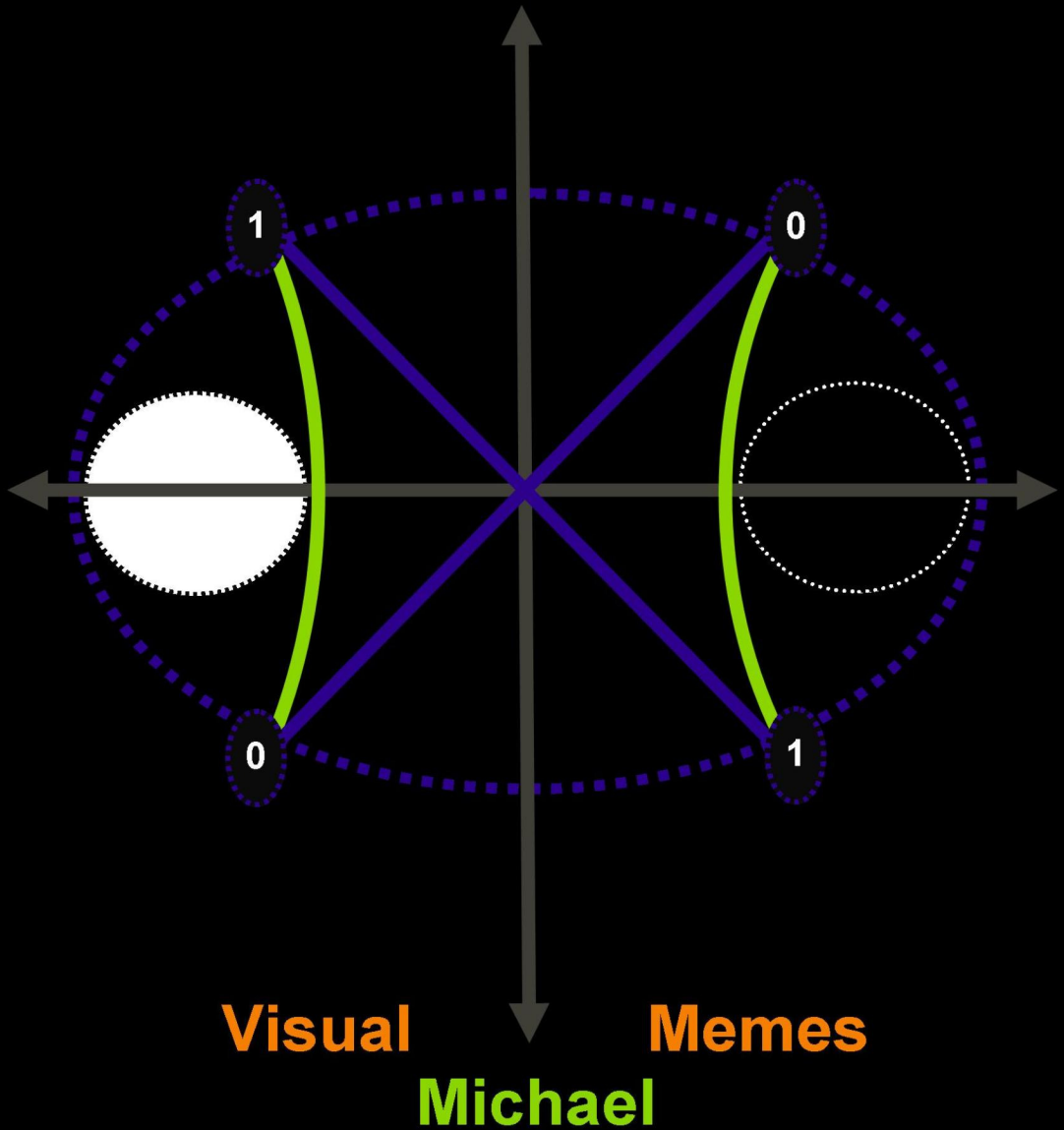


The Principles of EXI T NCE & Beyond



© 2007 LA Michael

**LA Michael asserts the moral right
to be identified as the author of this work**

ISBN: 978-1-84799-199-7

**All rights reserved. No part of this publication may be
reproduced, stored in a retrieval system, or transmitted,
in any form or any means, electronic, mechanical,
photocopying, recording or otherwise, without the prior
written permission of the publishers,
except for the copyleft content.**

Contents

1. Introduction	6
------------------------	----------

Part 1

Principles of Expression

2. Principle of Sagacity	35
Civil Liberty	38
Human Rights	39
Self Liberty	40
Insanity	41
3. Principle of Equality	45
Covenants	46
Ethic Reciprocity	47
Causality	48
Destiny	49
Karma	51
4. Principle of Awareness	61
Serpent	63
Dialectics	67
Deception	69
Dogma	73
5. Principle of Emotion	77
Faith	79
Qualia	81
Emotional Intelligence	86
Sacrifice	87
Ritual Killing	89

Part 2

Principles of Creation

6. Principle of Abstraction	92
Rationalism	94
Empiricism	96
Transcendental Idealism	98
Pragmatism	99
Word of God	103
Divine Simplicity	103
Simple Living	104
Complexity	105
7. Principle of Consciousness	110
Soul	112
Panpsychism	114
Quantum Consciousness	116
Magic	119
Voodoo	122
8. Principle of Creation	125
Dualism	127
Big Bang	131
Hippies	132
Discordance	133
Idolatry	136
Slavery	142
9. Principle of Equity	145
Voice of God	146
Ethics	148
Natural Law	150
Equity	152
Annihilation	156

Part 3

Principles of Existence

10. Principle of Alchemy	162
Angel of the Lord	163
Phoenix	166
Renaissance	168
Chemistry	170
11. Principle of Eternity	172
Mysticism	173
Enlightenment	177
Golden Mean	180
Quintessence	183
12. Principle of Stillness	185
Monotheism	186
Ontological Argument	188
First Cause Argument	189
Teleological Argument	192
Natural Theology	193

Introduction

We would like every one of us to consider, as free thinkers devoid of bias, and try to analyse the principles in the spirit of truth so that they will enable us to realise the answers that we are searching for in our lives, the fundamental questions to our existence as human beings. Questions like why are we here? What is our purpose? Where have we come from? Where will we progress?

We have tried our best to open the window by analysing the answers to such questions in eleven abstract and pragmatic principles, their expressions and their negations.

We have tried our best to keep the contents as simple as possible so that knowledge is devoid of deception and is comprehensible to everyone. This book is more focused to this dimension and to this time frame as we live and continue to exist as human beings, based on what we feel and what we sense. Since some of the analysis and discussion cannot be substantiated or proved by science, we have kept the discussion of science to a minimum, but the emphasis is more in terms of the logical, theological, philosophical, ethical and historical perspective.

The concepts that have been discussed and analysed extensively in this book have not been invented or recently discovered; they have been in existence from time immemorial. We are trying to approach them in a different perspective to obtain answers objectively with sound reasoning that will enable every one of us to think and question our reasoning and logic objectively, and to form our convictions and conclusions subjectively.

We have introduced eleven concepts so that we will have a better perception and understanding of the principles. The guidelines on how to approach these principles, is that we either accept each principle or negate it. It is a do or die approach, but we don't try to deviate because the result of deviation is negation. Any deviation will ultimately become negation when it crosses the threshold of deviation.

For a better understanding and flow, we have grouped the principles into three categories: the Principles of Expression, the Principles of

Creation and the Principles of Existence and each principle is represented by a Visual Meme.

The meme is like a gene in a DNA, the unit by which concept transfers. The gene is a unit by which information transfers in an organism. The meme is a unit by which information transfers in societies and cultures. Visual meme is a unit by which information transfers as icons or symbols in societies and cultures across the universe.

Principles of Expression (Duality)

1. Freedom and Free will

Concept: The concept of freedom is also known as liberty, the ability to act or express without restraint or constraint at any given moment in time. It is the ability to act on the available options at a given instant. The knowledge of the options and the available options at any given moment are expressed by sages and wizards based on the observation of patterns and cycles of times for eons, on their calculation from the information and data.

Liberty has been regarded in high esteem by various philosophical schools, societies and cultures throughout the ages. The best approach to exercise liberty is to learn from our own mistakes, from our experiences on a personal level, from history and from the past on a universal level.

Free will is the capacity to choose a best course of action from among various alternatives at a given moment in time. The free will is a double-edged sword and acts in the same way as fire; it can save or kill, cook or burn. It all depends on the knowledge of the options and its implications. This enables us to enjoy freedom but we have to take accountability and responsibility for the choices we make and the actions we take. If we know all the options and their implications then we will not have the slightest regret in eternity when we reflect the path we took and choices we made.

The education systems, political systems, religious systems, or any other systems for that matter, cannot dictate to any one of us to be their agents to represent the matrix of their ideologies and beliefs. It is the denial of the basic lifeline of our lives and our existence as human beings.

Liberty is the breath of our lives; no one can deny or take that away from us without our consent. The choice is ours to breathe or not to, using our free will. This is one of the most powerful principles that give us the freedom to choose between to be or not to be, to live or to die.

Principle (Sagacity): As the knowledge builds up, so freedom unfolds. It is the progression of the knowledge. Free will is the choice to express our freedom, to choose between to be and not to be, peace and war, harmony and discordance, knowledge and deception, reality and illusion.

The principle of Freedom and Free will is the lifeline of our existence as human beings. Whoever negates or denies liberty, negate the very existence, the spirit of human beings.

Existence is absolutely free to do what they know to be best. They are accountable for everything that has happened, is happening now and will happen in the future on a universal level. But we still have the freedom and free will, and are responsible for the choices we make in our lives on a personal level.

2. Equality

Concept: The concept of equality means that each human being is equal despite one's nationality, ethnic group, or gender. It is a concept that holds that all people should be treated as equals under the law and the society at large.

Principle (Law): The Law is the Ethic reciprocity, the Golden rule, the fundamental expression of the Existence which teaches us to treat others as you would like to be treated. It is the basis for the modern concept of human rights, ethics and morality. Most of the world's religions and many philosophers have testified this principle.

Equality is the principle by which the Existence abides and makes decisions and takes actions. These correspond to the Universal Law by which the principles of Existence exist and expect us to abide by them, given the free will; the creation decides which way to go and is responsible for those choices and their consequences.

3. Thought

Concept: Thought is the product of reasoning, and the reason or thought is derived from awareness of oneself and the environment around us. Thinking involves complex processing of information like

reasoning, association, communication and perception. We express our thoughts as written scripts and oral speech.

The education system only provides us with the building blocks, like Lego, and helps us to think and know how others are thinking, but it cannot tell us what to think, what not to think or how to think. The education system per se cannot create or manufacture experts and geni. This is the reason why the experts in any given domain cannot be simulated or brain dumped or cloned, or cannot be mass produced like a commodity. They are unique.

Principle (Awareness): The principle of Awareness is one of the key principles of expression. The thoughts that everyone thinks and express are a part of the whole. If we integrate the thoughts of all of us then they become whole and in turn become the thought of the Existence.

4. Emotion

Concept: Etymologically, the word 'emotion' is a composite of two Latin words: *ex*, meaning out, outward, and *motio* meaning movement, action, gesture. It is defined as a motivation that causes us to move or act; it is an expression of our feeling.

We express our emotions as gestures, movements and actions. Sometimes our emotions lead to thoughts, sometimes thoughts lead to emotions. Our emotions have more emphasis than our thoughts. It is the fuel of our lives. It is the inherent power or the force that motivates us to live, express and to survive. It is the feeling that keeps us going, that enables us to withstand storms in our lives. We live to feel our emotions within ourselves and share our emotions with others. The currency of our lives is emotion, not gold, paper money and credit cards.

Principle (Vibe): The emotions that everyone feels and express are a part of the whole. If we integrate the emotions of all of us they become whole and in turn become the emotion of the Existence. This is one of the key principles from which the Consciousness and Creation are derived.

All the emotions that we feel are derived from acceptance, contentment and awareness like the three primary colours. When we accept the situation, person or environment, we like it, love it, get lost in it and trust it. When we trust we are calm, confident, courageous and alert; we have hope and compassion. But when we do not accept, then we anticipate, get bored, irritated, agitated, frustrated; we feel

anger, rage, contempt and hate, which leads to doubt. When we doubt, we are anxious, get confused, desperate, have fear, panic and are horrified.

When we are content we are happy, joyful, elated, euphoric, glad, delighted, amused and we are in ecstasy, but when we are not content we are greedy, envious, jealous, disappointed, bitter, feel disgust, feel pain, suffer and get depressed.

When we know who we are, we are complete and humble. But when we do not know who we are, we are proud, we feel humiliated and embarrassed, feel empty, feel lonely, regret, remorse, self pity and shame.

The expression of the Existence is Thought, Emotion and Law. The expression is a spectrum and is dual in nature. When we learn to balance and moderate we express Sagacity, but if we polarise we express Satanism.

The Principles of Creation (Infinity)

5. Abstraction

Concept: Concept is an abstract idea or a mental symbol, associated with a corresponding representation in language or symbols.

A concept denotes all the entities, phenomena, their relations in a given category or class. Concepts are abstract in that they omit the differences of the things in their extension, treating the members of the extension as if they were identical. Concepts are universal in that they apply equally to everything in their extension.

The knowledge is based on concepts and symbols which in turn are based on information or data gathered by our senses, rather than information per se; it is subjective and objective. We know others concepts by education and express our concepts as writing, icons and logos.

Principle (Simplicity): Abstraction is the process of building knowledge by reducing the information content of a concept, or an observable phenomenon, in order to retain only information which is relevant. It is the process of separating the concept from awareness. It is like a sacred white swan which the folktales claim has the ability to

separate milk and water. Abstraction is one of the key principle from which all creation is derived.

6. Consciousness

Concept: Consciousness is the ability to perceive the relationship between oneself and one's environment by experience. Consciousness is like an onion or a Russian doll: it is the nth level of perception and nth level of illusion. As the perception changes, so the reality keeps changing; it is like the view of the city from the road, from a tower, from a plane, from a satellite, from a solar system, from the Milky Way and so on. The pragmatic explanation of consciousness is what each one of us experiences every single day of our lives, whether good or bad.

The concept of experience refers to know-how or procedural knowledge, rather than propositional knowledge, which is known as epistemology. Philosophers address knowledge based on experience as empirical knowledge, or a posteriori knowledge. The religious traditions, such as mysticism and the philosophy of empiricism, are based on experience.

There are different types of experiences. Firsthand experience is that which we experience. Our personal experience can be biased by subjective perception and personal deductive inference. Second-hand experience is recorded and summarised information from first hand experience. Third-hand experience is the interpretation of the recorded and summarised information.

Principle (Experience): As we experience, we unfold the Cosmic Consciousness. We can perceive consciousness as a wide spectrum of thoughts and emotions. Thoughts can be beliefs at one end and facts at the other end and emotions can be ecstasy at one end and extreme fear at the other end. Consciousness and Creation resonate at a quantum level.

7. Creation

Concept: Most of the religions believe that God created the universe from nothing. *Ex nihilo* in Latin means out of nothing. It is used to explain creation, as in *creatio ex nihilo*, meaning creation out of nothing.

As we resonate in harmony, peace and love, life unfolds transforming the fool into a sage. Likewise, as we resonate in discordance, chaos and hate, life unfolds transforming the fool into satan. It is an

expression based on love and peace, or chaos and hate. From whichever angle we look, life is rhythm divine. It is the rhythm of the heart beat, the waves of the ocean, songs of the birds, flow of the stream in the woods, motion of the planets, stars of the galaxy and galaxies in the universe.

Principle (Blend): Life unfolds as the consciousness which is experience from infinity, blends with matter which is vibration from the void, triggering the rivers of time for eons. It simply means blending of the yin and the yang.

When there is balance and equilibrium in our lives, then there is rhythm and peace in each and every one of us. When these qualities are absent, even though there may be plenty in our lives, we will still lack the peace, and rhythm, and we will not feel the melody.

