.

The ideal empath is emotionally neutral. It is hard to pick up the feelings of others when your own get in the way. Being emotionally neutral does not mean the empath has no feelings. They just don't commonly have strong

feelings. Being a natural empath subjects you to a lot of untoward emotions which can lead to the empath striving to block all emotions. This backfires because they really need to learn to identify what feelings are their own. That is extremely difficult because when you perceive a raw feeling, the nervous system will simply act on it as if it were its own mind-field information.

Life and Death

Final judgment is NOW. The heaven or hell you choose to make of your life is the death you choose. You have no control or choice over what happens to you. But you do choose and control how you see and respond to the world. If you are strong enough to endure, you are strong enough to choose differently. Choose wisely.

No one is as aware of the truth in the above statement, the facts of living and dying, like the natural empath. No one knows misery and suffering like natural empath. It is easier to perceive the bad in the world than the good. You don't even have to be an empath to do this on a sympathetic level. As an empath, you get to feel it all as if you've experienced it for yourself. You can either give in to the darkness and let it destroy you, or choose another path.

Choices

Fate and the concept of fatalism are complete illusions. They are escape and denial mechanisms for the weak-minded, ignorant, and pessimists. They will argue that you have no free-will, that being negative or positive is a predisposition. Predisposition is not a commandment. It is an opportunity to make a choice. Predispositions only live as long as we feed them. Free-will is about choices. Only the ignorant and dogmatic will stay in as self-destructive of a habit as pessimism and fatalism. They may not be conscious of it, but they are choosing a living hell. It is convenient to them. They can feel sorry for themselves and get attention from others who feel sorry for them.

If you love someone who has this disposition, don't feel sorry for them. Don't feed into this terrible addiction by enabling it, by reinforcing it with your attention. It is one thing to feel sorry for someone when bad things in life happen to them. An optimist lets bad things roll off of

them. They choose to find the good in themselves. They choose to not reinforce the bad by paying it the attention it wants and tries to force. They choose instead to look for where good can occur. They choose away from situations that don't work, that don't increase them. They choose people and situations that increase them.

Life is all about choices. Life happens to you. What you choose to do with what happens to you and how you handle your mistakes is what defines you. The optimist knows that mistakes are opportunities to grow. The difference between a master and a beginner or pessimist is failure. A master has failed more times than the beginner or pessimist has tried. Instead of trying, the pessimist surrenders. Surrender is a choice. You can concoct all the excuses in the world for your surrender, but not a single one is valid.

No matter how bad your situation is, you always have a choice in your own mind. Even if you are in solitary confinement, a small prison cell by yourself, you have a choice. It may look bleak to anyone else, but the optimist who will be master sees such a cell as an opportunity to explore the most important of all things: themselves. When you have yourself and no longer have a sense of loneliness and want, you have effectively broken the cycle discussed in chapters 7 and 8. You have ended your suffering. But suffering is not the right word. Misery is a better word. Melancholy is an even better word.

In the life of melancholy there are bright days. There are days that are bad and you turn to your friends and family for comfort. The life of melancholy is the normal life. It is a wasted life that is a slave to its environment. This melancholy digs deep beneath the skin straight into the soul and devours it... sucks all the good out of it like a vampire. Melancholy is safe and familiar. You know you are on a roller coaster. You convince yourself there is no other way to live. You are utterly and very sadly wrong because this is a wasted life that will waste other lives—especially impressionable children who will believe in your actions and model themselves accordingly. If you are miserable, don't stay miserable because that is the life you are teaching your children to live.

Virtually everyone is born inherently good—each a functional unit, a blank page for the world to write upon. Life and development happens. As a child, you don't have many choices because you aren't aware of them. Occasionally you see two contrasting things, make a judgment as to which you feel works best for you, which you identify with, and you choose. This can feed either negative or positive predispositions. The only thing that really matters is what you choose as an adult—and you can always choose a different path. Evil is choosing a selfish path knowing that you are putting the consequences of your greed onto others.

People are generally good. They see themselves as good. Even those who feign a badness and paint themselves as such are good in their hearts. Only by choosing evil is someone really bad. Otherwise the choices are but words or not really made out of ignorance and habit. When things aren't working, then you MUST make a choice. You either give in to melancholy by choosing surrender, or you choose away from it. You cannot evolve consciousness from a position of ignorance or melancholy. You have to choose to succeed in yourself, not the world.

Success in the world can be achieved one of two ways. You can succeed by choosing the path of selfishness, whether you are conscious of the consequences on others or not is not relevant. The path of selfishness doesn't care. It aims only to win at anyone else's expense. Winning it defines as everyone else losing. It is winning in life as one does a game of monopoly: the winner takes it all and tries to find ways to take more. This is the success of the weak and lazy-minded. It literally rules the world.

Success for the strong minded is a different choice of self. Instead of seeking to enslave the world to its whims, it chooses to find the good in the world and serve that. This is an act of divine self-lessness but is not without a touch of self-preservation. By serving the good in the world, the good in the world reciprocates by serving good back. Serving the good in the world does not mean going out and trying to change what doesn't work for you or

convince anyone to do this or that, believe a particular things, etc. When you serve the good in the world, you see good in everything and you roll with it no matter its face, its words, its choices or beliefs. When you judge, you project negativity into the world, feed the things that don't work, and bring suffering on everyone.

Evolving

You cannot evolve from a position of ignorance or negative choices. You must first choose the good in the world and make it your meditation. The good in the world consists of the beauty and love in the world, the things that actually work, and the empty spaces that provide opportunities for things to happen. Meditation is itself a choice. Meditation is nothing more than an exercise in purposeful reflection—the second stage of the learning process. It is not just a sitting exercise, or a set of behaviors you do to force the mind into focus. These are useful and highly recommended. The technique chosen should be the one that works for you. In the end, it is the every moment meditation that really counts.

Normal woken thinking, the user mode, is consistent with beta state (16-32 Hz). In this mode the winds of mind blow this way and that. Just as nothing in the outer world is in control, nothing in the inner world is either. To evolve your consciousness you absolutely must take control of what you can. The only thing you can really control is your own mind. This takes practice. Not just formal practice, but a choice every moment to focus on the good in that moment.

Formal practice introduces you to the alpha state (8-16 Hz). The winds of mind come into focus and dissolve to emptiness. This brings a very calm and relaxed feeling. Many think they can just do the formal practice then grumble because they don't experience this. Without incorporating the every moment practice, the formal practice can take a lifetime to achieve alpha and still fail. Formal practice without every moment practice is a wasted effort. To have every moment practice, you must live life to its fullest. That means learning new things and putting them actively into practice so you can achieve a right

understanding of things. It is not done by passively looking at every hair-brained idea and thinking that knowledge is of any value. It isn't. Knowledge is as good as fantasy until such time as you can find ways to connect disparate items of knowledge to see how they work together practically.

Your objective in this understanding is to feed the good in the world. To feed the good in the world you also must understand the bad or what doesn't work. In science and mathematics these are called boundary conditions. Boundary conditions are what define a thing. This is knowledge with content. Never feed idle speculations and theories that lack content. They are wrong knowledge that will lead you away from understanding. Too much focus on such knowledge will build dogmatic memes that will even prevent understanding from ever being possible.

Right love is the path of choosing the good in the world. In your observations of the world and yourself, you are finding all that works and improves the world and yourself. One is a reflection of the other, and that reflection becomes a commitment to a positive feeling we will call love. It is not an infatuation, nor is it lust. It is love without selfish want. It is love that is willing to do whatever it takes to feed the good in the world and in others. When you find someone who is remarkable, the remarkable you see in them is the good you see in yourself. To love them is to love yourself and the rest of the good in the world too.

This love does not require intimacy, though intimacy may become a part of it. Intimacy is truly a beautiful and wonderful thing in itself, but is not good by itself. Intimacy in the wrong context is not functional and can feed what is wrong in the world or your life. As animals, humans are predisposed to entertain intimacy prematurely for the sake of reproduction and continuing the species. This is a primitive part of development we cannot ignore or deny. We can and must restrain ourselves enough to not let it take over our lives. Premature commitment to intimacy without right love is a certain formula for disaster. You must learn right love first, which requires learning also to have intimacy without letting it take over your mind.

The moment intimacy enters a relationship, the evolution of certain aspects of consciousness comes to a

complete halt. To avoid this you differentiate between a simple commitment to something that makes you feel good from a solid commitment that entangles you. It is easy to project what we want onto the character of another person and in the belief of that image entangle yourself.

You cannot love another right without first loving yourself right and learning to observe and distinguish things as they really are. Only with right understanding can you see the patterns, and among those patterns can you see one that compliments you and that you compliment. Then you discover and evolve a mutual understanding in which right love emerges prior to intimacy followed by entangling commitment.

Getting to here means first taming the winds of mind, many of which are fueled by hormones and the situations we find ourselves in. Only with the practice of living as an adult can we learn to manage our hormones and make the best of situations by making choices, owning our mistakes, incorporating the mistakes into an understanding of boundary conditions and what actually works. Meanwhile we are practicing both our formal and every moment meditations until we no longer need the formal to have a still mind that can do functionally without having to think.

Mind Control

Instant gratification is the lazy path in the wrong direction. Working things continue to function. They do not terminate in specific results. You eat, you digest, you defecate. When this cycle stops, life is over. Your first exercise in meditation is breathing. Deliberately and consciously breathe in, breathe out, repeat. What you breathe in nurtures you. What you breathe out nurtures other things like plants.

You don't have to worry about the waste because nature has it handled. It is only when you consume unnaturally that you must concern yourself with returning the waste to a functional natural state. Nature was not designed to deal with unnatural consumption. Returning things to their natural function is right mindfulness: taking care of the world so it will continue to take care of you.

Mind control is unnatural. It is an artificial inducement. Like technology, people turn to mind control for quick or immediate results. As with anything, there are consequences. If you haven't begun to master the process of evolving and actually achieved functional results in that process, then any formal mind control techniques you attempt will backfire terribly wrong. Some will argue for the results they have achieved, but they are blind to the consequences. They are so selfish in their wanton-ness, they don't see that their achievements increase the suffering in the world. Because the behavior is positively reinforced, they cannot be convinced otherwise.

There is another consequence to premature mind control techniques: delusion. The natural empath chooses and evolves themselves just to survive. They will discover mind control techniques and begin incorporating them into their survival mechanisms. Because they are natural empaths, they know the reality of suffering. They can see it as surely as you can see the writing on this page. Because they feel the consequences, they are naturally mindful of their actions and will adapt. They do not easily stray into delusion, into a world of dysfunctional perceptions defined by what others think of reality because they see reality so easily.

The normal person does not have these advantages. They must evolve this perception in advance of beginning any mind control technique. When you are being defined by social norms and other things outside you, your perceptions are shaped by those things. These will distort anything you achieve in mind control. Since these things are borrowed illusions, they are themselves delusional. They may function to an extent in your environment, but with actual reality where you don't have the social support mechanisms to compensate, they break.

The world you see in mind control becomes viewed through the optic you see the world normally. The two worlds are completely unique from each other. One is the user mode, the other the abstraction layer or transport mode. If you are viewing the transport mode with eyes of this world or its illusions, you will not see it as it really is. Only by the optic you bring with you. If you bring no optic

greater than empathic perception and right mindfulness, then you can let that reality define itself and shape the appropriate optic and other tools needed to see and function right in it.

Techniques

There are three sequential evolutions of mind control: setting triggers to automate achieving alpha state, developing memory, and achieving functional theta state. You do not work on one without first having achieved the previous. Because audiences demand immediate gratification, the typical mind control method jumps from setting triggers to theta state activities.

The trigger should be such a commonplace thing in your life that you exercise it to take control of your dreams and enhance data processing at a kernel mode level. This leads to memory techniques that enhance your ability to receive and process empathic information. From there you can begin to explore the universe of theta, but only under the condition that you do so without expectation or ideas how that universe actually is. Doing so is an easy way to achieve serious mental illness.

Triggers

In mind control the first thing you learn to do is set hypnotic triggers so you can achieve alpha at will. For triggers to work, you must believe in them, be motivated to use them, and actually use them. Once you have done this, theta is easy access. Too easy to access. Don't give in to temptation and jump into it.

The correct thing to do is practice this in your formal and every moment meditations. You especially activate your trigger (often one finger touching another, as with the pinky touching the thumb) when faced with adversity. The regular practice will work its way into your dreams. When it does, activating your trigger will make you lucid and put you in control of that dream. In this way you expand your meditation into your dreams where they can become hard-wired in the kernel mode to become a normal every-moment behavior.

In standard mind control practices, you skip past the use of this to train yourself in dreams. Instead you jump into creating a problem solving workshop that often comes with one or more “spirit guides.” These are all theta illusions you create—dreams you control—and you must be conscious that they are dreams, they are created illusions. Illusions are functional but not real. You can believe in their function and ability to provide real results. Know they exist purely by your will. If you believe them to be real or empower them to have control, you will surely wander into delusion. Remember: you are in control.

Memory

Regular practice of triggers begins to focus the mind regularly. Each instant of life becomes an eternal NOW. There is no past or future, only now. Each instant of now as an eternity becomes an opportunity to put the universe on hold and examine anything in extreme detail. In these examinations you begin to recognize the patterns of things.

The mind is a most amazing thing. You can choose to remember or forget anything. When you accept and believe this, you can act on it. Because you can trigger alpha at any time, you can now step out of any situation and take an objective look at the totality of that situation. The habit of doing so teaches you to observe patterns and see how details emerge from those patterns. As discussed before, this is the ideal way to remember literally everything. The tiny details are not necessarily relevant, but that doesn't mean omit them from memory. Instead, compact the general concept into a mnemonic (memory) pattern and then attach the other details that cannot be compacted into their own pattern. In a way, the things that don't belong constitute a pattern of their own.

In the real world realize that you can implement this at will. You can at a glance absorb entire pages of an entire volume in minutes and spend the rest of the day browsing the details. If you believe you can do this, then you most certainly can. It may take some practice to perfect, but when you do you will know it. Digesting a book in an afternoon after flipping its pages in less than a minute is a

marathon mental exercise. It weighs on your mind just as a heavy lunch will weigh on your stomach.

You don't have to do this often. Really, once is enough to prove to yourself it can be done. It also proves that doing so is completely unnecessary to life. Life offers volumes of information in every instant. If you can and have done this with a book, then you can apply it to all your sensory data in every moment of life. Suddenly you start perceiving everything going on around you and anywhere else you care about or that can affect your space or the space of anything you care about.

Like the book, you are no longer looking at just that moment or page, but the totality all at once—the relevant past and future. This can ultimately lead to seeing all past and all future simultaneously and then picking out any point within that and examining it in fine conceptual detail. The actual details are not really relevant. In fact, if you focus too much in trying to observe them you make a critical mistake of trying to control them or evolve expectations. The details and expectations you inject either in mind or action will affect the outcomes adversely. Adversity and suffering will happen. When you see the universe conceptually, adversity and suffering are simply part of the process without which the good things can't happen. For the weak-minded these appear as opportunities to take advantage, and here mind control techniques can lead to wrong thinking down a very dark path.

Theta

Theta is the ideal mental state. You are both focused and lucid. You can receive and project thematically. You have evolved consciousness to function entirely within the abstraction layer. That doesn't mean your consciousness is fully or correctly evolved, or that you do this all the time. Done properly, it is a state of absolute awareness and freedom from a single body. Because of these qualities, theta can and is the most potentially self-destructive of states. If you don't have a positive perspective, a full and unwavering commitment to what is good and works, a full right understanding, you are easily drawn into a delusional dream state.

This is not to say people who practice this are always delusional. It can be practiced in moderation to solve problems and evolve. For the natural empath this is exactly what it is used for. Others may use it for other utilitarian purposes to achieve particular results like remote healing techniques. Theta must always be handled with mature delicacy from a positive state of mind and mindful of consequences.

Death

Every moment the abstraction layer is emitting force energy. Every moment that force energy reflects the totality of your being, the totality of your consciousness. Choose that totality carefully. These propagations are gentle. They are nothing more than data released into the world and easily transformed into other purposes. The more intense and focused the signal, the greater its range, influence, and durability.

Socrates said, “the unexamined life is not worth living.” The unexamined life is one that does not develop a soul. What is this soul? This soul is not just the casual energy of your being, the spirit or mind-field. When you cut and rend the strings of an instrument, the sound that came before continues until that energy is equalized across the system. The more intense that energy, the longer it reverberates through the system until it ultimately equalizes (second law of thermodynamics).

The laws of the universe—the laws of cosmology—apply to everything without exception. Even fantasies are a function of these laws. That doesn’t give them any reality. By taking a positive view of the universe and your place in it, you create a heaven on Earth here and now. Your emissions will be consistent with that, and those emissions continue when you are no longer bodily functional. These positive emissions have the greatest durability and effective range of all unfocussed emissions. By living right, you create your heaven and release that energy into the universe. By living negatively, you discharge a hell into the universe that is quickly devoured.

You cannot evolve an advanced consciousness from a negative perspective. And when you do from a positive

perspective, you focus and enhance the energy you are projecting—the heaven you are constructing both in life and through death. The path through death, where death is not an end but rather an event of life, is the path of advanced psi. It is not for everyone. It does not need to be for you. It is not a goal to achieve. If you make it a goal to achieve, you will form it wrongly and inadequately.

You can only force an emulation, not the real thing. When you realize what the real thing is, you will find yourself running away from it, not into it. The reason is simple: no matter how you paint it, the only way through death is by surrendering everything that attaches you to life. In other words, your entire world is going to be destroyed. Anything less will be at best an illusion, but more likely a delusion and serious mental illness.

Advanced Psi

Assuming you are a natural empath and began practicing mind control techniques at the onset of adolescence, have well-rounded education, lived a full life complete with a plethora of mistakes and are at least 35 years of age, you are ready to begin this chapter. If you are not at least 35, then this chapter describes some of the fun things to look forward to with a lifetime of applied practice.

For the rest of you, the age requirement and skills you have should be consistent with that of a natural empath. The only difference is that you started later in life. Of course that is not ideal, but we lead off our weaknesses, not our strengths. It is important that you are honest with yourself because if you are not prepared, the consequences of going here can be quite dire. This is not a toy, an objective, or a choice by which to escape anything. It is a toolset to work with and evolve your consciousness.

Shamanism

The term shaman means “soul traveler.” It is a social role complete with lifelong indoctrination, training, responsibilities, rituals, etc. If you study shamanism, you will find many traditions incorporate hallucinogenic drugs into the practice. This is not the only thing involved, it isn’t done for pleasure, and it isn’t done to achieve any personal insights or gains of any form. It is done selflessly in a controlled manner in participation with the entire community in a ritual. The practitioner is a well-trained observer who knows how to interpret the visions relative to the traditions of the practice.

The traditional shaman is something like a monk, literally raised into the role. They are indistinguishable from this role. They ARE the role. They are raised with no sense of self to fill this role. It is an actualization role so in

a way the individual is provided all the tools of the fourth quadrant but completely submersed in the first quadrant of the process. Of course the role will come with whatever ancillary practices and may allow for many aspects of normal development. These enhance the efficacy of the shaman's practice so long as they don't cause them to assume undifferentiated perspectives.

A non-traditional shaman must learn these things, which isn't in the least bit bad because they can bring with them the normal course of the process. Whether you are a literal shaman or a personal practitioner of advanced psi, you should be well underway to full differentiation before soul traveling. Any preconceived ideas or beliefs in how things are will profoundly influence your experience. The reason is simple: you only have the memes you've devised over your development to process the information you are going to experience. There are no shortcuts to here. Don't try them.

Metaconscious

The architecture of mind provides four distinct modes: kernel, transport (abstraction layer), user, and meta. You first evolve up through the first three modes to functional consciousness. At this point you should be differentiated enough to be whole unto yourself as a part of functional reality. That functional reality is the meta mode. It includes everything in your environment. You then proceed to reverse this process from normal thought being in beta state to alpha at the surface of the abstraction layer. As you do this, your sense of personal identity begins to break down. You lose a sense of self and begin acquiring a sense of reality as a whole thing—holistic.

Alpha state and triggers will help you take control in your dreams. It also makes you conscious in your dreams to observe them. This consciousness is critical because you are now accessing the fine workings of the kernel mode of mind. The kernel mode of mind is physical, just like the meta mode. That is the first thing they have in common. The second thing they have in common is force emanation—what to you is the transport mode. The closest lucid thing you have to access the kernel and the

rest of reality is the theta state. By observing it through your practice, you learn how to initiate it at will during woken moments. You first go into alpha, and then you go deeper and deeper into a trance.

In shamanism, this process is first aided by the rituals. These rituals typically include group dancing to a base rhythm. Of course the shaman is not dancing or playing the music. The shaman isn't even enjoying the music. It isn't really music to enjoy. It is music to set a rhythm in breathing. The dancing and the music focus not only the shaman, but all the participants into a common state of mind where no one is thinking. This reduces interference allowing the shaman to keep diving straight through alpha to theta. Any drug aides at this point are also used to help stop thinking and accelerate the dive, not for their hallucinogenic qualities. The hallucinations are caused by triggering theta in an untrained mind.

Mind control techniques will train you to do this without all the ritual or drugs by first triggering meditation and then adding to that meditation an object of your own creation to focus on such as the workshop. In conventional meditation practices you begin meditating on breathing as the object then shift to other innocuous objects prior to erasing the objects and meditating without object. Meditation without object is the ideal way to enter theta and make the most of metaconsciousness.

The shaman typically has some object of focus, even if it is just an idea like the christening or totem recognition of a baby or the concept of a particular holiday practice like harvest and solstice festivals. Remote viewers are given a target location, or for healing purposes a person. These are objects of focus. The journey from your own kernel to whatever meta target can be perceived in a variety of ways depending on your memes. It is essentially a journey through what Hindus call Brahma—the cosmic ocean of soul.

You may perceive this as flying to that location either through air or water, and in either case arriving at your destination very quickly. Of course it is quick because you are following energy patterns that travel at the speed of light. It is slowed because you aren't just going off one

energy pattern, you are following the waves of many patterns until you arrive at the eidetic image appropriate to your target. There is a degree of material kernel mode occurring in the meta mode that is providing this passage. You are not literally traveling though. You are SCANNING the frequencies until you reach the right one.

Achieving connection with one of these objects can result in a case of bilocation—feeling like you are in two places at the same time. The fact is that you are. Your perception can be on the other side of the planet or in an alternate reality depending on the nature of your target. Your processing remains focused in your body unless you become so advanced that you can take advantage of metacognition. Metacognition is literally using the hardware (e.g. brains etc.) of part or all of the rest of the world to do your thinking—to process input. This is a bit touchy because such processing requires memory formation and access.

Projection

When you establish your target you form an entanglement between your energy and the energy of that target. In physics this type of entanglement is called a quantized vector interaction (QVI). Because the mind-field is a complex composite, we can expect this to also be a complex composite, which would be more akin to a quantized spin than other forms of QVI. Such a technicality means nothing to the practitioner. The important part is that both traveler and target have established a connection. This means the traveler can exchange thematic information (e.g. empathic) with the target. If the target is a psi or in theta, they can potentially observe the traveler and participate.

As a rule, the target is clueless of the contact. It remains in their subconscious or is treated as a random element in a dream. Pushing or sending an empathic message is only as effective as the target is willing to accept. A natural empath is familiar with this concept of pushing. They have at some point experienced it by projecting their fear or love onto a person they are focused on. Sensory data can of course also be exchanged.

Conscientious of this, military applications tend to leave remote viewers in ignorance of the details. Nothing can be quite as embarrassing as having a psi spy inadvertently provide information to the other side.

This brings us to the concerns of the general population about these psi techniques: can someone read my mind? No, only particular images can be accessed as described earlier, and without triggers this can be quite random. Can someone make me think something I don't want to? Maybe, but they can't convince you to do something you wouldn't do on your own. Can someone change my feelings? Yes, but only for a while until your senses and mind redirect you back to your normal state given normal input. Can someone be killed using psi techniques? Yes, but only by convincing them to die in a theta state and believe that in doing so they actually die.

Of course with these questions come follow-up questions: How do I prevent...? The levels needed to achieve some of these things require a severely advanced consciousness which would by necessity also be compassionate. It would not be a mind that follows orders or is out for selfish purposes. So the most invasive and dangerous is pretty much off the list of things they would do or consider. If you can perceive a psi, you can also return whatever favor given.

If you make any attempt to block them from information, you will call up that information into active thoughts that they can pick up especially if they know what they are looking for. As for your feelings, it is difficult even for an empath to distinguish foreign feelings from their own especially when surrounding conditions potentially warrant those feelings. The best you can do is know yourself enough and be emotionally neutral so you can sense a misplaced feeling that shouldn't be yours.

There is one last question that comes from shamanic traditions: what happens if the traveler's body is killed or moved? Technically, moving the body should make no difference. The body is still alive and part of the entanglement. Even if you could separate the body from the energy, if you could find another place to be you can find home. That of course assumes home is still

functional. Killing the traveler out of body we will get to shortly. It largely depends on the nature of the traveling.

OBEs

Out of body experience (OBEs) occur even among non-practitioners. Sometimes they correspond with a near death experience (NDE). This is a particularly deep theta state entered typically by accident. It feels as if you are lifted out of your body in a ghost-like form that can see things from unnatural perspectives. Realize that these perspectives exist in the eidetic images of memories not only of living people but of things. We will come back and revisit this last concept later.

An OBE can describe a number of metaconscious perceptions incidentally triggered by circumstance. Sometimes these and ideational RV targets can lead into alternate realities. You may have a vision of God, the Ark of the Covenant, etc. Like an NDE, the mind will process the uncommon experience in terms it is familiar with. Many of these terms can be social norms. You do not need to believe, you just need to have familiarity. It also helps to have some “want” involved, even if it is a subconscious want for a hope. A person with no knowledge of Jesus or the Ark of the Covenant will not experience them. They will interpret their experiences differently.

Meta Traveler

Meta perceptions are arguably not unheard of. Sometimes they appear as déjà vu, other times as simultaneous invention or discovery of profound things, like calculus. Metacognition, like the mind, contains and potentially processes all its threads of information. This can result in predictions (precognitions) that an individual could not possibly make without all that information. Of course we cannot be absolutely certain of these assertions since they are improvable. But the suggestion is that they are or can be rationally explained.

Let us assume you are not a shaman or RV practitioner. You have worked your way up and intentionally enter metaconscious, so you are not experiencing an OBE. You are in a state of no-mind in

which you can just simply ride Brahma. There is nothing here, but you can sense the waves. With practice you can begin to act as a user mode on top of these waves. In other words, you can separate yourself from your own body because you are now using the collective kernel mode.

Let us assume you are able to not only enter metaconscious but become part of metacognition. This completely changes the game for the traveler whose body dies. It becomes what Buddhists term para-nirvana. You have essentially cheated your bodily death of the ultimate price. To get here, ironically, you already surrendered the price because there is no you, no self to be lost. Given all the time constraints and requirements to get to this point, you quickly realize it is a life-long trip with a goal no one in their right mind wants: to not exist.

What then remains, if anything? The number one power of the empath is the number one power for everyone else including the meta traveler: love. Right love is the first in the hierarchy and most enduring of all feelings. You do not need to go through all the hoops and rigor to achieve the capacity to meta travel. You need only become the embodiment of right love. And if you have the right person to share that with, your combined energies form a bond that amplifies and further focuses in ways far better in the trip through death than anything else anyone could ever conceive. The heaven you make here is the heaven you have.

Right Love

Love is the psycho-social version of what in physics is gravity. Just as with love, there are many forms of gravity, from fundamental to tenuous loop quantum gravity to agravity. “Right” or “ideal” anything is as subjective of interpretations of that anything as “wrong” anything. Let us keep this simple. If it is right, then it actually fits the definition of that thing. Agravity can be credited with holding things together in their respective identities, but it does not specifically define a space that contracts linear with respect to the origin. It is not wrong necessarily so long as it is termed correctly, but it is not “right” gravity either.

In this chapter we will examine the dualistic nature of love evolving from the most fundamental level. By understanding this most critical aspect of mind and its evolution, we can see how mindsets are formed and how we can reform them. Reforming a mindset is a personal choice. Seeing how they are formed and what they amount to helps you identify your own place in the universe and how to steer yourself. The path to right love is a long and arduous one well-worth taking. It is the path to having a life worth living which is ultimately expressed in death. It is not a judgment of good, bad or evil. It is simply raising consciousness from an unaware and inadvertently destructive darkness into a mindful awareness.

Intrinsic Love

Gravity is an intrinsic quality of mass—the greater the mass, the greater the gravity. Love is an intrinsic quality of mind—the greater the intensity of mind, the greater the love. Like mind, mass is an irreducible concept: you cannot separate one of its component parts and still have either mass/mind or the other component parts. At a fundamental scale, gravity/love is an intrinsic quality of three out of the four fundamental points (e.g. qualia), and

a secondary quality of the fourth. The masses at this level are not conventional. They are primordial. Their specific values have no direct bearing on the conventional value arrived at by the relationships among those parts.

Gravity technically consists of a force (e.g. love) and a direction. The direction relative to the origin of this vector is set by j -entropy which provides two options + OR -. These are charges or relative spin states, so neither represents anti-gravity. This charge only affects what other points it can interact with and how. For example, dark matter will only bond with prematter, but can entangle with prematter or antimatter depending on this charge.

In terms of mind we tend to think of these charges as love OR meaning respectively. They are two ways to look at the same thing, but each perspective provides a unique set of opportunities to form particular types of memes. Let us say it is meaning (the negative state), which can either bond with prematter or entangle with antimatter. In mind, prematter is consistent with the social and abstract. The appropriate charge would also be consistent with faith or belief, as opposed to factual data. Such a bond would be a structure consistent with a religious meme.

Antimatter, as a qualia of mind, is consistent with concepts, power (esteem), and conceptual data. Entanglement with love (gravity) would be consistent with dominance. When we see a large share of both these meme types, we see dominant leadership emphasizing religious values. The positive state of gravity or love provides passive leadership emphasizing compassion and factual understandings. The balance and diversity of these entanglements and bonds also affects the sense of security in one's position.

A professor with a lot of book knowledge (positive bound memes) will be very secure with that knowledge relative to a narrow understanding (positive or negative) making them as dogmatic as a religious proselyte. Dogmatism does not mean being wrong or narrow-minded. It simply means a fixation to a particular knowledge or understanding. A positive form would be one based in practical understanding, which is a justified sense of dogmatism. A negative form would be based in a

perceptual understanding, which would be a problematic if not highly questionable sense of dogmatism. In a way we all experience degrees of dogmatism in our opinions.

The nature and quality of the relationships of our qualia evolving into memes as generations of mind are more consistent with our conventional concepts of mass and gravity/love or meaning. These are established through the learning process. The learning process only moves forward like time with a combination of changes driven by value in purpose (equiv. to heat).

In physics, thermodynamics provides us a way to link changes (entropy= S) to the possible ways we can configure the points (microstates= ω) and the vectors involved (energies= E). Where $k(b)$ and $k(T)$ are conversion constants:

$$E = (m = \ln \omega / S k(T)) (c^2 = k(b) k(T))$$

$$\text{Or } E = (k(b)/S) \ln \omega.$$

Basically what this says is the number of options (ω) relative to change (S) has an inverse relationship to the resulting value. More change reduces mass where more options increases mass (value of mind). Since gravity and mass have a direct relationship, the greater the value of mind, the greater the value of love intrinsic to that mind.