Life is a university; we learn our lessons by experiencing pleasure and pain, which eventually leads us to be transformed into a Sage if we express peace, harmony and love, or a Satan, like a Dracula or Vampire, if we express hate and discordance, sucking the life of others because they do not have a life of their own. They have to hunt the life of animals, plants and planets in the galaxy and the universe.

The choice is ours; it is our liberty and free will to choose to become a sage or a satan, as we have the potential to become both. If we evolve into a sage we will have eternal life and freedom, but if we evolve into satan we will have eternal pain and bondage, hunting for freedom, harmony, the rhythm, the Holy Grail, which will be evading us forever.

8. Justice

Concept: Natural justice maintains order and harmony in the society. We live in peace because of order; otherwise there would be chaos and civil war everywhere. It is implemented in two modes: as distribution of resources and retribution of offences.

The proportionality of distribution of the resources varies from aristocracy which is based on status, socialism which is based on equality, meritocracy or capitalism which is based on what each deserves, and communism which is based on what each of us needs.

Proportionality of retribution varies from compassion and mercy on the one hand, and tit for tat on the other; it means we will be forgiven with no compensation or retribution at one end of the spectrum, and eye for an eye (tit for tat) on the other end of the spectrum.

The proportionality of distribution and retribution has been an ongoing debate among the legal, theological and philosophical schools for ages.

Principle (Equity): Justice is based on Law and Equity. Equity is the name given to the set of legal principles, which supplement strict rules of law, so as to achieve Natural justice. Equity issues injunctions or decrees directing someone either to act or to forbid from acting. Often this form of relief is in practical terms more valuable to a litigant in terms of time.

The Law is the principle of Equality, the Ethic reciprocity which is neither mutable nor negotiable in Eternity, in Infinity or in Void.

The proportionality of distribution should be based on Law, which means we will either progress by helping others to progress, or regress by inhibiting the progress of others. If we progress others we will be progressed, but if we regress others we will therefore be regressed.

The proportionality of retribution should be based on Law, which means that if we forgive others we will be forgiven, if we reattribute others we will be reattributed. Mercy is shown to those who express mercy to other creatures like human beings, animals and plants. If we take lives our lives will be taken, if we give life to others we get life.

The Creation is created by Abstraction, explores the Consciousness and is terminated by Equity. The creation is a spectrum and it is infinite in nature. If the creation is based on love and peace it will have life and freedom, but if it is based on hate and discordance it will be a bonded slave.

The Principles of Existence (Essence = 1 + 1 + 1)

9. Alchemy (11)

Concept: Change is change for good, freedom, life and for betterment, or change for worse, slavery and death. It means setting things right, correcting errors and mistakes, learning our lessons from our mistakes. Alchemy is the process of transmutation or transformation, which means changing base metal to noble metal, changing death to life, void to stillness.

When we observe the life cycle of a butterfly, it goes through a process of different stages of change, by which the ugly larva becomes the most beautiful butterfly through change.

Principle (Recycle): It is the transmutation of right to left and left to right, above to below and below to above. It is the transmutation of death to life by moving from slavery to freedom, from knowledge of good and evil to knowledge of freedom and free will, transforming a fool to a sage. It can be from void to stillness, stillness to void, nothing to everything and everything to nothing. We have to lose form to transform, detach form to get life and freedom. If we get attached to form we will lose life and get into bondage.

10. Eternity (10)

Concept: Understanding the nature and meaning of beauty is one of the key themes in the philosophical discipline known as aesthetics. The subjective experience of beauty involves the interpretation of the entity as being in balance and harmony with nature, which may lead to feelings of attraction and emotional well-being.

Principle (Entirety): The Eternity is the undifferentiated plane from which everything differentiates. This is where the journey of the mystic whose quest for enlightenment and spiritual truth ends.

Eternity is defined by ascetics and mystics as timeless existence, where time stops or time ceases to exist. Past, present and future merge into one. It is a state in which we lose ourselves and our identity. It is the state of eternal bliss where each one of us and everything around us ceases to exist and stays the same. It is the state where space, time, subject and object become one.

11. Existence (01)

Concept: To many contemporary philosophers, existence has been a bone of contention since the time of Socrates; it gets complicated and cannot be explained or described when philosophers and the intellectuals try to explain the concept of existence objectively. The reason for this is because existence is not entirely a thought or concept, but has two components, essence and existence, nameless and name, expression and expressionless. Therefore, for a better understanding we will analyse the Existence as one whole with two parts.

If we observe trees and animals in nature, or the stars in the universe, what we sense with our senses is thought and feel. It can be

expressed objectively, but the intelligence and the beauty behind them is the essence, it cannot be expressed objectively.

Existence is the Name and Essence is the Nameless, we have to have faith in the Essence. Faith is termed as belief without reason, neither tangible nor comprehensible. The million dollar question is what to believe in. Faith can make or break a person; it all depends on what we believe in. The belief should be based in the Essence and in the expression of the Essence, the Stillness, but not on the dogmas, powers and ideologies dictated by religious systems, political systems and the financial systems.

The moment we have faith in the Essence, miracles will manifest, but the moment we have faith in our sanity, dogmas and equations, evil will manifest in the form of curse.

Stillness means no movement, no noise, no emotion and no thought. It is a silence that leads to tranquility and serenity. It is as gentle and light as a touch of a feather. Void is the reverse of stillness. The fundamental difference between stillness and void is that stillness is everything, whereas void is nothing. Both look similar, but void does not lead to tranquility and serenity, instead it creates a web of illusion and a sense of nothingness or emptiness.

The stillness can be experienced by each one of us as it resides deep inside us. In our lives we are so much lost in our thoughts, our passions, our talks, our expressions and our movements that we fail to acknowledge the Essence. We ignore it, eventually moving away from stillness towards void. If we continue to lead our lives as we do, we will lose everything and become nothing. We are heading for a cross-road.

The choice is ours. By using our free will we have to decide and act which way to go. We have evolved to a point where we have to start taking responsibility for our own lives instead of blaming others for our decisions and actions.

Principle (Stillness): The kiss of the breeze and eye of the cyclone can only be felt but cannot be captured in a container.

Stillness is the silence. It is the silence that exists for infinity and speaks for eternity in infinite languages. It is the silence in the eye of the cyclone which creates the storm, thunder and lightning. It is the silence in the black holes that creates the galaxies, the stars, quantum, quarks, photons and us. It is the stillness that the ascetics and mystics tried to comprehend and experience. It is the stillness that is incomprehensible to the intellectuals.

The principles of Existence are Omniscient (Alchemy), Omnipotent (Eternity) and Omnipresence (Stillness) which is the Name and the Nameless is the Essence.

As we conclude the introduction of the concepts, we would like to request each one of you to understand the concepts before going further down the road. Regarding the principles, we will have a better understanding as we proceed to the following chapters.

We would like to introduce all the philosophers and the free thinkers whose philosophies and insights are a testimony to the principles we have discussed in this book. If anyone is familiar with the philosophers they can skip this part of the introduction, can go ahead directly to the chapters and refer back later.

Pythagoras (569 BC - 475 BC)

Pythagoras was a great mathematician, mystic, scientist, known as 'The Father of Numbers' and best known for the Pythagorean Theorem. Many of the accomplishments of Plato, Aristotle and Copernicus were based on the ideas of Pythagoras. Unfortunately, very little is known about Pythagoras because none of his writings have survived. Some of the key concepts identified with Pythagoras are as follows:

- ❖ Number rules the universe.
- ❖ Number is the ruler of forms and ideas, and the cause of gods and demons.
- ❖ Geometry is knowledge of the eternally existent.
- ❖ Number is the within of all things.

Socrates (470 BC – 399 BC)

Socrates was an ancient Greek philosopher who contributed to the foundation of Western philosophy. The important source of information concerning Socrates is Plato.

Socrates stressed that virtue was the most valuable of all possessions; the ideal life was spent in search of the good. Truth lies beneath the shadows of the existence and that it is the job of the philosopher to enlighten others. Socrates believed that the best way for people to live was to focus on self-development rather than pursuing the material wealth.

The Socratic dialogues are a series of dialogues written by Plato and Xenophon in the form of discussions between Socrates and his followers of his time over his concepts. Apology is a monologue delivered by Socrates.

The Apology professes to be a record of the actual speech that Socrates delivered in his own defense at the trial. In the Athenian jury system, an Apology is composed of three parts: a speech, followed by a counter-assessment and final words.

Plato (428 BC – 348 BC)

Plato was an ancient Greek philosopher, preceding Aristotle who laid the philosophical foundation of Western culture. Plato was a mathematician, writer of philosophical dialogues, and founder of the Academy in Athens, the first institution of higher learning in the Western world. Plato was a student of Socrates and was deeply influenced by his teacher's unjust death.

The Theory of Forms refers to Plato's beliefs that the material world as it seems to us is not the real world, but only a shadow of the real world. The forms, according to Plato, are the archetypes or abstract representations of the many types and properties of things, we see all around us. Plato's view of knowledge is justified true belief, an influential view which evolved as modern analytic epistemology.

In Plato's dialogues, learning is a process of remembering. The soul, before its incarnation in the body, was in the realm of ideas. There, it saw things the way they truly are rather than the pale shadows or copies, as we experience on earth. By the process of questioning, the soul can be brought to remember the ideas in their pure form.

Aristotle (384 BC – 322 BC)

Aristotle was a Greek philosopher, a student of Plato and the teacher of Alexander the Great. He wrote on diverse subjects such as physics, metaphysics, poetry, logic, rhetoric, politics, government, ethics, biology and zoology. Along with Socrates and Plato, he was among the most influential of the ancient Greek philosophers. They transformed Pre-Socratic Greek philosophy into the foundation of Western philosophy.

For Aristotle, philosophic method means the ascent from the study of particular phenomena to the knowledge of essence, while for Plato; philosophic method means the descent from knowledge of universal ideas to a contemplation of particular imitations of those ideas.

Aristotle's method is both inductive and deductive, while Plato's is essentially deductive from a *priori* principles.

Gautama (563 BCE to 483 BC)

Gautama, is the founder of Buddhism, accounts of his life, discourses, and monastic rules were summarised after his death and memorised by his disciples (Sangha). The Pali Canon (Tipitaka) is the collection of discourses attributed to Gautama and was committed to writing about 400 years later. It was written down from oral tradition at the occasion of the Fourth Buddhist Council, 1st century BC, in Sri Lanka on palm leaves. This Ceylonese Canon is the most complete surviving early Buddhist Canon and one of the first to be written down.

At the age of 35, Gautama attained enlightenment. From then on, he was known as the Buddha or the Awakened one. At this point, he realised complete awakening. He realised that the cause of human suffering was ignorance and the means to eliminate it. These truths were categorised into Four Noble Truths. The state of supreme liberation possible for any being was called Nirvana. The person who has attained Nirvana possesses the Nine Characteristics, which belong to every Buddha.

After his enlightenment, Buddha was wondering whether or not he should teach the Dharma to human beings. He was concerned that, as human beings were overpowered by greed, hatred and delusion, they would not be able to see the true Dharma, which was subtle, deep and hard to understand. A Divine spirit interceded and asked him to teach the Dharma to the world, as there will be those who will understand the Dharma.

The four noble truths

- ❖ All life is suffering, life is full of suffering
- ❖ Suffering is caused by desire
- ❖ To eliminate suffering, eliminate desire
- ❖ To eliminate desire follow the Eightfold Path

The Noble Eightfold Path are right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Laozi (4 BC)

Laozi, also known as Lao Tse, Laotze, Lao Zi, was a philosopher of ancient China and a key figure in Taoism. Laozi literally means Old Master. According to Chinese tradition, Laozi lived in the 4th century BC, concurrent with the Hundred Schools of Thought and Warring States Period. Laozi was credited with writing the central Taoist work the Daodejing, called the Tao Te Ching, which was originally known simply by his name.

Taishang Laojun is a title for Laozi in the Taoist religion, which refers to him as one of the Three Pure Ones.

- ❖ The Ultra Pure Pellucid one, known as the Universally Honoured one of Tao and Virtues, or the Universal Lord of the way and its virtue, or the Ultra Supreme Elder Lord.
- ❖ The Upper Pure Pellucid one, known as the Universally Honoured one of Divinities and Treasures, or the Universal Lord of the numinous Treasure.
- ❖ The Jade Pure Pellucid one, known as the Universally Honoured one of Origin, or the Universal Lord of the primordial Beginning.

Augustine (354 AD – 430 AD)

Aurelius Augustinus, known as Augustine of Hippo, was one of the key figures in the development of Western Christianity. He is one of the Doctors of the church and the patron of the Augustinian religious order. He is the advocate of Natural theology, Just war and the doctrine of Original sin.

Just war theory is a doctrine which holds that a conflict can meet the criteria of philosophical, religious or political justice, provided it follows certain conditions. The doctrine of the Just war has its foundations in ancient Greek society and was first developed in the Christian tradition by Augustine in his writing *Civitas Dei*, *The City of God*. Just war conduct should be governed by the principle of discrimination, minimum force and proportionality.

In Original sin doctrine Augustine states that God has foreseen, from time immemorial, all the choices every person who would ever live on earth would make, and whether they would cooperate with grace or not. The number of the people God knows would be saved are the

elect, the number who God knows will not be saved are the reprobate. God has chosen the elect certainly and gratuitously, without any previous merit (*ante merita*) on their part. Augustine also maintains that it is God's will to save all men. God does not destroy human liberty and free choice, but preserves it, so that the elect would have the full power to be damned and the non-elect have the full power to be saved.

Avicenna (980 AD – 1037 AD)

Ibn Sina, known as Avicenna was a Persian Muslim polymath: a physician, astronomer, alchemist, chemist, logician, mathematician, metaphysician, philosopher, physicist, poet, scientist, theologian, statesman, and soldier.

He authored 450 books on a wide range of subjects, many of which are on philosophy and medicine. His most famous works are *The Book of Healing* and *The Canon of Medicine*, which was a standard medical text at many Islamic and European universities. Avicenna developed a medical system that combined his own personal experience with that of Islamic medicine, the medical system of Galen, Aristotelian *metaphysics*, and ancient Persian and Arabian medicine. Avicenna is regarded as the 'Father of Modern Medicine', for his introduction of systematic experimentation and quantification into the study of physiology, and for his discovery of contagious diseases. Avicenna used steam distillation to produce the first essential oils. He is regarded as a pioneer of Aromatherapy.

Anselm (1033 AD – 1109 AD)

Anselm of Canterbury was an Italian medieval philosopher, theologian, and a church official, who held the office of Archbishop of Canterbury from 1093 to 1109. He is the founder of scholasticism and famous for the ontological argument for the existence of God.

The groundwork of Anselm's theory of knowledge is derived from the consideration of truth as in knowledge and in things, he rises to the affirmation of an absolute truth, in which all other truth participates. This absolute truth is God himself, who is therefore the ultimate ground or principle both of things and of thought. Anselm also authored a number of other arguments for the existence of God, based on cosmological and teleological grounds.

Anselm wrote: "*Nor do I seek to understand that I may believe, but I believe that I may understand. For this too I believe, that unless I first*

believe, I shall not understand but after the faith is held fast, the attempt must be made to demonstrate by reason the truth of what we believe. Indeed, it is wrong not to do so: I hold it to be a failure in duty if after we have become steadfast in our faith we do not strive to understand what we believe”.

Thomas Aquinas (1225 AD – 1274 AD)

Thomas Aquinas, known as Thomas of Aquin, was an Italian Catholic priest in the order of Preachers, a philosopher and theologian in the scholastic tradition, known as Doctor Angelicus, Doctor Universalis and Doctor Communis. He is the foremost classical proponent of Natural theology and the father of the Thomistic school of philosophy and theology. The work for which he is best-known is the *Summa Theologica*. He is one of the Doctors of the Church and is considered by Catholics as one of the Church's greatest theologian.

Aquinas believed that for the knowledge of any truth whatsoever man needs divine help. The intellect may be moved by God to its act. He believed that the human beings have the natural capacity to know many things without special divine revelation, even though such revelation occurs from time to time, especially in regard to faith. Aquinas was also an Aristotelian and an Empiricist.

Aquinas believed that truth is known through reason, known as natural revelation and faith, known as intuition or supernatural revelation. Supernatural revelation is revealed through the prophets, and the Holy Scriptures. Natural revelation is the truth available to all people through their human nature; certain truths all men can attain from correct human reasoning.

In *Summa Theologica*, he considered in great detail five rational proofs for the existence of God. These are known as the *quinquae viae*, or the Five Ways.

The main highlights of *Summa Theologica* are as follows:

- ❖ The natural desire of the soul or mind is to understand the essence of something.
- ❖ The existence of something and its essence are separate in all things except for God, who is simple.
- ❖ The existence of God, his total simplicity or lack of composition, his eternal nature which means that he is altogether outside of

time; time is held to be a part of the universe that God created, his knowledge, the way his will operates, and his power can all be proved by human reasoning alone.

- ❖ All statements about God are either analogical or metaphorical; one cannot say man is good in exactly the same sense as God, but rather that he imitates in some way the simple nature of God in being good, just or wise.
- ❖ Unbelief is the greatest sin in the realm of morals.
- ❖ The principles of Just war and Natural law.
- ❖ The greatest happiness of all, the ultimate good, consists in the beatific vision.
- ❖ Taking interest on loans is forbidden, because it is charging people twice for the same thing.
- ❖ In and of itself, selling a thing for more or less than it is worth is unlawful which is known as Just price theory.
- ❖ The contemplative life is greater than the active life, but greater still is the contemplative life that sometimes takes actions to call others to the contemplative life and give them the fruits of contemplation.

Rumi (1207 AD – 1273 AD)

Rumi, known as Mawlana Jalal-ad-Din Muhammad Balkhi, was a 13th century Persian, Iranian, Muslim poet, jurist, and theologian.

Rumi transcended national and ethnic borders. Throughout the centuries he had a significant influence on Persian as well as Urdu and Turkish literatures. His poems have been widely translated into many of the world's languages.

After Rumi's death, his followers founded the Mevlevi order, known as the Whirling Dervishes, who believe in performing their worship in the form of dance and music ceremony called the Sema.

The main theme of his philosophy is similar to that of the other mystic and Sufi poets of the Persian literature. It is about the concept of Unity (*Tawhid*) and Union with his beloved, from whom he has been cut and fallen aloof, and his longing and desire for reunity.

William of Ockham (1288 AD – 1348 AD)

William of Ockham was an English Franciscan friar and scholastic philosopher, from Ockham, a small village in Surrey. He is one of the key figures of medieval thought and best known for Ockham's Razor, the methodological procedure that bears his name. William of Ockham also produced significant works on logic, physics and theology.

Ockham advocated a principle both in method and in content, the aim of which was simplification. Ockham incorporated much of the work of some previous theologians, John Duns Scotus. From Scotus, Ockham derived his view of Divine omnipotence, his view of grace and justification, much of his epistemology and ethical convictions. The principle of Parsimony is the important contribution of Ockham.

The principle of Parsimony says that one should not multiply entities beyond necessity (*Entia non sunt multiplicanda sine necessitate*). "For nothing ought to be posited without a reason given, unless it is self-evident or known by experience or proved by the authority of Sacred Scripture." For Ockham, the only truly entity is God; everything else is contingent.

Leonardo di ser Piero da Vinci (1452 AD – 1519 AD)

Leonardo Da Vinci was a prominent Italian polymath: scientist, mathematician, engineer, inventor, anatomist, painter, sculptor, architect, musician and writer.

Leonardo is described as the archetype of the Renaissance man or the Universal genius, a man whose infinite curiosity was equaled only by his powers of invention. He is one of the greatest painters of all time. Two of his works, the Mona Lisa and the Last Supper occupy unique positions as the most famous; most reproduced and most imitated portrait and religious painting of all time, their fame approached only by Michelangelo's Creation of Adam. Leonardo's drawing of the Vitruvian Man is also iconic.

As an engineer, Leonardo conceived ideas vastly ahead of his own time, conceptualising a helicopter, a tank, concentrated solar power, a calculator, and the double hull, and outlining a rudimentary theory of plate tectonics.

John of the Cross (1542 AD – 1591 AD)

John of the Cross (*San Juan de la Cruz*) was a key figure in the Catholic Reformation, a Spanish mystic and Carmelite friar born at Fontiveros, a small village near Avila.

He worked with Teresa of Avila in the reformation of the Carmelite order. His writings; both his poetry and his studies are about the progress of the soul, which emphasise in the detachment from the self and attachment to God. His work is considered the summit of mystical Spanish literature. He is one of the Doctors of the Church.

John of the Cross is considered as one of the foremost poets in the Spanish language. *The Spiritual Canticle* and *Dark Night of the Soul* are considered to be among the best poems ever written in Spanish, both for their formal stylistic point of view and their rich symbolism and imagery.

The *Spiritual Canticle* is an eclogue in which the bride searches for the bridegroom, and is anxious at having lost him; both are filled with joy upon reuniting.

Dark Night of the Soul narrates the journey of the soul from her bodily home to her union with God. It happens during the night, which represents the hardships and difficulties she meets in detachment from the world and reaching the light of the union with the Creator.

Ascent of Mount Carmel is a more systematic study of the ascetical endeavour of a soul looking for perfect union with God and the mystical events happening along the way.

Dichos de Amor y de Paz (Sayings of Love and Peace), *Ascent of Mount Carmel*, *The Spiritual Canticle*, *Dark Night of the Soul* and Teresa's writings are the most important mystical works in Spanish, and have deeply influenced later spiritual writers all around the world.

Johannes Kepler (1571 AD –1630 AD)

Johannes Kepler was a German mathematician, astronomer and astrologer. He is best known for his laws of planetary motion, codified by later astronomers based on his works *Astronomia Nova*, *Harmonices Mundi*, and *Epitome of Copernican Astronomy*.

Before Kepler, planet's paths were computed by combinations of the circular motions of the celestial orbs. After Kepler, astronomers shifted their attention from orbs to orbital paths that could be represented

mathematically as an ellipse. Kepler's laws provided the foundation for Isaac Newton's theory of universal gravitation.

Kepler also incorporated religious arguments and reasoning into his work, motivated by the religious conviction that God had created the world according to an intelligible plan that is accessible through the natural light of reason. Kepler described his new astronomy as celestial physics, as an excursion into Aristotle's *Metaphysics*, and as a supplement to Aristotle's *On the Heavens*, transforming the ancient tradition of physical cosmology by treating astronomy as part of a universal mathematical physics.

In Harmonices Mundi (The Harmony of the Worlds, 1619) Kepler investigates harmony and congruence in geometrical forms and physical phenomena. Kepler divides *The Harmony of the World* into five chapters: the first is on regular polygons; the second is on the congruence of figures; the third is on the origin of harmonic proportions in music; the fourth is on harmonic configurations in astrology; and the fifth on the harmony of the motions of the planets.

Descartes (1596 AD – 1650 AD)

Rene Descartes, known as Renatus Cartesius, was a highly influential French philosopher, mathematician, scientist and writer. He is known as the 'Father of Modern Philosophy', and the 'Father of Modern Mathematics'. His contribution to mathematics is the Cartesian coordinate system that is used in plane geometry and algebra being named after him.

Descartes was a key figure in 17th century continental rationalism, later advocated by Benedictus de Spinoza and Gottfried Leibniz, and opposed by the empiricist school of thought advocated by Locke, Berkeley, and Hume.

Many elements of his philosophy have precedents in late Aristotelianism, in earlier philosophers like Augustine. In his natural philosophy, he differs from the schools on two major points: first, he rejects the analysis of corporeal substance into matter and form; second, he rejects any appeal to ends divine or natural in explaining natural phenomena. In his theology, he insists on the absolute freedom of God's act of creation.

Cartesian dualism set the agenda for philosophical discussion of the mind-body problem for many years after Descartes death. The question of how a nonmaterial mind can influence a material body,

without invoking supernatural explanations, remains an enigma to this day.

Benedictus de Spinoza (1632 AD – 1677 AD)

Benedictus de Spinoza was a Dutch philosopher of Portuguese Jewish origin. He is considered one of the great rationalists of 17th century philosophy, laying the groundwork for the 18th century Enlightenment. The fundamental concept of Spinoza's philosophy of Existence is based on Substance, Attribute and Mode.

Spinoza argued that God and Nature were two names for the same reality, namely the single substance that underlies the universe and of which all lesser entities are actually modes or modifications, that all things are determined by nature to exist and cause effects, and that the complex chain of cause and effect are only understood in part.

The humans presume themselves to have free will, is a result of their awareness of appetites while being unable to understand the reasons why they want and act as they do. The argument for the single substance is as follows:

- ❖ Substance exists and cannot be dependent on anything else for its existence.
- ❖ No two substances can share the same nature or attribute.
- ❖ A substance can only be caused by something similar to itself.
- ❖ Substance cannot be caused.

Spinoza contended that God or Nature (*Deus sive Natura*) was a being of infinitely many attributes, of which extension and thought were two. His account of the nature of reality, then, seems to treat the physical and mental worlds as one and the same. The universal substance consists of both body and mind, there being no difference between these aspects. This formulation is a historically significant solution to the mind-body problem known as Neutral Monism. The consequences of Spinoza's system also envisage a God that does not rule over the universe by providence, but a God which itself is part of the deterministic system of which everything in nature is a part. Thus, God is the natural world and has no personality.

In addition to substance, the other two fundamental concepts are attribute that which the intellect perceives as constituting the essence of substance, and mode which means the modifications of substance

that which exists in, and is conceived through, something other than itself.

John Locke (1632 AD - 1704)

John Locke was an English philosopher. Locke is considered the first of the British Empiricists. His ideas had enormous influence on the Social Contract theory, on the development of epistemology and political philosophy, and he is widely regarded as one of the most influential Enlightenment thinkers and contributors to Liberal theory.

Locke exercised a profound influence on philosophy and politics; in particular on liberalism. He was a strong influence on Voltaire, James Madison, Thomas Jefferson, and other founding Fathers of the United States.

Locke also advocated governmental checks and balances and believed that revolution is not only a right but an obligation in some circumstances. These ideas had profound influence on the constitution of the United States and its Declaration of Independence.

Gottfried Leibniz (1646 AD – 1716 AD)

Gottfried Wilhelm Leibniz was a German polymath of Sorbian origin, educated in law and philosophy. He has contributed to both philosophy and mathematics. He discovered calculus independently of Newton and the Binary system which is the foundation of virtually all modern computer architectures.

The seven fundamental philosophical principles proposed by Leibniz are as follows:

- ❖ Identity and Contradiction. (If a proposition is true, then its negation is false and vice versa.)
- ❖ Identity of indiscernible. (Two things are identical if and only if they share the same properties.)
- ❖ Sufficient reason. (There must be a sufficient reason often known only to God for anything to exist, for any event to occur, for any truth to obtain.)
- ❖ Pre-established harmony. (The appropriate nature of each substance brings it about that what happens to one corresponds to what happens to all the others, without, however, their acting upon one another directly.)

- ❖ Continuity. (*Natura non saltum facit.*)
- ❖ Optimism. (God assuredly always chooses the best.)
- ❖ Plenitude.

Leibniz believed that the best of all possible worlds would actualise every genuine possibility, and argued in *Theodicee* that this best of all possible worlds will contain all possibilities, with our finite experience of eternity giving no reason to dispute nature's perfection.

Leibniz's contribution to metaphysics is his theory of Monads, as expositied in *Monadologie*. Monads are to the metaphysical realm what atoms are to the physical. Monads are the ultimate elements of the universe. The monads are substantial forms of being with the following properties: they are eternal, indecomposable, individual, subject to their own laws, uninteracting, and each reflecting the entire universe in a pre-established harmony, which lead to the philosophy of Panphycism. Monads are centers of force; substance is force, while space, matter, and motion are merely phenomenal.

Isaac Newton (1643 AD –1728 AD)

Isaac Newton was an English physicist, mathematician, astronomer, natural philosopher, and alchemist. His treatise *Philosophiae Naturalis, Principia Mathematica*, published in 1687, explained universal gravitation and the three laws of motion, laying the groundwork for classical mechanics, which is the basis for modern engineering. He showed that the motion of objects on earth and of celestial bodies are governed by the same set of natural laws by demonstrating the consistency between Kepler's laws of planetary motion and his theory of gravitation, thus removing the doubts about heliocentrism.

In mechanics, Newton enunciated the principles of conservation of momentum and angular momentum. In optics, he invented the reflecting telescope and developed a theory of color based on the observation that a prism decomposes light into a visible spectrum. In mathematics, Newton shares the credit with Gottfried Leibniz for the development of the calculus.

Immanuel Kant (1724 AD – 1804 AD)

Immanuel Kant was a German philosopher. He is regarded as one of the most influential thinkers of modern Europe and the period of Enlightenment.

Kant defined enlightenment, in the essay '*Answering the Question: What is Enlightenment?*' Dare to know (Latin: *Sapere aude*). This involved thinking autonomously, free of the dictates of external authority. Kant's work served as a bridge between the Rationalist and Empiricist traditions of the 18th century. His work has also been a starting point for many 20th century philosophers.

Kant explained that all the preparations of reason, in what may be called pure philosophy, are in reality directed to those three problems of God, Soul and Freedom.

William James (1842 AD – 1910 AD)

William James was an American psychologist and philosopher. He wrote influential books on psychology, educational psychology, psychology of religious experience and mysticism, and the philosophy of Pragmatism.

James defined true beliefs as those that prove useful to the believer. Truth, he said, is that which works in the way of belief. He wrote that true ideas lead us into useful verbal and conceptual quarters as well as directly up to useful sensible termini. They lead to consistency, stability, and all true processes must lead to the face of directly verifying sensible experiences. The value of a truth depends upon its use to the individual who holds it, is known as Pragmatism.

Evelyn Underhill (1875 AD –1941 AD)

Evelyn was born in Wolverhampton, England, was a mystic, Anglican writer on mysticism, novelist, pacifist and metaphysical poet. She was formally educated at King's college for women in London, where she was later elected as a Fellow.

As an only child, her early mystical insights were described by her as abrupt experience of undifferentiated plane of reality, the still desert of the mystic, in which there was no multiplicity or need of explanation. The meaning of these experiences became a lifelong quest, leading to her research and writing on the subject of mysticism.

Underhill's book, *Mysticism: A Study of the Nature and Development of Man's Spiritual Consciousness*, was published in 1911. The book is romantic, engaged, and theoretical rather than historical or scientific. She divided the book into five sections; the first section is about the 'Awakening of Self'. The second section is about the psychological purgation of self, Underhill's 'Little Self' transcendence. The third section is about the, 'Illumination' .The fourth section is about the 'Dark

night of the Soul'. And the last section is about the sum of the mystic way where the state of union produced a glorious and fruitful creativeness, so that the mystic who attains the final perfectness, is the most active doer but not the reclusive dreaming lover of God.

Albert Einstein (1879 AD – 1955 AD)

Albert Einstein was a German-born theoretical physicist. He is best known for his theory of relativity and specifically mass-energy equivalence, $E = mc^2$. Einstein received the 1921 Nobel Prize in physics for theoretical physics, and especially for his discovery of the law of the photoelectric effect.

Einstein's many contributions to physics include his special theory of relativity, which reconciled mechanics with electromagnetism, and his general theory of relativity which extended the principle of relativity to non-uniform motion, creating a new theory of gravitation. His other contributions include relativistic cosmology, capillary action, critical opalescence, classical problems of statistical mechanics and their application to quantum theory, an explanation of the Brownian movement of molecules, atomic transition probabilities, the quantum theory of a monatomic gas, thermal properties of light with low radiation density which laid the foundation for the photon theory, a theory of radiation including stimulated emission and the conception of a unified field theory.