The number of options is a probability problem based on the number of possible points of interaction for each point (qualia) involved. A set of points with a lot of available options, such as that of an infant, has enormous value. A set of points with few options available for change, as with the typical adult, has a very low value even if the number of points for both is identical.

It is ironic that to function in human society you need a lower mind value. This is not inconsistent with the physics though, where atoms are also low in value relative to other particles consisting of the same number of points. It is how these points are put together that matters. In psycho-social terms, children have the most intense love on one end of the spectrum, adults a barely functional sense of love, and among the enlightened a supreme compassion.

The enlightened are often characterized as child-like in their behaviors, but with an extremely serious side as well. Unlike the chaotic mind of the child who does not

understand, the enlightened do understand. Understanding changes how love is shown. The more enlightened you are, the greater your sense of duty to enhance understanding and thereby enhance love generally in the world. To the average person, the enlightened seems like the fool for a variety of reasons.

A dogmatic faith-based perception of reality can also come with an intense sense of loving. Many will mistake such a person, including that person, as enlightened when they are not. The key difference is a working understanding of reality that can adapt to changing conditions. Religious dogmatism does not have real world applications, only social applications that depend on the faith. So long as judgment is left out of this person's character, their love can be genuinely universal and extremely intense. The moment you add judgment, it is impossible to love genuinely or universally which obviously degrades the love intensity.

False Love

We should note that the thermodynamic solution to mass provides a way to develop gravity in the absence of matter with an intrinsic gravity vector. This is one form of agravity. In psycho-social terms it would be a false love, like LUST. This is love built entirely on a goal or purpose, an idea rather than a reality. These ideas can be driven by hormones, ego, and other psycho-social variables.

False love is fundamental in its own right. False love is false for two reason. First, it is compelled and given value by the wrong forces. Second, it is not a vector like love or gravity, it is just holding an identity together that would otherwise fly apart. It isn't perfectly successful at this because that energy does not want to stay put without forming the appropriate bonds. It bleeds out, slowly escaping until the identity is compromised and discharges its remaining energy to something else or simply annihilates.

Lust isn't a bad thing. It is a necessary thing. When it is aligned properly, it becomes passion. Both provide a sense of burning, a psychological sense of urgency. This is consistent with its relationship to heat in physics.

Thermodynamics is right to attribute work to heat. The thermal vector associated with heat is the second vector in the hierarchy. It needs something to work on (e.g. intrinsic gravity), and through that successive vectors can then emerge that provide do provide entangling and bonding opportunities. When you draw all the heat out of a substance, it falls to pieces and eventually annihilates.

A child is filled with both intrinsic love and false love. Every experience is new and unique. It gets the full energy or attention keeping the heat high. As diverse memes form around familiar things, the energy gets reduced to fill its role in forming those memes, and the ambient energy is then distributed relative to the significance of those things. That significance is simply defined potentials, or what we see as susceptibilities. Particularly important things we should feel strongly about are given high susceptibility, a high state of conductivity. A low conductivity will resist the energy passage limiting reaction within that qualia.

Change in potential of qualia affects learning on a cellular level. Each cell learns the degree of energy fitting the qualia it has access to. It changes its potential for that particular conductivity. When that decreases, the receptivity to related stimuli also decreases and vice versa. It becomes a form of “muscle memory.” To change this you simply need to provide the appropriate stimuli long enough to encourage change at the cellular level. This builds up until a threshold is reached resulting in a spontaneous breakthrough. It is basic experiential learning. All it shows is why experiential learning is so effective in youth, and the intensity needed in adulthood to change an existing mindset. If you aren’t motivated to make the change and believe in it, it won’t work. In other words, you need a sense of purpose or a goal combined with right love.

False love is consistent with dark energy, describing an expanding vector. In psycho-social terms this vector is the safety need that shapes how we reflect on concrete things. It is a realist perspective in that it looks to the outer world as shaping the mind, and as such places emphasis on consequences (e.g. operant conditioning). It bonds directly with antimatter, which psycho-socially is a

conceptual frame of mind (e.g. a mind of patterns and ideas) shaped by esteem needs (e.g. power, role, title). In this way it establishes connections between our sense of purpose and the conceptual ideas needed to fill that purpose.

Parents provide a model for how we think we can cheat the system. The young and immature mind will see how easy it is to become a parent, to take a social promotion by means of biological convenience. This helps propel them into lustful loves where they project idealistic ideas onto others. This is a weak form of love and the requirement for a permanent bond encourages behaviors to force such bonds to occur, which are reinforced by the urge to achieve convenient social promotion. Of course this social promotion is an illusion because a false love like this can never be made right. It was formed wrong in the first place and therefore needs to be broken down and replaced with entirely new meme structures.

The flip side of lust as false love is passion. Just as the charge of gravity does not change the fact of a contracting space, false love will always define an expanding space. The only real difference is the structures it can form. Passion can bond with energy consistent with factual data and the social vector that shapes the abstract space of mind. Instead of projecting idealistic ideas of a person onto them, you perceive them abstractly for who they really are. This passion is still not right love, but a critical component to sharing your right love with another.

Intellectually and pragmatically speaking, false love is the initial compelling energy that commits us to a line of thought or particular behavior pattern. Whether destructive or constructive, habits (e.g. memes) are useful. Bad habits are easily formed and easily indistinguishable from good habits. Bad habits are easily formed because they are also positively reinforced with greater immediacy and energy. Good habits are often indirectly reinforced and may require a host of particular memes, both destructive and constructive, to see that reinforcement and stick. This makes good habit formation very difficult especially in place of bad habits. It all basically boils down to the state of false love.

Passion as a bond or entanglement is good, where a bound or entangled lust is wrought with dysfunction. Either can urge us into new situations. How we handle the failures of those defines whether the resulting bonds and entanglements are good or dysfunctional. Life throws a lot of adversity at us to feed false love both ways. For the non-master the only clue the structures may be wrong is cycles of function and dysfunction.

We may not have control over things happening to us, but we do have control of how we perceive these things. If we look at adversity as an opportunity to learn and grow, we can build positive meme and habits. If we look for escape plans, deny our own complicity in our miseries, then we reinforce and compound bad habits. This leads into the addiction cycle discussed earlier, where the behaviors become toxic and the mechanisms for handling them just continue to get worse until you are so cynical about life that you adopt a dogmatically negative and fatalistic view of it.

The further down this path you go, the harder it is to turn around, but it can be done. The easiest way to look at this is as a function of self-love (the next chapter). If you don't have self-love, you can't possibly give the right love to anyone else or have relationships that are not toxic either to yourself or the other party. As far as modeling for one's children, the best you can hope for is that they rebel against your behaviors and treat you as a negative role model. Otherwise, if they are inculcated in the fatalistic mentality, they will think they don't have choices and become at least as miserable as yourself if not more so.

Superfluidity

The mind of a child is like a void filled with undifferentiated points of matter. As external things happen, pressures and conditions change creating structures we call memes. Through life these structures evolve, change, join, etc. They fill this void until they come under pressure and start working against each other. As this pressure increases the structures break down, but the content of the points is now differentiated. There is a logic to their nature's distribution that includes specifics. Instead

of qualia waiting to be created, each point is a fully functional qualia.

The energy level reaches such a level of intensity that a plasma forms. The plasma continues to increase in energy until suddenly all the energy flees from it leaving only the qualia unbound. All of them simultaneously. This state and its antithesis of void within which these qualia exist and are observed is a superfluid consistent with enlightenment. The quality and nature of that enlightenment depends entirely on the quality and nature of the qualia themselves. The interactions of these qualia have now evolved to a superstate of vectors called quantized vector interactions (QVI).

Unlike the child's unfocused mind, the QVI defines the focus of the superfluid mind. If you can reach in with a stick and stir, the superfluid will start spinning and never stop until something else comes along and changes that. If you introduce heat to a particular region (e.g. stimuli) it will result in temporary structures that quickly break down as the second law of thermodynamics redistributes that energy. Since the parts do not need this energy, it ultimately is expelled. In other words this state of mind simply reflects the world around it faithfully. Not only is it reflected, with the right memes, such as empathy, it will focus and potentially appear to amplify it.

Superfluidity is not necessarily the enlightenment of mastery. To have this form of enlightenment requires memes understanding the nature of structures. In basic terms, it is an understanding of illusions. Not just separating what is real from what is not, but what behavioral structures to form or break under given conditions. The enlightened master thus creates illusions to function. A non-master will create delusions. In the superfluid state either illusions or delusions can retain their forms indefinitely. It is simply a matter of memes regulating the formation and breakage of other memes that can make this determination.

As a general rule, the memes of the master are more receptive to breaking and reforming new structures. The memes of the delusional are more recursive, meaning they will establish feedbacks that will not only preserve the new

structures but keep adding to them and even multiplying them. Multiplying or growing these structures is problematic. For the master these risk reforming illusion structures they evolved from. For this reason, masters will keep boundaries, isolating themselves to prevent being drawn back into the world of illusions. The delusional will also isolate, but mainly because they have formed a new ego that the world of illusions contradicts.

One of the advantages of mastery is the recognition of potentially destructive memes (e.g. habits). Potentially destructive memes are useful, but kept close attention to that they evolve toward constructive memes. When they don't, all related memes are destroyed, observed, analyzed, and learned from. The enlightened master is in complete control of their reality. They aren't in control of the world around them, but by controlling their reality and focusing on right love, the world around them works or is shrugged off for what does.

Evolving Paths

Each person comes with a unique set of experiences and value balance. Many of these are stubbornly engrained. To make matters worse, they reinforce each other. The mind of the child is like a blank slate. As they learn, the elements of mind store information and shape structures. The mind of the typical adult is like a collection of atoms. The parts of these atoms are trapped in the atomic structures. Each atom has superficial qualities emerging from their parts that limit and define a particular set of interactions. Some are compatible. Some are not. They get fixed into a particular role, and the mind solidifies like a rock.

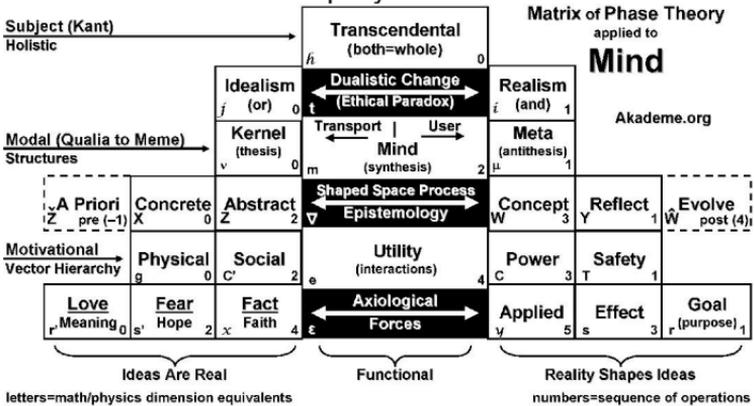
The most usable parts of the mind are the evolved fundamental parts. They can literally form into anything. As mentioned before, the enlightened is like a superfluid. All the pieces are there. All the pieces ideally have useful information, conceptual memes stored as qualia. Of course there will be a lot of intellectual memes, raw data memes. The process of enlightenment endeavors to convert everything into concept. It doesn't matter what you came with, how old you are, your knowledge or experiences. All that you have undergoes a data type change through the process.

There is really only one consistent path spanning all perspectives. To understand it, we will look at it in perspective compared to an alternative path. Once you have your path, then you must exercise it. Right effort is all about the energy (force) you put into a thing. You put that energy in the shaped spaces defining the epistemology process. The rate and direction of that energy are defined by the motivational vectors. You can choose a particular path, and when you do you also direct your energies to push the process forward. As you do, you cause the qualia and memes of mind to interact, break down, form bonds, etc.

Unfolding

A rock is a rock until such time as you need something out of that rock. At that time you must unfurl that whole and expose the parts. Everyone wants mastery and enlightenment, but very few have any clue what these things mean. We can take a threaded needle, back the thread out and guess how the needle was originally threaded. Replicate the conditions in reverse and you will most likely fail. The thread needs support. It is often frayed and that needs to be brought into focus. Breaking things apart only gives one set of ideas about it, but not necessarily how it was made.

You can't understand an evolved mind by breaking it down or scrolling back through its history. The same is true also with matter. Breaking it down will provide a lot of misleading clues. On the other hand, things can be broken down generally into very basic compatible terms. Patterns can be found, and from those patterns we can reconstruct. The Matrix is precisely such a model. Originally designed to find mathematical patterns in the physical sciences, an unrelated study found the same patterns in the structures of philosophical thought. The marriage of the two has enabled both to evolve rapidly.



At the top is the holistic, the entire picture enfolded. When we begin to unfold, we immediately see dualism emerge. We unfold that and we get the most tangible part of the entire Matrix. As Lao Tse said, "From one came two, from two came three, and from three came the ten-

thousand things (everything else).” From an unfolding holistic perspective, this is exactly what we see. He was looking at unthreading the needle. The rest of the world must learn to thread the needle, to enfold the myriad everything into the non-dualistic one.

If everything adds up to one, then what constitutes everything, and where do these values come from? The Matrix provides the opposite approach: instead of unfolding the whole you start with all the values at the bottom. Where these achieve identities (ε) of “things” varies relative to the nature of the particular values involved. The only reason this is able to work at all is because some of these force values are strictly intrinsic. In other words they are always part of a something that exhibits other qualities. Others are less intrinsic to the point of one that comes and goes virtually as it pleases (heat, or on this Matrix, Goal or Purpose).

With the intrinsic values you have opportunities to force other bodies with intrinsic qualities into existence. The thing of the outer world becomes a perception, an idea roughly representing itself. Each body with intrinsic values consists of not one but two equal identities. The values play double duty, giving the body a specific value which is related to the spaces it defines and the interactions. Einstein put this concisely in $E=mc^2$.

The Matrix shows two middle paths. The first middle path is the one most popular in Zen and Buddhism. A dogmatic perspective of these insists on achieving the null or void perspective called *ichi-nen* or *no-mind* (∇ , center of diagram above). In temporal (*t*) terms Zen focuses on the moment, the extra-temporal NOW that defeats dualistic thought. A purely *ichi-nen* and NOW approach puts all emphasis on the axis. While this is the ideal state of mind, you don’t just put yourself there and have any sort of meaningful enlightenment. If anything, that enlightenment will be more child-like and naïve than useful to the rest of the world. It is an empty enlightenment—without substance.

What you bring into enlightenment is what you get out of it. If all you bring are your practices, then the only thing you are any good at are your practices. This dogmatism is

not enlightenment because it cannot adapt outside its practices. It has nothing else to work with. The reason for this sits in the mind and utility dimensions shown on the Matrix. Mind evolves through twelve generations of structures. These structures are formed, broken, and otherwise interact by the twelve forms of utility. If all you so is meditate from birth, you never develop an evolving set of memes. To evolve your means you need to take the other middle path, which is also in Zen and Buddhism but often overlooked by ambitious acolytes.

Zen Epistemology

We've discussed epistemology in Western terms. This convinces some that it is a purely Western idea. Quite the contrary. The terms provided were but convenience. The concepts are universal. While some dogmatism is needed in schools, mastery is never attained in them for a good reason: masters don't come from ignorance or dogmatism. Masters come from the real world having learned, been broken, understood, and evolved through the generations of mind.

You don't reach the peak of the pyramid (Matrix) by climbing up the center from the inside. You reach the peak by conquering each level successively. Life doesn't give you an easy pyramid to climb. It gives you random pieces over your lifetime to build the pyramid and then climb it. Each block must be carefully tended and constructed relative to all the other blocks. It is the most sophisticated thing known in the universe.

At the core of Bodhidharma's Ch'an (Zen) is an epistemological system. How much of this can be attributed to him or survived history is irrelevant. This is what should be there. Deviations occur for specific practices to fit specific social functions. These are subjective. Our approach here is objective. Zen (Ch'an) and Buddhism come from the four paths of Yoga:

1. **Bhakti**—concrete, love, devotion, commitment. Evolves from preconditions consistent with experimental exercises (raja).

2. **Jnana**—reflective meditations, the name underwent phonetic morphology to Ch’an (China), Seon (Korea), and Zen (Japan).
3. **Raja**—psycho-physical exercise notably martial arts, but any form of repetitive practice or play, abstract learning, etc.
4. **Karma**—action, work, conceptual application. Evolves into theories or post conditions upon which new preconditions (raja) can emerge compounding into the next generation restarting cycle from bhakti. For the master this is the expression of love.

In Yoga, these are not put into sequence, but rather treated holistically from a void perspective. In the void perspective you can see where there is imbalance and apply your efforts accordingly to establish the right balance. The yogic system works to a point. Where it fails is in recognizing how these work together as an evolving process that is sequenced.

On the Matrix, note the relationships between the modal structures (kernel, transport, user, and meta), the qualia and memes. At some point memes simplify to qualia, changing the nature of data at least in the parts of the brain directly resulting in consciousness. The changing world (meta) includes the mind’s perception of itself. It has two perspectives: the meta objects and the ideas shaped by the perceptual input of those meta objects. The primary energy of these is goal (purpose), with a secondary force of consequence (effect). The user mode begins where the secondary force transforms those consequences into behavior (applied).

Just because you have the user mode does not mean consciousness has been triggered. You need to build structures where all four modes interact. The more of these interactions you form, the more they look to each other to form resulting in a relative consistency we may perceive and call “self.” It is in this consistency that we find ego and commitment to that consistency that slows everything down and weakens the mind. It may be aware of itself apart from the rest of the world, think and act, but it is stuck—typically in a pragmatic illusion that is reactive to

and thereby controlled by the outer world. This illusion is particularly hard to break because of the consistency.

Right Effort

No one can tell you what right anything means to you. Each part of the eightfold path (right: concentration, mindfulness, understanding, thought, speech, action, livelihood, effort) is a moving target even to the individual. Each moment in each situation requires its own balance of these things. The balance itself is subjective. The total value of all these things remains constant, and the outcome is objective.

Our focus in this balance is the unspoken generality of the eightfold path: right love. Right love can also be called right mind or right consciousness. Unless you are fully awoken, fully enlightened, you cannot have perfectly right consciousness. You can only have as much rightness in your consciousness as you are prepared for. For this reason, each person has a different overall value for what constitutes right, which limits their ability to apply focus to any member of the eightfold path. The real goal is to aim for a value slightly higher than you already have.

There are many ways to evaluate the elements needed in balance. The eightfold path is a convenience. In everyday life we do not stop in each moment and look at each of these. We could not survive if we did. What is worse, to arrive at right love sometimes we must do something wrong or not act (wu-wei=inaction). In every case, even inaction, there is effort.

Short of true enlightenment, you are unaware of your consciousness. You cannot just take it out and examine it, unfold its parts and make any sense. It is a myriad, a quagmire, a complex of varying degrees of understanding. As such, all you can do is your best. This begs the question: what is your best? Your best is subjective. It is done in baby steps that build upon each other like the cleaning of your house. If you have eaten, then you wash your dishes. If you have risen from bed, then make it. If you are dirty, wash. If something is wrong, of little or no value in your world, remove it or yourself.

Things are quite simple. Building consciousness is like building wealth, only the wealth you are building is that of your own mind, and from other perspectives your soul. This is a three-step process:

1. Evaluate what you have
2. Identify what costs you in any way. If it doesn't pay for itself, it is a liability.
3. Eliminate liabilities.
4. Invest in assets.
5. Go back to 1.

The pursuit of material wealth sacrifices the soul. It makes the pursuit of psychological wealth (e.g. evolution in consciousness) impossible. When you have psychological wealth, you don't need material wealth. It becomes of no interest and ironically you have much more than you need. You find yourself giving virtually anything and everything away that comes to you. The faster you give, the faster it is returned.

Needless to say, any effort put into material pursuits is wrong effort. People do it anyway as a matter of survival and ego. Those who rise up from squalor are particularly inclined to build wealth based in fear of poverty or another dimension of wantonness of the ego. Of course you must survive and have a sense of stability. You need to know when you have enough that you do not need more, and stop there. If you don't, then you are forever neglecting yourself the people and things in life upon which real happiness is built.

If you perceive that you never have enough, that you are always struggling to get by, then you haven't been applying the steps provided above. You have been acquiring debts or are in a toxic situation you need to step out of. If you don't, then you are forever lost without a soul to mention in a wasted life. If you perceive you never have enough because to have enough means everyone else must lose, then people and things are but objects put on Earth to serve you. There is no love or soul here.

No amount of effort will ever result in change unless you believe in your efforts. It is the belief you attach to your efforts that really defines them. If you believe your efforts are for naught or will go negatively, you will most

assuredly fulfill that negative prophecy. No amount of effort can change the correct ordering or timing of things either. Any effort put into changing correct ordering or timing also backfires and is wrong effort. Your belief must be real and attainable. The latter is where a lot of people go the wrong way: they believe something is unattainable which makes it unattainable.

This is not to say that whatever you wish for can actually be attained. The only things you can attain are the things you have immediate influence over. You can attain peace from a person by eliminating that person from your social circle. This may create what you perceive as problems, but every problem has a solution, and many problems aren't really problems in the first place. We allow problems to exist in our world just as we let demons or negative people to exist in our world. We feed them and they stay. Stop feeding them and they go.

If you believe in demons, they exist. If you don't, they don't. If you believe in angels, they exist. Be careful to feed and believe in the angels, not the demons. This is a choice. It is a choice for a positive sense of direction. Your real efforts should be in establishing a positive sense of direction. This requires a positive self-image, a self-love that is willing to remove what does not work or what detracts from that positivity. Be careful because the ego will declare all kinds of bad things as good or positive. Something that exists solely for the purpose of providing materially is not good if it detracts psychologically. It must go no matter what the ego says. There is always a different way to make up for needs filled by something that is a psychological detractor.

Your mental health and evolving consciousness ALWAYS comes first. If you are not right in yourself and your love, then nothing around you can be right. It is most assuredly wrong. Your personal affirmation must consist of right efforts both within and without. You cannot affirm yourself within without cleaning up the world around you. Less is more. Reduce yourself to exactly what is psychologically enhancing and eliminate everything else.

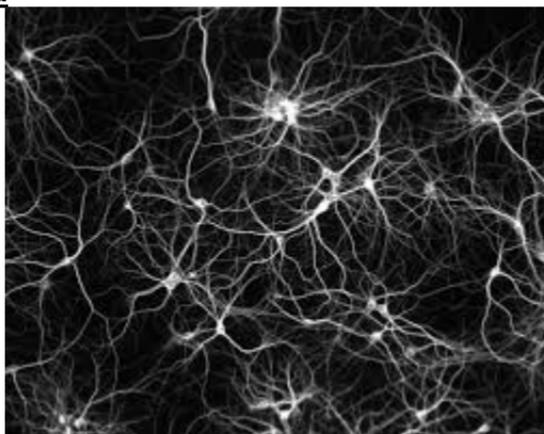
You start small and work your way up. Be careful not to eliminate or mistreat things that enhance you. Real

people in your life will say things you don't want to hear. If they are generally positive in your life, listen, reinforce the love they do give, but never cut them back. Cut back those who say you can't, who are themselves negative, or in life simply provide for material but do not actually love and respect you. They tear you down. And while you do these things, do also the mental exercises to attain a positive view.

Evolving Structures

You don't have to be a Buddhist to use the tools for evolving consciousness that Gautama provided. He did not provide these for the sake of forming a religion or school of thought. He provided them for you to find your own way. We can see how the middle path in the last chapter evolves into the middle way of enlightenment. Here we will explore how the eightfold path works with the natural processes of mind and an evolving consciousness.

Gamma



The brain has 86 billion neurons with an average of about 10,000 connections per neuron. The latter number doesn't seem to agree with what we see in pictures, so we have no choice but to trust the neuroscientists with this. The singular axon distorts our view by distributing dendrites in far off places away from the cell body. What we cannot count are the myelin spaces. Perhaps we can count the number and relative distributions of particular molecules in the myelin—notably the proteins. Even then the relationship and accessibility of each molecule to the

transport layer of all the surrounding neurons is too sophisticated to make any sense of.

If you could make sense of this, you would have to look at the information at different points in time to see how it changes to begin having a clue—and that clue would not account for the subjective processes responsible for the changes observed. The strategic void of myelin is meaningless without the molecules, the surrounding neurons and their numerous connections. Each dendrite provides a different perspective to emit force energy into this medium. Each cell body provides a surface to perceive the modified energy and trigger the next signal.

The more regularly a particular dendrite is used, the thicker it gets. The most used pathways achieve a gamma-level of connectivity (over 32 Hz). Buddhist practices and meditations are known to build gamma pathways consistent with love and compassion. This is not a motivating false love, but rather a right love, a selfless love that appreciates the beauty in the world. As wonderful and calming as this sounds—and truly it is—it isn't everything. The distorted middle path that focuses on the axis will certainly achieve this. For many, this is all they really want, all they believe is enlightenment.

Nearly every mature adult has a taste of gamma pathways and enlightenment. They don't even notice it because it just functions. It doesn't draw attention to itself. If anything, it draws attention away from itself. You are performing a routine task that has become so familiar, you joke, "I can do this in my sleep." And often times you do. It manifests itself in your dreams, but even there it is just happening as if by its own accord. Meanwhile, your mind is busy with other things. It may be thinking about your shopping list. Picking up the kids from school. Some news item that has you bothered or piqued your interest. A passing bird. A nuisance fly. You can interrupt it, deal with something else, return and pick up where you left off with a minimum if any thought.

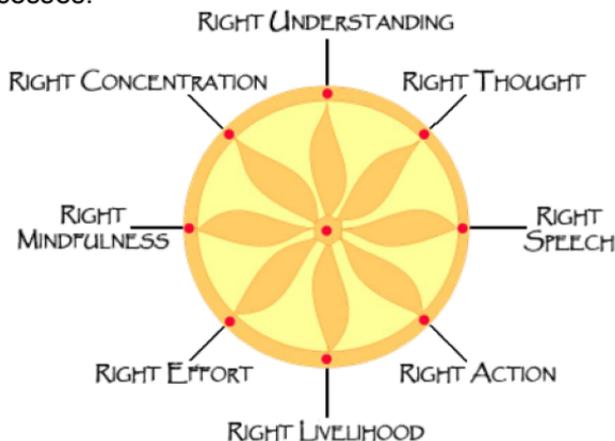
You can do this activity and think or meditate at the same time. It has become what some call "muscle memory," but it isn't the muscles at all. It is gamma

pathways that readily bypass all other signals, hijacking a part of what would be conscious brain to do a particular function. By doing this, that part of the brain is simply treated as subconscious by the rest and ignored—left to its duties as if it were just serving biological function like regulating the heart.

Eightfold Path

Gautama recognized that remission is the cycle of misery that can only be broken by evolving consciousness. He didn't say it exactly this way. He said, suffering is universal, that it is a symptom of greed that arises from illusions. The way to break this cycle of illusions is to follow the eightfold path. The eightfold path sums up in totality to right love (bhakti yoga), which tends to be the focus of many practices. As noble as this focus is, you cannot love right without right understanding. To get to right understanding, you must and always will begin from an illusory perspective. You do not begin any new understanding from an enlightened perspective.

Gamma pathways build with applied understanding. Applied understanding results in right thought relative to that activity. Understanding is much more than knowing. You may know the details of a thing. You may know the processes and abstract ways to manipulate those processes.



Short of regular application (raja yoga) that raises this knowledge to gamma pathways of conceptual application (karma yoga), you don't understand them. Right speech emerges from right thinking, emerges from right understanding, which itself emerges from right actions quite commonly found in right livelihood—what you are doing in the ordinary course of activities that enables survival. The yogic references are here for dogmatic Buddhists who somehow miss the obvious connection.

Right Speech

The wise do not say all they know, nor do they say what they do not know. It is the fool who speaks out of turn. Right speech begins here and evolves to carefully represent right understanding.

Right Thought

Right thought begins with humility—accepting one does not know and listening. It is impossible to know every illusion, so even the most enlightened must do this to a point, but only a point. The enlightened recognizes what is illusion, and limits how far into illusions they are drawn to understand the protocols needed to communicate with a particular perspective. The enlightened also know their limitations, and when they don't know, they listen with the openness of a child.

Right Action

For the novice, your first right action is inaction: listening. You listen and learn from the understanding of others. Your view of whatever you will do with this knowledge is not your own until you begin acting on it and can evolve a personal understanding through that action.

Right Effort

Of course you can do nothing without committing energy to it. You cannot listen by shutting off your mind. You listen by stopping your own thoughts distracting from the lesson being learned. You cannot learn when you come with assumptions or preconceptions of that learning. The right effort for the novice is to absorb the new

information, ask questions, and clarify the concepts. You then apply the necessary efforts to apply those concepts in your actions. A single attempt at a particular exercise is worthless. To have right understanding you must do the activity regularly for a long duration. This is consistent with the concept of profound learning associated with PTSD earlier in the text.

Right Concentration

Meditation is typically construed as right concentration. Meditation is merely a formal practice in concentration. Right concentration begins with focusing all your thoughts, your entire mind on what you are doing, whatever it is. As you evolve understanding to where you can do the activity under changing conditions without thinking—evolve toward gamma pathways—the mind will begin to wander. It is important to keep the winds of mind focused until the activity truly does occur without thought and becomes a meditation. Once it is an established meditation, you can afford to let the mind focus on something else at the same time. This divides the mind strategically to multitask.

Realistically, the more of the kernel involved in a particular task, the less you can reasonably multitask. The reason is simply that each task spans diverse regions of the brain, and each sector can only reasonably handle one train of thought at a time. You can't get one sector to hold two thoughts at the same time. You can get two sectors to have separate thoughts that combine into a single thought in a third.

When you learn to meditate, you are typically taught to focus on something very familiar, like breathing in a particular way. You then learn to focus on something else while continuing that original activity. You are learning to multitask, to allow sectors to do while the whole observes. With long-term practice in one focus, that behavior becomes subconscious and the conscious mind learns not only to observe but to control. Control of otherwise subconscious bodily functions like blood pressure and heart rate are often used to exhibit the control of mind over body achieved through meditation. The more familiar a

stimulus or behavior, the less you need to think about it and easier it is to observe and learn to control it.

At some point you recognize multiple minds, each focused and doing its own thing. One of these is an objective position. A person with multiple personality disorder does not have this objective position. Instead, they have formed these separate minds with their own personas, giving each its own user ID to run the show, to be aware and conscious. When one ID is logged in, the rest are generally turned off. The activities of one ID may not even be remembered by the others. For the focused mind, the objective position does not see these minds as separate users. Each can be observed, regulated, and modified to optimize function and cross-functionality.

Right Mindfulness

Like right live, it is impossible to exercise right mindfulness without really understanding others and the consequences of ones actions. Since we do not begin with right understanding, we are forced to accept social and moral norms to begin our journeys. The mistake is thinking these norms are an end in themselves. Every ethical concept is a murky spectrum with loopholes, justifications, mitigations, and excuses.

For the student, their books are the starting point of their mindfulness. The books lay out the elements and processes. When you attach to these, you become dogmatic, unbending, and thereby not fully adaptive. Right mindfulness recognizes the world is not black and white. Words poorly convey concepts. Eventually the books are thrown out. Anyone with a professional certification looks at the elements of that certification with wonderment. Those elements don't work in real life. They are but a starting point, not an end in themselves. With mindfulness, you take your objective dimension of mind and observe all the perspectives, all potential actions, words, and consequences. You then make decisions appropriate to achieving the right results. For an advanced understanding that includes the process, this means accepting that some results must be negative for other results to be positive.