He published a paper in Nature in 1940 entitled *Science and Religion* which gave his views on the subject. In this he says that: *"a person who is religiously enlightened appears to me to be one who has, to the best of his ability, liberated himself from the fetters of his selfish desires and is preoccupied with thoughts, feelings and aspirations to which he clings because of their super-personal value ... regardless of whether any attempt is made to unite this content with a Divine Being, for otherwise it would not be possible to count Buddha and Spinoza as religious personalities. Accordingly a religious person is devout in the sense that he has no doubt of the significance of those super-personal objects and goals which neither require nor are capable of rational foundation ... In this sense religion is the age-old endeavour of mankind to become clearly and completely conscious of these values and goals, and constantly to strengthen their effects."* He argues that conflicts between science and religion *"have all sprung from fatal errors. However even though the realms of religion and science in themselves are clearly marked off from each other there are strong reciprocal relationships and dependencies ... science without religion is*

lame, religion without science is blind ... a legitimate conflict between science and religion cannot exist."

Gandhi (1869 AD – 1948 AD)

Mohandas Karamchand Gandhi was a major political and spiritual influence of India and the Indian Independence movement. He was the pioneer of Satyagraha, the resistance of tyranny through mass Civil Disobedience. Satyagraha is based on total non-violence (Ahimsa) which was the dominant philosophy of the Indian Independence movement and inspired Civil Rights movements across the world.

Gandhi dedicated his life to the wider purpose of discovering truth. He tried to achieve this by learning from his own mistakes and conducting experiments on himself. He called his autobiography, *The Story of My Experiments with Truth*.

Gandhi followed the principles of truth, non-violence, vegetarianism, celibacy and simplicity.

Gandhi stated that the most important battle to fight was overcoming his own demons, fears, and insecurities. Gandhi summarised his beliefs first when he said "*God is Truth*". He later changed this statement to "*Truth is God*".

The concept of non-violence (Ahimsa) and non-resistance has a long history in Indian religious thought and has had many revivals in Hindu, Buddhist and Jain traditions. Gandhi explains his philosophy and way of life in his autobiography. He says:

"When I despair, I remember that all through history the way of truth and love has always won. There have been tyrants and murderers and for a time they seem invincible, but in the end, they always fall think of it, always."

The idea of vegetarianism is deeply engrained in Hindu and Jain traditions in India, and, in his native land of Gujarat where most of them are vegetarians.

The philosophy of brahmacharya, spiritual and practical purity is associated with celibacy. Gandhi saw brahmacharya as a means of Self-realisation. In his autobiography he tells of his battle against lustful urges and fits of jealousy with his childhood bride, Kasturba. He felt it his personal obligation to remain celibate so that he could learn to love, rather than lust.

Gandhi earnestly believed that a person involved in social service should lead a simple life. He led a simple life style. He called it

reducing himself to zero, which entailed giving up unnecessary expenditure, embracing a simple lifestyle. Gandhi spent one day of each week in silence. He believed that abstaining from speaking brought him inner peace.

Martin Luther King, Jr. (1929 AD –1968 AD)

Martin Luther King was one of the key figures of the American Civil Rights movement. He was a political activist and Baptist minister and is regarded as one of America's greatest orators. King's most influential and well-known public address is "*I Have a Dream*" speech, delivered on the steps of the Lincoln Memorial in Washington, D.C. in 1963. In 1964, King became the youngest man to be awarded the Nobel Peace Prize for his work as a peacemaker, promoting non-violence and equal treatment for different races.

King was an adherent of the philosophy of non-violent civil disobedience and he applied this philosophy to the protests organised by the SCLC. King organised and led marches for black's right to vote, desegregation, labour rights and other basic civil rights. Most of these rights were successfully enacted into United States law with the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965.

"I have a dream that one day every valley shall be exalted and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; and the glory of the Lord shall be revealed and all flesh shall see it together."

"And when this happens, when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, Black men and White men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual."

Roger Penrose (1931 AD)

Penrose graduated in mathematics from University college London. In 1955, Penrose reinvented the generalised matrix inverse, known as Moore-Penrose inverse. Penrose earned his Ph.D. at Cambridge in 1958, writing a thesis on *tensor methods in algebraic geometry*. In 1965 at Cambridge, Penrose proved that singularities such as black holes could be formed from the gravitational collapse of dying immense stars.

In 1967, Penrose invented the Twister theory which maps geometric objects in Minkowski space into the 4-dimensional complex space with the metric signature. In 1969 he conjectured the cosmic censorship hypothesis. This proposes that the universe protects us from the inherent unpredictability of singularities, such as the one in the centre of a black hole by hiding them from our view behind an event horizon. This form is now known as the weak censorship hypothesis. In 1979, Penrose formulated a stronger version called the strong censorship hypothesis.

Roger Penrose is well-known for his 1974 discovery of Penrose tilings, which are formed from two tiles that can only tile the plane aperiodically. In 1984, such patterns were observed in the arrangement of atoms in quasicrystals. Later these constructions have been found to be similar to decorative motifs used in medieval Islamic art. In 1971, his invention of spin networks later came to form the geometry of space-time in loop quantum gravity. He was influential in popularising what are commonly known as Penrose diagrams. In 1989 Penrose released *The Emperor's New Mind*, a book that explains known laws of physics are inadequate to explain the phenomenon of human consciousness.

Stephen Hawking (1942 AD)

Stephen William Hawking is a British theoretical physicist. Hawking is the Professor of Mathematics at the University of Cambridge, and a Fellow of Gonville and Caius College, Cambridge. He is known for his contributions to the fields of cosmology and quantum gravity, in the context of black holes, and his popular works in which he discusses his own theories and cosmology in general.

His key scientific works to date have included providing, with Roger Penrose, theorems regarding singularities in the framework of general relativity, and the theoretical discovery that black holes emit radiation, which is today known as Hawking radiation, or Bekenstein-Hawking radiation.

Hawking's belief that the average person should have access to his work led him to write a series of popular science books in addition to his academic work. *A Brief History of Time* was published by Hawking and was followed by *The Universe in a Nutshell* (2001).

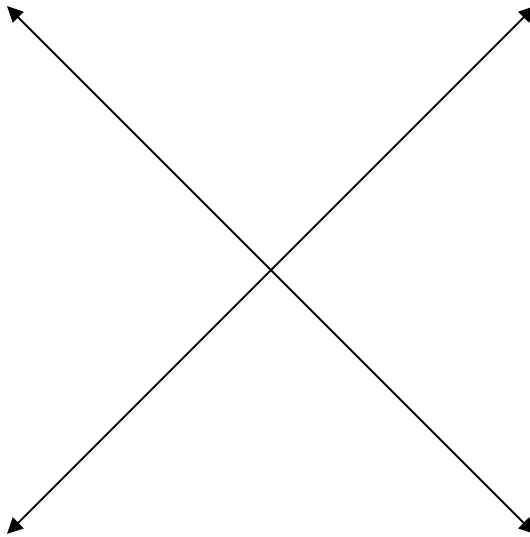
Stuart Hameroff (1947 AD)

Stuart Hameroff, MD, is an anesthesiologist and professor at the University of Arizona known for his scientific study of consciousness, and his theories of the mechanisms of consciousness.

His early research suggested to him that part of the solution to the problem of understanding consciousness may lie in understanding the operations of microtubules in brain cells, operations at the molecular and supramolecular level. The operations of microtubules are remarkably complex and their role pervasive in cellular operations; these facts led to the speculation that computation sufficient for consciousness may somehow be occurring there. These ideas are discussed in his first book *Ultimate Computing* (1987). This led him to speculate that quantum mechanics may have essential ramifications in an explanation of consciousness. He collaborated with mathematical physicist Roger Penrose in developing the 'Orch-OR' (Orchestrated Objective Reduction) model of quantum mechanics, leading to an explanation of quantum coherence occurring within the brain's neural microtubules, which in his theory leads to consciousness and quantum mind.

Chapter One

The principle of Sagacity (7)



SPIRITUS

Breathe Freedom, the Spirit of the Existence.

1. Introduction

All of us do not live for food, but live to express our liberties. If we do not express our liberties then we do not live anymore, and our lives cease to exist. In order to breathe freedom we have to be aware, aware of the options, aware of the law, aware of the harmony, aware of simplicity, aware of now, aware of change, aware of stillness.

Freedom is making decisions and actions in our lives without any constraints and restraints. But in the real world, all of us at some point in our lives have felt that there is no real freedom. It is true that in our day-to-day lives we operate under different constraints like social, economical, ethical and biological which restraints us. There are specific genes and chemicals in the brain that determines addiction and gambling which is a biological, genetic constraint. When we make decisions, many of us think about social and ethical constraints involving others and the society. We have to take into consideration

our personal economy constraints in terms of positive or negative consequences.

Are we really free? The answer is yes and no, it depends on our perception. When we watch a soccer game, the rules of the game, the players in the game and venue is predetermined. It is the same for any sport for that matter, but how the game is played, what tactics and strategies are applied for defence and offence is entirely dependent on the experience and wisdom of the players. They have complete freedom inside the football pitch, but they have no freedom outside the pitch. They have no control or freedom to decide the rules of the game or the team players or the opponents in the game.

If we concentrate on the game of life by accepting the rules of the game, ourselves as we are, our team as they are, then we will enjoy absolute freedom in life and we will win the game of life by mastering life. If we try to change the rules of the game, to change ourselves, our friends by knowledge which is power and occult, we will lose miserably in the game of life. By using occult knowledge we are violating the freedom and free will of others and the Law of the Existence. Let us not try to do any hair splitting by challenging the Law. Let us be fair to ourselves and to others in playing the game of life, by accepting what cannot be changed and concentrate our efforts on what can be changed through the wisdom of the sages and therefore win the game of life.

Lord grant me the serenity to accept the things I cannot change,
the courage to change the things I can, and
the wisdom to know the difference.

Francis of Assisi

We human beings, every one of us, are a blend of good and evil. The war of good and evil is going on within each one of us, and it should be won by each one of us deep inside us, not outside. Society and the world is a reflection and projection of what we are deep inside.

The issues of good and evil in theology, philosophy and in our day-to-day life can be resolved by the virtue of Temperance. It is the delicate balance brought in by the practice of moderation. Moderation is the process of eliminating, or lessening, extremes and maintains the equilibrium and the balance. It was one of the Four Cardinal Virtues of the Hellenic culture. It is one of the Four Cardinal Virtues central to Christian behaviour advocated by the Church and it is one of the Five Precepts of Buddhism.

The English word 'spirit' is derived from the Latin spiritus, which means breath. The Spirit is the temperance, the practice of moderation. It is the virtue of Temperance that liberates creation. In ancient Greece, the temple of Apollo at Delphi bore the inscription *Meden Agan* which means 'Nothing in excess'.

1.1. Free Will

Free will is the expression of our freedom to choose between peace and war, concordance and discordance, knowledge and deception, love and hate, faith and idolatry, good and evil.

Free will is the absolute freedom to choose between various choices we make and various actions we take in our lives. The principle of Free will is very powerful and the religious, ethical, and social implications of this principle are critical and vital for our existence. The free will is a double-edged sword; the application of free will differentiates human beings between Sage and Satan.

The Seven Sages of Greece (620 BC–550 BC) was the title given by Greek tradition to seven wise Greek men who were philosophers, statesmen and law-givers.

The Seven Sages of the Bamboo Grove was a group of Chinese Taoist Qingtan scholars, writers, and musicians who came together in the third century. As is traditionally depicted, the group wished to escape the intrigues, corruption and stifling atmosphere of court life during the politically fraught Three Kingdoms period of Chinese history. They gathered in a bamboo grove near the house of Xi Kang (Ji Kang) in Shanyang where they enjoyed, and praised in their works, the simple, rustic life. This contrasted with the politics of court. The Seven Sages stressed personal freedom, spontaneity and a celebration of nature.

The Saptarshi, which means 'Seven Sages' in Sanskrit, are the Seven Sages who are extolled in the Vedas and other Hindu literature. They are regarded in the Vedas as the patriarchs of the Vedic religion.

1.2. Emotion (Good and Evil) and Reason (Good and Evil)

Good and evil are intrinsic to human nature, because it is who we are; it is the fundamental concept of our existence as human beings. We can express both love or hate, can be wise or ignorant, can be in war and at peace, can express beauty or aversive. Our intentions can be good or evil. We are both good and evil. It is the basis and foundation of the expression of our freedom and our free will to choose between

the two; whoever negates this, negates our very existence as human beings. Can any one of us challenge that, in our lifetimes, we never expressed evil? This is who we are, we have to accept who we are and exist as we are. Let us come to terms in accepting who we are.

The problem of good and evil is not the issue of being good or being evil, but how we handle or manage them. The objective, or the lesson, we have to learn in our lifetime, the purpose why we are here, is to learn how to manage by moderation. If we don't moderate we tend to polarise emotionally or rationally either to good or evil. If we polarise to the sides emotionally, we will become a fundamentalist in a religion or cult and we sacrifice ourselves. If we polarise to the sides rationally, we will become a rationalist, trying to manipulate and control and deceive others. Both the fundamentalist and the rationalist are the deviations: fundamentalists become slaves to dogmas, and the rationalists become slaves to half-truths. Both are deviations of freedom, which will not survive the acid test, the Infinity.

Augustine says that it belongs to temperance to preserve one's integrity and freedom from corruption for God's sake. Let us respect freedom, the greatest gift of humanity, by asserting our free will and freedom as human beings over the will and freedom of the deviations.

2. Civil Liberties

The freedom on a universal objective level as a group or a society is known as civil liberty - the ability to be liberated from bondage or to defend from bondage. In our lives, if we appreciate our liberties, we have to appreciate the responsibility and accountability of our lives. We will not be able to blame others for our shortcomings in our lives.

Civil liberties protect the individual from the government. Civil liberties set limits for the government so that it can not abuse its power and interfere with the lives of its citizens.

Common civil liberties include freedom of association, freedom of assembly, freedom of religion, freedom of speech, and due process, to a fair trial, and to privacy.

2.1. MagnaCarta

The formal concept of civil liberties dates back to the Magna Carta of 1215. Magna Carta, which is a Latin term for Great Charter, or Great Paper, also called Magna Carta Libertatum ('Great Charter of

Freedom'), is an English Charter originally issued in 1215. The Magna Carta influenced much common law and other documents, such as the United States Constitution and Bill of Rights, and is considered to be one of the most important legal documents in the history of democracy.

The Magna Carta was originally written because of disagreements between Pope Innocent III, King John and his English barons about the rights of the king. The Magna Carta required the king to renounce certain rights, respect certain legal procedures and to accept that the will of the king could be bound by the law. It explicitly protected certain rights of the king's subjects, whether free or fettered, and most notably the right of *Habeas Corpus*, meaning that they had rights against unlawful imprisonment.

2.2. Human Rights

The Human Rights is based on the principle of Civil liberties and the principle of Equality which is addressed in the next chapter.

The Convention for the Protection of Human Rights and Fundamental Freedom, also known as the European Convention on Human Rights (ECHR), was adopted under the auspices of the Council of Europe in 1950 to protect human rights and fundamental freedom.

The Convention established the European Court of Human Rights. Any person who feels their rights have been violated under the Convention by a state party can take a case to the court; the decisions of the court are legally binding, and the court has the power to award damages. The establishment of a court to protect individuals from human rights violations is an innovative feature for an international convention on human rights. The European Convention is the only international human rights agreement providing such a high degree of individual protection.

The main rights and freedom of the European Convention on Human Rights are as follows:

- ❖ Article 1 - obligation to respect human right
- ❖ Article 2 - right to life
- ❖ Article 3 - prohibition of torture
- ❖ Article 4 - prohibition of slavery
- ❖ Article 5 - right to liberty and security

- ❖ Article 6 - right to a fair trial
- ❖ Article 7 - no punishment without law
- ❖ Article 8 - right to respect for private life
- ❖ Article 9 - right to freedom of thought, conscience and religion
- ❖ Article 10 - right to freedom of expression
- ❖ Article 11 - right to freedom of assembly and association
- ❖ Article 12 - right to marry
- ❖ Article 13 - right to an effective remedy
- ❖ Article 14 - prohibition of discrimination
- ❖ Article 15 - derogations
- ❖ Article 16 - exemption for political activities of aliens
- ❖ Article 17 - prohibition of abuse of rights
- ❖ Article 18 - limitations on permitted restrictions of rights

On Dec 10, 1948 General Assembly of the United Nation ratified the Charter of the Universal Declaration of Human Rights and asked the member states to disseminate, display, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories.

3. Self Liberty

The freedom on a personal subjective level is to liberate one's own self which leads to Self-Realisation.

Self-Realisation is the only explicit understanding that one exists. It includes the concept that one exists as an individual, separate from other people, with private thoughts. It may also include the understanding that other people are similarly self-aware.

Self-Realisation is an understanding of the self as a more subjective feel and a subjective knowledge. In an epistemological sense, Self-Realisation is a personal understanding of the very core of one's own

identity. It is by the process of becoming self-realised that people come closest to knowing themselves. It is the unique signature of individuals by which we can identify ourselves.

Human self-realisation leads us to recognise three core features of the human attributes: the Imagination, Awareness, and Consciousness (Experience). Consciousness and Awareness are discussed extensively as principles in the following chapters.

3.1. Imagination

The human imagination has no physical boundaries, but our bodies do. In our minds, we can instantly travel to the ends of the universe, the centre of the earth, even to the centre of the sun. We can use our mental microscope to visualise germs, viruses, atoms, quarks. As soon as we detect something with any instrument, we can make images of it in our minds. We travel effortlessly in our thoughts. The boundless production of fiction literature is evidence of the creative powers of the human imagination.

The imagination, as the Buddhists perceive it, is simply an extrapolative function of the mind. It allows the individual to use known constants and limitations, as well as plausible outcomes known through experience, in an equation to reach a conclusion about something not physically tangible in one's own realm. The imagination of the human mind coupled with the awareness, leads to the principle of Abstraction in eons.

Negation of the principle of Sagacity is Insanity (14)

4. Insanity

Freedom is the moderation or balance between good and evil in our thoughts, emotions and our deeds. If we do not moderate by practicing the virtue of Temperance we lose our sanity by becoming a maniac, melancholic, psychopath or hysteric.

4.1. Maniac

Mania is a medical condition characterised by extremely elevated moods, energy, and unusual thought patterns. The symptom of mania is racing thoughts during which the sufferer is excessively distracted by unimportant stimuli. This negative experience creates an inability to function, and an absentmindedness where the person with mania's

thoughts totally preoccupy him or her, making him or her unable to keep track of time or be aware of anything besides the neurological pattern of thoughts.

The maniacs also have rapid speech, decreased need for sleep, hyper sexuality, euphoria, grandiosity, and increased interest in goal-directed activities. These behaviours increase stress in personal relationships and problems at work, and increase the risk of altercations with law enforcement, as well as being at high risk of impulsively taking part in activities potentially harmful to self and others.

4.2. Emotional Indifference (Apathy)

Apathy is a psychological term for a state of indifference, where an individual is unresponsive or indifferent to aspects of emotional, social or physical life. The emotional indifference varies from seasonal depression on the one hand, to dissociative disorder on the other. Clinical apathy is considered to be at an elevated level, while a moderate level might be considered depression, and an extreme level could be diagnosed as a dissociative disorder. The physical aspect of apathy associated with physical deterioration, muscle loss, and lack of energy is called lethargy.

Apathy can be object-specific, toward a person, activity or environment. It is a common reaction to stress, where it manifests as learned helplessness, and is commonly associated with depression. It can also reflect a non-pathological lack of interest in things one does not consider important. The height of apathy is suicidal and taking one's own life.

4.3. Psychopathy

A psychopath has no concern for the feelings of others and a complete disregard for any sense of social obligation, though they seem like a normal person. They can be charming and polite on the surface, but lack empathy. They seem egocentric and lack insight of any sense of responsibility or consequence. Their emotions are thought to be superficial and shallow. They are considered callous, manipulative, and incapable of forming lasting relationships, expressing any kind of meaningful love. They never perform any action unless they determine it can be beneficial for them.

Psychopaths are not emotionally attached to the people they harm; psychopaths are also careless in the way they treat themselves. They

frequently fail to alter their behaviour in a way that would prevent them from enduring future discomfort.

The emotions of the psychopath mimic other people's emotions. They show poor impulse control and a low tolerance for frustration and aggression. They have no empathy, remorse, anxiety or guilt in relation to their behaviour. In short, they are devoid of feeling.

It has been proved that punishment and behaviour modification techniques do not improve the behaviour of a psychopath. They have been observed to respond to both by becoming more cunning and hiding their behaviour better. The traditional therapeutic approaches actually make them, if not worse, then far more adept at manipulating others and concealing their behaviour. They are generally considered to be not only incurable but also untreatable.

4.4. Hysteria

Hysteria, also known as somatisation disorder, is applied to a state of mind, one of unmanageable fear or emotional excesses. The fear is often centred on a body part, most often on an imagined problem with that body part. People who are hysterical often lose self-control due to the overwhelming fear.

The term originates from Greek word, Hysterikos. This referred to a medical condition, thought to be particular to women, caused by disturbances of the uterus. The term hysteria was coined by Hippocrates, who thought that the cause of hysteria was due to the uterus wandering around the body in search of children.

The term 'female hysteria' came into widespread use in the middle and late 19th century to describe what is today generally considered to be sexual dissatisfaction. Typical treatment for female hysteria was massage of the patient's genitalia by the physician and later vibrators or water sprays to cause orgasm.

Mass hysteria, also called collective hysteria, is the socio psychological phenomenon of the manifestation of the same or similar hysterical symptoms by more than one person.

The term 'mass hysteria' describes mass public near-panic reactions. It is commonly addressed to the waves of popular medical problems that everyone gets in response to news articles. Hysteria is also associated with the Salem Witch Trials, the First Red Scare, the Second Red Scare and Terrorism.

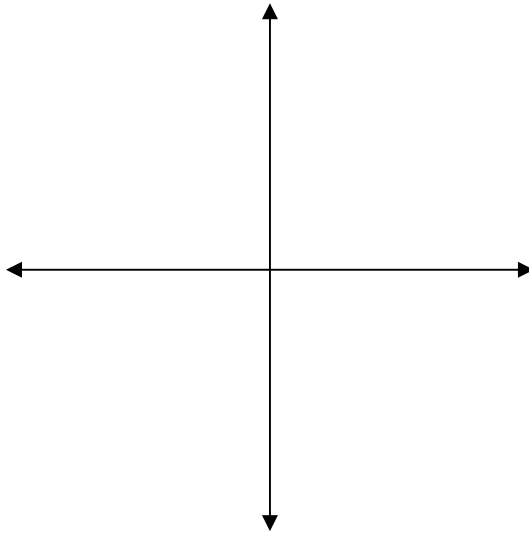
Summary

The principle of Sagacity emphasises that in order to breathe Freedom the greatest gift of humanity, we have to accept ourselves and others as we are and apply the virtue of Temperance to balance the good and evil, as we can express both good and evil.

If we try to negate the principle of Sagacity by polarising either to good or evil in our thoughts, words and deeds, we will become a maniac, melancholic, psychopath or hysteric, killing ourselves and others.

Chapter Two

The Principle of Equality (4)



LEX

Cause and Effect, Cause = Effect and Effect = Cause, is the Law of the Existence.

1. Introduction

The principle of Equality is the Law of the Existence, which expresses as Ethic reciprocity in various religions and as causality in philosophy. The concept of causality is that every cause has an effect, and every effect has a cause. The principle of Equality is cause equal to effect and effect equal to cause. It also means to every action there is an equal and opposite reaction, whether good or evil.

Causality is the principle which states that the occurrence of an entity B or an event B depends on the occurrence of an entity A or an event A, where entity means any physical object and event means any phenomenon, or situation. A is called the cause, B the effect. The causality predetermines all the possible effects like the experience, situations and events of any entity or entities.

2. Theology

The principle of Equality is addressed in different religions as Good and Evil, Covenant and Ethic reciprocity.

2.1. Covenants

A covenant is a solemn promise to do or not to do something specified. A covenant, in contrast to a contract, is a one-way agreement whereby the covenanter is the only party bound by the promise. A covenant may have conditions and prerequisites that qualify the undertaking, including the actions of second or third parties, but there is no inherent agreement by such other parties to fulfill those requirements.

Covenants have been made by God with humanity. This sort of covenant is an important concept in Judaism and Christianity, derived in the first instance from the biblical covenant tradition. An example of a covenant relationship in Judaism and Christianity is that between Abraham and God, in which God made a covenant with Abraham that He would bless Abraham's descendants, making them more numerous than the stars. In this covenant, God himself passed through the traditional torn pieces of animal flesh, as a smoking firepot with a blazing torch that Abraham had prepared on the ground (*Genesis 15*). This was the typical way a covenant was formed at that time.

The Noahic Covenant, found in *Genesis* chapter 8 and 9, applies to the whole of humankind. The Abrahamic Covenant is found in *Genesis* chapter 12 and 17. The Mosaic Covenant, beginning in *Exodus* chapter 19-24, is the foundation of the Torah. As part of the terms of this covenant, God gives Moses the Ten Commandments.

In Islam, God enters a covenant with Muhammad, impressing into his shoulder the seal of prophecy.

2.2. Good and Evil

The concept of good and evil refers to the evaluation of our choices and actions across a spectrum on one end which are morally positive, and the other end which are morally negative. The good is the progress towards life, continuity, happiness and human flourishing, while evil is the regression towards their opposites like death, fragmentation, polarisation, depression and grief. Many religious and philosophical views tend to agree that good and evil are abstract concepts and are relative.

2.3. Ethic Reciprocity

The Ethic reciprocity, or the Golden rule, is a fundamental moral principle which simply means *treat others as you would like to be treated*. Ethic reciprocity is the concept that every person shares certain inherent human rights, simply because they are human beings. People are individually very different; there are two main genders; different sizes, colours, and shapes; many races. They follow many religious and economic systems, speak many languages, and come from many different cultures. Many philosophers and religious figures have testified this principle in their philosophy.

"The Sage...makes the self of the people his self."

Tao Te Ching 500 BC

"A state that is not pleasing or delightful to me, how could I inflict that upon another?"

Samyutta Nikaya 353. (Buddha)

"Hurt not others in ways that you yourself would find hurtful."

Udana-Varga 5:18. (Buddha)

"Do not do to others that which would anger you if others did it to you."

Socrates 5 BC

"What you feel painful to yourself, do not do to others."

Tiruvalluvar, Tirukkural (316) 100 AD

"Hurt no one so that no one may hurt you."

Prophet Muhammad 600 AD

3. Philosophy

3.1. Causality

In *Metaphysics and Posterior Analytics*, Aristotle said:” *All causes of things are beginnings; that we have scientific knowledge when we know the cause; that to know a thing's existence is to know the reason why it is*”. This formulation set the guidelines for subsequent causal theories by specifying the number, nature, principles, elements, varieties, order of causes as well as the modes of causation. Aristotle's account of the causes of things is a comprehensive model. Aristotle's theory enumerates the possible causes which fall into several wide groups, amounting to the ways the question may be answered; by reference to the material worked upon as by an artisan or what might be called the substratum; to the pattern, the form, or the structure by reference to which the matter or substratum is to be worked; to the primary moving agent of change or the agent and its action; and to the goal, the plan, the end, or the good that the artisan intended to obtain. As a result, the major kinds of causes come under the following divisions:

Material Causation

The material cause is that the raw material from which a thing is produced as from its parts, constituents, substratum, or materials. This limits the explanation of cause to the parts, the factors, elements, constituents, ingredients forming the whole the system, structure, compound, complex, composite, or combination (part-whole causation).

Formal Causation

The formal cause tells us what, by analogy to the plans of an artisan, a thing is intended and planned to be. Any thing is thought to be determined by its definition, form, pattern, whole, synthesis, or archetype. This analysis embraces the account of causes in terms of fundamental principles or general laws, as the intended whole are the cause that explains the production of its parts (whole-part causation).

Efficient Causation

The efficient cause is that external entity from which the change or the ending of the change first starts. It identifies what makes of what is made and what causes change of what is changed and so suggests all

sorts of agents, nonliving or living, acting as the sources of change or movement or rest.

Final Causation

The final cause is that for the sake of which a thing exists, or is done - including both purposeful and instrumental actions. The final cause, or telos, is the purpose, or end, that something is supposed to serve; or it is that from which, and that to which, the change is.

The efficient causation is the beginning of change; the final causation is its goal. Aristotle first suggested a reciprocal or circular causality as a relation of mutual dependence, action, influence of cause and effect. Aristotle also suggested that the same thing can be the cause of contrary effects, as its presence and absence may result in different outcomes. Thus he formulated a concept what is termed 'causal factor'.

Aristotle marked two modes of causation: proper, prior causation and accidental, chance causation. All causes, proper and incidental, can be potential or as actual, particular or generic. The same language refers to the effects of causes; so that generic effects assigned to generic causes, particular effects to particular causes, and operating causes to actual effects.

All investigations of causality in history consists of a hierarchy on the order as priority of causes, such as final, efficient, material, formal or in restricting all causality to the material and efficient causes, or to the efficient causality deterministic or chance, or just to regular sequences and correlations of natural phenomena, the natural sciences describing how things happen rather than asking why they happen.

Negation of the Principle of Equality is Destiny (13)

4. Destiny

Destiny is termed as a predetermined course of events. It is a predetermined future, for a group or for an individual. It is a concept based on the belief that past predicts future. What you sow you reap, no more no less.

Destiny is a fixed sequence of events that is inevitable and unchangeable, that individual and nations either choose equality or destiny. The Law of the Existence operates in binary mode: either we

accept equality by sensible application of freedom and free will, or else destiny will take over.

A sense of destiny in its oldest human sense is in the soldier's fatalistic image of the 'bullet that has your name on it' or 'the moment when your number comes up', or a romance that was 'meant to be'. Many Greek legends and tales teach the futility of trying to outmaneuver an inexorable fate that has been correctly predicted.

Destiny is also called reverse causality; it is the effect leading to a predetermined cause. The cause is predated by an effect, which means cause is predetermined; it is fixed and all the effects lead to disintegration, catastrophe, and collapse resulting in death.

Death

Death is a very relative term. The generic explanation of death, as a concept, is an end of the beginning. It can be an end of physical body, an end of experience, an end of expression and so on.

Death is the permanent end of the life of a biological organism. Death may refer to the end of life as either an event or condition. Many factors can cause or contribute to an organism's death, including predation, disease, habitat destruction, senescence, malnutrition and accidents. Traditions and beliefs related to death are an important part of human culture, and central to many religions.

5. Theology

The principle of Destiny is addressed in different religions, such as Karma, and Sin.

5.1. Sin

In Western Christianity, sin is often viewed as a legal infraction or contract violation. In Eastern Christianity, sin is viewed in terms of its effects on relationships, both among people and between people and God. In the Bible, sin is not following God's moral guidance. This is based on the account of Adam and Eve in Genesis.

The doctrine of sin distinguishes mortal and venial sin. Mortal sins are sins of grave (serious) matter, where the sinner is fully aware that the act (or omission) is both a sin and a grave matter, and performs the act (or omission) with fully deliberate consent. Venial sins are sins which

do not meet the conditions for mortal sins. Both mortal and venial sins have a dual nature of punishment. They incur both guilt for the sin, yielding eternal punishment, and temporal punishment for the sin. Reconciliation is an act of God's mercy, and addresses the guilt and eternal punishment for sin.