Right Livelihood

What you do to survive, to pay your way through life, is the dominant feature of all activity. For the novice, learning is your job. Society must recognize this, enable and support it within reasonable boundaries. It is literally the future sustainability of that society. At best, an uneducated workforce is but drones doing mindless tasks. It is easy to control, but not profitable. To gain, you must invest. This is as true for society as it is the individual.

When you graduate to the actual workforce, you are still a novice, but with preconceived ideas of how things are. You must be humble enough to accept that everything you learned is wrong in actual practice. It is not until you have right understanding that you can begin to comprehend why you were taught what you were. The student must have faith in the lessons then let them go long enough to relearn through practical actions before finding a way to connect the abstract learning with the actions to establish comprehensive understanding.

Right Understanding

Right understanding occurs in bits and places and can evolve from there. There is a common safety habit of finding a particular understanding and using it by which to understand everything else. This is not necessarily bad, but it has reasonable boundaries. Whatever perspective you adopt can only view everything else relative to its natural limitations. The more fundamental the perspective adopted, the more comprehensive the understanding that can form. A fundamental perspective does not focus on the interpretation and ideas, but rather on the processes from which ideas and interpretations can emerge.

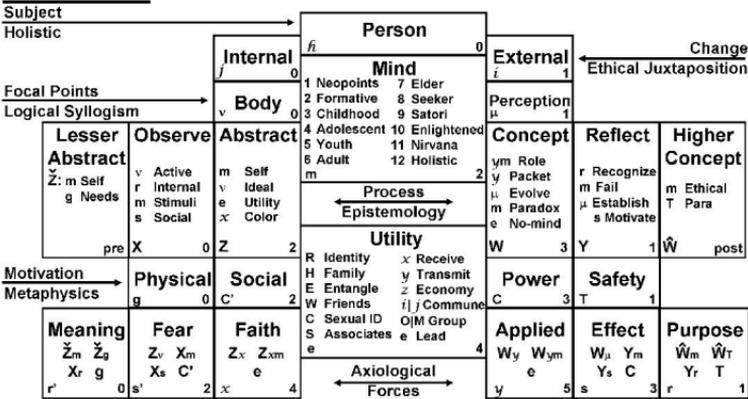
A fundamental perspective emerges from the hard and empirical data. It does not concern itself with pleasing anyone's ego or ideas of how they think reality should be. It is a commitment to actual facts whose elements are conceptual and adaptive to fit the facts and show the logical patterns among them. This is essentially what the Matrix does. By applying such an algorithm to diverse aspects of life and the physical universe, you establish

gamma pathways consistent with that pattern. Is that pattern absolutely correct?

All patterns and theories should be looked upon with a healthy skepticism and detachment. When you attach to specific details of knowledge, you risk closing your mind to other details. You don't evolve a comprehensive understanding without breaking the model of knowledge you are trying to use.

The more you break it, the closer to reality you can evolve that modeling. Will you arrive at the Matrix through other paths? Maybe yes, maybe not. Can you evolve the Matrix? Most definitely. But you can only evolve it by applying it in a variety of ways, some obviously compatible, others appearing completely incompatible. It is by breaking with the latter that you increase your understanding, not by successes of the former.

Evolutions



As mentioned earlier, the power of mind—the mind-field itself—is a function of its focal point structures. These structures evolve through twelve generations (see Mind in image above). Each generation is characterized by a limited number of the twelve utility interactions. The spaces available are consistent with the twenty-one subspaces, each associated with specific qualia and/or forces, some linking to particular motivational interactions.

For each group of utilities, the kernel must restructure its data system to fit those utilities. This works up through

the seventh generation of mind (elder). This generation is consistent with atoms and compounds. These are particularly resilient, will exhibit similar interactions and states like liquid, solid, and gas. Unlike the universe, you can't just keep building on these because the mind is limited. The only thing you can do is first evolve through them. The eighth generation includes massive "particles" called WIMPs. Some of these "particles" can be the mass equivalent of billions of stars.

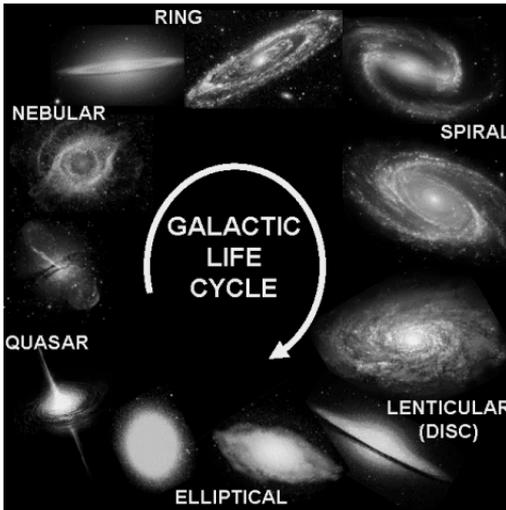
The mind can evolve similar structure but has trouble maintaining the lesser generations in the process. These structures can be extremely limiting, and more dogmatic than anything previously formed. The seeker is burdened with dogmatism and commitments. These eighth generation elements of mind are the individual minds including the objective perspective discussed with the concept of mindfulness. You don't need to have all of them formed at once. Often a person will evolve exactly one WIMP and let the rest of their reality form a planet around it.

The active seeker doesn't slow down long enough to form a planet or star. They keep pressing until all the parts are formed into these eighth generation WIMPs. Each meaningful step in WIMP evolution is as an awakening in its own right equating to a new generation of mind. Like the early universe, you can push on and on. WIMPs form and evolve in reverse order of the lesser generations. Sixth generation-like WIMPs come before fifth (satori), before dysfunctional fourth, before awkward third, and nearly fundamental second. In other words, WIMPs evolve up by evolving down.

Enlightenment

Enlightenment occurs when the first generation is finally achieved in WIMP formation. In the universe, as in the mind, this is equivalent to the formation of a black hole. Unlike the universe, this black hole is a void whose value is based in right love. Relative to the rest of the universe, the black hole has its own temporal perspective, able to represent a virtual eternity inside no matter how short-lived the outside. That virtual eternity does have a limit of 417

trillion years, but who's counting? It doesn't really matter because with the right understanding, that doesn't apply either.



The entire system building up to the black hole implodes. In the universe this is a quasar. Everything loses its original identity. The information is now relative to the black hole. This creates a superfluid condition without specific shape and filled with the full range of the lesser generations in varying quantities. It is utterly non-functional in the ordinary world of illusions. The only way to function in the ordinary world is to form functional structures relative to the black hole. In other words, create an illusion consistent with an evolving galaxy.

Enlightenment by itself only accounts for the early stages of the galactic lifecycle. As it begins to come into meaningful form (ring galaxy), it invents functional illusions. These illusions enable a distinction and system of protocols between the inner and outer worlds. The distinction provides the black hole a state of relative stability that appears as near inactivity. Meme interactions cover the whole utility range with the dominant utilities being quantized vector interactions (QVI) we do not need to explore in detail. QVI will define not only the interactions between the black hole (void) and memes, but between the whole and other identities in the outer universe.

Just as the black hole is the powerhouse in the physical universe, enlightenment is a powerhouse. Once modulated into a functional state (e.g. spiral galaxies), it refines this state into an even more superfluid-like state (e.g. toward elliptical). You may recall earlier that mass can be computed by microstates (ω) that are affected by the change condition as a function of heat. As the superfluid becomes more dense and consistent, the number of potential microstates increases. The rate of change (entropy= S) decreases. The total energy ($E=(k(b)/S) \ln \omega$) and mass also increases maintaining relative proportion ($E=mc^2$).

QVI focus in the abstraction layer of the enlightened vastly intensifies. QVI are force identities (ϵ) existing between points. The enlightened QVI is interacting with other identities in the meta mode. It begins riding on the meta currents to observe not just from the enlightened perspective, but from a mutual perspective just short of dissolving into the universe. This is nirvana. It knows its black hole is a universe unto itself and can adopt any perspective. It is completely in control of its reality and uses the rest of its time to understand this totality and dissolve itself into a right love.

Esoterics

The esoteric are things that only apply to certain people due to beliefs or specialized knowledge. Here we will consider religious concepts of divinity, creation myths, reincarnation, and abnormal parapsychology as esoteric. This is basically the chapter of the unbelievable. Here we will explore what is possible as derived through our scientific understanding of consciousness, and what the boundary conditions would be.

If you are a religious person, this chapter will challenge everything you believed. By challenging your beliefs, you can begin to evolve your consciousness which evolves your soul. You don't have to agree with what this chapter says. The mind can do amazing things without explaining to your conscious how it achieved what you believed could happen. Never underestimate the power of the mind or of physical reality to show you a loophole or condition you never before imagined.

Divinity

If you say something often enough, you can convince yourself of just about anything. Just because you have convinced yourself a thing is so does not mean it actually is. Likewise, just because we have related the evolution of mind to that of matter does not mean it is actually so. As far as the math is concerned, there is no doubt. What it ultimately means is a subject for debate. Using what we have, we see something completely unexpected: a universe created IN the mind.

This is highly suggestive to acolytes eager to find divinity to revere, look up to, find hope in, and maybe even some form of salvation from their pain and suffering. Our argument suggests at least part of their wants could actually be real. Unfortunately, divinity comes with a lot of boundary conditions that make the idea of divinity good for

exactly two things: a creation/cosmogonic myth and an idealization of personal attainment.

There are already cosmogonic myths in which the creator of the universe and everything is an impersonal entity. If the universe is created in the mind of some enlightened being, that is exactly the relationship the enlightened being would have with its universe. It would have absolutely no personal involvement in the minute details of operation and could not change the laws of creation at will without breaking the entire universe. Yes, even magic has functional boundary conditions, but we'll get to that soon enough.

Boundary condition #1: on some level a physical architecture subject to universal laws and principles must exist to support the kernel and transport modes in which creation occurs.

Boundary condition #2: the nature of mind requisite for such a creation must be patterned consistent with and supporting of processes governed by the universal laws and principles.

Boundary condition #3: that mind could only create one universe at a time by itself. Any subsequent universe must be the product of an independent mind.

Boundary condition #4: that mind could not be distracted from creation without compromising creation, not even for the details within that creation because it acts only as a channel for creation. That is not to say that other minds (e.g. demigods) could or would not be meddling in those parts.

Boundary condition #5: a mind-created universe can be argued to be conscious. It is only conscious because it is lucid in its creation AND has an alternative perspective to observe and be aware of that creation. The universe by itself cannot be conscious without such a combination either. Can we argue for such a state of universal consciousness? Yes. Can the alternative perspective be internal, such as mankind observing the universe from their perspective? Yes. Does that necessarily have any impact on the rest of the universe? That depends.

Boundary condition #6: the requisite state of mind for creation is also ultimately compassionate. If it actually

paid attention to the minute details, it would be tempted to interfere, but it wouldn't. Out of compassion it would need to leave everything be—suffering and all. Suffering and illusions are required in an evolving consciousness whether individually or collectively.

Cosmogony

Cosmogonic myths serve significant purposes. They define how the universe works in a socially useful and primitively accessible way. They do this by personifying elements of the process and showing the process in simple story form. The challenge of cosmogony is to provide just enough accurate detail of actual reality that the values conveyed are sustainable and otherwise socially functional. This means moral values, goals, a sense of purpose and functional role options people can aspire to or see themselves in.

At the dawn of civilization the goal of cosmogony was mostly focused on forming and sustaining civilization. It was not concerned with finite resources or establishing a uniform and peaceful set of relationships among the civilizations formed. Cosmogony didn't need to be at all accurate with factual reality. It only needed to be enough to provide magic in the world, which was already accepted, and basic sustainability like what to eat, how and when to grow things, etc. When you look at the Pentateuch, the first five books of the Bible, you see multiple creations that establish a variety of things from gender roles to the wrath of God to discourage hubris.

Monotheism has it easy. It keeps everything in the hands of a single god. This simplicity is easy for individuals to relate and understand up to a point. At some point there are contradictions that raise doubts, the authority of the establishment is questioned, and social conflicts increase. Monotheism, especially a published religion of the book, is particularly limited to evolution in understanding and sustainability needs. The simplicity in its form that makes it work is exactly the same thing that breaks it. No matter what you believe, everyone and everything is subject to natural laws, especially

sustainability. No matter how sacred your texts are, sacred loses all value when there is no one alive to revere it.

Demigods

Polytheism is convoluted and complicated. If you aren't raised in it, then it can be impossible to grasp. This makes new converts hard to attain. All your acolytes are pretty much born into the faith. A few stragglers may wander in, but they are rare. Increasing your following by increasing birth rate is a formula for certain sustainability issues. This is common in all world religions.

On the flip side, polytheism has all the advantages to evolve with needs and understanding. It is so complicated that adding or removing things is no big deal. The Romans were a prime example. Instead of converting other pantheons to their own, they simply adopted those pantheons. This brings us to demigods.

In the eyes of the universe, anything less than a universal creator as described in the divinity section of this chapter is a demigod. A demigod has NO power over creation, and the creator has NO power over the minute details of the universe. Many of the stragglers drawn into polytheism intuitively expect this, and as a rule the pantheon includes one perspective that is a non-player in any capacity but the totality of creation. Beneath this creator are the ranks of demigods.

A demigod is nothing more than a living idea. It is an institution. It is given authority over a particular set of things, which it may or may not share with other demigods. Demigods are created by people. Whether these demigods were ever real people is irrelevant to the faith. Real people can certainly rise up to the ranks of demigods, which we see a lot of particularly in Ancient Greek myths. It is done by a person becoming so submersed in an activity they become representative of that activity.

Perseus and Andromeda are demigods representing an eternity in perfect love. The story surrounding them is no doubt a significant embellishment of the trials and tribulations they endured to have and appreciate that love. The embellishment makes the story interesting, accessible, provides ideas of gender roles, and an

idealization of how love should be. This is a highly accessible way of attaining demigod status for a couple together. They need not be remembered and cast into myth, though that doesn't hurt anything.

James Bach once said, "Create a character you like and live their story." The belief in a demigod is naturally an illusion. The reality in the creation of that demigod is a whole other matter. You literally create yourself. You choose what it is you represent. You live your life accordingly. You become that life to such a degree that you are no longer a person, but rather an idea representative of that lifestyle.

Ancient Greek myths are filled with stories of people doing exactly this, only typically those people are doing something undesirable. Of course the undesirable behavior in life becomes the eternal reality thereafter. The vain woman or man who gawks at their reflection endlessly in the water, drowns in that water and becomes the fountain unable to see its own reflection. Or maybe it is a deserved vanity and they become an outcropping or flower perpetually loving on their own reflection.

Generally people want to be more. They want better. If you want better, then make it in this lifetime right now. Don't wait around because you can be dead tomorrow and the game is over. No excuses. Just do it. If you want to be the kind of demigod associated with a particular compassionate activity, then do that thing with great compassion. Become the master of that thing.

You don't become a master by competing or succeeding. You become a master simply by doing and failing until you can either fail no more or convert all failures into alternative successes. When you have this mastered and no longer have to think about it, it takes care of itself effortlessly as if you need not do anything, then you have essentially become a living demigod.

Demigods come in a wide array of rankings. Some of these can be seen as strictly social. Others can be so pure that no belief is necessary for the entity to exist. Such entities are often described as beings of light. It is a fairly accurate description considering they exist as an extension of the abstraction layer echoing around the

metaconscious. The typical person rarely even hears of these beings.

Remote viewers and other soul travelers are known to encounter them. How much of these encounters constitutes being a demigod, ghostly specter, or fanciful imagination of the traveler is debatable on a case-by-case basis. This illusion has done much traveling and never encountered such things, but certainly has observed plenty of situations that could be perceived this way. It is this illusion's humble opinion that nearly all these perceptions are exactly that: just the mind's interpretation of a particular set of stimuli.

Reincarnation

Reincarnation is a common theme in polytheism. It invariably comes with an element of forgetfulness, like drinking from the River Lethe. There is also an element of judgment balancing ones actions, thoughts, words, etc. that affects the process or the form in which reincarnation occurs. These are all socially functional myths. Past life regressions don't necessitate a belief in any of these myths. They work by a combination of suggestion, wishful thinking, metaconscious memories, etc. They may have real information in them, but they are not literal past lives.

There is a generalized assumption in religions that living or being human equates to having a soul. Having a soul depends on consciousness: the more evolved the consciousness, the more evolved the soul. As we've been clear throughout this text, this evolution equates to amplified and focused force.

The forces involved are not unique to life. They provide value to everything in the universe. In Hindu myth this is called Brahma. When the river of soul (Atman) flows into Brahma, it mixes in with everything else. Even if bits and pieces of "soul" are strong enough to retain their information, everything gets mixed up and recycled together.

The recycling of forces is much faster than that of atoms. Atoms sit in one place and have a clear identity. Forces bounce around and are changed everywhere they go. The information of "soul" is no more preserved than

the identity of an individual strawberry in a blender making a smoothie. The number one way around this is by taking advantage of forming a force identity (ε) in a void-mind (∇ ; ichi-nen).

There is a technical loophole of the speed of light. Time does not change for the object at light speed from point of origin to destination—the rest of the universe simply progresses as it otherwise would through time. The extra-temporal is an eternity and the present NOW all wrapped up together—a paradox. There are lots of technical loopholes in physical reality. One of the technical loopholes is the power of mind to achieve what it believes even when it doesn't know the technicality of how it is achieving that thing.

Psychokinesis (PK)

PK describes phenomena where the energies of mind affect the behaviors of physical things. Telekinesis is the most popular form associated with PK and has the least provable evidence to substantiate it. The energies of mind can at best nudge a thing. This doesn't mean it is absolutely impossible, just highly improbable and with severe limitations. Your brain has a power output equivalent to a small twelve-volt battery. You can stick such a battery on your tongue and feel a gentle tingle. That is definitely not enough energy all at once need to elevate something like a chair or person.

Psychotronics is the least popularly familiar form of PK and it actually has some validity. Again back to the twelve-volt battery plus the nature of the mind-field. The mind-field uses forces consistent with electromagnetic radiation (light). If you can channel and modulate the mind-field just right, you can potentially influence low-voltage circuits using your mind like a remote control. This illusions experiments remained inconclusive here and typically found that while focus was on such an influence, it didn't happen. On the other hand, immediately upon releasing that influence, it did. This is highly suggestive, but I wouldn't go throwing away the remote the television yet.

Ghosts or specters belong to the PK category when they are created, empathy when they are perceived. They

are simply an empathic imprint. Such imprints are subject to the material conditions available. Memory is stored and accessed by forces over a medium in which malleable molecules are present.

Malleability is a measure of the ability to shape a substance. Proteins and salts in a semi-liquid medium such as pith, myelin, or cytoplasm are malleable. Water is often associated with ghost encounters, but water is too malleable. It won't retain form short of being frozen, and therefore is not typically a good way to store data. It can soften other materials and make them more malleable.

Ghost encounters are encounters with imprints. The imprint does not have any way to project itself, so either energy must pass through it to be perceived empathically or the subject must reflect their own energy off a surface to be perceived. The imprint also has a very limited duration. You can get the entirety of that duration pretty quickly as an eidetic image and explore it. The typical observer is not trained or experienced in eidetic imagery, so their mind empathically scans the logical boundaries and unfolds the duration accordingly.

The imprint is caused by an extreme emotion where the energy is highly focused. These are generally traumatic emotions since this is about the only way most people can ever achieve such a degree of focus. Love is poor at making an imprint because it is more subtle and represents intrinsic fields. It can happen, but significantly weaker than a traumatic imprint.

The content of the imprint is the eidetic image of the experience. Since nothing is there to continue reinforcing the imprint, it is subject to change over time. Such changes seldom change the content, but instead degrade the information. Nothing in the universe is permanent. Since the information is holographic in nature, only close approximations of the fields responsible for creating the imprint will access it. This also means that other data can be stored in the same medium along other wavelengths, but at the risk data conflicts.

Precognition

Precognition is not an easily explained phenomena, but it is real. The physics is very clear: backward time travel never occurs. However, given sufficient data, anything can be predicted with reasonable accuracy. Quantum mechanics and gaming theory both have heuristics (approximation algorithms) that can, with sufficient data, make predictions. The brain is the most advanced tangible supercomputer known, and predicting things is an important survival mechanism. It is not unreasonable to expect that it will occasionally spit out a perfectly valid prediction.

Precognition is typically associated with predictions a reasonable person could not possibly make. The further removed from the personal experiences and possible knowledge of the precog and further forward in time the prediction, the more likely metacognition is involved. The more information you have, the fewer variables you have, and the nearer in time the prediction, the more accurate and likely the prediction will occur.

In all these cases it is presumed a precognition comes up through the abstraction layer as a subconscious thought that captures the attention of consciousness. If it is a personal threat, the thalamus will catch it, trigger the amygdala and bring it to conscious or lucid attention. Whether this subconscious thought originates within the subject or is simply apprehended as a function of empathy from the metaconscious depends on too many variables. It can come either way. That is the real beauty of the abstraction layer—pushing forces can go any direction.

The metaconscious has full access to all data points. It only needs to be processed (metacognition). Where this processing occurs is yet another element of too many variables. Most likely it is co-processed subconsciously by all the parties involved resulting in a common signal of an eidetic image consistent with the prediction. The precog then needs only be receptive to picking up this random empathic signal. If they are personally involved, it is much easier because their personal eidetic image is part of the image being recognized.

When the subject is not personally involved, they need an active eidetic image of the person or persons involved. To find such an image may be as simple as familiarizing oneself with a person, which can be achieved many ways, or scanning. There are also the rare instances of precognitions that are simply so traumatic they are hard for the empath to ignore even without any connection to individuals involved.

Since backward time travel is not possible, precognitions are only possible outcomes, not definite outcomes. You can change that future simply by altering a variable. Altering that variable means a different future that has not been predicted. Sometimes a precognition can be used to trigger an event by inserting or changing a variable. This brings us to the notion of technical precognition.

Isaac Asimov was fond of the topic of predicting the future and time travel. In his Foundation series a particle algorithm (e.g. quantum mechanics) provided a mathematical system of predicting the future called psychohistory. In his book End of Eternity he describes changing the future by means of a minimum necessary change. In general his theme was to not interfere in the processes, but instead to use the knowledge to evolve through them.

Although tempting to use in economic and military applications for personal gain, the consequences of giving selfish destructive thinking an upper hand suggests any such algorithm must never be in irresponsible hands—arguably, anyone's hands. Survival easily begets desperation, which is no better than greed. Greed, however, destroys civilizations and ecosystems, driving people into desperation. Of course everyone wants a competitive edge, and nothing is as competitive as predicting the future.

Being able to predict the future could have positive results in the right responsible hands. It doesn't take a precog or fancy algorithm to see the direction of civilization and life on Earth in this century. Having an algorithm that reinforces from a scientific perspective provides a warning, but the warning spans decades, and human hubris

presumes a solution will be found. Predicting the future accurately, even for science, does not mean people will act on the prediction even though only comparably minor changes are really needed to avoid the prediction coming true.

Love

Overview

Love is the practical companion to Consciousness. Love is at the root of everything we do. Without love, the world does not function. One may ask why we need to examine love so intently. Why do we need to dissect love into so much detail and even make it mathematically accessible? Why not just live life dangerously? Here is why. If love were right the way it is, we would not need this examination.

If love were right, the world would be a harmonious and working place without conflict. The world is not such a place, so clearly our thinking on and understanding of love is wrong. If we are to make the world a better place, we need to step away from the existing models and thinking. We need to rethink and reinvent the most fundamental and vital part of our lives and by extension the way civilization itself functions.

Understanding love evolves personal consciousness. With each person evolving, so too do their social networks and by extensions societies, civilizations, and our relationship with the rest of the world. It all begins with loving ourselves right. If we really love ourselves right, then we can love other things right. Unfortunately to accomplish this, we have to use the mirrors provided in the people and things around us. We make mistakes. We have to own these and accept that sometimes love means we must grow apart to function better and find what we should love to continue our personal journeys.

This book is a composite of technical and practical. Our technical understandings emerge from practical application. We begin with technical in our formal education to begin a framework toward understanding. The technical also provides us with a sense of certitude in the practical methods. In each we will endeavor to explore the concepts in as accessible of terms as possible. Ideally, the examples and metaphors call on common experiences

Love

we can use to begin forming a learning process around. This text will switch-hit between the impersonal technical and personal practical, creating two voices. The first voice is that of the illusion speaking the technical. The second voice is the personal life from which that illusion emerged. Seldom will you see the two appear in the same chapter, let alone sentence, as I am showing here.

Book Summary

Love Dissected

Love defines a fundamental energy that affects how we interact with the world, and those interactions reciprocate by evolving and amplifying that energy. To understand how love does these things, we break it down to see how it fills our needs, shapes our ideas and understanding. Combining these with the Triangular Theory of Love we can begin to model how love forms, decays, breaks, and evolves based in complementary interactions. These interactions are not directly equal in a numeric sense. Through their relative proportion as qualities their equivalent values are what makes the interactions work. By dissecting love, we not only understand how it works, we can relate it to concepts of physics and even mathematically analyze it. Fortunately, we don't need such details to be users of love, but the details do help us—at least some of—to make a more scalable concept than we traditionally attribute to love.

Self Love

The ego will convince you of every possible reason you will fail. You will look around you and swear you are in a cage, but in reality it is just a cage of mind. You always have choices, and typically the path straight into your fears is exactly the one you should be taking. There are healthy fears and hopes, but most are unhealthy. It is easy to look on the world through the dark glasses of fear and see all that is wrong in it. You can lie to yourself and look at it with rose colored glasses too. You do need to find the beauty and good in the world and focus on those things, but more

importantly you need to learn how to make the best of the worst situations, becoming as water and unbreakable.

Personal Affirmation

No one can tell you exactly what the right balance in your life is at any given moment. A yogi may provide a generality, but ultimately you have to find your own way and put the right efforts into that way. One key to this is positive self-talk and interactions with others. That key you work at the same time as you focus the mind and improve your life by eliminating the clutter in your environment. It begins with things you don't care about and then snowballs to include what you thought important. You learn to distinguish people and things into assets and liabilities, feeding the former and removing the latter.

Compassion

True compassion is the love of an evolved higher state of consciousness. It is not always what you expect it to be, and the average person can only emulate it to a point. The way others perceive our compassion depends on their level of consciousness. Even the element of humility in compassion is misunderstood. You can be open and humble while still having realistic and firm boundaries.

The idyllic forces reveal the varying capacities for compassion, how the most compassionate interact with the world, how relationships can work and break, and how religions and the right relationships can provide a path to a form of collective enlightenment. The real surprise in this is that the ascetic commitment required includes sex but eliminates the selfish elements detracting from compassion.

Tolerant Forgiveness

Humans are very difficult to get along with. We don't have to get along with them. We simply need to get along with ourselves and leave others to get along with themselves. In a perfect world, we understand each other and never need to forgive. We simply accept things as they are and keep the company of those who complement and enrich us. In return, we complement and enrich them.

Love

Just because we don't have this with someone does not mean they are of no value in the world. A rock is not conscious, but it serves a purpose. A roach is not pleasant, even a health threat, but it still serves a purpose. Everyone does the best they can from their own perspective. That doesn't mean it has a direct place in our world, but it does have a place in the world. Tolerance is simply accepting things as they are and having functional boundaries without judging anyone other than ourselves.

Interpersonal Love

Our capacity to treat others and things in our world right defines the nature and quality of any bonds we can form consistent with love. We cannot even love ourselves, let alone love or be loved right by others, if we live a life of lies. Again, before we can begin considering love for anything outside ourselves we start with ourselves and our evolving consciousness. As the first chapter said, the energy of passion we have inside us defines the nature and energy of the intimacy upon which interactions can emerge.

In this chapter our real concern is how we treat ALL other people. When you treat people right, they treat you right. When you give right, you are taken care of in return. And with this right thinking and mindfulness you can begin to look out honestly into the world without want. It is the mind without want that can find what it never conceived possible: right love with another. This is not a guarantee, but when you are right, you eliminate all that is wrong and the right things come to you of their own accord.

In-Love

When you finally have yourself, finally lover yourself right, have eliminated all that is wrong in life, you are not eager to add something potentially wrong. A relationship can completely limit or stop evolution in consciousness. You can have the perfect life all by yourself. You don't need someone else, but relationships are needed to evolve certain aspects or types of consciousness.

If you have the right someone else, then you can both have a more perfect life. If your mind is right, it can be an

opportunity to evolve or merge into even higher states of consciousness together. Relationships are tricky, but there is a rational way to form them, for which we will examine a twelve-step solution. This will reduce your chances of forming a wrong relationship.

Evolving Romance

The in-love relationship is not built on words. Like the theme of a good book, it is built on sincere and honest actions. By remaining sincere and honest, taking your time to learn through actions, you really learn to understand each other. In that understanding you want to find how you complement each other, and where your charges simply don't agree. In this process you establish a sense of mutual direction or go your separate ways.

Just because you don't agree doesn't mean you are incompatible unless it is so egregious that you cannot accept it. If it would repel you from another person, it can easily repel you from this person. Romance is the art of discovery and shared experiences. It is through this adventure that we build the bonds and entanglements that make a relationship possible, or establish that it won't last.

Bonds and entanglements are strengthened by differentiating so each party can maintain the common sense of direction no matter the circumstances or other party. The sense of mutuality evolves from mature dating that includes the full spectrum of experiences, not just the fun. In that full spectrum you fight battles together, learn to always be on the same side, and ultimately make each other number one. In this choice you put each other's happiness and well-being first because doing so enhances your right love for yourself. You haven't married them yet, but you have established a critical element that must define your actions, thoughts, and words so long as you are in that relationship. They must never deviate from what is agreeable to the mutual sense of direction.

Unbreakable

Relationships fail more often than they succeed. How you handle failure is the important part. You can't handle failure right if you are so rigid in your thinking and feelings

that you are breakable. Breakability is a function of your expectations and the intensity you apply to a relationship. Ideally, you come with no agenda but to be right, understand right, and love right.

To understand right you must be completely honest with yourself and the other person. This way when things are not working, you can both be adults and go your separate ways without animosity. There is no reason to hate a former lover. No reason to hate anyone really. Everyone makes mistakes. You get over them, learn from them, move on.

Having a failed relationship is not a mistake. It is an honest judgment of incompatibility. It is no-ones fault and there is nothing to take from the experience but a better understanding of yourself. If you take anything else, you will project those things on subsequent people and create problems that aren't there. The moral of the story is to own your own complicity and be flexible enough that you can let go a bad habit without it taking over your life.

On-Going Romance

Once physical intimacy enters a relationship, all interactions holding the relationship together and functional become associated. It is therefore imperative to make and fix all mistakes that define the relationship in advance so they only need maintenance. When breakage occurs, when aversion becomes a theme in the established relationship, it reverberates throughout the whole and cannot be fixed. Mistakes can be handled in an established relationship, but only to a point. Like any interaction, once it is broken, the parts walk away with the dispositions they had driving them apart. Only new cooperative dispositions can form new interactions, but the nature of that relationship can never be what it was originally. This chapter is preventive medicine to maintain a healthy relationship.