The doctrine also considers sin as being twofold: sin is, at once, any evil or immoral action which infracts the Law and the inevitable consequences, the state of being that comes about by committing the sinful action.

Islam considers sin as anything that goes against the will of Allah (God). Islam teaches that sin is an act and not a state of being. The Quran teaches that the human soul is certainly prone to evil, unless the Lord does bestow His Mercy and that even the prophets do not absolve themselves of the blame.

In Islam, there are several gradations of sin:

- ❖ Sayyia, khatia: mistakes. (Suras 7:168; 17:31; 47:19 48:2)
- ❖ Itada, junah, dhanb: immorality. (Suras 2: 229; 17:16-17,32; 33:55)
- ❖ Haram: transgressions. (Suras 5:4; 6:145)
- ❖ Ithm, dhulam, fujur, su, fasad, fisk, kufr: wickedness and depravity. (Suras 2:99, 205; 4:50, 112, 136; 82:14)
- ❖ Shirk: ascribing a partner to God. (Sura 4:48)

5.2. Karma

Karma is the effects of all deeds that create past, present and future experiences, thus making one responsible for one's own life, and the pain and joy it brings to others. The Law of karma is the key concept of religions of Indian origin. All living creatures are responsible for their karma. This concept can be traced back to the Upanishads.

The term 'karma' means action or doing; whatever one does, says, or thinks, is karma. In Buddhism, the term karma is used specifically for those actions which spring from mental intent or mental obsessions which bring about a fruit or result (Vipaka), either within the present life, or in the context of a future rebirth. Karma is the engine which drives the wheel of life (Samsara) for each being.

Every time a person acts there is some quality of intention at the base of the mind, and it is that quality rather than the outward appearance of the action that determines the effect. If a person professes piety and virtue but nonetheless acts with greed, anger or hatred, veiled behind an outward display of well-meaning intent, then the fruit of those actions will bear testimony to the fundamental intention that lies behind them and will be a cause for future unhappiness.

Karma is an ethical principle. Buddhists believe that the actions of beings determine their own future, and because of this there are no private actions: all actions have a consequence. The emphasis of karma in Buddhism is a conscious action, rather than blaming someone for whatever happens to them.

In Buddhism, karma is not only the cause of anything that happens, but also the effect. The following are the five Niyama Dharma that cause effects.

- ❖ Karma Niyama (Consequences of one's actions)
- ❖ Dhamma Niyama (Laws of nature)
- ❖ Itthi Niyama (Seasonal changes and climate)
- ❖ Bija Niyama (Genetic inheritance)
- ❖ Chitta Niyama (Will of mind)

The last four conditions or circumstances are those in which karmic potential can manifest as effect.

Past Memory

According to Edgar Cayce, a 20th century American mystic, karma is the meeting of oneself in the present through thoughts and deeds from the past. Karma is tied to the concept of reincarnation and balance.

Karma is neither a debt that must be paid according to some universal tally sheet, nor is it necessarily a set of specific circumstances that must be experienced because of deeds or misdeeds perpetrated in the past. Karma is simply a memory. It is a pool of information that the subconscious mind draws upon and can utilise in the present. It has elements that are positive as well as those which may seem negative.

6. Philosophy

In philosophy, destiny is addressed as determinism which is the philosophical proposition that every event, including human cognition and behavior, decision and action, is causally determined by an unbroken chain of prior occurrences.

6.1. Determinism

Determinism can be defined as the thesis that there is at any instant exactly one physically possible future. It can be classified into causal, logical, biological, theological determinism.

Causal determinism is the thesis that future events are necessitated by past and present events combined with the laws of nature. Such determinism is sometimes illustrated by the thought experiment of Laplace's demon. Imagine an entity that knows all facts about the past and the present, and knows all natural laws that govern the universe. Such an entity might, under certain circumstances, be able to use this knowledge to foresee the future, down to the smallest detail. Causal determinism has a subtle relationship with predictability. Perfect predictability implies strict determinism, but lack of predictability does not necessarily imply lack of determinism. Limitations on predictability could alternatively be caused by lack of information, excessive complexity, etc.

Logical determinism is the notion that all propositions, whether about the past, present or future, are either true or false. The problem of free will, in this context, is the problem of how choices can be free, given that what one does in the future is already determined as true or false in the present.

Biological determinism is the idea that all behavior, belief, and desires are fixed by our genetic endowment. There are other theses on determinism, including cultural determinism and psychological determinism.

Theological determinism is the thesis that there is a God who determines all that humans will do, either by knowing their actions in advance, via some form of omniscience, or by decreeing their actions in advance.

Determinism is often associated with Newtonian physics, which depicts the physical matter of the universe as operating according to a set of fixed, knowable laws. The billiard ball hypothesis, a product of Newtonian physics, argues that once the initial conditions of the

universe have been established, the rest of the history of the universe follows inevitably.

The deterministic world-view is one in which the universe is no more than a chain of events following one after another according to the law of cause and effect. The belief that free will is an illusion is known as Hard Determinism.

7. Sociology

In our society many believe that one's destiny may be ascertained by divination. In the belief systems of many cultures, one's destiny can be learned through a shaman, babalawo, prophet, sibyl, saint or seer. In the Shang dynasty in China, turtle bones were thrown ages before the I Ching was codified. Arrows were tossed to read destiny, from Thrace to pagan Mecca, and before the prophet Muhammed.

When we violate equality, which is the Law, it results in revolution, the creation of zombies, war and fundamentalism, which are all the expressions of destiny. Divination is not to know what is destiny, but to know when the destiny will manifest.

7.1. The Destiny of Polarisation of Economy is Revolution

The term 'revolution' is derived from Latin, which means a turn around, and is a significant change that usually occurs in a relatively short period of time. Revolutions have been happening throughout human history. They vary in terms of numbers of their participants, revolutionaries, means employed by them, duration, motivating ideology and many other aspects. They may result in a socio-political change in the socio-political institutions, or a major change in a culture or economy.

The economical polarisation leads to the rich getting richer and the poor getting poorer. It is a contemporary feudalism, the aristocracy of the 21st century. The polarisation is obvious in all the countries, but again it is the question of what magnitude and to what extent it is visible. It is the tip of the iceberg in many countries.

The main objective of revolution throughout history is to get freedom from the economical polarisation. Once the polarisation crosses the threshold it will trigger the revolution. Again it is going to be inevitable in many countries; it is the question of time. It is going to be a titanic of this century.

A few examples are the French revolution, and independence movements by many former British colonies in the late 1900s.

7.2. The Destiny of Polarisation of Emotion is Fundamentalism

The principle behind the game of cults goes like this. If any ideology or belief system is injected with critical emotion, say for example 1,000,000 people, it becomes a reality and a living matrix. The more the people believe, the more aggressive the matrix becomes. The cults become an entity as a Collective Consciousness in the minds of the believers powered by their emotion. The more passion the people inject in the cult, the more powerful the matrix becomes. The moment there is no emotion or passion in the cult, the matrix becomes an illusion. The main objective of rituals and ceremonies, conventions or gatherings, is to charge the cult with emotions periodically, like euphorism, sadism, hate, aggression or peace. The matrix of any ideologies or cults lives by the faith of the believers in the ideology. It is a number game; the more the people believe and buy into it, the more powerful it becomes. It can be either constructive or destructive; it all depends on what they believe. If they believe in animal rights it is constructive, but if they believe in jihad then it is destructive.

Fundamentalism originally referred to a movement in North America that arose in the early part of the 20th century in reaction to modernism, stressing that the Bible was literally inerrant, not only in matters of faith and morals, but also as a literal historical record.

The term 'fundamentalism' has expanded to refer to a variety of religious, political, and ideological positions. It is characterised by rigid adherence to fundamental principles, and expresses intolerance to other principles and opposition to secularism.

The fundamentalist wall of virtue, which protects their identity, is erected against not only other religions, but also against their own religion. In Christianity, fundamentalists are known as Born again, as opposed to mainstream Protestants. In Islam, they are called Jamaat (enclaves with connotations of close fellowship) fundamentalists who are engaged in struggle (jihad). In Judaism, fundamentalists are called Haredi Torah-true Jews. There are fundamentalists in Hinduism and other world religions.

Fundamentalism is a mainstream cult that has emotional appeal of paradise and salvation by shutting down their God-given common sense. The more they are spiced with emotional factor, the more destructive the cults become.

7.3. The Destiny of Polarisation of Knowledge is Zombies

The zombies are created by mind control, which is implemented by different techniques, some of which are Hypnosis, Binaural beats, Synaesthesia, and Embedding.

Hypnosis

Hypnosis is a trance-like state that resembles sleep but is induced by a person whose suggestions are readily accepted by the subject. Hypnosis has been described as suspension of the critical factor, like reasoning or thinking, which expands on the idea of increased suggestibility. A person who claims to be hypnotised may accept statements as true that he or she would normally reject.

Influencing the crowds of common longings and yearnings by a demagogue is called mass hypnosis. Generally, mass hypnosis is applied to religious sessions. Many forms of music and dance can be used to create religious trance. It is also employed in various tribal rituals and ceremonies.

Binaural Beats

Binaural beats, or binaural tones, are auditory processing artifacts that are apparent sounds, the perception of which arises in the brain independent of physical stimuli. This effect was discovered in 1839 by Heinrich Wilhelm Dove.

In nature, two sounds that are similar but slightly shifted in frequency will beat to produce two new frequencies which are the average and the difference of the original two sounds. For example, a 400 Hz tone and a 410 Hz tone will form a ~405 Hz tone pulsating 10 times per second.

The brain produces a similar phenomenon internally, resulting in low-frequency pulsations in the loudness of a perceived sound when two tones at slightly different frequencies are presented separately, one to each of a subject's ears, using stereo headphones. A beating tone will be perceived, as if the two tones were mixed naturally, out of the brain. The frequency of the tones must be below about 1,000 to 1,500 Hz for the beating to be heard. The difference between the two frequencies must be small (below about 30 Hz) for the effect to occur; otherwise the two tones will be heard separately and no beat will be perceived.

When the perceived beat frequency corresponds to the delta, theta, alpha or beta range of brainwave frequencies, the brainwaves entrain to or move towards the beat frequency. For example, if a 315 Hz sine wave is played into the right ear and a 325 Hz one into the left ear, the brain is entrained towards the beat frequency (10 Hz, in the alpha range). Since alpha range is associated with relaxation, this has a relaxing effect. Other applications are lucid dreaming and even for achieving out-of-body experiences, astral projection, telepathy and psychokinesis. The binaural beats can be blended in the background with normal music, and as a carrier sound it can produce the desired effects.

Synesthesia

Synesthesia is a neurologically based phenomenon in which stimulation of one sensory or cognitive pathway leads to automatic, involuntary experiences in a second sensory or cognitive pathway. Synesthesia occurs between nearly any two senses or perceptual modes.

Ordinal-linguistic personification (OLP) is a form of synesthesia in which ordered sequences, such as ordinal numbers, days, months and letters are associated with personalities. By varying different numbers and letters sequences, one can trigger different personalities in a person.

Embedding

A subliminal message can be embedded in another object, like logos or a single word as a sigil or symbolism, designed to pass below the normal limits of perception. These messages are indiscernible by the conscious mind, but allegedly affect the subconscious or deeper mind. Subliminal techniques are used in advertising and mass propaganda.

Subconscious stimulus by single words is well established to be modestly effective in changing human behavior or emotions. Perception of subliminal messages is a type of subconscious cognition. Unlike unconscious tasks, such as attending to one signal in a noisy environment while keeping track of other signals e.g., listening to one voice out of many in a crowded room, and automatic tasks such as breathing, subliminal message cognition cannot be done consciously.

Proponents of the power of subliminal messages claim they gain influence or power from the fact that they circumvent the critical

functions of the conscious mind, and therefore subliminal suggestions are potentially more powerful than ordinary suggestions.

The book *Mind Hacks* by Tom Stafford and Matt Webb states that subliminal messages are effective in priming, putting a half-processed idea in the mind, leading to increased familiarity or a tip of the tongue situation where the idea is present but is not articulated until triggered. It also states that, for this reason, it has limited application in persuasion, and only slightly more use in advertising. The text states that only one word or image is perceived subliminally most of the time, and that the primary way in which it can be used in advertising is by creating a familiarity with a product that has not been seen before, familiarity that could be misinterpreted as preference.

In 1957, market researcher James Vicary claimed that quickly flashing messages on a movie screen, in Fort Lee, New Jersey, had influenced people to purchase more food and drinks.

In 2006, a study carried out by Dr. Johan Karremans at the University of Nijmegen suggested that subliminal messaging may have an effect when the message is goal-relevant. In their experiments, half of the participants were subliminally primed with the word 'Lipton Ice'. For example, 'Lipton Ice' was repeatedly flashed on a computer screen for 24 milliseconds, while the other half was primed with a control non-word. Subsequently, the prime positively influenced participant's choice for Lipton Ice over another soft drink, but only for participants who already were thirsty. Participants who were not thirsty were not influenced by the subliminal messages.

In *The Secret Sales Pitch: An Overview of Subliminal Advertising*, author August Bullock argues the case that subliminal messages do affect behaviour and are commonly employed in media.

7.4. The Destiny of Polarisation of Control is War

Polarisation of control leads to war. The main objective of wars fought throughout history in the last 19,000 years is either to enslave or to liberate from the polarisation of control.

The factors leading to war are often complicated due to a range of issues on the surface, but if we dig deep it points to power-hungry vampires who want to control and enslave the masses of their liberty, either directly or indirectly. There may be disputes over issues such as territory, sovereignty, resource, or ideology, or can be seen as an outgrowth of economic competition in a chaotic and competitive international system. Wars may begin as a pursuit of new markets, of

natural resources, and of wealth. The causes of many wars, from the empire building of Britain, the 1941 Nazi invasion of the Soviet Union and the invasion of Iraq, were in pursuit of control.

The two world wars fought in the last century were as a result of the polarisation of control. The third world war is inevitable because of the same reason. What we sow, we reap, and again it is the destiny and the question of time.

8. Legend of Spear of Destiny

According to legend, the Holy Lance also known as the Spear of Destiny, Holy Spear, Lance of Longinus, Spear of Longinus or Spear of Christ, is the lance that pierced Jesus while he was on the cross.

The Roman Emperors had a lance of their own, attested from the time of Otto I (912-973). In the year 1000, Otto III gave Boleslaw I of Poland a replica of the Lance at the Congress of Gniezno. In 1084, Henry IV had a silver band with the inscription 'Nail of Our Lord' added to it. This was based on the belief that this was the lance of Constantine the Great which enshrined a nail used for the Crucifixion. In 1273 it was first used in the coronation ceremony. Around 1350, Charles IV had a golden sleeve put over the silver one, inscribed 'Lancea et clavus Domini' (Lance and nail of the Lord). In 1424, Sigismund had a collection of relics, including the lance, moved from his capital in Prague to his birth place, Nuremberg, and decreed them to be kept there forever. This collection was called the Reichskleinodien or Imperial Regalia.

When the army of Napoleon approached Nuremberg in the spring of 1796, the city councilors decided to remove the Reichskleinodien to Vienna, Austria, for safekeeping. The collection was entrusted to one Baron Von Hugel, who promised to return the objects as soon as peace had been restored and the safety of the collection assured. However, the Roman Empire was officially dissolved in 1806 and Von Hugel took advantage of the confusion over who was the rightful owner and sold the entire collection, including the lance, to the Habsburgs. When the city councilors discovered this, they asked for the Reichskleinodien back, but were refused. As part of the imperial regalia, it was kept in the Schatzkammer (Imperial treasury) in Vienna and was known as the lance of Saint Maurice.