Institutions

Institutions are living ideas. To live, an institution needs an organic perspective that fills either individual needs or the needs of civilization. The organic qualities are

the potentials for change and adaptation as well as the interactions of resources that fill needs. All these possibilities equate to a general love value, just as increased mass equated to a greater gravitational value. For institutions this is the love they feed back to everything else in the world.

In this chapter we establish types of institutions (personal and impersonal) and explore how ideas evolve into institutions. Generally these ideas start with a sense of need for which the institutions is meant to fill the niche satisfying that need. Impersonal institutions are subdivided into personalized (e.g. proprietorships) and impersonal (corporations, government, religion).

Scalability depends on the ability to diversify, the degree an institution plays an active role in production as opposed to resource distribution, and the scope of the audience being served by the institution. Utilities provide resource management serving the safety needs of the common good. Alternately, a-utilities provide the protocol foundation of society (e.g. religion) OR the conceptual understandings to build or evolve that foundation upon.

Society

Society and civilization are a human adaptation to complex communities and technologies. Every society and civilization is subject to natural laws. The illusions making society function are parallel to natural reality. They must work together or society and the species fail generally. There are no exceptions, no technical solutions, no shortcuts. To end the war, strategically and decisively wage peace. The art of peace is the art of love and an evolving consciousness that enhances and empowers that love.

For human civilization to survive, it must love its environment and itself. This is done by carefully balancing the objectives of society, and matching the values guiding behaviors within the boundaries of sustainability. It is not won by force or attempting to control others. It is won by decisive actions that adapt to mistakes and win the hearts and minds of the population. Failure to evolve civilization spells the collapse of civilization into rebellion, conflict, and

Love

risks extinction. Love your god, your country, your family, and yourself enough to be responsible for your own actions and what you can do to actually the world a better place.

Love Dissected

Love attracts whatever complements our preferred idealizations. To love ourselves, we must see how our own qualities complement each other. When we love the flavor of a food, that food is complementing aesthetic preferences. When we love another person, we see how their qualities complement ours. The more we find a person, thing, or idea complements our own qualities, the more we love it.

Love as a fundamental element of your own identity is an idealization of how your qualities work together to make you a person you like to be around. Love as an interaction is a two-way street. Just because we love someone or something does not mean we are loved back or that the love returned is qualitatively or quantitatively the same.

When we love intensely, we have a tendency to adapt and make personal sacrifices so we can better complement the object of our love to attain qualitative and quantitative equilibrium. This redistribution of the idyllic forces defining us is consistent with the second law of thermodynamics. The way we form and maintain-love is fully consistent with physics when broken down properly.

We cannot accurately measure anyone else's love. To compare one person's love to another's is a fool's errand that can erode a relationship by changing the variables that complement each other in an effort to reach a sense of equilibrium. Perceptual application and manipulation of thermodynamic equilibrium (known as thermalization) does not work. Love is or it isn't. If it works for you, just stick to it and be yourself. Yourself is what formed the interaction in the first place. Changing yourself to increase the sense of being loved will actually decrease the love.

Love is not about us and them. Love is an intrinsic and fundamental force that is entirely ours. We cannot give or lose it. It can be used to measure the strength of a bond, but it cannot be used as a bond. Through our bonds with

Love

an object of love we can only increase or decrease our sense of loving and being loved. These make us feel better or worse about ourselves, but they should not define who we are.

Needs

All interactive loves are exclusively between two. Third and fourth parties must each be separate or detract from each other. In this chapter we will consider breakdowns of love into practical and evolving terms. Change is universal. As we go through life, our experiences and perspectives change. With these changes, our consciousness and sense of self also change.

As the mind evolves structures consistent with these changes, love must also evolve consistent structures. If the objects of our love do not evolve and continue to complement us, the bonds weaken and break—love decays. These changes are subtle redistributions of our idyllic forces. They manifest observably in the vectors that define our interactions. These vectors are consistent with Maslow's hierarchy of needs.

Because love is a measure of bonds, it is the generic measure of these structures. Liking is an alternate form of love that is a measure of entanglements. The nature and quality of the structures created from bonds and entanglements defines their stability and maintainability. Our personal measures of these things are easily distorted because we have only one perspective to actually measure them by: our own.

Maslow's needs provide us with fundamental elements required for interactions. The first four needs are the fundamental elements. Each of these alone cannot form a bond or entanglement. They only describe a particular affinity. All the bonds and most entanglements arise from composites of these fundamental elements. These bonds and entanglements are collectively forms of actualization—literally the manifestation of a potential or actual complementary working interaction.

Physical—often described as those things needed to survive like oxygen, food, and other things related to sustain bodily functions.

Safety—also called security. This need describes a sense of stability. When we have satisfied our physical needs, we look for ways to continue satisfying that need that we can rely on. It is in this need that we form habits—both good and bad.

Belonging—also called social. This need finds a place for us in the world, our niche. You don't need to have interpersonal relationships to satisfy this need. You just need to feel you satisfy a sense of functional purpose. It is here that we identify our complementary role with regard to the things in our world that meet our needs. An immature love will focus on the four lesser needs as a matter of convenience (safety).

Esteem—as the name suggests, this is our sense of personal value. The immature or convenient approach to this need is to establish a position of power—defining one's personal value in terms of things outside you. Becoming a parent or spouse are easy ways to fill this need. Unfortunately these are also the worst possible ways to fill this need since you should be in-love with yourself prior to forming these, and to do that right requires a mature sense of self—a degree of mature consciousness.

Actualization—describes twelve different types of interactions, some bondable, some actual bonds, and some mere entanglements. These directly link to the sum total of who we are as individuals and as collectives.

Understanding

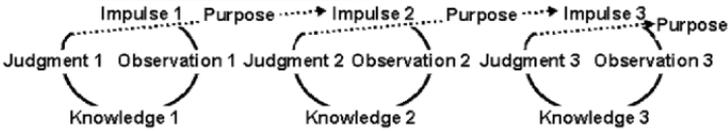
Our degree of understanding defines the working spaces of the first four needs, the actualization needs that can bond, and other elements that can form entanglements and bonds. Our actual understanding defines the empty space in which bonds and entanglements can occur. You cannot love without understanding. The first understanding you need—your first love—is of and with yourself.

Falling in-love with another may and will help you with this, but premature commitment to such a love can only last as long as it does help. Typically the subjects grow

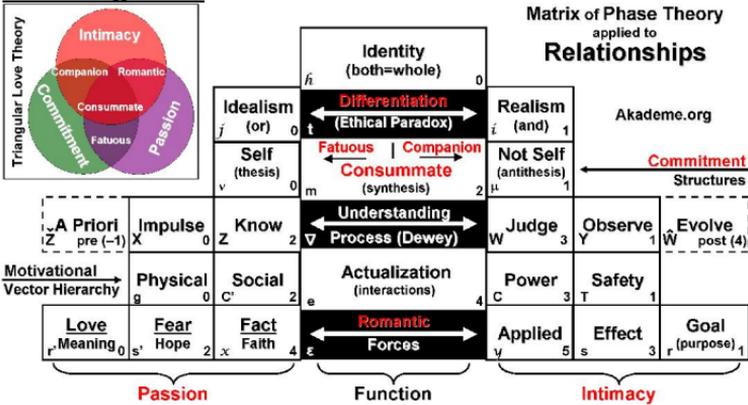
Love

apart in this self-discovery, even though they may stick to the commitment and lie to themselves about their love out of habit and convenience (safety). It is better and wiser to not overly commit to love with others until you finally have yourself—you don't feel the need to be with someone to yourself be someone of value.

Once you do have this self-love, you lose interest in being with another because of this. You can then observe people as they really are, and with that knowledge reach a judgment of where other people belong in your world. Adding a person to your world creates a new sense of mutual purpose upon which to explore the world (new impulses), observe, learn, and judge as described by Dewey (Experiential Learning).



Modeling Love



In A Triangular Theory of Love, Robert Sternberg shows the balance of three major elements that define the nature of a relationship. These are typically shown in a venn diagram (upper left of the image above). Developed properly these should follow a specific sequence of formation.

Passion—the compelling energies of the interaction. For in-love interactions, this can describe the romantic

(limerence, filling belongingness) or sexual attraction (filling the physical biological compulsion to reproduce). Passion is personal (self), satisfying elements to the left side of the Matrix (main diagram). The object of love has passion as well, but passion is strictly personal. Passion is exhibited as intimacy from the perspective of the object of love.

Intimacy—the feelings of the interaction in terms of bonds, entanglements, and closeness of those interactions. Intimacy is outside our control. It is controlled and defined by the passion of the object of our love. We cannot hold it. We can only share it and it must be constantly renewed due to changes. This renewal is a constant exchange of energy between the subject and object of love, reinforcing the interaction through feedback. For an in-love relationship this is romance. Here we use idyllic to indicate the forces of idealizations.

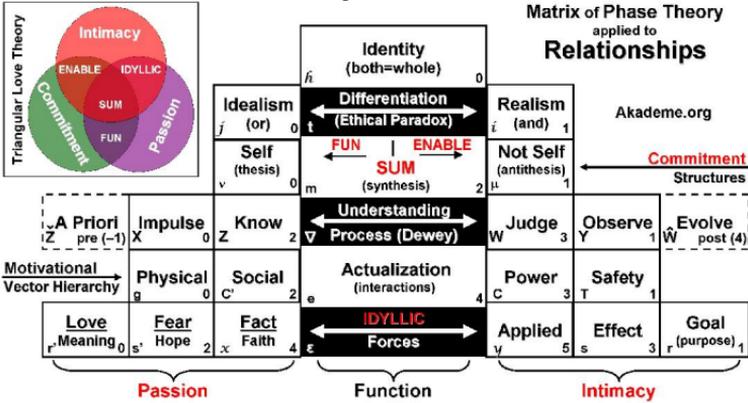
Commitment—the structure(s) of the interaction that define its nature, quality, and mutual sense of direction and action; typically characterized by cooperation like mutual decision making and planning. Where commitment and intimacy overlap, we see a partnership or mutual companionship that enables the complementary values of the relationship. Where commitment overlaps passion, we see fatuous (fun) interactions consistent with lust (e.g. infatuation).

The next diagram converts some of Sternberg's terms to forms we can apply more generically—not just to in-love relationships. The diagram shows us how Sternberg's concepts expand into specific related elements we can then apply to an evolving consciousness and even analyze mathematically. Notice how this diagram integrates the Triangular Theory of Love with Maslow's needs and Dewey's experiential learning model.

At the bottom of the Matrix are forces that give value to everything else. Some of these, like goals, are free to move about. Others are dependent on the commitments. All the commitments and their interactions are dependent on these forces. The commitments at their roots are qualia. Qualia are specific things to which specific forces

Love

are applied to shape ideas (Dewey) in which motivational needs can function and evolve into interactions. The nature of these interactions defines structures. These structures are sums that total and define our commitment to a particular relationship—whether that is between you and yourself, you and your food, a loved one, an institution, and idea, society, etc.



Each party brings to each interaction different qualia. The measure of the interaction depends on the equivalent complementary values. This sum (m) defines the intrinsic like or love (r') of the interaction following Newton's inverse square law simplified to a single object ($r'=mG$ kg/meter²). The sum itself is defined by the microstates (ω)—the points of possible interaction (e.g. complementarities) — which is governed by Relativity ($E=mc^2$) combined with the entropy (S) function of thermodynamics ($S=k(b) \ln \omega$):

$$E = (m = \ln \omega / S k(T)) (c^2 = k(b) k(T))$$

$$\text{Or } E = (k(b)/S) \ln \omega.$$

You don't need to understand the math to get the moral of the story: m increases proportional to the more possible interactions per unit of change. Fewer interactions per unit of change decreases the value of m (commitment) which in turn decreases the intrinsic value we know as love. This brings us back to Maslow's hierarchy. It is a hierarchy because you need to fill lesser needs to form higher needs.

The force defining the physical need IS love. When you depreciate love, you also depreciate all the other available values, all possible interactions, and of course all bonds and entanglements. You weaken the structural integrity of the whole (US). If there are few qualia involved in that whole, it does not require very many microstates to have a sense of stability. Your love for a particular food for instance can be extremely stable. But your love for another person or an idea can easily erode and become unstable.

Instability is seen as a safety need violation. When we see love decaying, our natural reaction is to fix it. The problem is that it shouldn't be fixed. It may stretch and weaken in our personal evolution and fluctuate back to strength or break apart. By trying to fix it, you actually stop the flow of change within while the outer world continues to change.

You have no control outside yourself, so the important thing to do is focus on what you can control: your personal evolution and love of yourself. If that leads you away from a particular object, then you must adapt yourself accordingly. So long as you define your personal love by

Love

things outside you, you are being controlled by them and that is not loving yourself right. If you don't love yourself right, then nothing in your world is right. Life becomes a perpetual struggle for control and selfhood.

Self Love

A positive self-image sounds like some corny New Age fad. It has nothing to do with New Age and it shouldn't be a fad. The world is absolutely filled with negatives. The reason it is so full is they stand out and people are predisposed to make them stand out. In a free market, competition catches on to this and makes a race for the bottom to boost its revenues. Add to this free speech and you get a flood of negative misinformation. This is not to say free speech or markets are bad, just a consequence of them that if unaccounted for is toxic.

Humans are competitive animals. Everyone wants an edge over the other guy. If for no other reason, this is a good compelling force to drive you into self love. Ironically it is also a negative false love because you lust for independence, status, safety, relationships, wealth, etc. Even a wrong thing can lead to a right thing if executed properly.

If you are committed to finding facts, for example, that lust will override your commitments to potentially misleading ideas and theories. But if you are committed to an idea or theory, then your lust is only satisfied by filling that idea or theory. This is how ego clings to you, by surrounding itself with like-thinking rather than risking different. If you love yourself right, then in the process of self-exploration and developing this right love, you dissolve the ego.

Obstacles

Previous chapters were impersonal and virtually academic. In this chapter I will take a personal approach. My reasoning is simple. Everyone thinks they are somehow unique and will find every excuse to deny or otherwise commit themselves to a particular mindset. It is easier in the short-run to surrender, and the ego is determined to maintain the status quo. The ego is the

greatest of all deceivers. It will tell you an obstacle is insurmountable when in reality it isn't an obstacle at all. It is only an obstacle because you have convinced yourself it is.

A popular Zen saying comes to mind: "The obstacle is the path." The obstacle in question is your fears: poverty, loneliness, conflict, the unknown. Fear is supposed to help you survive so you don't do stupid things like put your hand on a hot iron or step into traffic without looking. It isn't supposed to be the controlling factor in your life. Fear is the flip side of hope. Both are equally dangerous to personal evolution.

I personally see hope as a sin, but this creates a quandary because I have "no" fear and one or the other seemingly must exist if one has love. I've faced into every fear so intensely that nothing bothers me. That is the key there. I've learned to modify fear into recognizing boundaries. Hope is a little problematic because it is often synonymous with desire, greed, or lust. The key to right hope is passion. It is okay to want, but not to want so much that you can't accept what is real in the moment. Wanting a thing like this can point you in the right direction.

The immediate moment, the NOW, is the only thing that matters. The past is gone, you can't change it. The future can be anything. If wallow in ideas of what you don't have either that you lost or otherwise desire, you miss exactly what you do have. Wanting improved things begins with what you actually have, what is in your hand or life in this moment. What didn't work before is a guide for what you don't want, and again you have established boundary conditions. Those boundary conditions point to the path forward with what you do have and can do.

Before you worry about improving your outer world, you have to set aright your inner world. Your self-love and personal evolution in consciousness affects everything around you. I did not come to be in absolute charge of my reality without failure. F.A.I.L. = From Action I Learn. As crazy as it sounds, the path forward is straight through failure. The difference between a master and a beginner:

the master has failed more times than the beginner has even tried.

Enlightenment—that state of superfluidity described in the last chapter—is typically achieved by strategically destroying the master without killing the master. Problem is that the process is so dangerous, it will kill anyone less. You don't have to become a master to be destroyed strategically. And you don't necessarily need to be enlightened to have everything you want. Enlightenment is definitely not what you really want anyway. Anyone who actually understands enlightenment will realize it is something to run away from, and they do. They also know that running away from it right will guarantee it, but running into it at best results in a distorted reality. In any case, it annihilates you and all your human attachments.

There is a saying: To be immortal you must first surrender all that makes you mortal. The enlightened knows this is a fool's game. Nothing is permanent except NOW, and by holding to NOW you hold also to eternity. This immortality you perceive is an illusion. The enlightened do not concern themselves with this thing or their mortality. They are both illusions and the pursuit is itself a fool's errand.

The path to success is paved with hard work. The winner of the race didn't have time to worry where the runner up was. They were too focused on taking each step as fast as they could to the finish line which just happened to get in the way of their footsteps. Science does not progress by looking at any particular objectives. It may look like it does, but that isn't science—it is engineering at best, at worst it is reinforcing dogmatism. Real science is done in boring details that compound and compound until you find a pattern. Then you do the next set of boring details, and the next, and the next, until you find a pattern among the patterns. You now have a working theory. That is how real science actually progresses.

Life is exactly the same way. Each day, each hour, each minute and moment is just another set of boring details. Sometimes they aren't so boring, especially when you grow a passion for discovering details. There is nothing like a passion for strategic adventure to build

consciousness upon. But to do this with the outer world of things, you must of course begin with the inner world of self. That too is boring from the outside. What is worse, it is often degrading, demeaning, and discouraging. But you must do each bit of it until you find a passion for doing it in spite of the detractors. Once you have that passion, you multiply your efforts.

When I began college I had a literal truckload of books—somewhere in the neighborhood of 20,000. I loved my books. Some of them I didn't love so much. I took a cultural anthropology class where the instructor explained the differences between the poor-minded and wealth-creating-minded. The poor-minded collect things. These things increase in number and with each thing the mind must reserve a memory space to keep track of and tend to it. The clutter of your things and taking care of them is a cost in several ways. First, you spent unnecessarily and must continue to spend in order to store and maintain. Second, and most importantly, you have expended mental energy on this thing. You may know its story. You may know where it is. Once in a while you go back and look on it with love that you had fulfilled this ego-desire.

One day I looked at a couple shelves of books that served me absolutely no purpose. They were a senseless burden in every conceivable way. I took them to a book store to see if I could get decent credit for them. I couldn't, so I donated them. I was committed to relieving this burden. Upon completing this action, I looked around the house at everything else. I cherished my books above everything else, so getting rid of other things seemed easy. It was. It became a habit. Within two years I was down to 20 crates of books. Another two years, 5 crates.

One of my mechanisms to help decide what went or stayed was storage. I decided if it was in storage for three months it had to be seasonal decorations or clothes. If the season passed and they weren't used, the box was donated unopened. A decade after I began, I had no books left. I had nothing left to burden my mind except exactly what I needed. I saved a fortune and my mind was relieved. My home went from perpetual mess because I had too many things, to being able to walk across the

room without tripping on anything. I reduced my dishes to one set for serving, and by doing this I had to wash my dishes every time anyone ate. I was suddenly clean and disciplined, even making my bed every morning.

The condition of your environment and things is exactly the condition of your mind. It is the emptiness of a thing that is used. I fell in-love with the emptiness. I didn't buy anything because it was likely to find its way into storage and then donated. I learned to detach myself from things. When you've learned to detach yourself from things, you can detach from everything else. You can keep an idea in your head long enough to make good use of it then NEXT. When a habit is destructive, and this includes people, it stands out like a dirty dish left in the middle of the clean kitchen floor. You deal with it or throw it out if it can't be dealt with otherwise—once gone, clear that space in your mind. NEXT.

Beauty

It is easy for beautiful or smart people to say beauty comes from within or is in the eye of the beholder. Smart people usually say this as a parrot-like reflex. Beautiful people say it with all good intentions, but let's be real. They have to be pretty horrible on the inside to distract from their outside. And if you are a depressed or depressive person, it can be virtually impossible to have a positive self-image. The negative self-image wafts off of you like a dung-heap, driving anyone with a nose away.

Not all pretty people were always pretty. Not all smart people were always smart. Some really work at being pretty and/or smart. I'm not talking about artificial enhancements, but embracing their weaknesses as strength and motive to be happy and/or smart. Such a motivation will literally etch itself into your physique if you start early enough. Before you know it, the ugly duckling becomes the swan, and Einstein goes from learning disabled to being hailed one of the greatest minds of history. The key is a little more than just self-induced affirmation. It is changing your mindset completely.

Among my peers, I was the ugly duckling. It didn't matter what the old ladies said. The boys teased me, the

girls snickered behind my back and made nasty faces if I so much as looked at them. Girlfriends were rare. Depression common. Extreme, even suicidal depression a number of times. Resigned surrender to my ugliness, my small stature, my hunched back from my low self-esteem, my turn to pure logic, introversion, and enhancing my mind to escape to any reality but my own. I was fortunate. I had poetry to help let all the venom out. I hated poetry. It was the perfect outlet!

It took me fifteen years to stand tall and project irresistible charisma that brought people to me. It all began with changing my poetry from dark (duende) to light (beauty). I looked at my poems with dismay, thinking to myself, "Anyone who reads this will want to just shoot themselves. This isn't who I want to be." So I forced myself to write non-dark poems. I started with an existing story, and when I was done the distaste of plagiarism in my mouth insisted I write something of my own. I never looked back. I just kept writing beauty, love, and philosophy. It took more than a decade to really figure out beauty though.

I didn't know beauty within, so I started with beauty in the rest of the world. Humans aren't so easy to find beauty in when your experience with them is consistently negative. So I found it nature. What took me so long was finding beauty in everything. Through this process my back straightened, I began to smile on the inside, my eyes got a twinkle from dashing this way and that finding beauty, finding content for the poetry and my soul.

The poetry I hated, I now saw as personal therapy unlocking my soul. What I had never known was that I had always been beautiful, but my low self-image took the light an energy out of me, making me as a corpse. Even if I weren't beautiful, that makes no difference. Haven't you ever seen a horrifically ugly person whose personality and happiness makes them beautiful? They didn't come by that easy.

Personal Affirmation

Personal affirmation works, especially when coupled with right efforts separating what should be in your world from what shouldn't. Personal affirmation is both positive self-talk and a projection of a positive self-image in your interactions. Meanwhile, you must also take charge of what you can in your life. Some situations simply are insurmountable and must be accepted, like eating, being incarcerated, etc. Most problems are easily handled in a variety of ways or simply dismissed.

By changing your world view from negative and fatalistic to positive, you learn what to include in your world or not, and how to make the best of the people and things in your world. As you do this, no matter how bad your situation, it improves. Since goals tend to propel us and help define our right effort, it is necessary to aim not at the immediate goal, but the next goal so we strike through our immediate goal.

Affirmation

This may be hard to believe, but there was a time I could only muster up courage to stand up for someone else. I was a coward, not just in a physical sense, but a psychological sense. Despite all my abilities, I had no faith in myself, and no love in myself either. I now know and the love part is indescribable, but in the end the fear was pushed aside for something even greater than courage... for which no word comes to mind. So much confidence, I don't need courage. So I asked myself, what was the first step I took in the right direction to get to and through loving myself, having courage, and ultimately being a beacon of love without need of reassurances from the outer world?

Your first step is to unfold the love within you. Without it, you can't achieve anything except by accident, and even then rely so much on fate that the best of life literally slips through your fingers because you can't keep the

miracles you get. When you see something worth having, you don't just wait for fate to make it happen, you do something about it. It doesn't matter whether that is your own sense of happiness, your love for another, or some life goal. Doing something about it begins with reinforcing that vision with self-induced positive reinforcement. A popular version is daily affirmation: every time you look in the mirror saying, "I'm good enough, I'm smart enough, and people like me."

Your personal love of yourself and projected image of that love is the biggest and most important of all steps toward achieving anything. A motivational speaker once told me, no matter how bad things are, always say you are having a great day. Even better, say, "I'm doing great, but improving!" It is truly amazing the transformation that takes you over, and before you know it, you are shrugging off the negatives in the world and instead embracing and putting the right efforts into what is worth having in the world.

In relationships the trend is physical contact, words of affection, and sex to reinforce those relationships. Ever notice how you are inclined to hug and snuggle with loved ones in the evening going to bed, in the morning getting up, and when you part ways? This is also a form of affirmation, but it has a serious flaw. You must first achieve the self-love to exercise this with those who should be in your life. Otherwise, you are simply reinforcing a bad situation and blocking yourself from ever achieving that self-love.

Self-love is like gravity. It is the fundamental component and required at the root for any meaningful interactions thereafter to occur. Without it, you are like a nebula constantly getting distorted this way and that by forces beyond you. You are not in charge of your own reality, your own identity you're your own happiness. Love of others is extremely sophisticated. It involves real passion, not just animalistic sex drive, but a special psychological connectivity. It is a broad range of things that all work together. How these work together and their and their natures define the nature and strength of that relationship. Right love with others is never submersion

and loss of self. It is a reflection of all that empowers you to be all you can be—an affirmation and reinforcement of self, not a replacement of it.

In youth our hormones, traditions, and egos conspire to set us up prematurely in relationships and reproduce. We project our ego's idealization of a partner on someone who takes interest in us, and with the physical contact get a notion that we are somehow soul mates. Soul mates do exist, but not typically in this age group better defined by ego and id than soul. Finding your soul mate is best reserved for the experienced person who is not inclined to project, and not driven by hormones. Unfortunately this happens when we aren't looking, aren't wanting, and may have even given up that there is such a thing as true love or soul mates.

Sometimes tradition, geography, and family seem to get in the way. In the end, if you have developed your self-love enough, you say "the world be damned" and move the heavens and Earth if you must to form the bond you belong in. While you may temporarily break tradition and step on a few toes, those who really love you will love you anyway and will eventually see that you went the right direction.

Obstacles

The first obstacle is the ego. It is determined to always be right, even when wrong, to stick to bad decisions no matter what, will lie, deceive, and fill you with fear. Any fear not an imminent threat to your life is likely the correct path. As the Zen proverb says, "The obstacle is the path." So your first step is to combine your self-love exercise with the love of the other in self-induced affirmation. This includes things like expressing your affections as much and as often as you can, not just for the other, but for yourself. If you don't believe you can move the heavens and the Earth to get there, you won't. But if you psychologically prepare yourself, they may even move themselves. Never assume, however, that a miracle of any sort is just going to happen. You have to make it happen with your own two hands.

I know I focus a lot on the personal relationship, but this applies equally to all our endeavors. All endeavors must begin with a vision worth pursuing, followed by confidence and self-love to do it. Will you get exactly what you think you are pursuing? As a rule, no. If you learn along this path to follow your intuition, to steer into your fears until they evaporate, and go with what works instead of what the ego wants, you find your self and the conditions that work for you. You shed the yolk of being a slave to your situation, and things simply begin to work.

In these few paragraphs you may think this can happen over night. By far no. If you have found your soul mate, then you are most fortunate because part of the heavens and Earth to move include being right as a catalyst to your own transformation—and you to theirs. Even the master must transform for such a bond to occur. The illusion and function of the master must differentiate from the real soul that created that illusion. Finding a soul mate evolves anyone, even the master. Understanding personal transformations makes the master's the easiest and shortest, but even the master needs time.

We are creatures of habit, and the hardest habits of all to break are the bad ones, and especially the habits we don't see as habits. Our relationships are habits, and most commonly extensions of ego. The more mature you are, the more motivated you are to change your situation, the faster you can go through the process. There is a caveat. There are no shortcuts. Some things require time. Forming new habits requires time and positively reinforcing those habits. Breaking old habits is not the least easy, especially since if you are in this position you are not in charge of your life and have justifiable fears for making your evolution obvious until you are ready to break the habit completely.

The best way to break a habit is to reinforce what you don't like about that habit. Just as you create positive affirmations, you also devise boundaries of what doesn't work. Observe it not working, and mentally build up enough energy to one day walk away without regret or looking over shoulder. Whether it is drugs, alcohol, cigarettes, a bad relationship, gambling, a bad job, doesn't

matter. You get so sick of the destructive nature of the bad habit that you simply walk away. Not mad. Just done. If you walk away mad, then there is always a thought that something could have been done to fix the bad habit. There is no fixing a bad habit. We all make mistakes. It is how we handle them and move on from them that matters.

Assets and Liabilities

When you have your self-love, you quickly learn that what works for you attracts and “pays” you, invests in you. When you go out of your way to invest in things that aren’t paying you to invest in them, you are setting yourself up for a liability. This is as true in business as it is relationships. What is in your world should enhance it somehow, or at least break even. Be careful how you look at your balance sheet.

In hard numbers, children are liabilities. They are also extensions of ourselves, and in loving them we love ourselves vicariously. The most important thing for them is that you are right—that your self-love, choices, and environment work right. By setting yourself right, you set an example for them to model themselves after. If you stick to bad choices and are miserable, so will they. If you shrug off the bad and show them self-love and how to encourage and even create miracles, they will too. What is bad for you, is bad for them. What is good for you is good for them.

Most of your liability checking will not be along these lines. It will be with your choices, whether those choices are your mate, your friends, your business ventures, places you go, people you hang with. Great people don’t burden themselves with liabilities. Billionaires become billionaires effortlessly by eliminating liabilities, not by embracing them. While this does get distorted toward negative ends, it can also be shaped into something beautiful. As Jesus said, the rich man is truly farthest from the kingdom of heaven. Your real wealth is in right love.

This begins again with your self-love. To have it, you really need to cut the world off, step back, and see what is real and worth having in your life. When you step back into the world, you arrange what is worth having where it

Love

belongs, and simply exclude what doesn't. What belongs enriches you, pays you, invests in you no matter what. And as I said, the love of your children is an investment in you. Some things that invest in you can be toxic. You don't need anything toxic. If you are to stand at the top of the world, have your world right, then all things toxic must go. Only things consistently positive stay.

Socrates said, "The secret of change is to focus all of your energy not into fighting the old but on building the new." The process of building never ends. The need for self-induced affirmation never ends. Even when you have completely unfolded your love and enfolded into a constant beacon of love, life happens. Goals happen. Yes, even the enlightened should have a goal, even if it is simply to maintain the faculty and force of enlightenment. Every day you start with a clean mind, and upon it you begin with the affirmation of your love starting with yourself, your partner, your family, friends, and the rest of the world.

A Zen master is still to some degree submersed in the same world as everyone else. That is of course assuming they don't just hide away in a dojo. The Zen master evolves into a Bodhisattva, one who gives and gives and seeks to bring enlightenment to the world. The Bodhisattva is on a fool's errand. At first everything seems to work, but indiscriminate giving in the material world is a pattern of certain self-destruction. The Bodhisattva isn't the only type of person who does this. This is a common behavior of good people!

Eventually this reckless giving runs its course with any number of potential outcomes. Some will resign themselves to the yolk of slavery they have created themselves. Some will rebel and break way either falling into remission by repeating their mistakes or otherwise reinforcing the ego behind those mistakes. Some will be crushed out of society into counter culture.

The Bodhisattva steps into counter culture, the wilderness, as an opportunity to learn and test their meditations. Each wilderness is unique, but each burns away all the attachments by revealing the real consequences. If you always run away from

consequences or find the easy way out, then you can never evolve.

Ideally you pass through the wilderness and shed the bad habits without creating new ones and recognize the pattern. When you recognize the pattern, you can evolve your self-love and understanding of the universe generally. I will call this, for conventional purposes, enlightenment light. You don't need anything more than this to have your happiness, to have a productive and full life, to have relationships worth having, etc. When you have any degree of enlightenment, you also have compassion in the form of understanding the process and how people are. This helps put perspective on who and what belongs where in your life, what energy you should give them if any, etc.

Nothing in life is more important than a soul mate. That isn't to say you demote your family and children, just that you bring the soul mate into the middle with you. The right relationship enables both separately and together. There are things one person can do another cannot, no matter how evolved you are. If anything, the most evolved become terribly ineffective in many human matters—too objective. Being that objective doesn't mean being without love at all. That degree of objectivity is the most intense love of all, but without message. It must be modulated and framed in ways that are palatable to everyone else. The soul mate makes self-regulation possible, provides a message, and means to deliver the message in ways people can understand.

While these words may not seem to fit your reality, they do point to the definitive nature of your reality. No matter who you are, no matter your situation, there is a right path that works for you. A right life that you wake up excited to live because everything you do makes the world a better place to live in. The real power of the master is not in his or her own words or actions, or those of the master with soul mate. The real power is in the hands of the common person who finds their self-love and sets their own world right. The master and soul mate are but an example for the world to emulate as they can. It is not becoming the master or soul mate that is the goal. It is the

harmony of having oneself right. And when you do, you have achieved what mastery and the form of enlightenment that fits you.

Striking Through

Aim past and strike through goals. Our “good” goals just aren’t enough. We are told the goal of a relationship is marriage. When we are wronged we are supposed to forgive. We go to school to graduate and get that job. When we achieve these goals we sometimes think there is nothing else. We have the marriage we want, quit romancing and start living. We’ve forgiven, so let’s forget and set ourselves up for future misunderstandings. We graduated so we already know everything. We got that job, and unless we are completely satisfied there, we realize we want the job somehow better or a different job.

Marriage should be an event in a lifetime of mutual pursuit of an eternity in-love. It isn’t the morbidity of the bodies in this picture you should be looking at, but the space between them that is forever filled with their love. That isn’t attained by stopping everything that made the relationship. It is attained by evolving the friendship, intimacy, romance, and adventure of mutual discovery. An eternity in-love is a dynamic thing rich with the adaptations and creativity of both partners. It is a mutual effort.

We forgive to put aside our own emotional baggage long enough to see from the other person’s perspective and understand. People will always make mistakes. It doesn’t matter how perfect you or others may think you are, you will make mistakes. You **MUST** make mistakes. Everyone must. We learn more from our mistakes than doing things right. What matters is how we handle our mistakes, not that we make them.

Education is a lifelong endeavor. When you stop learning your brain begins to atrophy and weaken. You begin to die. If you’ve stopped learning, it is never too late to start again. You’re still alive, so make the best of your life by having a rich mind constantly enriching itself. People tend to think of enlightenment as a goal and death as an end, but they aren’t. They are just events in a

greater process. Like mistakes, it is how we handle them that matters.

The next time you think you are striving for some idealistic goal you can't seem to reach, I challenge you to look past that goal. Like a martial artist, you don't strike the target, you strike through the target. Striking through the target will at a minimum assure you achieve said target. These ideals you think are inaccessible are misleading. There is always something beyond.

Live in this moment, but steer yourself through the goals of your happiness and personal enrichment if you ever want to achieve them and discover what more really is. And don't worry yourself about what things look like on the other side of that goal you strike through. So long as you don't get to the goal and walk away from the finish line with the tape saying you passed through, you will always see just one more step ahead of you.

Compassion

Compassion is the most attractive quality any person can have. If love is an appreciative value applied to things that complement us, then compassion is an appreciative value of how other things complement each other. The formal unconscious definition of compassion is: “sympathetic pity and concern for the sufferings or misfortunes of others” (Google). If you wait to see suffering, then you are not being mindful and will create suffering. Compassion is love best served as preventive medicine rather than just reactive sympathy. Don’t wait to feel sorry for someone or some poor animal.

Being of Value

There are two aspects to compassion: perceived value and actual value. To be perceived, a value must be assumed or actually exist. You have no control over the assumptions or perceptions of others, but you do have control over your own behaviors. Those behaviors either create or degrade your value. The more you openly complement and benefit the world around you, the greater the value you project.

“Worthiness” of compassion is not a measure of you personally. It is a measure of your interactions—actual merit. When you are complicit in dysfunctional interactions, others show less sympathy toward you. When you are doing everything right and others are creating dysfunctional situations, then the sympathy toward you increases. If you are consistent in your behaviors, that integrity also translates into value justifying sympathy or mudita.

Mudita is a Buddhist term used to describe a self-less joy, like appreciating the good and happiness in others. Envy would be a negative antonym, just as apathy is a negative antonym of sympathy. Envy and apathy are selfish forms of ruthlessness or mercilessness—opposite

of compassion. Mudita and sympathy are selfless—opposite applications of compassion. Compassion is exhibited by conscientiousness—mindfulness.

There is no place in compassion for cognitive dissonance—the mental separation of responsibility for one's personal actions and words. To be conscientious you must understand, accept the consequences of one's actions, and take responsibility for making sure those consequences are born only by yourself. You are actively pursuing the rule not to increase suffering in the world. By understanding you are placing yourself both in the emotional and most importantly practical perspectives of other living things.

The ideal state of compassion is empathy: actually perceiving the feeling of another. Just because a situation looks bad does not mean the party involved feels bad about it. Sympathy assumes the bad. Empathy reflects the reality and adapts to either sympathetic or mudita response. In the absence of empathy is understanding. When you understand the other party's perspective in the situation, you can respond compassionately from an intellectualized perspective.

Empathy has a disadvantage. Sensing the feeling of another is easily construed as one's own personal feeling. Reflecting joy is no problem, but negative feelings need balance to neutralize or change their direction. The toughest thing for an empath to do is turn off a negative feeling and artificially create an appropriately equal and opposite positive to reverse the negative direction. This is an intellectualized response to empathic input. Most people are not attuned to their empathic sense. They will automatically respond intellectually. A sensible intellectual substitute is better than not being compassionate at all (indifferent) or worse: taking advantage mercilessly.

The truly compassionate are in a constant state of mudita despite any empathic distractions. They look for and appreciate (love) the beauty and complementary qualities in everything. Compassion comes with temptations, like the fool's errand of the bodhisattva. Not everything in the universe can be enlightened or evolve its consciousness. It is better the bodhisattva seek the

happiness of all things in their own terms, not the idealization of enlightenment.

Everything has defining qualities and values. Put into the right context, those qualities and values are maximized, optimized, made complementary with the qualities and values of other things. Happiness is essentially a state of effortlessness. Things are working by their definitions without expending effort to force them to occur.

The perception of things not working is a psychological condition we know as suffering. You will certainly suffer so long as you have the illusion of things being a particular way and seek to take from an interaction (greed). Not all suffering is conscious though. Many are perfectly happy with the suffering they have because it is psychologically convenient—habits.

Compassion is not about judging of happiness or suffering. It is about projecting a selfless sense of love for things that actually work. Compassion relying on a lie is disingenuous and will backfire. Compassion, like any other form of love, must be completely honest—positively and constructively honest, not critical or degradingly honest. Sometimes being constructively honest can sound critical or degrading, but you make an honest effort to put a positive spin on your words or actions.

Despite your best efforts, perceptions can distort the most positive into a negative and there is almost nothing you can do about it. When there is nothing else you can do about it, then the only response left is to provide *mudita*—positively reinforce the working qualities with unconditional love. You cannot take a person's suffering, but you can provide a space for them to let it go and distractions the turn them the other direction.

Distractions that are basically cognitive dissonance are intoxicants. They provide temporary relief but do nothing to solve the problem. The problem can and often does get worse. A distraction should only take the suffering person out of their box long enough to point them a different and more productive direction. Distractions should never deny the reality of the situation. That only increases problems and is not mindful or compassionate.

The most compassionate thing you can do with anything—human, animal, plant, inanimate object—is let it be itself. Give it the space and conditions it needs to act naturally. This is much easier to do with non-humans. Humans are always trying to be something they are not, and no two humans in their core nature are the same. It is as if each human you encounter is an entirely unique species wearing the skin of one species, acting as yet another species, and in the core being yet a third species.

Perception

To be compassionate you must either presume or see the object of compassion earn its value. Compassion is often synonymous with the word for our species like humane in English or ren in Chinese. These are idealistic synonyms. Anyone objectively observing the species can see compassion is the exception among humans. It should be the rule. If it were the rule, the world would be a much better place. Our perception of people agrees with the reality: people are out for themselves and not compelled or shaped by compassion.

Humans are not only the most difficult to show compassion toward, they are also the most dangerous. There are certain traits common among humans. Humans are selfish liars, manipulators, and opportunists. The selfishness is just an inflated concept of natural survival instincts. Lying and manipulating are part of every species that hunts and competes. Opportunism is natural to omnivores, though humans take this to whole new levels.

Short of being enlightened, we can and typically do assume these traits by the skin exposing them as humans. We make this perceptual assumption based on survival. Humans are truly dangerous animals. Humans do not make liking them easy at all—let alone loving them. When you submerge them in the morass of dense population and the social conditions of civilization, they become completely unlikable. Like the locust, they take on traits of desperation.

The locust is an abomination. It is a swarming over-population destroying its environment through mindless hyper-consumption. This rapidly depletes resources, the

Love

population is decimated and returns to a complementary number and function. We must give the locust credit though. It does not tear up the soil, drink up all the water, pollute the environment, or eat the roots of the plants. The environment stands a chance of recovering. If we are to value one species against another, the swarming human is of less ecological value than the locust.

The moral of the story is simple. As humans you like to see yourself as better than other species. Your potential is better, but your real behaviors are not. If you are to claim a greater value, then you must do something to justify that value. Fighting forest fires you create is not justification. Cleaning up other messes you create is not justification. Maybe for those individuals doing the compassionate right things we can say they are of greater value.

Generally speaking, the entire species is a negative, destructive value to both the environment and itself. Like respect, love is earned. If you want to see humanity as something of greater value than the ordinary pigeon, then do something about it. Don't think you can outdo the value of a pigeon though. You shouldn't. The pigeon is in harmony with its environment. When it isn't, it dies, serves the environment in its death, and the species is able to continue. If you do things right, you have the same value as an ordinary pigeon so get over yourself.

Humility

Humility is dramatically misunderstood. Humility is not a passive behavior. Humility is knowing and staying within one's limitations without feeling oneself is of any greater value in the world than any other. Arrogance and hubris are antonyms of humility. Many mistake certitude for arrogance or hubris. Certitude is only justified with practical understanding. Without practical understanding, one can be characterized as dogmatic.

The humble without justifiable certitude is wise to listen silently. Unfortunately, speaking only when you actually understand creates an impression that you know everything and a misperception of arrogance, hubris, and dogmatism. It is difficult for those who do not understand to recognize humility in its highest form. Instead, there is

an assumption the humble will accept and negotiate even with certainly wrong positions. The humble can certainly be soft, but they must also have boundaries that are hard. Hard boundaries enforced do not appear to be compassionate, but they are. If you don't enforce them, then you enable illusions and suffering—that is not the least compassionate. The moral of the story is simple. Know what you do not know and maintain the integrity of your understanding.

No individual is of any greater value than another to the whole. Even the species is of no greater value than another to the entirety of biological life. The greatest value you can achieve is filling your role as an individual relative to the whole. It is not your place to judge the value of another because you are not in their position. Only they can judge of themselves. Consequences are an entirely different matter because they have nothing to do with judgment. They simply are. Everyone has their own degree and conscious nature. The compassionate thing to do with anyone is simply to respond appropriately but without judgment. It works and is positively reinforced, or it doesn't and is rejected.

There is a selfish idea among humans that the individual is significant. For the sake of the species, the individual is expendable. It must be expendable. Your personal sense of significance is strictly motivational. As a creature who thinks entirely too much, the human likes chasing truly profound ideas. They want those idealistic fantasies to be true. There is nothing wrong with that so long as you don't become so selfish in the process that you think you are somehow more important than the average ant you step on walking down the street. That ant does more to keep the world working than virtually any human on Earth.

For the species, humility is simply recognizing one's equivalent role in the web of life. For billions of years nature has done its own thing without humans. Humans come along and think they know better. They don't. Like individuals among each other, the species must be humble and stick within its boundaries. The best way to fix the world is to fix ourselves. If we cannot admit our own faults,

Love

through cognitive dissonance and hubris we exaggerate those faults by creating yet more problems. The solutions of the problems in the world are very simple and done in a particular order. Technological innovations are only as good as the degree of collective consciousness—the maturity of the entire population.

Idyllic Forces

Compassion as a measure of consciousness is the highest state of love. The enlightened internally is as a superfluid, but the love shown on the surface is as a black hole. Ultimate compassion is without hope, fear, or faith. Internally it is all purpose, consequences, and understanding. When it interacts with the outer world, the outer world brings its own purposes. Like the black hole, these energies are repelled. And like a black hole, the presence of other compassionate entities and the bonds it can form enhance the force of compassion.

The opposing change function of the outer world triggers hopes and fears, a conflict of faith and knowledge with understanding. Like a black hole, the truly compassionate inadvertently strips away and discharges the incompatible. Only the truly fatuous, those who know and/or believe can bond to the black hole, the truly compassionate. For the everyday person whose functions are defined generically by actualization, they feel the simultaneous attraction and repulsion. It is as if your entire world is being ripped apart.

What is being ripped away is the detracting elements of the ego. These are the habits of the world of illusions that assure suffering. Among these are the associated motivations of safety, esteem, and most of actualization. The forces that are repelled are those of applied understanding, consequences, and purpose—the very forces of ego creating a sense of self, want, and need. Like knowing enlightenment, the subject responds with fear. This is the ego knowing its fate. If you listen to your intuition, the love of your soul, it looks on the source of compassion with hope and seeks to know and have faith in that source.

It is through hope a bond can form, and through fear that one struggles to escape. Realize that by giving in to hope, one merges with the compassion. The level of this bond defines the degree to which the compassion of the whole increases. It also increases the inner workings of both, maximizing their potential together but acting as one. This merger is a form of enlightenment. Instead of achieving enlightenment on one's own, one becomes an existing enlightenment. Unlike enlightenment, you do not need to become a superfluid or strip away faith, hope and fear to not be a slave to them. It is a less painful path.

The degree of compassion for the whole has a threshold of change. When enough fatuous force is added to the surface, a critical mass is achieved consistent with both dark energy (not-self) and antimatter (enabling). Both have their own unique "glow." The first is the bright, "hot" energy of purpose. The second is more like a radio signal of conceptual understanding. This light creation is a phase trigger, becoming the process. This process is outside of time yet containing all times. Enabling and purpose become one and the same consequence. In a way we can look at this as a mutual para-nirvana that raises consciousness universally.

The common person can only emulate compassion. They typically do this by marrying themselves to a particular belief. They are not themselves compassionate. They act on the compassion they found faith and hope in. We see this in religion all the time. As an emulation, personal judgments are applied and compassion goes sideways. Instead of looking on other faiths as wrong, they should be looked upon as doing the same thing from a slightly different perspective.

Nearly all religions agree: selfish purposes and gains do not fit compassion. Some will battle these with ignorance, trying to block understanding. This is the wrong approach. Understanding will transform into faith if gains (consequences) are not there to transform understanding into selfish purposes. Enlightenment through faith is not possible for anyone empowered by selfish gains or purposes. Most religions, at some point, will encourage asceticism to achieve the highest aims of the faith.

The problem with premature asceticism is empty faith—taking the middle way instead of the middle path to the way. You have to understand enough to find the full potential of your fatuous (fun) faith. Asceticism generally should not mean a complete denial of all human elements. It only means a complete denial of selfish elements: personal gains. Sex is not necessarily a selfish element. Ideally, as we will see in later chapters, sex is an element of romantic bonding (e.g. physical and belonging needs) consistent with compassionate interaction. Sex is only a potential problem when it is done among or with those energized toward selfish purposes and gains.

The enlightened is technically androgynous, not belonging to one sex or the other. This does not mean they are physiologically asexual, or that they have one or another gender preference. Whatever their orientation simply limits and defines who they can sexually bond with. Being enlightened further limits and defines who they can interact with to the point of such bonding.

For everyone else, sex is really more like a magnetic interaction compelled by joy and enabling. The one with the greatest love will put the most energy in and the one most selfish will take that energy. This can balance itself out depending on the parties, or result in a relationship that feels draining, tumultuous, unfulfilling.

The distraction in such relationships is failure to be satisfied—a perpetual state of insecurity and want. Wants are unlimited, and from want emerges greed and the illusion of obtaining goals that forever increase just beyond reach. It is like being a pack animal forever chasing the idea of getting a reward occasionally enticed by a taste. Stop. Look at the sack of food hanging from your neck and the yoke will fall off. The right path is always attainable, always a choice whether we can see it or not. Whether we are talking about individuals or societies, it begins with humbly raising consciousness.

Tolerant Forgiveness

The human animal lives in a paradox of wanting to belong while simultaneously wanting a solitary life. To help juggle this conflict of interests, humans employ concepts of tolerance and forgiveness. Humans are so sophisticated that you cannot judge them their appearances or place in the world. Each individual takes on personality characteristics of a unique species filling a particular niche. Some are predators, some scavengers, some prey, some vegetables. It is little wonder that primitive religions will associate individuals with totem animals or other things. In some ways we try to inflict this tradition on our children when we name them.

Even when we are able to look past the superficial differences and cultural biases, the real differences between humans are a certain source of conflict. To be more human than human, we learn to accept these differences. When an insect or other creature wanders its way into my home, I endeavor to capture it and send it peacefully on its way—even if it is a dirty or dangerous thing. I accept that each has its place in the world even if I don't know what that place is. I know its place is not in my residence, and I don't hold any animosity for the poor creature for having violated my space. Some I must deal with harshly, but I do so with a heavy heart because they have just as much right to be here as I do.

Asceticism

Gautama rightly spoke against asceticism. It is one thing to be the bearer of wisdom and understanding, and another to give in to empty knowledge and force oneself to live in denial of one's nature. The celibacy and other actions of the enlightened are not choices. They are not vows. They are not denial of one's nature. They are statements of that nature. To the enlightened, humans are like an infestation of insects, though each has the potential

to evolve into something great. That evolution is a choice. Many never see this choice. Many do not believe it is a choice. Some are so negative it is hard to look on them as anything other than cockroaches. Some are so submersed in their duties, they are but ants.

No one has any sexual fantasies about insects. When you have evolved from this insecta genus, it is your sexual frame of reference. Having evolved, the enlightened have compassion for the genus, but all sense of sexual compatibility is gone. There is no desire, but not out of habit as established through vows of celibacy. There is no cause for which the enlightened serve that prohibits sexuality. If anything, a good relationship would actually serve their cause. The cause of the enlightened is functional reality. Functional reality does not deny its nature. A relationship for the enlightened is an opportunity to show the world how a relationship should be.

The day Rāhula was born, Gautama abandoned his life and his wife Yasodharā. Upon enlightenment he returned home but never gave Yasodharā audience. Out of compassion, he should have been her husband in every capacity. The on-going romance chapter shows us this is possible and quite enriching for both parties. Maybe he couldn't for her sake. We do not know. Whatever reasons this occurred are not clear, but it set a bad precedent. A vital element of tolerance is letting things flow in their natural order. Sometimes that natural order needs to be violated for a higher cause, as with Gandhi's abstinence. But when your higher cause is what the foundation of civilization itself emerges from, then you must be mindful of the way things are in civilization: people have relationships and they are sexual.

The ascetic life is counter-productive to any meaningful enlightenment. You take out of the enlightenment process what you bring in. If all you have to offer is the monastic life, then that is all you understand coming through the process. In this process you are lowering your brain frequencies. Instead of going about everyday life in beta, you are in alpha. Instead of formal meditations being alpha, they are theta. You dive to lower and lower frequencies. If you do this without following the

middle path, then there is no substance in that mind. Taking the middle way instead is like putting yourself into a coma. This is why, in Zen, it is well-known that masters are not made in monasteries. Masters are made in the real world embracing life to its fullest—not denying themselves any aspect of the human condition. And there is no reason they should stop doing that upon becoming masters.

Forgiveness

Forgiveness is a tool for those who do not understand to at least tolerate, function, and potentially understand. The master knows naught of this thing forgiveness. It is unnecessary when there is understanding. And when the master does not understand, the master knows patience and objective observation to reach an understanding. The average person wants immediate gratification. They want something they can use right now. They don't want to live the hard life and evolve their meditations over decades to get there.

We cannot hold this disposition against humans or any other animal. They are trying to do what the universe does: function effortlessly. In their own way they are, but in a very poor way. They are so focused on results they fail to find the right form that is actually effortless. A great person is not made great by performing a single big thing. A great person is made great by performing an endless number of small virtually insignificant things that add up to a consistent great thing.

The ant moves the mountain one grain of dirt at a time. The average person sees the mountain and tries to find a technical solution to move it all at once. In the time they are pursuing that solution to the point of failure, the master has accomplished the task the hard way. When you try too hard and over-think things, you take shortcuts leading to nowhere. Who have you harmed? You have harmed yourself. You have limited your own greatness and potential. Has this harmed the master?

Failing to love right, failing to be right with others and in your actions harms you first. Others may and likely are inadvertently harmed by doing things wrong. Those harmed will look on you with animus for having harmed

them. They are so self-absorbed they only see themselves in the equation. Unlike most animals, they will take this poison into their systems, carry it with them indefinitely, and in so-doing hurt themselves.

To limit this harm we employ this idea of forgiveness. We forgive and in theory forget. The thing is that by forgiving we are merely tolerating but we are not forgetting. We look for this to happen again. By looking for it, especially in people who have not done wrong, we encourage it to occur. We set people up to fail who would not otherwise fail. Even a master cannot get away from this without simply avoiding humans altogether. For this reason we must never forgive and pretend to forget. We must forgive long enough to gain an understanding and determine whether the reality is complementary or not to us.

Everyone makes mistakes. The greater a person is, the greater their mistakes will be. The more intelligent a person is, the faster and more numerous their mistakes. Mistakes teach us. They only define us if we let them. It is how we handle our mistakes that matters the most. So if you are to exercise the art of forgiveness, then look to see how the other person handles their mistakes.

A mistake properly handled is owned by the person making that mistake. They take responsibility and do their best to make right the consequences to limit the harm they have caused. They learn from it and endeavor to avoid it. To avoid it, they change their behavior and the elements leading into it. Repeating the behavior with those elements is what most would call insanity—yet people do this all the time. Sometimes they can't see another way. If they can't hear guidance in another direction, then you must exercise tolerance.

Tolerance

Everyone and everything has a place in this world. That place does not necessarily complement you directly or even in an obvious indirect way. It can be many steps removed and even antithetical to your nature. It is not your place to make any judgment beyond yourself. Things work in your world or they don't. It is that simple. When they

don't, you let them go their ways in peace. Sometimes you have to catch them and put them out the door. Sometimes you have to use force to keep your space safe. But you do not do these things with animus in your heart.

The easiest way to raise a child is to provide positive reinforcement for behaviors you would like to see in them as an adult. When they misbehave, the consequences are neutral, definitive, decisive, appropriately measured, and meted immediately. They are not emotional. There is no sense the consequence is a punishment. Punishment in the mind is seen as being controlled. It teaches animus and rebellion. Adults are no different. Treat them right, and when they treat you wrong mete an appropriate consequence but without any ill-will or anger.

Anger is easy to come by. When the change function of love is flipped, we get hate and act in anger. The strong mind can recognize and control this to a point. Sometimes anger is the appropriate response. People understand it. You don't deny this feeling or other feelings, but you must deny acting on an extreme feeling. Whether the feeling is good or bad, over-reacting is a massive mistake that will certainly lead to other mistakes.

In a chain of mistakes you always have a choice to step out of those mistakes. When you realize you are in a chain of mistakes, you must step out of them. Failure to stop the chain is the same as being identified with those mistakes. When we judge of ourselves relative to another person, we must look at this phenomena. Is the person learning from their mistakes or becoming those mistakes? If they are becoming or simply being those mistakes, their presence is toxic. We do not hold this against them because it is they who are really being hurt. By choosing to stay in a toxic situation, we are hurting ourselves.

Each will act in accordance with their level of consciousness. Some will evolve. Most will not. You have control only over yourself. You control your own words and actions, choose your own direction, choose to be right in the world the best you can. You have no control over others. If you are mindful, then you are not responsible for their behaviors, feelings, or how they take your words. If you are acting wrongly, everyone around will act wrongly.

Love

You cannot act right without thinking right. When you think right, your words and actions will match your thoughts.

Your first step toward right action should be to speak and act consistent with your thoughts. Your second step to right action is to accept the consequence and your complicity in creating those consequences. Your third step is to evolve your thinking and adapt your word and actions accordingly. Tolerance really begins with being tolerable. How can anyone tolerate someone who is inconsistent? The best anyone can offer the inconsistent is a distant acceptance of the way things are.

You don't have to like someone to love them, but you do need to like someone if they are to be functional in your life. When you don't like someone, then love them enough to be compassionate and accept their existence. You wish them well and leave them to their ways. This is tolerance. If you weigh your heart with animus or hate, then you carry that person with you and it manifests like a cancer within you. Life is too short for that. There is no space in love for hate, nowhere in right love for selfishness.

Love is a perfect measure of selfhood: the lighter the heart, the greater the selfhood, the greater the degree of consciousness. The Ancient Egyptians believed that upon death your heart was placed on a scale relative to a feather. In a good life, the heart is lighter than the feather. This is an evolved life. When your heart is weighted negatively, you are toxic to yourself, others, and the world generally. You don't have to understand others to tolerate or forgive. You tolerate and forgive for the most selfish reason of all: to understand yourself and function effortlessly by that understanding.

Interpersonal Love

Interpersonal love is not about falling in-love, though it is prerequisite to a lasting and meaningful in-love. Interpersonal love is how we treat each other generally. For a simple life, treat people right. People create problems and they can keep those problems. If you treat people right, they have no excuse to treat you wrong. You can look on this chapter as an Ethical view of what are normally treated as moral concepts of right and wrong behavior.

To be Ethical, they must be universally true and function factually. Basically the Ethical perspective is what works versus what does not work. Sometimes what does not work is necessary to make something else work. As such, the Ethical does not see good, bad, or evil or pass moral judgments. Interpersonal relationships are never simple. An initial generality like an affinity or aversion is just a starting point. From there different memes evolve as bonds or entanglements. Every relationship will have a mixture of both.

Charge

Love and gravity are two perspectives of the same phenomena. Consider a black hole. It is the most extreme case of gravity known in the universe. Many think black holes suck up everything. They can't and don't. Only degenerate matter can settle on a black hole surface due to charge. Black holes LOVE degenerate matter. The HATE everything else with equal force. The cause of this phenomena is charge.

Interpersonal relationships cannot all work or necessarily work in the same way. We intuitively know this and either recognize an affinity OR aversion with another pretty quickly. In physics this is a matter of charge, but on a fundamental order. Every fundamental charge is only receptive to bonding with one other charge or entangling in

particular ways and under specific with the other charges. No fundamental charge can bond with its own kind, so opposites do not make good bonds. They can make pretty good entanglements though.

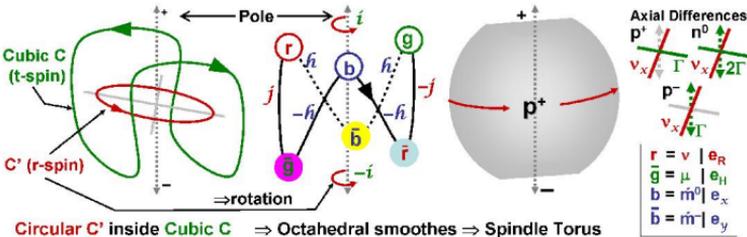
Gluons represent fundamental entanglements. You do not need to be a physicist or mathematician to look at the illustration and see we are only working with four fundamental units (v , μ , m^0 , and m^-) where v and μ have negative states (e.g. purpose v. goal or love v. meaning). These units are our qualia represented in mathematical and physical terms. The entangling elements of these are i , j , and h —specific shared entropies (change conditions).

Singles: $i r g = r \bar{r} - g \bar{g} = i(v - \mu)$ $h(r \bar{g} + b \bar{b}) \sqrt{2} = v - \mu + m^- + m^0$
Doubles: $h r \bar{b} \sqrt{2} = v + m^0 = v + m^0 | m^- - v$ $h g \bar{b} \sqrt{2} = m^0 + \mu = m^0 - \mu | \mu + m^-$
Mirrored: $j r \bar{g} = \pm(v + \mu) = (v + \mu) | -(v + \mu)$

The letters r, g, b are field conditions (e.g. the vectors) associated with these units. Under the right conditions bonds will form between v with m^0 and μ with m^- . These can evolve into quite elaborate structures. Without entanglements, the most elaborate structures require very particular conditions to continue evolving. In other words, nature requires a mixture of entanglements and bonds the same way our interpersonal relationships do.

Strong Interaction with Colors

and the known parts of Protons, Anti-protons, and Neutrons



No one person can fill every need of another. To be a fully functional unit together, there must be incompatible differences that are accepted by either encapsulating or entangling those differences. By encapsulating we are taking a thing that would not be agreeable to the other

things around it and trap it within their structure. A fine example of this is the neutron, where an encapsulated negative charge neutralizes the otherwise positive charge of the particle.

Whether we are talking about a proton or a neutron, both are dependent on an outer layer of entanglements (gluons) that encapsulates parts that are themselves constructed of bonds. The gluons themselves have opposing charges that give this layer of the particle a neutral charge, so what charge we see actually comes from within the particle. Those parts also provide the basic unit of interaction that makes this relationship between inner and surface elements possible.

The inner parts of these particles are fairly constant due to their bonds. The gluons are in a perpetual state of change, swapping places as energy moves around within their relative positions. In physics the study of this is called quantum chromodynamics. We don't need the details of how it works, just to see the concept of force exchanges that change the relative states and locations of these qualia. In every relationship, roles and functions change relative to the local conditions of each party. If the outer layer of entanglements is dynamic enough, then like a proton, a relationship can be an indefinitely stable structure.

In the most practical of terms, the charge of love also defines HATE. They are not opposites but rather opposing perspectives of the same thing. To repel or hate a thing you must have an equal and opposite love. When in-love relationships fall apart, it is not uncommon for the rejecting party to form a complete revulsion to the other party. If this is the case for you, be careful. What drew you to the other person were things you shared in common and things that enabled things within you that you love. Too much revulsion can equate to an exercise in self-destruction.

Because the mind is an emulation of reality, it is easy to manipulate its qualia. Qualia are typically arranged in hierarchical orders and entangled. If you change the perspective of the right qualia or meme, others will follow. For the mind, charge is little more than a qualia in a series of memes. When you have control of this, you can literally

Love

choose what or who to love, not love (neutralize), or hate. Since only the enlightened have full control of this, let's take a more practical look at it.

Our compulsions to belong and fill our other needs lead us into deceit on top of the lack of personal understanding. Deceiving yourself to suit someone else or a situation results in forming a self-destructive habit. You form relationships in deceit and when the reality finally reveals itself the love you have turns spontaneously to hate.

The truth of the matter is that you created the deception—and likely they did too. There is no reason to actually hate them for trying to love you, or yourself for trying to love them. You both tried. You tried wrong. Don't hate the attempt or people, hate the lies that misaligned your charges and resulted in unnatural bonds and entanglements. All the good memories should be left as good. All the bad memories should be chalked up as learning experience.