During the Anschluss, when Austria was annexed to Germany, Adolf Hitler took the lance. It was returned to Austria by American General

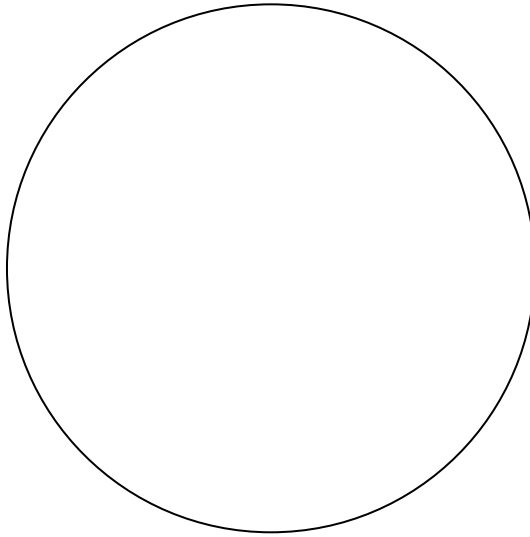
George S. Patton after World War II and was stored in the Kunsthistorisches Museum.

Summary

The principle of Equality highlights that when cause leads to effect, it is Karma and when effect leads to cause, it is Destiny. The Karma can be nullified by abiding the Law which is the Ethic reciprocity. If we try to negate the Law, it will lead to chaos, war, destruction and death, which are the expressions of Destiny.

Chapter Three

The principle of Awareness (2)



SAPIO ELF (SELF)

Know Thyself

**Awareness is the expression of reasoning of ourselves, others
and the environment around us.**

1. Introduction

Reasoning or thinking is the mental process of justifying our beliefs and our actions. Humans have the ability to engage in reasoning about their own by introspection. In philosophy, the study of reasoning focuses on what makes reasoning efficient or inefficient, appropriate or inappropriate, good or evil. Philosophers do this by either examining the form or structure of the reasoning within arguments, or by considering the broader methods used to reach particular goals of reasoning. Psychologists and cognitive scientists, in contrast, tend to study how people reason, which brain processes are engaged, and how the reasoning is influenced by the structure of the brain.

Thought or reason is a product of reasoning and reasoning leads to awareness. Thinking involves the cerebral manipulation of information,

which leads to concepts, engagement in problem solving, reasoning and making decisions. It can be fact, belief or justified knowledge by knowing ourselves and the environment we live in.

The Ancient Greek aphorism 'Know Yourself' was inscribed in the forecourt of the Temple of Apollo at Delphi. The aphorism has been attributed to at least five ancient Greek sages, namely Chilon of Sparta, Thales of Miletus, Socrates, Pythagoras and Solon of Athens.

The belief is what we think to be true. To believe something simply means any cognitive content held as true, for example to believe that the sky is blue is to think that the proposition, the sky is blue, is true. If someone believes something, he or she thinks that it is true, but he or she may be mistaken. This is not the case with facts. For example, suppose we think that a bridge is safe, when we attempt to cross it; unfortunately, the bridge collapses. We might say that we believed that the bridge was safe, but that our belief was mistaken. It would not be accurate to say that we knew that the bridge was safe, because it was not.

Belief is subjective. It keeps changing from person to person depending on the perception, which is subjective and personal, but fact is objective that does not change from person to person, which is universal. When we justify our beliefs based on facts we progress to abstraction.

If we look at a plant, when we think that plant lives, this is a belief and it may be true or may not be true. But when we prove that the plant lives with objective facts based on data it becomes knowledge.

Thought or reasoning is a spectrum of subjective beliefs at one end and objective facts or truths at the other end. Knowledge is the justification of facts and beliefs.

2. Theology & Mythology

The principle of Awareness or Reason is addressed as a serpent in various mythologies and religion. The serpent is associated in Western religions with deception, and used to symbolise deceitfulness. The snake's venom is associated with the chemicals of plants and fungi that have the power to either heal poison or provide expanded consciousness. Because of the entheogenic association, the snake was often considered one of the wisest animals.

The Serpent

The serpent is one of the oldest and most widespread mythological symbols. In some instances, serpents serve as positive symbols with which it is possible to identify or to sympathise; in other instances, serpents serve as negative symbols, representing opponents or antagonists of principles with which it is possible to identify. An example of a serpent used as a positive symbol is Mucalinda, the king of snakes who shielded the Buddha from the elements as the Buddha sat in meditation. An example of a serpent used as a negative symbol is the snake that tempted Adam and Eve in the Garden of Eden, as described in the Book of *Genesis*.

The Vision Serpent was also a symbol of rebirth in Mayan mythology. The Vision Serpent goes back to earlier Maya conceptions, and lies at the centre of the world as the Mayans conceived it. It is in the centre axis atop the World Tree. Essentially, the World Tree and the Vision Serpent, representing the king, created the centre axis which communicates between the spiritual and the earthly worlds or planes. It is through ritual that the king could bring the centre axis into existence in the temples and create a doorway to the spiritual world, and with it power.

Wadjet, the Egyptian cobra, is their primal snake goddess, who from the earliest of records was the patron and protector of the country, all other deities, and the pharaohs. Hers is the first known oracle. She was depicted as the crown of Egypt, entwined around the staff of papyrus and the pole that indicated the status of all other deities, as well as having the all-seeing eye of wisdom and vengeance.

The image of the serpent as the embodiment of the wisdom was an emblem used by Gnosticism, especially Ophites, known as Serpent people. The Chthonic Serpent was one of the earth-animals associated with the cult of Mithras. The Basilisk, the venomous king of serpents kills with the glance. In Yoruba mythology, Oshunmare was another mythic regenerating serpent.

The Rainbow Serpent, also known as the Rainbow Snake, is a major mythological being for Aboriginal people across Australia, although the creation stories associated with it are best known from northern Australia. In Fiji, Ratumabulu was a serpent god who ruled the underworld and made fruit trees bloom.

Sea serpents were giant cryptozoological creatures once believed to live in water, whether sea monsters such as the Leviathan or lake monsters such as the Loch Ness Monster.

Dragons

Serpents and dragons have similar symbolic functions. The venom of the serpent is thought to have a fiery quality similar to a fire-spitting dragon. The Greek Ladon and the Norse Niohoggr are described as serpents and dragons. In China, the Indian serpent naga was equated with the long or Chinese dragon. The Aztec and Toltec serpent god Quetzalcoatl has dragon-like wings, as did the Gukumatz, the feathered serpent, its equivalent in Mayan mythology.

Cosmic Serpents

The serpent, when forming a ring with its tail in its mouth, is the cyclic nature of the cosmos. The most well known symbol is the Aegypto-Greek Ourobours. The Ancient Egyptians associated it with Wadjet, one of their oldest deities.

In Norse mythology, the World Serpent or Midgard Serpent known as Jormungandr encircled the world in the ocean's abyss biting its own tail.

In Hindu mythology, Vishnu is said to sleep while floating on the cosmic waters on the serpent Shesha. In the Puranas, Shesha holds all the planets of the universe on his hoods and to constantly sing the glories of Vishnu from all his mouths. He is sometimes referred to as Ananta-Shesha which means Endless Shesha.

In Pre-Columbian Central America, Quetzalcoatl was sometimes depicted as biting its own tail. The mother of Quetzalcoatl was the Aztec goddess Coatlicue, the one with the skirt of serpents, also known as Cihuacoatl 'The Lady of the Serpent'. Quetzalcoatl's father was Mixcoatl, Cloud Serpent. He was identified with the Milky Way, the stars and the heavens in several Mesoamerican cultures.

The demi-god Aidophedo of the West African Ashanti is also depicted as a serpent biting its own tail. In Dahomey mythology of Benin in West Africa, the serpent that supports everything on its many coils was named Dan. In the Voodoo of Benin and Haiti, Ayida-Weddo is a spirit of fertility, rainbows and snakes, and a companion or wife to Dan, the father of all spirits. As Voodoo was exported to Haiti through the slave trade, Dan became Danballah, Damballah or Damballah-Wedo.

The serpent Hydra is a star constellation representing either the serpent thrown angrily into the sky by Apollo or the Lernaean Hydra as defeated by Heracles for one of his twelve labours. The constellation Serpens represents a snake being tamed by Ophiuchus the snake-

handler, another constellation. The most probable interpretation is that Ophiuchus represents the healer Asclepius.

Sacred Trees

In many myths the Chthonic Serpent lives in or is coiled around a Tree of Life situated in a Divine garden. In the Genesis story of the *Old Testament*, the Tree of the Knowledge of Good and Evil is situated in the Garden of Eden together with the Tree of Immortality. In Greek mythology, Ladon coiled around the tree in the garden of the Hesperides protecting the entheogenic golden apples.

Similarly, Niohoggr, the dragon of Norse mythology, eats from the roots of the Yggdrasil, or the World Tree.

Christianity

In the Bible, the speaking serpent in the Garden of Eden brought forbidden knowledge: *"Now the serpent was more cunning than any beast of the field which the Lord God had made."* (Genesis 3:1) The identity of the serpent as Satan is made explicit in the later writings of the prophets and the *New Testament* of the Bible.

When the young reforming king Hezekiah came to the throne of Judah in the late 8th century, *"He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan."* (2 Kings 18:4)

In Genesis (3:14), God curses the serpent: *"And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life"*. The lying serpent was in fact Satan himself, as he is called the serpent or dragon, and the reference to crawling and dust is purely a symbolic reference to his ultimate humiliation and defeat.

The other most significant reference to the serpent in the *New Testament* is the *Book of Revelation* (12:9), where the identity of the serpent in *Genesis* is very explicit: *"The great dragon was hurled down that ancient serpent called the devil, or Satan, who leads the whole world astray..."* This verse confirms that the serpent is Satan himself; it was not a talking snake, but a beautiful and intelligent angelic being.

3. Philosophy

From the days of the Greek philosophers, the relationship between fact, belief and knowledge has been hotly debated. Plato argued that knowledge is simply memory of the eternal. The forms, universalism, conceptualism, ontology, epistemology all evolved from Platonic realism.

Aristotle was the pioneer who gave an extended, systematic treatment of the methods of human reasoning. He identified two major methods of reasoning: analysis and synthesis. In the first, we try to understand an object by looking at its component parts. In the second, we try to understand a class of objects by looking at the common properties of each object in that class.

The main division between forms of reasoning that is made in philosophy is between deductive reasoning and inductive reasoning.

Deductive arguments are intended to have reasoning that is valid. Reasoning in an argument is valid if the argument's conclusion must be true when the premises, the reasons given to support that conclusion, are true.

Inductive reasoning contrasts strongly with deductive reasoning. Even in the best, or strongest, cases of inductive reasoning, the truth of the premises does not guarantee the truth of the conclusion. Instead, the conclusion of an inductive argument follows with some degree of probability.

3.1. Epistemology

Epistemology is the branch of philosophy that studies the nature, methods, limitations, and validity of knowledge and belief.

Epistemology is based on the Greek word episteme which means knowledge or science. It deals with analysing the nature of knowledge and how it relates to similar notions such as fact, belief, and justification. It deals with the means of production of knowledge, as well as thesis and counter thesis, about different knowledge claims. The kind of knowledge usually discussed is propositional knowledge, also known as 'knowledge-that' as opposed to 'knowledge-how'. To know how to ride a bike is Knowledge How, and to know that a bike has two wheels is Knowledge That.

Belief is the psychological state in which an individual is convinced of the truth or validity of a proposition or premise (argument) without the

ability to adequately prove their main contention for other people who may disagree.

Truth or fact in its original sense is the agreement with reality. The ideas of Socrates, Plato and Aristotle about truth are consistent with Correspondence theory. In his *Metaphysics*, Aristotle stated: “*To say of what is that it is not or of what is not that it is, is false, while to say of what is that it is, and of what is not that it is not, is true.*”

Correspondence theory claim that true beliefs and true statements correspond to the actual state of affairs. This attempts to posit a relationship between thoughts or statements on the one hand, and things or objects on the other. It holds that the truth or the falsity of a representation is determined in principle solely by how it relates to objective reality, by whether it accurately describes that reality.

Dialectic is the exchange of arguments and counter-arguments respectively advocating propositions (theses) and counter-propositions (antitheses). The outcome is a synthesis or combination of the opposing assertions, or a qualitative transformation in the direction of the dialogue. It is a method of validating and justifying beliefs to the actual state of affairs based on the facts.

Socratic Dialectics

In the Socratic dialogues, Socrates attempts to examine first principles or premises by which we all reason and argue. Socrates typically argues by cross-examining someone's claims and premises in order to draw out a contradiction or inconsistency among them.

The Socratic Method, also known as Method of Elenchus and Socratic Debate, is a dialectic method of inquiry, largely applied to the examination of key moral concepts and first described by Plato in the *Socratic Dialogues*. Socrates is regarded as the father and fountainhead for Western ethics or moral philosophy because of his concept of arguing for and against a principle.

It is a form of philosophical inquiry. It typically involves two speakers at any one time, with one leading the discussion and the other agreeing to certain assumptions put forward for his acceptance or rejection. The method is credited to Socrates, who began to engage in such discussion with his fellow Athenians after a visit to the Oracle of Delphi.

Hegelian Dialectic

Hegel's dialectic is a threefold process comprising three dialectical stages of development: a thesis, giving rise to its reaction, an antithesis which contradicts or negates the thesis, and the two being resolved by means of a synthesis.

As in the Socratic dialectic, Hegel claimed to proceed by making implicit contradictions explicit: each stage of the process is the product of contradictions inherent or implicit in the preceding stage. For Hegel, the whole of history is a tremendous dialectic, major stages of which chart a progression from self-alienation as slavery to self-unification and realisation as the rational, constitutional state of free and equal citizens.

Devil's Advocate

The devil's advocate is someone who takes a position for the sake of argument. This practice is generally an instructional technique in which one person argues a position that another is less familiar with, thereby arguments and counter argument can lead to an unbiased conclusion.

The history of devil's advocate tracks back to the process of canonisation. It is a process of the Catholic Church. The Promoter of the Faith (*promotor fidei*) was a canon lawyer who advocates for the canonisation of the candidate. Devil's Advocate (*advocatus diaboli*) was another canon lawyer to argue against the canonisation of the candidate. It was his job to take a skeptical view of the candidate's character, to look for holes in the evidence, to argue that any miracles attributed to the candidate were fraudulent, etc. It is a variation of the Socrates dialect.

Marxist Dialectics

Karl Marx and Friedrich Engels proposed what is known as materialist or Marxist dialectics. In the works of Marx and Engels the dialectical approach to the study of history became intertwined with historical Materialism, the school of thought exemplified by the works of Marx, Engels, and Lenin. A dialectical methodology came to be seen as the vital foundation for any Marxist politics. Under Stalin, Marxist dialectics developed into what was called *Diamat*, short for dialectical materialism. Engels argued that all of nature is dialectical.

Marxists view dialectics as a framework for development in which contradiction plays the central role as the source of development. This is perhaps best exemplified in Marx's *Capital*, which outlines two of his central theories: the theory of surplus value and the materialist conception of history.

At the heart of Marxist dialectics is the idea of contradiction, with class struggle playing the central role in social and political life. Marx and subsequent Marxists also identify other historically important contradictions, such as those between mental and manual labour and town and country. Contradiction is the key to all other categories and principles of dialectical development.

Justification

In Plato's dialogue *Theaetetus*, Socrates considers a number of theories as to what knowledge is, the last being that knowledge is true belief that has been given an account of, the meaning explained or defined in some way. According to the theory that knowledge is justified true belief, in order to know that a given proposition is true, one must not only believe the relevant true proposition, but one must also have a good reason for doing so.

Negation of the principle of Awareness is Deception (19)

4. Deception

The negation of the principle of Awareness is deception, which is incomplete awareness which in turn leads to blind faith in beliefs, concepts, system, societies, ideologies, events and people.