When you look at each other in complete honesty, don't stay together out of habit and resent each other, or convenience. Do what you should do given the facts isolated only to the two parties of the relationship. NO OTHERS MATTER. Remember, all relationships are between two people. Third parties are just on for the ride. If you part ways maturely, there is no reason to worry about children, support, division of property, etc.

Deceit

The human animal is the most deceitful creature known. From a hunting perspective, this is a massive advantage. From any competitive perspective it is a massive advantage. From any cooperative perspective it is about the worst possible trait you can have. From a perspective of consciousness, it enables us to believe what we have learned which can help us evolve, but it can equally block us from understanding.

A lie is a misrepresentation or omission of the truth. Lies come from fear. The truth can be dealt with. Lies create more problems. Whatever the fear is from which the lie comes, the thing to really fear is not telling the truth.

Since fear is the motivating force, there is always an associated value of belief and/or love involved. It's proximity with these easily converts any lie into a believed truth.

Since they have no functional basis in reality, lies cannot be conceptualized and are easily forgotten. The pattern of mental behavior, however, is conceptualized subconsciously. Habitual lying builds enough of a conceptual framework that details manifest in them and lies easily replace what should be reality in memory, thought, word, and deed.

My father always said the lying led to stealing. Lies don't lead to stealing. They ARE stealing. First, you are robbing others the opportunity to act on the right information. Second, you are robbing yourself of their trust and respect. Third, you are robbing yourself the opportunities to remedy a wrong situation and have things right.

As I child I tried my hand at lying. Thankfully, my parents were clever and knew exactly what to do with lies. I quickly learned that people don't always reveal they know you've told a lie. The wise ones will even hold you to it. When they do, you find yourself either buried in it or plotting a cover-up that invariably triggers another lie.

When you cover up a lie, you bring it to the attention of anyone able enough to just observe. The next lie is even more revealing. If your lie hasn't backfired on you by this stage, you may think you are home free. Maybe you are in one sense, but in another sense you have just been positively reinforced to lie not only to everyone else, but to yourself.

The cycle of deceit hurts everyone, and most especially the deceiver. The one who does not believe their lies will say one thing and do a completely different thing. The one who is in the habit of this will forget some lies and remember others as real, contradict themselves in word and thought, and will behave erratically. Then there are the ultimate lies that you really believe. These deny the nature of your actual reality and rob you of your soul.

If you find yourself on the verge of telling a lie, stop yourself and think very carefully. Don't think about the

Love

content of the lie yet. Think first what harm you are doing by creating the lie. It is very rare that any form of deceit is actually necessary in life. If telling the truth will hurt someone, it is better to say nothing. If you absolutely must say something, make it as close to the truth as possible. If you never lie and when forced resort to this, it is easy to remember the lie, that it was a lie, and why you lied.

Honesty

If you can't be honest and say something that improves the world, shut up. Honesty begins with words and becomes a habit manifesting the entire mind. Before too long, you can't imagine telling a lie. Maybe you will play along with someone else's lie, since their lies aren't your problem and you are just reflecting back the truth they want. If you act on other's lies, the consequences, destructiveness, and personal complicity of their lies should become evident to them. This doesn't always work, but it is worth a try. The compulsive liar learns to believe their lies and dissociate their responsibility for what happens. This is cognitive dissonance.

The universe works simply and effortlessly. Unlike the mind that easily deceives itself and others, the universe has nothing to hide. It doesn't care. It is so straight-forward and honest that the typical person—even experts—can't grasp it. They are too caught up in their illusions, looking for things that aren't there, and filling in the unknown with their imaginations to find reality. And when a person is always honest with other people, those other people don't believe them.

There is a presumption of lies and agendas among people. Despite this presumption, lying does not work. Lying may be socially functional to a point, but it is also the root of all social dysfunction. The fact that honesty is treated as social dysfunction is not your problem. It is the problem of the people whose distorted realities can't understand and appreciate it.

Honesty puts all the drama and cause for problems on everyone else's tables, in their hands. Be honest even if is disrespected and people create problems from it. Anyone with eyes to see will witness the honesty and where

exactly the problems actually came from. People will fight you so they can cling to their lies and illusions. They don't want the truth. They want their lies reinforced. TOO BAD! If you are truly honest with yourself, then you don't need to lie to brush egos. If they don't like it, next.

I know this sounds terribly harsh. Now imagine a world where people actually told the truth. I'm not talking about being mean. You don't have to be mean to be honest. You simply focus on the working things, not the detractors. Instead of chasing after things you don't like, go straight for what you do like, what actually complements you, what you have that complements them, and start from there. I'm not saying hand people a questionnaire. You don't have to ask much of anything. All you need to do is be honest and let everything work itself out.

Life and love are both simple. People make them complicated. That isn't your problem. It is out of your control. What is your problem is what is in your control. It starts with being honest with yourself about everything: good bad and indifferent. If you don't like something, change it. Evolve beyond it. Disown it. The same with people and things. People who are not honest will create trouble where there is none. It will happen regularly and without expectation because they shift their charges as quickly as they make up or cover-up their lies. One minute everything is great, and the next a total drama.

If you are to have any liar around, then there better be a lot of really good reasons and you must be able to see through all their lies. If you can't see their lies and how they distort reality, they will suck you into those distortions as often as they can. Maybe you can play along some, let them make fools of themselves, but if they can't ever see their foolishness, you have to make a decision. Can you live with the lies—despite the lies? Is it really worth it?

Being honest isn't always nice. Make a serious effort to stick to nice. Problem is that submersion in the cesspool of lies, illusions, and egotism make biting the honest tongue difficult. There is nothing wrong with being honest about your feelings. You should be. Let them out, good, bad or indifferent. Then let them go. If you are going to keep any feelings, keep the good ones. The bad feelings

just gnaw away at your soul. Don't empower people to rile you and get away with it.

Every person has boundaries. If you are honest, everyone knows where your boundaries are. Your boundaries are firm. When people are pushing on them, you can be gentle and compassionate. When they are trying to knock through them you must be firm. If you are completely honest and there's no reason a person should be unaware of a boundary, then there is no excuse for them to challenge that boundary. You can be as a brick wall and unmoving. Let them hit themselves against that wall. It is on them. If you haven't been clear and honest, it is on you.

One Rule

“May he who has not sinned cast the first stone?” If you want to live free of sin, there is only one rule you need follow: Never increase suffering in the world. If you try to follow all moral standards, you will be chasing moving targets that differ from group to group and over time. Following this one single rule alleviates any behaviors that would definitively be turpitude no matter the moral settings.

Turpitude is depravity—an innate corruption of human nature. Some at least have the courtesy to wear it on their sleeves. The really dangerous ones can seem the most ordinary and nicest people you ever met. Deep down, the surface is hiding a sick and twisted pattern. The surface serves this pattern, often providing a perfect lure for victims. The pattern is always one of selfishness that doesn't care who it hurts to achieve its aims.

Not increasing the suffering in the world means you have to pay attention to all your behaviors and words. Who is really paying for your wealth or whatever gains you are pursuing? If you are following this simple rule, then you realize that the only way to succeed, have a life worth living, not be despised, and have your soul is to give mindfully. Give your love. Give your knowledge. Give everything of value. What you give always comes back to you, but this is not why you give. You must give right and you must give without want or expectation selflessly.

Giving right is a very hard thing to do. If you give a poor man a lot of money, he will most certainly destroy himself. Inflict your ways on the same man and he will despise you. Give him an education and opportunities and he will enrich you. Give him sincere love, compassion, and respect and he will return them manifold back unto you. You can't do these things if you don't understand him. You can't understand him if you haven't truly been there.

You cannot grasp real poverty, real desperation, if your perspective was always filled with opportunities. Yes, those born and raised in poverty have a particular mindset. So do those in other economic classes. Each has behaviors that can keep them in that position, destroy them, or lead them into dark ways. People who come from desperate roots will find gimmicks, manipulate, and not worry about who they have to step on to survive.

People who come from a sense of entitlement, opportunity, and wealth, can't even see who they step on. Even if given tours of the have-nots and a good moral upbringing, the condition of not having is just something to fear, it isn't understood. They may even think they are doing good, but only because they can't see beyond two steps in their wealth creation to see that at steps four, five, or six it is built on the sufferings of others. Engrained mindsets are not easily changed. Generally, they never do.

The arts of business and politics are games of monopoly. The winner takes it all and then some. To win, even if it is just to be "comfortable" or "secure," necessarily others must lose. What are these things "comfortable" and "secure" anyway? It all depends on your perspective. Some can't imagine living on less than triple the poverty rate. Others can be quite comfortable and secure with less than the poverty rate. There is another way to "win," to be "secure" and "comfortable" cooperatively where there are no losers. It begins with your own mindset.

When you begin getting rid of the burdens and extra things in your life, you are eliminating liabilities and actually creating wealth. Not only are you reducing your consumption, you are increasing the spaces in your mind needed to find positive ways to build yourself that do not

hurt others. You can't just look at who is paying you. In business, you either go where the money is or you market to the largest population you possibly can. Who is doing the real work?

Money is just an idea, but at some point it translates into real resources. You have to dig down in every direction to the very bottom: your supply line, your employees, your customers, and the environments of all three of these. What can you do to make their lives better? What can you do to improve the situations? Don't wait to build up your wealth to do these things because then it is already too late. Those who have done too late spend their lives trying their hardest to give everything away. It is only then that they realize they could have built their wealth not by taking, but by giving. And they are never satisfied because they cannot buy back the soul they lost.

If you want to not increase the suffering in the world, learn to love right and evolve your consciousness. With these two things in your hands, the world is yours. You will never want or need again. It seems like a hard path, but it is only hard because it is unfamiliar. The path you are on is much harder. The path you are on is a never-ending rat-race, a constant battle for more. The more you make, the more it costs you to make that.

Rich people aren't made rich by the hard work of their own labors. They are made rich by having one of two mindsets: complete disregard for the consequences, or complete regard for the consequences. The first strips your soul, your love, your happiness away and teaches your children to do the same. The second enhances your soul, brings you to real and right love, true happiness and teaches your children to do the same. Which is better for the you and the world?

You want people to actually love you? Be right so they have good cause to love you. And when they do, they will go out of their way to enrich you, to be sure your life is good. Being right is simple: take care of people who take care of you and eliminate those who are negative or otherwise detract. If you are relying on your beauty, then you will eventually lose all the lust you perceived as love. You may be taken care of for a while, but eventually you

will be living on savings and memories of what was. By loving right, you are loved right in return. Have something to offer and give it. It is that simple. That is how you build fame and fortune that is deserved and leave a legacy upon which people will reflect for many generations.

The history books remember only those who created great harm or created great good. The choice is yours and today is the day to act. Put it off until tomorrow and the next opportunity, convenience, or ingrained habit will distract you. Bad behaviors, bad habits, are hard to break. Given any opportunity to continue themselves, they will. The only way forward is to make and act on a decision immediately.

Such decisive behaviors are respected by everyone. Indecision, inconsistency, and living in a bubble mindless of consequences is not. Don't ever lie to yourself and think you are truly mindful when you haven't actually been there. Be painfully honest with yourself and you can be compassionately sincere and mindful with the rest of the world as you can.

When you finally figure out how to treat people right consistently, you will have real friends and be able to form right relationships of every type. Until then, nothing you do is real. It is but a convenience. A strategic alliance to fill some want. You may not realize the selfishness or greed, but it is there. It is in your nature as a human.

The goal of the Ethical is to be more human than human, to evolve past these weakening and destructive things. When you finally realize the selflessness pays better than selfishness, you will begin a whole new life worth living and being loved. Therein lay Wittgenstein's "absolute gladness," a "solid union" with "eternal aims." Therein lay a life you can examine and evolve in... What Socrates would say is "a life worth living."

In-Love

Two people should never marry unless they are in-love with each other. Many who marry think they are in-love. There is little difference in terms of neurochemistry between actually being in-love and being in lust. To truly be in-love, you need to actually know the person for who they really are, not who you wish or believe them to be. Truly being in-love is a psychological condition easily hijacked by the ego and libido. To be real, “in-love” requires an objective dimension absent to youth. With age and experience we learn to stand back, observe, and empirically test to be certain a person is who we think they are without creating problems. Only with maturity, when we are no longer looking or distracted by superficial things can we truly find the objective conditions to find and develop the right “in-love” conditions.

In youth we rush in, and the moment libido enters, observations and objectivity shut down. In youth when we “test” our partner, we are so inexperienced we create problems, drama. We put on an atmosphere of ourselves we think the other person wants. We look at them through an optic as the person we want, and overlook who they really are. Our hormones encourage us to pursue our animal instincts to reproduce, to couple and strive out on our own together. Of course in our youth we want to be mature, to be adults, and completely neglect that once we cross the line, we can’t come back to where adults wish they could be again. While this functioned for the early human to continue the species, the urban human is a different animal.

Urbanization has made the human much more dynamic, much more efficient, increased reproductive efficiency, and created opportunity for humans to evolve. Evolution always begins with behavior modification. The trend of urbanization has been to continue the habits of the primitive. This makes relationships into traditional

models of dutiful love, encouraging early coupling over real love. The conflict of reality with this value set evolved the ideas of marriage and later divorce. Marriage was designed to fulfill duty, rather than express a certitude of “in-love.” Divorce recognized that the next generation would be better if the parents and relationships were right, rather than modeling a system of social slavery. Divorce remains a contested value out of social habit and a lot of wishful thinking. We would all like to think we don’t make mistakes, that families are right and nuclear. The wrong thinking and behaviors affect the next generation, promoting a continuing and vicious cycle of self-destructive behaviors.

These self-destructive behaviors can range from overt abuse to subtle codependency and blocking ego-identity development (selfhood). Ego-identity development is counter-productive to primal species and irrelevant to evolution. Urbanization lifted humans up from primal, creating a species wide evolution in consciousness. For the urban species to adapt and evolve, it must evolve its consciousness, and that only occurs through ego-identity development of the individuals separately. The whole point of ego-identity development is to break from traditions, from being controlled and defined by things outside you, to having yourself. It is easy to think we have this in youth, but with age we realize the foolishness of youth. An entire chapter here is dedicated to the process, and another chapter to the evolving stages of consciousness—selfhood. For now, let us focus on this “in-love” phenomena. There is a correct sequence to developing “in-love” to right marriage consistent with the five stages and the twelve steps of selling.

Stage 1

Meet and Greet—There is a tendency upon meeting a potential love to have physical contact. This should be kept to an absolute minimum due to pheromones. Preferably through this stage the contact is verbal to allow for psychological connectivity to be established over the course of many months. This stage may overlap the first

step of the next stage: stock, or presenting what you really have to offer.

1. Encounter—Most commonly the encounter is in a place of mutual interest or function. Sometimes it occurs as a consequence of happening to be in the right place with the right people. Ideally the attraction is first psychological so libido doesn't interject ego into observation. The psychological should be a combination of ideas, values, common goals and interests. It does not mean complete agreement in any of these. If anything, a mutually respectful degree of disagreement should exist. That respect means you are being honest about who the other person really is, and accept them as such without ever wanting to change their minds. This of course bleeds into the next step.
2. Fact-find—In youth, our fact-finding mission tends to be superficial. We talk about ourselves, our interests, tell stories, etc. These occur in the mature "in-love" as well, but after first establishing through observation and conversation a variety of impersonal topics—a friendship and mutual respect. Only then do you stop and look to see if there is also a physical attraction worth pursuing. If there is, expand the friendship into the intimacies of personal histories and details. In youth we rush to these details and straight from there to step 5, short-circuiting any possibility to actually learn each other in advance of entangling. In youth the friendship and respect is put off, giving focus to the physical intimacy, creating a false sense of soul mates. Life and experience typically burst this bubble because friendship and respect are the first foundation. Without them at the root, the intimacy has no power to be functional. It becomes an artificial glue and the relationship struggles internally and with the world. Intimacy is not sex, though sex is intimate. It takes months to effectively navigate the first few steps before introducing physical intimacy even for the mature adult. Once you introduce sex, you effectively end the first four steps, and there is no going back later to set them right.

3. Trade-offs—Observe the opportunity costs of forming a relationship. What is in the way of the relationship working? What is to the benefit of the relationship working? Is it your problem? Are there enough facts to affirm a relationship is worth pursuing so much that no matter what obstructs the potential relationship, it can be overcome individually or together? And what is the actual division of those labors?

In step sales you would create hope for gain, begin establishing the concept of ownership, on top of evaluating the trade-off. In-love, real hope is a vision of a future worth having that is attainable and realistic. Ownership is exhibited in the language between the two, their usage of personal names, terms of endearment, and actions consistent with interest and ownership of being in-love together.

Stage 2

Sell from Stock—Don't hold back who you really are. Be completely yourself, honest, and forthright in your feelings and thoughts, with a caveat. Once the other person is already sold, already knows who you really are, STOP! There is only so much telling you can do. The rest must be building understanding through experience. It is easy to think test driving means sex. In youth we jump straight from Stage 1 to test driving physically. Mature and right "in-love" test drives psychologically at length.

4. Stock—You may have in the first stage presented what you have to offer verbally. Here you focus first on showing, and in the verbal exchange add dimension to what is being showed. The verbal part is minimal here. Listening and observing are maximized, because now you switch mostly to non-verbal cues. These non-verbal cues can range from body language to reciprocation of the show. In this step you initiate the real romance, the real adventure that will reinforce the psychological bonding begun in the first stage. Like life, relationships must be able to evolve with changing conditions. What is romantic and adventurous today is boring tomorrow. So variety is an absolute necessity. Limited physical or emotional

contact may begin at this stage—hugs, kisses, holding hands, verbal affections.

It is vital through all of this that you never make a promise you can't keep. You never present yourself as something you are not. You never start doing something you aren't willing to keep doing in one way or another for the rest of your life. Whatever you present must be completely and genuinely you. This does not mean you continue as you did before, wrapped up in a cocoon of aloneness or behaviors that didn't work.

This step alone can take many months because to exercise this step you must discover who you really are, reinvent yourself to fit the mutual vision of "in-love," begin rearranging your personal affairs and other relationships to fit that reality, and come to recognize and appreciate how your partner shows their love and commitment.

The mature at this stage usually come with luggage—both physical and psychological. Some of this must be accepted as part of the relationship, like friends, family, and especially children. You do not need to love or be friends with the same people, or try to be a substitute for any other luggage shed in the process. All relationships are between two people, and any ancillary relationships must evolve of their own accord organically if they are to exist at all. Psychological luggage will include the separate experiences, potential expectations, and habits derived from experiences.

Reinventing yourself into working condition as an individual in a relationship of "in-love" is no easy task. As a rule, at least one of the two will not be in control of their lives and identity. Never attempt to fix your partner or potential partner, and avoid the temptation to share your own challenges as each already has a massive burden without worrying about the burden of the other. Save mutual problem solving for when there are actually mutual problems. That doesn't really enter the equation until negotiation enters the process (stage 3, step 9).

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5. Test Drive—Physical intimacy is introduced after first establishing the real foundation of friendship, psychological intimacy, romance, boundaries, and other habits that shall evolve with the common experience of the relationship. The “sale” cannot be completed without this. It can in part be put off to the final closing (stage 4, step 10), but as much of the full physicality should be exchanged at this step as possible. This is not a long stage like the others, but it must be as thorough as possible. You cannot have an effective “in-love” marriage if you do not fulfill all three dimensions of the triangular love theory (Robert Sternberg: intimacy, passion, commitment).

Intimacy is the psychological bond: objective compatibility and raising each other up, mutual trust and understanding, selfhood differentiation (being yourself regardless of relationship), and subjective mutual feelings. Passion includes limerence (the want for affection of another that can cause compulsive and obsessive mental states and behavior in that pursuit), romance (act of showing said affections), and sexual/physical attraction. Commitment means not just the decision to remain together or pursue the relationship, but also goals toward achieving that relationship and mutual goals of that relationship. Together the strength and balance of these defines the strength and stability of the relationship.

In the traditional concept of marriage, consummation (sex) is the final closing of the deal. It is traditionally put off for the sake of social stability, that way lineage could be tracked and both parties are obligated to the duties of parenting. Medicine of urbanized humanity allows for sexual exploration without unplanned and otherwise inappropriate pregnancies.

If you want the ideal setting for children to be raised in, the parents need to be mature, established, and preferably with an in-love marriage. Nothing is ever perfect, but we can at least eliminate as many imperfections as possible by first making mistakes, and second being familiar enough with our own bodies and the experience of sex to form the right “in-love”

relationship. Realistically, our late teen and early adulthood up to thirty should be uncommitted experiences upon which we find and establish ourselves prior to finding the right person and going through this process. This naturally flies in the face of many traditions, but such traditions are dated to the inception of urbanization and rapidly showing they do not work with the modern urban human.

In this stage you also determine whether a union is really mutually wanted by establishing a monogamous agreement, a temporary state of commitment with the expectation that stages 3 – 5 will occur. You may have already reached this in an earlier stage, but this finalizes the mental and psychological commitment. Terms of cohabitation and marriage are in the next stage.

In youth we rush into this, often out of necessity. That is disastrous because then the relationship is based in situational circumstances. When those circumstances change, the relationship easily falls apart. Of course during that period, children can enter the equation and create another layer making it even harder to dissolve an incorrect relationship as the two become mutually dependent on each other and attached to their mutual sense of duty to the children.

6. Relax—The test drive must be absorbed, rationalized, and in it the opportunity for an evolving sexual interaction between the two. This is not done by constantly test driving. It is done by returning to a state of relative normalcy and casual interaction. In other words, returning to dating but no longer chasing after the first four steps.

The world is different when physical intimacy is introduced. There is a feeling of unity within the couple in which the individuals must re-establish their separate identities despite the physical. Physical intimacy is a full exchange of hormones and pheromones—a dance that attunes the two partners empathically.

In a wrong relationship this can create a false sense of love and belongingness to each other, holding a

relationship together that shouldn't exist. In a right relationship, real soul mates, there is already an empathic bond between the partners prior to the physical act. The physical act affirms and expands that sense of empathy. Life, the romance, and adventure of the relationship must continue despite the physical intimacy.

Relaxing is a return to that to give dimension to the experience. Without it, it is as if you are painting a picture in all white—it is flat and without form. Both get lost in the same sea, and instead of the relationship affirming, empowering and promoting selfhood, submersion occurs.

Stage 3

Negotiation—For negotiation to occur, both parties must be compelled for something real to happen. You don't just like each other, you are mutually in-love. Many of these negotiation elements may already have been dealt with informally (ideally) during the course of earlier steps.

7. Evaluate—First you must determine what conditions must be met for union to occur. The first part of this are the terms of cohabitation. The second part of this is the complete commingling of marriage in which the two essentially act as one voice whether they always agree to that voice or not. This can work itself out in casual interactions of impersonal topics especially with others, or may already exist as an element of being soul mates. Terms of cohabitation are not just geographic, but also eliminating physical and psychological baggage unbecoming of the relationship. Physical baggage isn't just replicated kitchenware, it may include other relationships.

Children are the one element of the baggage that should never be brought into question. They are as much a part of us as our own appendages. If our partner for some reason can't handle them, then we are clearly with the wrong partner because each person is a total package deal. You cannot expect your partner to add or remove anything, and they

shouldn't expect you to add or remove anything—except of course other intimate relationships.

An “in-love” and sexual relationship functions in large part because of the empathic connection between the two partners. Some couples may like swinging, but very few relationships can be fully functional like this. Third parties add their patterns to the empathic equation that will create inconsistencies between the real partners. The relationship must always come back to its ground state where both partners are on the same empathic channel.

8. Social Network—You don't need outside input or approval, but outside observers can be enormously helpful in all aspects of evaluation: self, other, and together. They can help you see terms you never imagined. What they present along with your own evaluation are nothing more than a starting point in the negotiation process.

Ideally you want to make two lists: one of personal things you need to work on, and another of community things to be agreed upon. These lists will include both what is to be offered and what must be eliminated to make the “deal.” Each partner then presents their mutual terms to the other, studies the offer, and evaluates what can be worked and how. As said before, these things may already and ideally been handled informally in earlier steps.

9. Negotiate—If the terms are mutually agreeable, negotiation is over. But invariably there will be items we will call objections. Objections are particularly difficult because you must be specific, and most won't know exactly how to phrase the specific details of their objections. It is important to smoke these out.

Some objections can be minimized and simply accepted, like who chooses the colors of the drapes and bed sheets, or how the toilet paper is hung. A lot of these points of negotiation won't even be on the list and will come during the period of cohabitation. Cohabitation may not occur, however, until marriage, which rather forces both to be more conciliatory to these details.

Stage 4

Finalizing/Closing—Cohabitation is a definite close, but not a “final sale.” Final sale is marriage itself. Even that isn’t final without properly following through with the in-love process.

10. Close—Generally, closing entails a certitude of the relationship and commitment to marriage. Many are against the idea of marriage, and this is to some extent understandable. But in the end, if you are so insecure you are not willing to make the real commitment in a timely manner, then you really aren’t worth wasting time on. In sales this is simply a signature. In real life it is moving in together and establishing the commitment to marry.

As children we played with the idea of relationships, jumping straight to a step 10, “Will you go steady with me?” As adults we exercise degrees of commitment, where going steady essentially means going through the first two stages together. Somewhere in there the subject of a future together in marriage arises. The one bringing it up is clearly committed to the idea, whereas the other can either affirm their commitment also in that direction or otherwise remains in a state of implied consent.

To remain in such a relationship and not consent is problematic. It doesn’t mean it won’t grow on you, but at the same time it is unfair to the other party to continue if there is no possibility of such a future. In any case, the process cannot be rushed but should be recognized for what it really is—a process of developing an in-love marriage.

Stage 5

Marriage—How long it takes to reach this stage really depends on each individual separately achieving whatever they needed to reach step 10 followed by planning and arranging the officiation.

11. Officiate—Officiating a marriage is a legal, psychological, and social contract. The ceremony, exchanging rings, tying a knot, etc. are all part of delivering the message to each other and everyone

else of your commitment and your mutual “in-love” state. It makes everything extremely real, and discussing it at earlier stages can result in flight of the other partner. The truth is that if you are in the market to hit step 1, you are also in the market to hit step 11. Whether both partners are mutually on that page is another matter. Step 2 (fact-find) should have confirmed this.

Owning this idea through the process, such as referring to each other as husband or wife, doesn't hurt so long as there is empirical evidence that indeed this is the eventuality. You are simply empowering each other toward the common goal by visualizing yourselves as already there. Mishandling can distort your views of each other. While one partner may see this, the other may not be so secure in the idea. Each partner must be mindful of where the other is psychologically and not indulge either their insecurity or the sense of personal security in the relationship of the other.

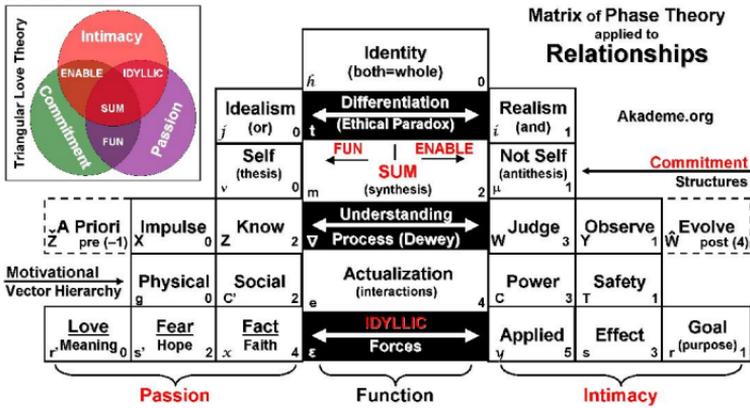
12. Follow-up—Just because you are married doesn't mean the elements of what made the relationship no longer need to be explored. If anything, they must be continued. As mentioned earlier, don't start something you aren't willing to do until death do you part! If it isn't something in your character, don't do it. If it should be in your character, then develop it in a way that works for you.

Anyone can fall in-love wrong, get burned and disillusioned with the concepts of love and soul mate. Finding your soul mate and falling in-love right is a fine art learned from experience and mistakes. It is also, in part, a coincidence of opportunity and not looking. Ideally you are so disillusioned with love and soul mates that you have given up, and in giving up you see people for who they really are and are yourself true to who you really are. This is ideal because you aren't distracted by the superficial or any projections you may have otherwise put upon the other person. This enables you to begin the process of falling in-love objectively. It doesn't happen by itself. It requires effort on behalf of both parties. Generally this

chapter has not assumed gender or sexual identity. In our next chapter we will examine romance, the game of falling in-love, recognizing traditional archetypes are not so simple as gender but are independent of sexual identity.

Evolving Romance

Stages 1 and 2 of the in-love process is where most of the initial evolving romance occurs. It will continue to evolve thereafter and for the life of a healthy relationship. It is here where the evolution is most critical in the formation and foundation of the relationship and subsequent romance and evolution. Romance is a reciprocal exchange of idyllic values achieved through mutual experiences. These experiences should be a healthy mixture of fun, intimacy, and practicality. Yes, even the practical things count because if a relationship does not fill needs, it is no more than friends with benefits at best and at worst an infatuation.



As the Matrix shows, the idyllic or romantic forces are the energies of passion and intimacy evolving into qualia that form structural memes consistent with commitments. Our discussion of charge (Interpersonal Love) illustrates that commitment to a person can also be commitment away from said person. It all depends on the perspectives given the structures we form. The more we form dissociating structures, the more we move away from a person, the weaker that relationship is. We can also form these structures and either put them into outlying areas of

the relationship or bury them beneath working structures. On the outside they can actually work to complement each other. On the inside they can either complement or lead to eventual decay depending on how life and our choices feed them.

Discovery

The immature will discover a potential lover spontaneously. They meet someplace or among company in common, and through that catalyst form an idea of cohesion. What makes them immature in this is the rate of formation. The rate is determined by their wants, their hopes. The semi-mature through experience of failed relationships may have evolved past hope and switched to fear. Either of these will project their hopes or fears onto the other person which creates a dishonest view of them. The truly mature are without hope and don't concern themselves with fear. They have a healthy fear that doesn't project, it keeps the brakes on so commitments are not rushed into.

If you are "in-love" or otherwise committed to a relationship and are seeking or find another, then it is time to terminate the relationship you are in. It is clearly the wrong relationship if you found another. Besides which, you cannot truly discover or romance two people at the same time. They will conflate one with the other at subconscious levels and you lose both. You must commit yourself to the discovery of and romancing with one person. If you aren't willing to do this, then own it. Be honest so people who are trying to romance you don't make that commitment. They likely will anyway, but in the end they also have an emotional out when their efforts come back fruitless.

The mature mind learns enough about a person first from an objective position before taking the step into romance or even friendship. They observe at length to see what the person is really about when that person is not conscious they are being observed. The other person may also be observing, which is ideal. Both observe to the point that they have a good idea who the other person really is, not who they are wanted to be. This tactic is eliminating

Love

the observer effect, which includes not only observer biases and projections, but also the observed acting differently because they know they are being observed.

Once romance begins, the observer effect kicks in. All personal biases, projections, hopes, fears, and idealizations good and bad are applied. It is the rare individual who can continue to be honest in the discovery phase of romance. The tendency instead is to please. Once you have made the judgment that another person is worth time and emotional involvement to invest in discovery and relationship formation, you are inclined to reinforce that judgment even if it means self-sacrifice. It is not a judgment anyone takes lightly. Ideally, you try your hardest to avoid self sacrifice.

Instead of making sacrifices, negotiate. Find an honest way for a particular set of behaviors to get along without compromising who anyone is. You may eat one thing and they another. Does it matter? Not really unless someone in the equation is overly committed against what the other is doing. Some things are livable, others are not. One thing that is rarely livable is disparity in differentiation.

Dating

Dating is like going to school. It is an artificial and safe creation. It is what kids do. Adults don't typically date. They may have dates, specific times they just go out together and have fun, but life is their classroom. The art of dating as an adult is to combine both the formal dates with the mutual activities that fill various needs. Romance is not about going out and having fun. It is about doing things that enhance each other, make each other's lives better.

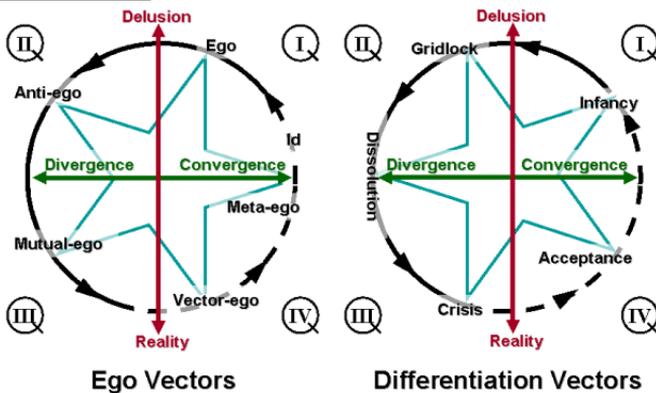
For great sex on Saturday, start Monday. Romance is a constant exchange of complementary energies. This exchange is done through words, actions, and generally being mindful of what increases your partner. When your partner is down, you are conscious of it and find ways to pull them back up or lead them to pulling themselves back up. Romance is about standing on each other's shoulders, combining your energies to have positive mutual outcomes.

Someone who actually loves you wants you happy. When you are down, they feel it. The differentiated person learns to find ways not to get pulled down with you. This is no easy task. It can only occur through shared failures and adversities of the relationship. That doesn't mean the bonds formed through the adversities were the right ones if in baby-steps they led the wrong direction. Leading the wrong direction is entirely too easy.

All it takes is a minor deviation from the right course to land in the wrong place later. There are no redo's in life. Once it is broke, you can pretend to fix it, but you can't unbreak it. If it isn't formed yet, then there is nothing to break. Dating is not without merit because it offers the opportunity to break things without breaking the whole. But that dating cannot be strictly a go out and have fun. Fun dating is what married couples do.

Discovering couples date by exploring things together. This includes everything from sharing ideas and stories to doing practical things together, fighting in battles side-by-side, forming the habit of always being on the side as the other (leading to making someone #1), sharing in the good and bad, learning what makes each other laugh and cry, and generally to hold on to the sense of mutual direction no matter what the other person is doing or feeling. By holding on to this sense of direction, you can be there to lift your partner up when they are down without getting pulled down with them. That is differentiation.

Differentiation



Differentiation is the rate a person can be themselves despite relationships and other environmental factors. Since this is detailed in Consciousness, we won't repeat those details here. A fully differentiated person is in Q IV in terms of ego-identity development. They do not need to be enlightened to be differentiated, but they do need to be differentiated to achieve enlightenment. As a rule, couples are in near differential proximity. One will move ahead, the other will catch up and move ahead, and so on. They can feed off each other. If they aren't feeding off each other, complementing each other, they either stagnate or become incompatible.

Stagnation is as good as death. It may be a safe place, but it is also a senseless and meaningless life. A good relationship complements all the needs. As you share experiences and learn each other, you also learn how to function as a unit together to fulfill the basic physical and safety needs (still stages 1 and 2). Once this is established through negotiation (stage 3) you have a sense of being a real couple (belonging) and to close the deal you agree to formalizing and upgrading your status (stage 4=esteem).

The real marriage is about actualization. This means no matter where you both are in differentiation, you are evolving together toward differentiation and enlightenment. If you aren't, you don't have a marriage. You have a convenience that fills lesser needs. A relationship must always have a sense of mutual momentum and direction. It may not be obvious all the time, and as we've discussed there are enhancing directions and destructive directions. If your soul purpose is wealth and/or power, then it is a destructive direction. Your direction should be the embodiment of right interpersonal love exhibited by the couple generally. This is not just one person, but both.

Control is an undifferentiated behavior. You cannot make choices for or steer the behavior of another person. You can establish working boundaries of what is and is not acceptable. That is not controlling. It is being honest and laying forth items for negotiation. If you are honest, you must recognize the character and nature of the other person. A person committed to wealth and/or power will

step on anyone including you. They cannot love you right because they in-love with something else. Only a person who really loves themselves can honestly love anyone right and put that person first.

The Differentiated

A fully differentiated person who understands the process can adapt to pretty much anyone. They won't bother unless the other party is accessible—close to and potentially on the path to being just as differentiated. Their only interest in a relationship at all is because they can see how both can complement and evolve together. They aren't worried about needs because the differentiated are in charge of their own lives.

The differentiated know better than to meddle or become overly attached to the undifferentiated. The undifferentiated are not truly themselves yet. Anything can happen between where they are to differentiation, especially through the emergence phase. They can go into remission. They can go a completely different direction. All you can do is be there and give your love unconditionally—sometimes even when the other person doesn't want it.

It is said that stalking is when you go on a long romantic with someone who doesn't know they are on a romantic walk with you. The honest and differentiated person has no issue letting the other person know they are being romanced. This can be quite annoying to the other person who isn't ready to be romanced.

The fact the second party sticks around for the romancing and occasionally reinforces it should encourage them to take it seriously and entertain it. The fact they are subconsciously choosing to stay is evidence enough that they should. Often, realizing their behavior is reinforcing what they subconsciously want will compel the fears of ego to run away, throw up blocks, mistreat the other person etc. It takes a lot of strength for the differentiated not to give up and walk away.

The truth of such a relationship is fairly simple. The commitment of the undifferentiated person to the habits they subconsciously don't want has to blow up of its own

accord. The differentiated person cannot be a party in any way to the failure. This is an awkward position because psychologically they can be perceived as a catalyst. That perception is completely wrong. It is insane to blame the light for revealing you are in darkness. All the differentiated can do is shine a light, be an example of right, a model of how things and love should be. This isn't easy.

The undifferentiated will landmine and create problems that aren't there. A person can only reasonably act within the boundaries of their understanding. A fully differentiated person is extremely uncommon. An enlightened person is even less common. The less common one party is, the harder it is for the other party to have a frame of reference to understand them. You don't have to fully understand a person to love them, to commit to them, to have a full and rich life with them. It isn't really possible anyway because no two people walk the exact same path. You understand what you can and what you need to respect and love them the best you can.

Being # 1

Mutual experiences and filling needs inspires an increased value in another person. Look with caution upon someone who finds you so special they make number one priority over everything else in their life. If they are doing this without sacrificing who they really are, then it is a differentiated choice—a judgment. They are not willing to give up any part of who they are or want you to give up any part of who you are.

It is hard to determine this especially if you are undifferentiated. And being undifferentiated comes with ego that will deny it is undifferentiated. Instead, it will look at the differentiated and project undifferentiated traits upon them. It takes a lot of courage to make someone number one, especially when it wasn't originally offered by the other party. Being made number one should be taken very seriously. If this is done to you, you need to seriously consider making the other person number one too.

Making each other number one is not the same as being married. It is a prerequisite coming up through the discovery process. It is a meme that must continue

mutually for the life of the relationship. Making someone number one means you agree to disagree at times but stand together as a single voice no matter what. It does not mean you have to stick together, just that while you are together you act as a single unit whether together or apart. It is a mental entanglement. No matter what you do, you stop and think of your partner.

No one is as important to you as them, barring such difference in perspectives or an egregious disagreement that you terminate the relationship. Egregious can and must include any form of abuse to yourself, your children, animals, people, etc. A relationship should be an enhancement of your self-love. Abuse or a difference that is so extreme that it goes against your self-love is grounds for and demands immediate termination. Otherwise, nothing you say, do, or think goes against the mutual sense of direction and momentum.

Making another person number one basically says that above all other things in the world, the other person is the number one thing that enhances your love of yourself. Each partner chooses this. Each partner chooses to stay. Children and family are stuck with those choices. They don't get a say. This act of selfhood is an act toward being right with yourself, which makes you more right with everyone else. The mutual decisions and perspective must be consistent. Failure to remain consistent tells the other person they are not number one and that too is grounds for immediate termination of the relationship.

Unbreakable

Evolving romances more often than not result in failure. This is no-one's fault. There is nothing to take from this experience to project on another person. What you take from a break-up should be an improved understanding of yourself and your honest to assure that you find the right person by being a right person to be found yourself.

Relationships are habits, and breaking habits, especially bad ones, can be painful. How you handle your love defines how you will handle the failure of your love. If you are enlightened, you have total control of this. It may affect you for a day or two, but you know how to turn yourself into steam and move on.

Since enlightened in-love is the exception, we must assume the rule. The more intensely you love or are committed to a relationship, the harder it is to end. Intense commitment to a convenience is completely different from an intense love. Convenience is easier to become as steam and move on. Intense love solidifies you, makes you breakable.

This is not to say you shouldn't love intensely, just be cautious to enter into that intensity proportionally (e.g. the evolving romance). Let us look at love characterizations, as these predispositions affect how fast you fall in love and how hard you fall on break-up.

Water Phases

Water is a popular symbol for emotions and in particular love. Like water, your love for others has three potential states (technically phases): ice, liquid, and steam. When your love is as ice, it is vulnerable to breakage. When your love is like steam, it is so hot it easily drives away would-be lovers. You want your love to be as water: not too hot and not too cold.

The range of phases spans from defining oneself and one's love in terms of love received to love given. I have experienced all three of these states. Three times in my life I had a severely broken heart that nearly destroyed me. After the last I resolved myself to never take the risk again—not to give up on love, but to redefine how I loved. That meant changing my view of the world and love quite dramatically.

The ice phase is common in youth, especially among particularly compassionate and thinking people. It is more than a self-esteem issue, it is a world-view issue. Intelligence brings with it greater awareness of the dark side of the world and a logically heightened sense of fear. Intelligence also demands evidence, which creates a predisposition to define one's love by the love received. Inexperience is also a major contributor.

Just as a child thinks they will die with their first skinned knee, the first failed love feels terminal. Empathically, the negative world is overwhelming. Those who express themselves through the arts will adopt a duende (dark) style that can be quite self-destructive. On one hand it feels like you are releasing the negative, but in reality you are programming your mind to embrace them.

Sharing Love Right

The creative mind amplifies fear by inventing and filling in spaces with abstractions worse than the reality. Nothing can destroy a good relationship quite like overthinking and creating problems that aren't there. If someone loves you, that is on them. You can love them back in your own way, but don't concern yourself with the nature of their love. It isn't your problem unless they make it a problem, then you guard against them. But it is only a problem when they pose some semblance of a real threat.

Someone who loves you right will not create problems intentionally or in reaction to your love or lack thereof. Right love is unconditional but not without at least one condition worth having: not enabling a wrong relationship. This condition is consistent with the ideal rule: never increase suffering in the world. That rule applies to you too! Love given that is toxic in return is wrong for

Love

everyone. Right love wants for another so much that they are willing to exclude themselves. At a minimum, you have a best friend, and those are hard to come by.

The breakable person will react negatively to unreturned or severed love, or even the perception of it. This is not to say you should go about loving people who don't love you. It is just to say you must do so with a reasonable expectation that it will never happen, and love them enough not to enable them to take advantage of your love. Negative reactions span a range from self-destructive to retaliation.

The most breakable are those who are desperately lonely and wanton for love. These are fairly easy to spot and appear in the worst of possible places to find relationships—namely those places lonely people go. Some of those places are also so social that they have those who use it as a means to network and propagate ideas. As with everything, there are always exceptions.

The least breakable are those who do not want, aren't looking, and likely don't even believe in-love. Many of these aren't even capable of love because they are too self-absorbed or otherwise driven by selfishness and materialism. You can find the best or worst types of lovers in this group. The worst are those who simply take and never give. They often think the world is here to serve and entertain them—a sense of entitlement. Others are so overwhelmed with options that they couldn't see a hurricane on their doorstep if they opened the door. To them, people are as commodities to be worn and discarded at will.

Unrequited

The reality of lost or unreturned love is that you aren't really missing out on anything except a headache. The only way to see this is to change your mindset so you see the beauty in the world instead of dwelling on the dark and dismal. For the artist you switch your style to beauty and romanticism. The new habit being formed in the mind recognizes beauty and love all over the place. When something doesn't work, you move on. If someone is going to act childishly, play games, be difficult if not abusive,

and/or treats you as an object, it becomes easy to walk away quietly.

You may still grieve a little, but really the grief is about the wasted time and poor decisions you made that put you in a negative situation. Some people simply don't deserve love. You haven't lost anything but time and whatever other resources you committed to trying to make something real. When you lose someone like this, you have actually lost a liability. They are the ones who actually lost something of value.

When you really love someone, you give and give as much as you can whenever you can. You never want the other to die feeling unloved, and we never know when our time is up. And when the time is up for one reason or the other, you can be satisfied that you gave all the love you could and made their lives better.

Steam

Steam is an extreme case of unconditional love. As the phase name suggests, it is extremely intense and can easily drive away those you love. One reason it drives them away is the perception of desperation and breakability. Often the most breakable and desperate will cling and clutch love with extreme intensity. The steam must be chilled enough to become water.

If the person of interest is as steam, you need to be patient and communicate. You don't have to worry about them or being honest. If anything, you must be completely open and honest or they will find ways into every pore like any gas, and suffocate you. The more emptiness you give them, the more they will expand to fill that emptiness.

If your lover or potential lover is as steam, you must close the spaces by increasing communication and actions that are more cognitive than emotive. The one as steam is ideal for the one who is, at least initially, icy as in cold-hearted. Together the combined energies make water. This type of ice has given up on love, may not even know how to love, is disingenuous with the love it gives, even selfish. This ice would otherwise be steam if it weren't under such extreme pressure. Releasing this pressure is the challenge for the one as steam. Condensing the steam

Love

is the challenge of the pressurized. Both in their own ways are unbreakable.

The pressurized ice has one breakable quality: the confinement of that pressure. This quality differentiates them from the selfish sociopath who is really more like air or stone, depending on its nature. The pressurized can be spotted because it is increasingly difficult to maintain the confinement of all that pressure, and sometimes breaks out in radical ways that can even be negative because of the nature of the pressure. Some will seep out here or there, and cracks can be seen along its surface. You don't want to completely break this confinement, just redefine it. Likewise, steam seemingly lacks any boundaries, any sense of confinement, even loving indiscriminately. Steam will naturally condense on the surface of the pressurized ice.

In its liquid state, water like love will erode what is hard. That material will mingle with the liquid giving it clearer definition. Channels will form guiding that love in functional directions. There is still steam, but the steam begins to point away while the liquid and weakened surface releases pressure enough to start forming liquid. Like the steam pointing away, there is still solidity and pressure pointing inward. The two can eventually reach a mutual liquid state by normalizing pressure and temperature, but this cannot be counted upon. Sometimes it is better to have a little of each phase as each phase does have its practical functions.

Toxins

Sociopaths are as magnets for those with good intentions. Another breakable quality is the notion that you can actually change a person's true nature. A wolf is still a wolf even in sheep's clothing. Sociopaths are predators. Let us not confuse predators with friendly users, because friendly users are simply unaware of what they are doing to others. Sociopaths know exactly what they are doing and only care about themselves. Theirs is always a game of numbers.

Sociopaths who are as air will come and go, take what they want for a night, and are gone by morning. They

won't attach themselves at all. These may be fun for a night, scratch an itch, but offer few if any opportunities for attachments. Those who are as stone will collect and keep people as they would things. They may keep the number of people down to a minimum, but they treat these people as objects owned. They make up for the numbers in abstract ownership like accumulating wealth and/or power.

You love a sociopath at your own peril. Things are even worse if the sociopath has other qualities common to the sociopath that include bipolar and psychotic behaviors. The sociopath wants absolute control, after all they own everything including people. When people act as themselves, they will ultimately explode. Sociopaths attract those who are ice or pressurized because the controlling and abuse reinforces the phase and its condition.

This is simply a bad habit of the ego for those attracted to sociopaths and abuse. It is comfortable because it is familiar, even if it is dreadfully unpredictable and uncomfortable. Losing a sociopath is definitely the greatest gift you can give to yourself. Problem is the tendency is to over-compensate and either throw out all rules or succumb to such malaise for losing the security of the boundaries.

The liquid persona appears the healthiest and most accessible. It simply flows with what works and lets go what does not. Love is only functional in its liquid phase. When steam loses its condensation point to form liquid, it simply returns to steam. When ice loses the melting factor, the erosion of its surface causes it to fall into pieces.

Two liquid personas simply mix when opportunity arises, but then differentiates when that opportunity arises also. The problem with this is there is no focus outside situations. Once the situations change, so too does the relationship. These relationships come and go easily, which psychologically appears healthy, but in a more human sense is undependable.

Healthy Mixes

Finally there are the matters of quantities and the resulting value of a healthy mixture. The quantity of water brought to the table by each person is basically the same

Love

with little variation. How that energy is focused functionally is defined by ego-identity development. Each person has only so much energy to invest in whatever is in their world.

Many waste a lot of this energy like machines on idle. Most of the wasted energy is on ego defenses that may even build a pressurized system. These can be particularly difficult to break down, and only the bearer of these burdens can do that. Relationships typically reinforce the ego. In terms of evolving the ego, a relationship can only be a catalyst or play supportive role. It cannot be an active part of the evolving process.

When the right balance is achieved, the valuative qualities of the two subjects combine into one shared value that is exponentially greater. The reason is simply that all the working parts of each are compensating for the non-working parts of the other. Like the yin and yang, a properly balanced relationship is between complementary peers. Energy is no longer being wasted covering weaknesses or creating shells to hide and pressurize in. Energy can now all be directed to functional purposes of mutual benefit.

On-Going Romance

What this chapter talks about may seem obvious to a woman, even overly mechanical. Men don't typically ask directions but they do like maps. Ladies: this map applies to you too—you aren't off the hook. It takes two to maintain every relationship. Romance must go both ways.

Perceptually, romance has a completely different meaning in marriage than it did during relationship formation. Instead of being a mission of discovery of each other, it is a mutual discovery of the world as a couple as well as a celebration of the relationship. Every relationship requires reciprocity, a continuous flow of energy to reinforce the bonds and entanglements of that relationship.

When two particles are bound or entangled, the energy of that interaction does not stop. It keeps being reinforced. The energies of formation differ from the energies of maintenance, but they are all still there. Without them the interaction ends and the parts go their separate ways. Inter-personal relationships are no different. When you discontinue the energies, the parties go their separate ways. If later they encounter each other again, it is easy to pick up the interaction where it left off. You can't reinvent as new the original formation because both have changed.

A broken relationship cannot be "fixed" any more than a person with PTSD will ever lose the mental constructs of that PTSD. The elements or lack thereof responsible for aversion do not go away even with an evolution in consciousness. New cooperatively agreeable structures can be formed and these can reinvent the relationship, but the nature and quality are completely different. What didn't work before still won't, and if you force it, then the good things you can interact with can and most certainly will become toxic too.

This chapter is particularly important because you don't want to arrive at the point where the interactions are disrupted. Once they are, they cannot be returned to their initial settings. Through formation disruptions are to be expected. They are not necessarily terminal. Once you cross the line into physical intimacy, that intimacy becomes associated with all other interactions. You can break and mess up everything and fix it up to that point. Once the line is crossed, breakage becomes associated with the physical intimacy and affects everything else.

Actualization

Actualization is to psycho-social processes what electromagnetism is to physics. When you combine the unique yin-yang, masculine-feminine, me and thee of a relationship, you get an entirely new thing. This thing is an identity in itself (on the Matrix shown as SUM) whose vector interactions are defined by actualization. Of course to maintain this you must maintain also the lesser needs (physical, safety, belonging, esteem).

Prior to a relationship becoming physically intimate, the focus was on the lesser needs. As a couple your perspective is from actualization, a combined effort in which you cooperate to fill those lesser needs. The idyllic forces contributing to this are labeled Fact|Faith and Applied. Focus specifically on these forces reinforces the commitment elements of Fun and Enabling (e.g. complementary cooperation). Romance should be fun for you and enable the fun in your partner.

Sex is a form of and vital to romance. In actualization terms, it is the equivalent of the weak interaction, applying energy specifically to the material/commitment aspects of the physical and safety needs (self and not-self). It obviously does not satisfy all the requisite values of these needs. The other required values are easy enough to attain without the other party. Hierarchically speaking, the intimate relationship begins with sex.

Proportionally speaking, sex is a very small part of working whole. It can also be misleading because it is so fundamental that misused it can make bad things look okay. It should be a culmination arrived at by starting at

actualization and unwinding the elements building up to actualization backwards. THAT is the art of romance. You don't just jump in bed together to solve your problems or strengthen your relationship. Sex can act as a drug providing temporary distraction from problems and a misleading sense of strength. It wears off quickly.

Because sex wears off quickly, it is not uncommon to find broken relationships held together by sexual addiction. It is one thing to romance into sex, and another to resort to it as the only thing actually keeping the relationship going. Couples in sex-therapy counseling are not there to improve their sexual techniques. They are there to improve their romancing so the resulting sex is enhanced. The brain is the most important sex organ. If you aren't working each other's brains right, aren't romancing right, the sex becomes mutual masturbation—empty and unsatisfying.

In Passionate Marriage, Dr. David Schnarch says: for great sex on Saturday, start Monday. His expertise is couples sex therapy. He emphasizes both romance and differentiation. For our purposes here, we can see differentiation as consistent with generations of mind and evolution of consciousness. In other words, atoms bond with other atoms. They don't interact directly and fundamentally with planets. They are incompatible even though they are technically neighboring generations of matter.

From our perspective here, separate generations of mind cannot form a weak interaction (sex) together. They are not proportional values of physical and safety needs. In a way, separate generations of mind are like separate literal biological evolutions. An evolved mind will look on an unevolved mind as it would another species.

It is in the nature of species and even among races of those species to mate with their own kind. That isn't to say mating between species is entirely unnatural. It just isn't productive. Mating between races, like mating between levels of consciousness results in a mixture that can be inconsistent and dysfunctional in a social sense. That is an observation of morality, not a moral position or agreement with the moral position.

Love

Moving past proportional compatibility, we come to this notion of romance as an on-going process of unwinding through the needs and idyllic forces from actualization toward sex. By doing this the sex is no longer sex, it is actually making love. Sex has a negative connotation, especially where the expletive is used instead. The reason is obvious: it lacks the substance of real love. You can't just call sex "making love" and pretend it is "making love" as many do. You are just lying to yourself. Without the romance it is just empty sex.

Sex without the romance is without real love. It is exactly the same as practicing the middle way without having taken the middle path to arrive at the middle way: without substance. The results of both are, at best, illusions. You may have an illusion of love, but nothing more. The illusion quickly evaporates as the hormones wear off (the body's drugs that distort mind) and reality kicks in.

Schnarch is absolutely right. You need compatible levels of consciousness and a process of romance spanning days. That isn't to say you can't make love every day, just that if you do it is the culmination every day of days of a romantic thread. Without those threads and with high frequency, it easily devolves to just sex and grows boring. Everything in life and relationships requires balance.

Unwinding

Men in particular have no idea of romance. They are convinced by commercial social norms that a box of chocolates, flowers, jewelry or other things constitute romance. While they are certainly good for saying you have thought of your partner, they are not romance unto themselves. Just a piece. There has to be an intent and mindfulness of enabling the happiness (fun) of the other.

Women commit the complete opposite mistake of men. Where a man may at least make an effort with their mistake, the woman will think the burden of romance is on the man. Sorry to say this, but this is an exchange of energies, not a one-way system. Both parties need to

recognize that their everyday activities are not in themselves romantic.

It doesn't matter who cooks, cleans, or pays whatever bills. These are just basic needs maintenance. You can and will do these things whether the relationship exists or not. Actualization is that magnetism that brings both parties together in a common empty space to which all these activities are associated. It is an EMPTY space of mutual mind (∇). It is the idea of relationship itself—a concept around which walls have been built. Nothing more.

The walls around this concept must constantly be rebuilt by both partners. Since these walls are functions of mind, specifically the spaces of mind, the process is epistemological. Because they already exist, your relative position requires you to go backwards through the epistemology process: judge, know, observe, impulse (concept, abstract, observe, concrete). Each of these four elements has sub-states whose interactions are consistent with motivational vectors. We can't explore all these without making romance entirely too complicated.

Concept

When a couple is struggling to get along, they often resort to asking themselves what made their relationship work in the first place. That is cute and may patch things a while but is too little romance too late. Looking at your relationship, you start from the outside and foundation and work your way in and up to the roof. You are looking for both things that work together and things that have a life of their own apart from the relationship, like idiosyncrasies.

From the outer perspective you see the things orbiting outside the relationship that define you both separately. When you are in-love you have to take the good with the bad and different. The basic idea is that the good forms the structure, the framework that outweighs all the things that are not part of the relationship. Like our discussion of the proton earlier, the elements unique to each partner our outlying and should be exchanging energy so they are in a constant state of motion and transformation.

Love

The unique differences between the partners need to be celebrated. If one always cooks dinner, then the other steps in spontaneously and fills that job making sure to return everything to its original conditions. If you dirty an implement, you clean it and return it to where it came from. This is pretty simple. You do this for the sake of your partner and the relationship, not for your own purposes. You may not do the same spectacular job, but that is irrelevant. It is both the idea and the intent that count, not the quality of the results. If you fail, you can always go out or order in.

The judgment here is of what specific unique thing you can reasonably act on that will enable your partner to do something else more pleasurable to them but also unique to them. Let us say this unique activity is a hobby they enjoy. Never take away what they enjoy by doing it for them. Never create more work for them either. Simply enable them to do what pleases them that has nothing to do with you.

It is not up to you to decide what your partner wants to do. You can introduce the idea of what it could be. This is where the present comes in so you have a combination of two things: your acting on their behalf AND providing something that enriches and enables something they enjoy. Ambience presents like flowers and candies are just that: decoration. Decoration is useful to clarify what you are doing and create a mental space in your partner's mind to process your romantic gesture.

Abstract

This is where the “date” of the romantic begins: namely the shared consequence of your actions in the previous phase. Every day partners must communicate about practical things. This exchange of information is inside the empty space of the house. It does not build or maintain the house. The resulting actions can, but the talking is just that. If done wrong, it can certainly create problems. Before we get to the romantic approach, let us alleviate first the abstract that will detract from the romance.

Your conversations should include debriefing so you both have full knowledge of what affects the relationship and sense of mutual direction. From this information you can both agree as to what problems face the community, what objectives can be achieved to tackle these, and maybe share ideas of how those goals can be tackled. You don't have to agree on how things are done, and some people are simply not receptive to bouncing around the how-to ideas. There needs to be a mutual understanding that the exchange of how-to does not equate to expectation or control.

How things are done is up to the individual doing those things. If you feel particularly strong about how a thing should be done, then you should be the one doing it. Conversation over. If your partner does something and it falls apart, your job is to help them put it back together. Reviewing how it fell apart is quite touchy as that is easily twisted into criticism. Whether intended or not, the perception of criticism is as powerful a negative as trying to control your partner by telling them how to do something, what to do, what to like, etc.

Now that we are past the boring grown-up talk, we can get into the romantic talk. Romantic talk is not a sweet letter, poem, a song, etc. These things are just decorations of love. They may even be useful substitutes for real romanticism when the parties cannot possibly go through the rest of the romantic process. That said, the most romantic thing to write or say is not unlike the actions you did under the concept heading. The content or absence of content is what enables, enriches, and is fun for your partner. Absence of content=LISTENING.

Listening includes what your partner wants to talk about for fun and whatever they need to get off their chest so they can have fun. Active listening is quite a challenge because it can easily be construed as problem-solving talk, or what John Gray calls "Martian" behavior in Men are from Mars, Women are from Venus.

Active listening is particularly difficult the less familiar the other person is with you and the more communications barriers exist in the exchange. This makes any kind of distance relationship very difficult. You really need a

common space where you can both sit down face to face with the least possible number of communications barriers. It is much easier to show appropriate compassion with a gentle touch or know when your words are being taken wrongly mid-sentence than after paragraphs and hours or days before receiving any feedback.

Hopefully these kinds of conversation are normal to the relationship. If we go back to the dinner scenario, perhaps these conversations are occurring while romantic action is occurring, and if not then, while you are sharing the consequences of the action together. One way or the other, the conversation shifts from normal to something enabling of what your partner enjoys: you take an interest in what makes them unique.

What makes your partner unique from you are things you do not enjoy and perspectives you do not have. If you are touring gardens, a zoo, museum, or whatever, share with each other what you know, stories you've heard, and above all, ask your partner questions. You aren't there for your own enjoyment, even if it is something you normally enjoy in common. Your enjoyment is through the enjoyment of your partner. The exchange of information—even the questions—enables you to understand each other's perspective better.

The most important part of listening is attributing value to the information received. Don't ask for information you can't find a value in and accept that you will be provided information you would not normally find value in. If you can't find value in the words, you won't remember them. The next related conversation can easily go sideways because you won't remember things and your partner will feel under-valued and under-appreciated. You cannot function as partners if you don't KNOW each other.

If it is important to your partner, you need to find a part of your mind to apply the same amount of passion they do to that subject. It is just a compartment. You aren't dedicating a huge part of your mind to it. It is theirs. You are merely keeping a special space for quick reference not just future romantic threads, but also in actions affecting the both of you generally. You must always be mindful of your partner and your mutual sense of direction. If you

aren't, then your partner is not number one and you aren't in the relationship. Do both of you a favor and move along.

Observe

Listening to an extent blends in with observing. Observing is really a lot more comprehensive than tracking abstract ideas. Observing is comprehensive of environmental and interpersonal qualities, particularly the emotional values associated with those qualities. Remember that you are going backwards through the epistemology process. Active listening leads to a mutual intuitive and empathic feel for each other. The mutual feelings replace the words of abstract things.

At this point sweet talk and body language should come into play. The opposite can also be true if in the previous phase you did not enable and appreciate each other's individuality. It is in this phase that real spontaneity occurs—a spark of transferable energy between the partners. Sure the initial judgment and action are spontaneous in themselves as much as they can be. If you have children, there may be a time set aside specific for dating, for doing something out of the ordinary with just your partner. If children are involved, it is vital that it is just the two of you.

You may have taken part of this date time to talk through things you couldn't with children around. That is okay. But eventually it must come around to an appreciation of the uniqueness of the other person. Each person must feel unique and empowered to be themselves and even more. When a person feels this empowerment, they feel loved and they respond positively. If they don't feel you support everything they do and vice versa, a negative spin is introduced that will void all the good efforts of the previous phases.

Humor is a great way to lighten any load. Anything serious can be twisted into a joke, but that doesn't mean the joke will be funny. If it isn't going to be funny, and you can tell in the conversation by observing the emotive perspective and responses, then you have to inject something completely different. This can be quite a challenge because in the conversation there tends to be a

Love

sense of mutuality rather than differentiation. You must mentally step away from that mutuality at the right time and long enough to find a fun distraction. It doesn't have to be funny per se, though that is preferred. It just needs to be a fun distraction.

Concrete

At some point all the words, abstract, emotive, and fun are replaced by contact. You have been systematically rebuilding the house you are in. You began with the planning stage (judgment) in which you laid the foundation of your action. Your inaction of empowering your partner to do what they want sets them to framing the house. You share in the consequences of your action with dialog that installs the surface walls, which evolve of into the aesthetic painting of those walls (observe). The appeal or lack thereof defines the concrete results. You are either drawn in together or pushed apart.

Let us simply presume you follow these words to find an aesthetically pleasing interior to this house we have been building. We now occupy this psychological house with our physical contact. It need not be sex. It may just simply be a quiet time of holding or sharing in just watching the world go by. Some may think of this as a date in itself. In a way it is. The important part is the physical contact in a shared experience that does not require any conventional thinking. You may talk about it at any time, but really this should be quiet time.

Sometimes the most romantic thing you can do is nothing. Everyone needs their space to be themselves. Give your partner all the space they want, but don't forget in this phase that contact and experience are the defining features. The experiences do not need to be shared for this to be romantic. They may go off and do the thing you enabled without you. If you can, interrupt what they are doing with a simple wordless contact—a loving squeeze and kiss—then leave them about their business as if you were never there. This kind of contact is excellent at any time really.

At some point the two of you are together alone, in contact, and without any other distractions. No ideas are

floating around. There is nothing to do that can't be done later. Nobody is feeling an urgency about anything. This is when the magic of actually making love occurs. Of course parents with children may find this challenging at times. It is less challenging if you have healthy family boundaries so the relationship between the parents does not have children as an obstacle. All relationships are between two people. All obstacles and other people must be removed between those two people for them to properly nurture a healthy relationship.

Institutions

Love is a function of both interactions and potential interactions. The more possible interactions, the greater the coop value and the force of love that value defines. Institutional interactions range widely, and the nature of the idea behind the institution provides the possible number of interactions per unit (qualia) incorporated into its structure along with the natures of those units. Love is at the root and ultimately becomes a measure of the totality of the institution.

Jean-Jacques Rousseau's social contract theory is essentially a statement of love. Every idea and institution representing an idea depends on the love of the people it serves to survive. The key words here are love and serve. An institution's love is its service. If an institution does not love the people, the people will not love it. Since love is at the bottom of the hierarchy of interactions, the loss of love causes general system failure.

An institution is a living idea. It does not need walls or buildings, but if it is important enough, people will erect those walls and buildings so the idea can better serve them. An institution does not need personnel, but if it is complex enough, people will establish themselves in roles to act on its behalf. An institution needs only live in the minds of those who are served by the idea the institution represents.

Types

There are generally two types of institutions: impersonal and personified. An impersonal institution is the kind you build walls and buildings for, like a government, religion, or business. Akademé is an impersonal institution representing the ideas of compassion, reason, and sustainability making at an a-utility (later this chapter). This is really one idea whose

concept is built upon these three elements. PūMa Tse is a personified institution representing this same idea.

The marriage between impersonal and personified institutions is common. In governments, the head of state is the personification. In religions, the founder is typically treated as the personification, though other personifications may also exist. Typically, the more complex the institutions functions, the more it needs personifications to represent each area of function. Personifications are created or injected into an institution for mental accessibility to the people served. Every personification comes with a story that helps make the personification even more accessible. These stories can be mythical or factual.

For a living personification, the story is typically close to if not factual. The person represents what it takes to rise up to this position of esteem where they act in service according to the guidelines of that role. Those guidelines are set by the institution. When the institution is created by the personification, the personification will set those standards in such a way as to define any subsequent personification(s). These standards are written out either objectively into rules or subjectively into myth, or in some instances both ways.

A personification is vital to the evolution of an idea into becoming an institution and building walls so the idea can better serve. Not all ideas need this. Aside from myths, nowhere in the record of humanity is it recorded who came up with the idea of agriculture: farming. This institution is so commonplace and basic to fill our physical needs that the only institutions we now associate with it are the most prominent currently performing the task. The typical farmer or worker, while committed to the institution, aren't even aware they are committed to an institution. They see themselves committed to a career.

Every pack has a leader whose ideas provide the objectives upon which behaviors emerge, and every leader has a face. Even in the Abrahamic religions, God is given a face. You may think of Michelangelo's face of God, but that was a recent innovation. For thousands of years the face of God was the burning bush. This God

represents a compassionate creation—at least in theory. It also represents the consequences of misuse. Fire is easily visualized in the mind of any human, so no pictures need to be provided. We have a mental image to associate with this idea, and that mental image also points to the superhuman nature of that idea.

PūMa Tse is an unusual personification because there is no specific face associated with it. It can be male or female, both or neither. The story of PūMa Tse's creation ends with "the reflection did not notice." All that remains is a timeless void—the emptiness of a thing that can be used. Though that emptiness is not defined by its parts, it provides the conditions by which those parts can be defined—can emerge as distinct things interacting in time. It is the immortality of reason itself—the process governing all things in the universe.

This non-face is associated with Akademé and masters to whom faces can be applied, but are just temporary. The void comes and goes at will and leaves the masters mystified when it appears, when it is there, when it disappears, and even in its absence. Very few human details are provided even to the person (Turner) who becomes PūMa Tse because this person could be just about anyone who rises up to the ultimate challenge, is destroyed by said challenge, and leaves a living legacy. It doesn't have to be PūMa Tse or enlightenment. It can be any living legacy.

The life of a legacy can be quite long even with a face attached. As we see with agriculture, the longest living legacies do not have a face. To achieve immortality you must surrender all that keeps you mortal—become the faceless idea, and while still alive be the institution of that idea. You get nothing from this. You don't get fame. You don't get fortune. You get nothing. The most enduring ideas are utterly selfless in every respect of the word. The real secret to achieving immortality is to not be mortal, to be an idea worth having and continuing.

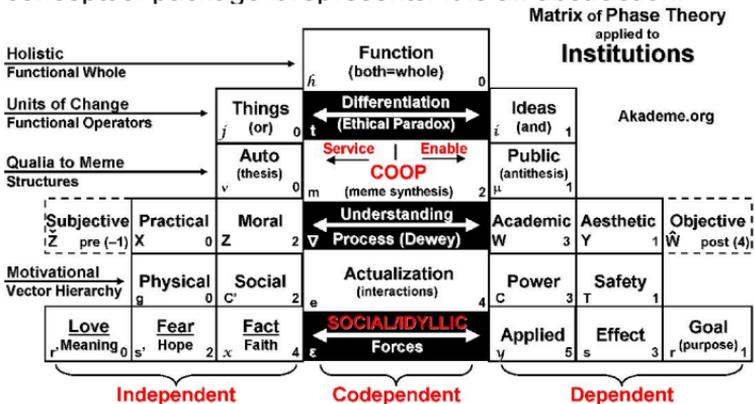
Lao Tse said, "When the master accomplishes a thing, the people say, I did this with my own two hands!" This is not to degrade the master in any way. The master is a living institution. His job is literally NOTHING. The idea he

represents is what the people act on. His idea is his doing, and for this reason the people rightly see themselves as having done. They did the work. He merely provided the idea. The important part of the idea is convincing people it is an idea worth having and acting upon.

The impersonal institution emerges to continue reinforcing the idea. It does this by reframing that idea in ways that inspire people to act on it. A religion consists of myths and values from which the leadership can draw upon to reframe those ideas in the present world. A government consists of a set of laws ideally framed by a living idea called a constitution. This living idea is interpreted and reframed constantly to adapt so a society can continue to function. A corporation consists of a charter, a set of bylaws that are interpreted and reframed regularly for the sake of profitability. Other businesses are just less formal but essentially do the same thing.

Formation

“In the beginning was the Word” (Gospel of John). In magic and lore, to know the true name of a thing gives you power over that thing. “The Name that can be named is not the eternal Name” (Lao Tse). When you go to create a thing, you always begin with an idea. Maybe you can map it out in a few or thousands words. Maybe you can’t find the words. Concepts elude words. You can give it a working name, but that is not its eternal name, not the conceptual package it represents. It is an abstraction.



The four basic qualia of institutions are: independent/autonomous (self=auto), dependent/public (not-self), service ("fun") and enable. Service and enable are both codependent, meaning they do not function properly in complete isolation. Proportionally, services are the smallest in scale and most numerous in application. This is as obvious as employees doing jobs.

Jobs depend on autonomous institutions. Without the employer, the job simply becomes one of practical survival for the individual within the boundaries of protocols (morality) relative to the social reality or lack thereof. Volunteering is an enabling form of service provided to the public. If there is no public to provide service to, then the enabling applies only to one's own aesthetic or intellectual (academic) interests.

An institution emerges from social (idyllic) forces in a way similar to the creation of matter. Individual persons and resources are the original nature of the qualia. The idea must manifest within the interactions of people and resources. The practical idea is about "things" and how to orchestrate those things in such a way as to fill particular needs. To be fully functional, those things need to come together with that idea, cooperating into goods and services that are of use to an audience (e.g. the public).

In the space among "things" the value either increases until a unique identity is formed with relative proportions or the energy becomes diffused across the system and transforms. A relative proportion constituting an identity occurs where the ratios of motivations to qualia and understanding to changes (things and ideas) are equal. No matter what the social forces going in were originally, they are modulated into a combination of hopes|fears and effect (e.g. consequences) also equal to those ratios.

Institutions act as a reflection of people to complement (serve) them. The reflection occurs specifically in the change functions, though only in the role not the operator acting on that role. The more scalable institutions are, the more they are defined by ideas rather than things. This shift in focus is consistent with higher generation meme structures pointing toward ideal conditions. The concept of anarchy is an idealistic extremity of this shift. It is an idea

of governance with no formal structure. It would work something like the mind of the enlightened (e.g. the superfluid), forming purposive structures and breaking them as needed. The only way it could work is if the lowest common denominator of society were enlightened.

The combination of hopes|fears and effect is the equivalent to light in physics. Just as with light in physics, the ideas (light) travels very fast. As with matter and mind, the institutional structure (meme) defines its relative mass and the force required to change its position, and the rate it can change position can never achieve the speed of ideas (light).

The rate ideas can change positions depends entirely on the media through which those ideas are transmitted. The rate those ideas are entertained also depends on the specific conditions of each point included in possible reception to that idea. Each point—each person—provides a slightly if not entirely different or absent perception of the idea. The more points involved in actualizing the idea into an institution, the more the ideational values going into it will vary from the original premise.

The absurdity of light holds true with ideas: both absent and present values are counted. Absent values appear as blank spaces where that value can occur, but doesn't. Some absent values define neighboring spaces, giving a susceptibility to each value consistent with the absence of both. If you fill that space with only one value or otherwise leave a value out filling that space, the internal sense of proportionality will leave the susceptibility there in a different way. These things are important because we cannot expect anything to play all roles, otherwise there would be no cooperative interactions. Some definitions aren't exactly cooperative either—they can be outright destructive.

Motivation

To find a healthy balance, we need to look at the motivations. The motivations are the real actors: the forces given direction by applying force per unit of change. They almost exclusively act within the shaped working spaces of understanding that are always part of a qualia or meme.

When they don't operate in these spaces, they define the relationship between separate identities, reflecting the values of both. Typically this is relative to the space separating them, but always relative to the change conditions they have in common (entanglement).

Generally we think of our ideas emerging from a motivation. There is a compelling need not being filled, so we find a way to fill it. The motivations are hierarchical (note numbers in lower right of each cell on Matrix). To satisfy a single unit of safety, you must provide a significant portion of physical units. To fill a single unit of belonging, you must fill a significant number of safety units. When the sequence of motivations is taken out of order, the entire system fails—it goes supernova, blowing itself apart.

The physical need is filled by the love force on a pragmatic level—those things (the change dimension) that satisfy our needs to survive like food, water, and air. From an actualization perspective, love is enhanced and will give a distorted view of having filled this need. Since it is hierarchical, failure to fill the physical need properly cannot be ignored short of self-destruction which can and does happen.

When the idea change dimension is applied to the physical need, hopes or fears emerge giving value to the social need. Satisfying this need requires goals or a sense of purpose which provides value to our safety need. Applying changing things to that safety need has consequences measured by the effect force. Effect provides value to our sense of esteem, our idea of power and control over things.

We are now well underway through the learning process. The knowledge we have to work with emerges from applying idea of a thing to social context/need. Our understanding emerges from applying the things of change to our sense of power over them. Where the forces of knowledge and understanding merge relative to ideas and things, a form of the actualization need is created that is associated directly with a cooperative meme.

The overwhelming majority of institutions are memes of very limited capacity. These personalized institutions are the qualia of the impersonal institutions. In a personalized institution, a limited number of people perform all the tasks related to the function of that institution. They may not all do the same job, but they have a pretty good idea of the other jobs. Impersonalized institutions have departments whose functions are like that of personalized institutions, and upon those departments is a chain of command to coordinate those departments into a single working system.

Scalability

Every institution is either static or evolving. If it is static, then its lifespan is that of the individuals defining it, like single owner proprietorships. Of course these can be passed down between generations, but eventually it must evolve in some way or perish. Evolving can occur by restructuring and remaining a qualia or by forming a cooperative relationship with other qualia.

Restructuring an institution merely reframes the idea into conventional requirements. An artisan will acquire and use new tools and techniques but basically do the same thing they always did. When their trade merges with another very different trade, the artisan needs to partner with a different type of artisan to continue working under the changing conditions.

The typical institution is not created with any idea of scalability. It is created to fill a niche, to create jobs for those participating, which in turn fulfills their basic needs. The niche is generally insignificant. The first emphasis is literally putting food on the table (physical need). That can be work enough all by itself. Diversifying niches or markets makes the personal enterprise more secure and stable (safety need). After that, the rest of the needs are not the organization's problem and therefore not part of its formal definition.

Each person filling particular roles interacts with others forming relationships that enhance the business because the parties are able to work better together and compensate for moments of weakness. Within the

personalized institution are the main actors and any subordinates. These create a natural pack mentality with a hierarchy of command and specific roles all adding up to job titles. This fills personally the esteem need, which translates externally into whatever name suits the moment. To one group you are the marketing director, to another the designer, and yet to another you are the owner.

In any case, the personalized institution has a very limited number of functions and abilities. It typically requires a supply chain and maybe even a marketing chain to sell and distribute whatever is produced. These are completely separate institutional entities. The personalized institution becomes the qualia of a complex environment, or in scalable models the departmental qualia of a complex or impersonal institution. Unlike the personal institution, the impersonal institution has so many parts, is so diverse that it does not experience the feast-famine phenomena.

The impersonal institution does not worry so much about having to set aside a part of its proceeds for dry times. If a niche or product is no longer in demand, it has plenty more to pick from while it inventively finds new niches or products. And it has the option of disowning parts that no longer function. The personalized institution cannot do this without firing itself and not filling the physical survival needs of the parties involved.

There are few ways a personalized institution can become scalable. A personalized institution that acts like a management department of an impersonalized institution is not dependent on specific production or services. It can make and break relationships at will. When you produce something or provide a specific service, you come to depend on that niche.

If you look on the personalized institution as an investment instead of a job, you are acting as an impersonal institution. You can now create or close enterprises at will. In any case, these types of personalized institutions are “middle men.” They don’t actually produce anything. They simply enable supply, sales, and/or distribution lines.

Many cultures see this type of institution as a pariah. It has no real productive value yet it takes a substantial piece of the proceeds. It has no real skill except to take advantage of relationships and opportunities. It may provide some ideas to its parts, but generally the only ideas it will care about is how to maintain or make the interactions. On the positive side, it frees up the artisans to focus on making better products and providing better services by eliminating the “business” end of their business. It also provides ways to find these artisans when there is demand for their products and services. Finally, the personal touch creates opportunities for cooperation and decisive actions not seen in more scalable institutions.

The same negative thinking of “business enterprises” applies also to impersonal institutions and then some. At least with the business enterprise there is a degree of personal touch. Financial institutions by their nature are the most scalable of all private-sector enterprises. Arguably, they should not be private sector at all any more than the roadways and general community safety should be. They literally produce nothing. They only enable the exchange of resources. They don’t even have to make the connections because their connection is the medium of exchange. Finance is simply an abstract way to represent social/idyllic forces in a common medium of exchange. By this definition, financial institutions do not belong in the private sector at all. They are essentially a community utility.

Utilities

Impersonal institutions (e.g. corporations) at some level provide the personal means and wealth of a few. They may have some degree of wealth distribution, as among shareholders, but again that goes into financial institutions that should be utilities. Utilities serve the community at large by enabling resources (values) to flow freely and organically throughout the system while preserving the integrity of the system (safety).

To serve the community at large, you need a focused uniformity of command driven to service over profits. All proceeds go into providing services to the community

period. Some utilities will be profitable while others are not. By departmentalizing the utilities and establishing a chain of command consistent with government, you can manage the resource distribution and actions of the utilities. In a way, no matter what you do, there will always be a need for governance of some sort.

Governments are to actual resources as religions, think-tanks, and schools are to ideational resources. Schools and think-tanks are really utilities. They provide particular ideational requirements needed to keep everything moving and evolving but only to a point to maintain basic momentum. When you privatize utilities, you corrupt them and degrade the ability of the resources going into those utilities to be transformed into the common good.

Certain types of schools and religious structures are already designed as self-sufficient, and any gains are transformed into public services that can fill needs faster than a government can reasonably respond to those needs. While more scalable, they are also less material and simplistic in their structures which enables quicker response to lesser forces. Let us call these a-utilities.

A-Utilities

An a-utility serves the common good but does not fall under the management structure of government. It is not-for-profit, but not all non-profits qualify as a-utilities. Many non-profits are just businesses that should, technically, not translate any profit into gains for individuals. These may or may not be attached to a-utilities that actually provide services to fill special needs in the processes of civilization. These needs are not part of the vector hierarchy, but rather pre and post elements of the understanding process.

The pre and post elements are subjective or objective in nature. From the every-man's functional actualization perspective, these can look like different approaches to the same thing. Objective institutions deal with actual reality—facts and understanding of processes. Subjective institutions deal with social reality—applied protocols for everyday use. To the average observer, both will state

their positions with absolute certitude. The subjective approach does not need to understand the facts. They need only understand the application of their protocols.

For those protocols to work, their basis must be assumed correct—believed. That creates an unbending position of how reality works that cannot be substantiated with facts. Of course to establish this position you actually began with some facts. At least parts of your position are provable. On the flip side, the objective position requires such a high degree of understanding that it steps beyond the existing protocols. This makes information from the objective inaccessible to the masses and without any understanding or way to put the information to use it is typically dismissed as “opinion” even when there is abundant proof.

These two types of institutions fill unique needs of civilization. Subjective institutions provide the basic framework by which people perceive and interact with the world. It is literally their foundation, a common space used to begin to functionally achieving needs. Objective institutions are not concerned with needs specifically. They are concerned with ideas and processes that work generically. They are motivated by applied provable factual information (understanding) and do not limit themselves to language and other protocol elements. They provide the ground to build future foundations upon. Without them, community adaptability and evolution are not possible, the civilization grows stagnant, decays, and dies off.

From subjective institutions arise practical and moral concepts leading into actualization. The subjective (e.g. religion) provides shape limitations to the framework defined by government. It is important to see the role of the subjective must end at the foundation. It does not participate in government or business even though those are practical spaces. It also does not adjudicate moral indiscretions—this is done by practical individuals and institutions.

Objective institutions emerge from higher states of actualization in academia by merging aesthetic positions (e.g. preferences or judgments of what does and does not

work). You cannot have a purely objective position only looking at one narrow range of understanding. The ideal objective perspective is one of holistic understanding. Some may think of this as polymathy. A polymath is someone who has mastered more than one discipline (aesthetic division applied to academia).

Mastery requires a working understanding of knowledge that can be adapted and expressed in common protocols (e.g. language). Mastering multiple disciplines is prerequisite to mastering the patterns they all have in common. It is from the common position that true objectivity can emerge. Since it is the common position, you can see diverse consequences, minimize actions and maximize outcomes. You can also see general rules that apply all the time called axioms. These are super-concepts that can lay many steps beyond the accepted protocols. This makes it very difficult for even experts to distinguish a delusional idea from an enlightened idea.

Society

The real function of society is sustainability. Humans are not hive animals. They are individualistic animals who are reluctantly social. To get humans to cooperate in a complementary manner, they form a reality parallel to natural reality. This parallel reality functions on protocols consistent with the concept of illusion. To be functional, every illusion must exist within the boundary conditions of natural reality. No matter what you believe, your beliefs are still subject to natural laws and processes. You may have an excellent teaching technique that looks nothing like the definite epistemology process. That does not negate the definite, but it does set boundary conditions to what you can achieve.

Society thrives on diversity and a certain level of chaos consistent with the number of individuals and local natural conditions. Civilization occurs where societies cooperate relative to the environment and natural laws together. Like a society, civilization thrives on diversity and a certain level of chaos. Let us not construe chaos with conflict. Let us instead look on chaos as uniqueness among the parts and their actions. The uniqueness gives each part a unique behavioral perspective that adapts and changes to local conditions. Given enough information, it is not chaotic at all. Like an anthill, when we look at society or civilization from a distance, we see the individuals rushing about their separate lives but in the end acting as units.

Natural Law

A small society without civilization is face-to-face with its environment. Like an individual, it is subject to immediate conditions. It does not need to be told to take an umbrella because it is raining or get wet. A lion does not need to be told to hunt when it is hungry. The larger a society gets, the more removed individuals are from

natural law. When a person is hungry in a large society, they don't think to go hunting. They go shopping. Layers of illusion form between their everyday activities and the natural environment that actually sustains them. They lose sight of the actual values of actually important things. Their values are instead on whatever they do that enables them to purchase what they need.

Every society requires a piece of land with natural resources. Sometimes those natural resources are just the space and the people on it. Such a society is only possible in a civilization where other societies fill the natural needs. But let us put aside the exception and go with the rule: a piece of land with resources needed to sustain human life. More complex societies also have more complex technologies and ideas. These add to the layers separating the individual from the environment that actually sustains them. They may even feel they have power over that environment, which is not a sustainable sense of hubris to have. As we have said multiply here, you have power only over yourself.

The more advanced a society or civilization is, the more there needs to be a voice speaking objectively for the natural order. An advanced society begins with the land just as a basic society. Upon that is set an objective oversight that observes and updates understanding of natural law. Without this objective position, the foundation upon which a society or civilization is built cannot occur. Consider building a house. You find a piece of land. Before you can build anything, you must find a suitable place on that land and then reshape it to put a foundation upon.

This is an Ethical and objective act of adapting to the existing factual conditions. If you are to live off that land, you do not plow everything down and use the entire property to build your house. You use only what you can of the property and nothing more. When you interact with the remainder of the property, you want the property to essentially take care of itself and to reap the benefits with the least possible effort. The conventional approach is to minimize the space required to live on, make the house even bigger, and use technology to maximize the use of

that land. This is not sustainable because nature requires its chaos too.

If you want to be sustainable and function with the least effort, you find a healthy balance. If an individual is the self on the Matrix, then the “not self” is nature. For a unit of use in a healthy balance, three equally useful units must be left entirely to nature. For building our house this means establishing a limited footprint where we are to put our foundation, placing footers in the right places, and establishing what resources will flow in where and how relative to the foundation when we put that foundation in. We plan. Our plan is an objective plan. As Napoleon said, “No plan survived the first shot of battle.”

The goal of every war is to win. If living is a war, then being able to thrive is winning. You don't win a war by winning the battles. You win a war by being able to adapt to adversity. You don't have to win a war by making the other side lose. When the other side loses, another war will certainly follow. In the natural world by natural law, you win by enabling everyone to win. You don't compete, you cooperate.

You don't battle bedrock to build a foundation on unless doing so enables the rest of the environment to win. When you realize that putting your house in an inconvenient place enables everything else to work smoothly, you can also realize that smoothness serves you. Typically, the obstacle is the path. If you are taking the convenient path, there will certainly be more work in the long run.

By taking the obstacle each time, life may appear hard in some respects, but the personal benefits mount up. The obstacle is taking care of the world around you without imposing your will upon it to serve you. When you take care of the world, it takes care of you and you appreciate what you have. When you appreciate, you also see the value in things and not take senseless advantage by over-indulging. Put all these values together as a statement of factual reality, and upon the impression made in the Earth you can begin to shape your foundation.

Religion

Religions provide accessible and functional values consistent with the foundation of a society or civilization. When these values are dissociated with natural law, conflict arises within the ranks of the religion. People no longer believe or have reason to believe for the simple fact there is no evidence supporting that belief. If anything there is a mountain of evidence saying the belief is the wrong thing to have and continue functioning.

Each individual is out for their own survival and betterment. If religion is working, then people have no reason question it. When religion is not working and to suppress questioning, laws are passed, ignorance is encouraged, and conflicts are used to keep people in fear, the society is falling apart. Unlike a house, the foundation of society in religion can be adjusted as understanding—the impression on the natural surface—improves. You do not need to throw out the baby with the bathwater. Just change the water.

Changing the water is a big problem for religions. You don't want to change it out all at once. Instead, you want to change it in small bits by cleaning it and warming it so the refreshed water is agreeable. This bathwater is subjective. It consists of stories small children can understand. All children's stories are fantasy adventures that inspire them to think and act in particular ways. For religion, myths evolve from children's stories to adult stories that basically do the same thing.

These stories act as mnemonic devices. They make the natural laws accessible by personifying them and showing the processes and consequences. Typically this is over-simplified so consequences are either good and acceptable or bad and undesirable. For children this is understandable to a point. Eventually consequences must be shown as they really are: simultaneous. All actions result in gain and waste, in working for some while not working for others. For humans to be truly sustainable in a complex world-wide civilization, the consequences must be either absorbed or made complementary and cooperative with the environment.

The Golden Sustainability Ratio (1:3) is a statement of spacetime. For any species to survive without being driven into extinction, it must meet this ratio. When it doesn't, over-population and hyper-consumption destroy the requisite resources and either decimate or entirely wipe out the population. What good is your god if there is no one to believe? It is in the best interests not only of individuals but religions and societies generally to be sustainable.

As a statement of spacetime, 1:3 basically says that everything you use and waste must be contained and recycled within that single unit of space you are allotted. You cannot compromise the other three spaces in any way. You do not meddle in those spaces. Of course that is problematic because we share those spaces and our behaviors will inadvertently force us to meddle. We can limit our positive meddling proportionally with our inadvertent meddling. In doing so we have to be mindful. Nature functioned for billions of years just fine without humans. Changing the conditions of natural functions is meddling.

To be sustainable, religion must accept that it is only the foundation. It is not an end in itself. Some will choose other religions, or no religion. Some will evolve from religion. If they do not have the opportunity to evolve away from religion, then you cannot frame the house, install walls, add a roof, or understand the changing environment to continue being sustainable. Religion that is jealous or judgmental is not sustainable. To alleviate this, religion needs to accommodate evolving consciousness and know its boundaries.

Institutions

While the Ethical imprint and foundation are separate institutions, they are just the beginning of subsequent institutions. They do not impose themselves on the other institutions, whether those are individuals, businesses, governments, or schools. They may have certain functions resembling these for the sake of their own functions, but their roles are selfless. They are there to serve nature and

society. What happens in nature and what happens in society are separate states of chaos.

As mentioned before, this chaos is merely everyone out for themselves. It is how this phenomena comes together to complement and cooperate that makes society and nature function separately and together. In our planning stage we established the Golden Sustainability Ratio. Through religion we set the foundation and defined the protocols for behavior fitting sustainability. It is through hearts and minds that a war is actually won. You do not win a war with battles and violence. These only promote the war.

A war continues out of habit until the parties finally give up the habit. The typical human way to give up war is by accepting terms of peace. They get tired of war. This is called attrition. With attrition, the people reach a point where they will do anything just to have peace. They will even accept a rough life so long as it comes with security. War is all about chaos and insecurity. Armies win battles by establishing a level of chaos in which the enemy no longer functions. We want everyone to win, so instead of striving for such chaos, we instead wage peace.

To wage peace, we differentiate and respect each other's differences. We learn the fine art of tolerance described earlier. We also learn to live within our means and not to be greedy. We learn compassion and the value of things. We do not need to know the natural values so long as we stay within the sustainable boundaries. Those are watched over by the same institution(s) shaping the imprint within which the foundation is formed. It is therefore imperative that distinct functions remain as distinct institutions proportionally balanced with their functions and resources.

Emergence

A civilization in decay is consistent with an individual experiencing the emergence phase of ego-identity development. Reality is extorting consequences, the mind is in a state of confusion and chaos. The temptation is to sue for peace at any cost—to find the easy way out. The easy way out is to brush all the consequences out of sight

and pretend nothing happened. The problem is that in the natural world these things don't go away by themselves. The only solution in extreme circumstances is to embrace the consequences. Own them, and like any properly handled mistake, do something about it by changing the variables and behaviors.

Everyone has the capacity to evolve their consciousness. Few actually will. Those who do realize it is a choice requiring the hard path forward rather than repeating the same mistakes. Every society in the world civilization is an individual unto themselves. You do not evolve your consciousness by changing every cell in your body. Those cells remain the same. They do the same things the same ways. What changes is how you orchestrate those behaviors. When you change the orchestration, the cells are now subject to new conditions and will evolve their nature and behavior accordingly.

Changes in society occur either from the top down or the bottom up. Top-down changes do not equate to changing hearts and minds. Hearts and minds will only change when the foundation itself changes. To change hearts and minds, change the foundation. Positively reinforce desirable behaviors. You can't define desirable behaviors without the functional facts, or make those definitions accessible without adapting the foundation. This can be done peacefully over generations, or forcibly when the population finally surrenders just to have peace.

Unfortunately, the human animal loves its bad habits. It will stick to a bad habit to the death. When it is finally willing to make a sacrifice, it will inadvertently replace one bad habit with another. This is the nature of revolution. For a little while things may even work out great, but the cycle has merely just been rebooted. If you want to fix a society, you don't reboot it. Rebooting is the same as killing one so another can live to do the same thing. You can't do this in your own personal evolution. That is terminal You reinvent yourself. The same is true of society and civilization generally.

People resist change. They vote for the illusion of change in elections, but really they don't want it. They need it whether they want it or not. The real trick is

recognizing that the old solutions don't work. You don't impose change. You act differently. You remove what doesn't work decisively. You implement new actions decisively. When those actions fail, you own the mistake, and correct decisively. People resist change, but they also appreciate decisive actions they would otherwise disagree with when those actions are not conducted with selfish intents and are adjusted to be functional.

For the leaders of the world, let me close with these words. What you believe or think you know is not relevant. What works for sustainability and peace is relevant. Forget about telling people what to do or how to live their lives. That only sows seeds of conflict and ultimate failure. Seek what works cooperatively and complements the activities of others and the environment. When you achieve this, you will have a greater power than you could achieve any other way. You do not achieve this by denying reality, embracing failed thinking, or negotiating with those who do deny reality or embrace wrong thinking. You do this by adapting to factual reality decisively. No general won a war without being decisive or by micromanaging how each soldier or unit achieved their objectives. If you are the general, set obtainable objectives, act decisively, and adapt to changing conditions.