Deception is the act of convincing another to believe information that is not completely true. Deception involves concepts like propaganda, distraction, concealment and spinning. Deception can be considered as half-truth technically. A half-truth comes in several forms, is a deceptive statement that includes some element of truth. The statement might be partly true. The statement may be totally true but only part of the whole truth that intends to misrepresent truth. Half-truths are an inescapable reality of politics in representative democracies.

Deception is the art of spinning half-truths. In politics and sociology it results in ideologies like communism, Marxism etc which leads to cults like Nazism. In religion, it is dogmas which lead to fundamentalists and

fanatics, and in science it is theories like complexity theory and chaos theory.

4.1. The art of Spinning

Spin is a usually pejorative term signifying a heavily biased portrayal in one's own favour of an event or situation. While traditional public relations may also rely on creative presentation of the facts, spin implies disingenuous, deceptive and highly manipulative tactics. Politicians are often accused of spin by their political opponents.

Because of the frequent association between spin and press conferences, especially government press conferences, the room in which these take place is described as a spin room. A group of people who develop spin may be referred to as spin doctors who engage in spin doctoring for the person or group that hired them.

The techniques of spinning include:

- ❖ Cherry picking
- ❖ Non-denial denial
- ❖ Euphemisms
- ❖ Coupling

Cherry Picking

In harvesting cherries, or any other fruit, the picker would be expected to only select the ripest and healthiest fruits. An observer who only sees the selected fruit may thus wrongly conclude that most, or even all, of the fruit is in such good condition.

Thus, cherry picking is used metaphorically to indicate the act of pointing at individual cases or data that seem to confirm a particular position, while ignoring a significant portion of related cases or data that may contradict that position.

For example, opponents of safety belts often cite cases in which car accident victims were strangled, injured or trapped by a safety belt. However, these rare instances of seat belt injury overlooks the vast number of cases which suggest that safety belts, when used properly, are far more likely to save passenger's lives or to reduce injuries than to injure passengers.

Non-denial Denial

Non-denial denial is an apparent denial that appears to be direct, clear-cut and unambiguous when heard, but on further examination is not a denial at all. A non-denial denial is not a lie per se, because what is said is literally true, but is instead a form of deception known as an evasion.

Non-denial denials are often used not only to give a misleading impression, but also to put the entity asking for details (the media, the public, etc.) on the defensive. When a perceptive reporter or critic picks up on the equivocation and demands more details, the subject can accuse that person of badgering.

An example of this type of denial occurred during the scandal over Monica Lewinsky which engulfed the then President of the United States, Bill Clinton. Clinton was accused of having sex with her; he issued an apparently unambiguous denial, stating, "I did not have sexual relations with that woman". It later transpired that the truth of the statement hinged on Clinton's use of a narrow legal definition of sexual relations, that sex is defined in many legal codes as a person having physical contact with another person's sexual organs. By this limited definition, the act of fellatio did not qualify as Clinton having sexual relations with Lewinsky because he had not touched her sexual organs. Many viewers, however, unaware of Clinton's narrower definition of sexual relations, took his denial to mean that no sex act, whether genital contact or oral-genital contact, took place.

When the Starr Report was released regarding President Bill Clinton, it featured accounts of sexual activity that were deliberately detailed in order to avoid further obfuscation by the president. Some Democrats responded to that by suggesting that Kenneth Starr was exhibiting an unhealthy obsession with Clinton's sex life.

Euphemism

Euphemism is the substitution of an agreeable or less offensive expression for one that may offend or suggest something unpleasant to the listener; or in the case of doublespeak, to make it less troublesome for the speaker.

Euphemisms may be formed in a number of ways. Periphrasis or circumlocution is one of the most common ways of speaking around a given word, implying it without saying it. Over time, circumlocutions

become recognised as established euphemisms for particular words or ideas.

Examples of euphemisms are relatively new terms like developmentally disabled, mentally challenged, which have replaced the term 'retarded'. A similar progression occurred with lame, crippled, handicapped, disabled to differently abled.

Euphemisms for hell, damnation, and the devil, on the other hand, are often used to avoid invoking the power of the adversary. For example, in Harry Potter, the evil wizard Lord Voldemort is usually referred to as 'he who must not be named'.

Commonly used euphemisms are restroom for toilet, pre-owned vehicles for used cars, correctional facility for prison, custodian or caretaker for janitor which, in Latin, means 'doorman'.

Another example is MRI. Magnetic resonance imaging was developed from knowledge gained in the study of nuclear magnetic resonance. In its early years it was referred to as nuclear magnetic resonance imaging (NMRI), but the word nuclear has been associated with ionising radiation exposure, so to prevent patients from making a negative association between MRI and ionising radiation, the word was removed. Scientists still use the term NMRI when discussing non-medical devices operating on the same principles.

Doublespeak is language deliberately constructed to disguise or distort its actual meaning, often resulting in a communication bypass. What distinguishes doublespeak from other euphemisms is its deliberate usage. Doublespeak may be in the form of bald euphemisms, such as 'downsizing' for firing of many employees; or deliberately ambiguous phrases such as 'wet work' for assassination and 'take out' for destroy.

Coupling (Information Hiding)

The coupling or dependency is the degree to which prior news (data or information) is related to the other information or data.

Coupling can be low, loose, weak or high, tight, strong. Low coupling refers to a relationship in which previous information, the good news, is loosely dependant with information, the bad news. With tight coupling, it is the other way around.

The process involves the delay in the release of bad news so it can be hidden in the shadow of more important or favourable news or events. An example of coupling goes like this: "Today our team has won the soccer game played in our local stadium, government has proposed to

allot certain percentage of our local tax to renew the stadium. The weather forecast for the weekend is sunny and bright but for tomorrow is not promising”.

5. Dogmas

Dogma is the established belief or doctrine held by a religion, ideology or any kind of organisation, thought to be authoritative and not to be disputed or doubted. While in the context of religion, the term is largely descriptive; outside of religion its current usage tends to carry a pejorative connotation referring to concepts as being established only according to a particular point of view, and thus one of doubtful foundation. This pejorative connotation is even stronger with the term dogmatic, used to describe a person of rigid beliefs who is not open to rational argument.

In Eastern Christianity, the dogmas are contained in the Nicene Creed and the Canons of two, three, or seven ecumenical councils. These tenets are summarised by John of Damascus in his *Exact Exposition of the Orthodox Faith*, which is the third book of his main work, titled *The Fountain of Knowledge*. Catholics also hold as dogma the decisions of fourteen later councils and two decrees promulgated by popes exercising papal infallibility.

5.1. Ideologies

An ideology is an organised collection of ideas. The word ideology was coined by Count Antoine Destutt de Tracy in the late 18th century to define a science of ideas. An ideology can be thought of as a coherent system of ideas, relying upon a few basic assumptions about reality that may or may not have any factual basis, but are subjective choices that serve as the seed around which further thought grows. According to this perspective, ideologies are neither right nor wrong, but only a relativistic intellectual strategy for categorising the world. The pluses and minuses of ideology range from the vigour and fervour of true believers to ideological infallibility. The following are examples of some of the ideologies that hold on to half-truths and negate the principle of Awareness.

Fideism

Fideism holds that faith is necessary, and that beliefs must be held without evidence or reason, or even in conflict with evidence and

reason. The philosophers who advocated fideism tried to justify the Existence by dogmas because they realised that Existence cannot be explained by logic or any rational explanation, and they came to the conclusion that we are no different from animals, and that we should shut down our rationalism and follow dogmas blindly.

Fideism teaches that rational or scientific arguments for the existence of God are fallacious and irrelevant, and have nothing to do with the truth of Christian theology. Its argument in essence is as follows:

- ❖ Christian theology teaches that people are saved by faith in the Christian God.
- ❖ But, if the Christian God's existence can be proven, either empirically or logically, to that extent faith becomes unnecessary or irrelevant.
- ❖ Therefore, if Christian theology is true, no immediate proof of the Christian God's existence is possible.

Fideism technically states that the Christian theology is infallible.

Existentialism

Existentialism is a philosophical movement which claims that individual human beings create the meanings of their own lives. It is a reaction against more traditional philosophies, such as rationalism and empiricism, which sought to discover an ultimate order in metaphysical principles or in the structure of the observed world, and therefore universal meaning.

A central proposition of existentialism is that Existence precedes Essence; that is, that a human being's existence proceeds and is more fundamental than any meaning which may be ascribed to human life: humans define their own reality. Existentialism asserts that people actually make decisions based on what has meaning to them rather than what is rational.

The rejection of reason as the source of meaning is a common theme of existentialist thought, as is the focus on the feelings of anxiety and dread that we feel in the face of our own radical freedom and our awareness of death. Kierkegaard saw rationality as a mechanism humans use to counter their existential anxiety, their fear of being in the world.

Existentialism tends to view human beings as subjects in an indifferent, objective, often ambiguous, and absurd universe, in which meaning is not provided by the natural order, but rather can be created, however provisionally and unstably, by human being's actions and interpretations.

5.2. Political Ideology

Many political parties base their political action and programme on an ideology. They are a certain ethical set of ideals, principles, doctrines, myths or symbols of a social movement, institution, class, or large group that explains how society should work, and offers some political and cultural blueprint for a certain social order. A political ideology largely concerns itself with how to allocate power and to what ends it should be used. Some parties follow a certain ideology, while others may take inspiration from a group of related ideologies without specifically embracing any one of them.

An ideology is a collection of ideas. Typically, each ideology contains certain ideas on what it considers to be the best form of government (e.g. democracy, theocracy, etc), and the best economic system (e.g. capitalism, socialism, etc). Sometimes the same word is used to identify both an ideology and one of its main ideas. Ideologies also identify themselves by their position on the political spectrum (such as the left, the centre or the right).

Political ideologies are concerned with many different aspects of a society, some of which are: the economy, education, health care, labour law, criminal law, the justice system, the provision of social security and social welfare, trade, and the environment.

5.3. Cults

A cult roughly refers to a cohesive social group devoted to beliefs or practices that the surrounding culture considers outside the mainstream, with a notably positive or negative popular perception based on an ideology.

A group's populist cult status begins as rumours of its novel belief system, its great devotions, its idiosyncratic practices, its perceived harmful or beneficial effects on members, or its perceived opposition to the interests of mainstream cultures and governments. Cult rumours most often refer to artistic and fashion movements of passing interest, but persistent rumours may escalate popular concern about relatively

small and recently founded religious movements, or non-religious groups, perceived to engage in member control or exploitation.

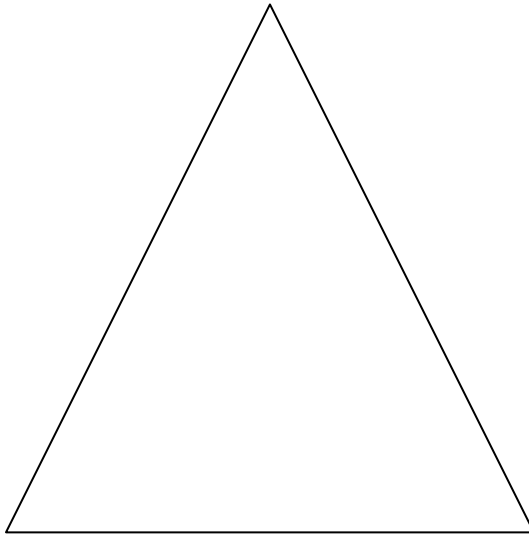
A cult is a religious or non-religious group that tends to manipulate, exploit, and control its members. Specific factors in cult behaviour are said to include manipulative and authoritarian mind control over members, communal and totalistic organisation, aggressive proselytising, systematic programs of indoctrination, and perpetuation in middle-class communities.

Summary

The highlights of the principle of Awareness are thoughts, which are beliefs and facts that have to be justified by rational arguments and counter arguments as concepts or ideas. If the concepts or ideas are half- truths, they will lead to deceptions like dogmas and ideologies. When the art of spinning is applied to half-truths, it results in a web of religions, political ideologies and cults.

Chapter Four

Emotion (3)



SENTIO

Emotion is the expression of the vibe of ourselves, others and environment around us.

1. Introduction

Emotion is a complex psychophysical process that arises spontaneously, evokes either a positive or negative psychological response and physical expressions and subjective feeling associated with perceptions.

Many psychologists adopt the ABC model, which defines emotions in terms of three fundamental attributes, as follows:

- A. Physiological arousal
- B. Behavioral expression like facial expressions, and
- C. Conscious experience, the subjective feeling of an emotion.

The principle of Emotion is expressed as a spectrum of feelings based on the concepts of awareness, acceptance and contentment. On one end of the spectrum is the expression of love, peace and joy, while on

the other end of the spectrum there is fear, anger, hate, greed and pride.

Acceptance

Acceptance is the belief in the benevolence and competence of us and others with whom we interact and associate. Acceptance enables us to accept a situation, a person or an environment as it is, the ground reality. Acceptance does not contemplate change or nor does it require that the situation be desired or approved by those accepting it.

The expression of liking and love depends to what extent we accept and get involved in the experience of a situation, a person or an environment. When we are lost completely in an experience we love it, if we are lost a little bit we like it.

When we cannot accept either we resist or anticipate (expect) which either leads to surprise or disappointment. As disappointment bottles up it leads to the vicious cycle of frustration. When we accept and love a situation, person or an object, but we don't trust them, it leads to obsessions, possessions, attachment and paranoid.

The expression of dislike, hate and contempt depends to what extent we resist the experience of a situation, a person or an environment. If we cannot accept and we cannot change, it varies from irritation, frustration, anger, aggression and disassociation.

If we don't trust or accept ourselves and others, then we live in constant fear. If we ever had visited a deer park and observed the deer, we would see that it lives in constant unconditional fear because it does not trust the environment or who lives in the environment; fear is hardwired into the deer. The deer constantly lives in a state of panic. The fear leads to doubt, despair, panic, anxiety, neurosis, hysterics, phobia, disgust, horror.

If we trust and accept ourselves, we feel we are alive and we feel the serenity. If we don't, we become robots or agents, because robots don't feel.

Contentment

Contentment is a state that varies from happiness, joy or ecstasy on the one hand, to craving on the other because of discontent. As a state and a subject, happiness has been pursued and commented on extensively throughout world history. When we accept the experience arising from a situation we get contentment, which varies from joy to

ecstasy. The depth and duration of happiness is directly proportional to the level of contentment or satisfaction we have in our own lives, in others and in the environment.

If we do not have contentment in our lives we crave for joy and ecstasy. When we do not get it, it leads to depression, grief, pain, and suffering.

When we crave for a sensual feel of an event, a person, an object or power just for the sake of self gratification, this is lust. It is splitting the consciousness from the matter. What we are after is only for the selfish self gratification of pleasure, not for the real experience. The experience is a means to end; it is for the purpose of learning but not the other way around, being a slave craving for experience.

Humility

Humility is a state of humbleness and completeness when we are aware of who we are. On the contrary, when we are not aware of who we are, we are either empty or half empty. We then become proud which leads to humiliation, remorse, self pity regret, loneliness, disgrace and shame.

2. Theology

The principle of Emotion is addressed in different religions as Faith and Conviction. Faith is termed as acceptance and trust without reason. Faith involves an acceptance and trust toward some belief that is not demonstrable by reason. Thus faith is an attitude of trust or assent. It involves an act of will or a commitment on the part of the believer. Faith is the conviction on a personal, subjective level. Most of the religions promote and market faith in some form or another.

Faith should be operated as conviction at a personal subjective level; reason should be operated at the objective universal level. The issue with faith in religion is that they have tried to implement faith as dogmas at a universal level; it is due to the wrong application of faith that has lead to chaos, war, death and slavery.

Faith in Judaism

Orthodox Jews accept Maimonides Thirteen Principles of belief. A traditional example of faith is exhibited by the personality of Abraham.

On a number of occasions, Abraham accepts statements from God that seem impossible and offers obedient actions in response to direction from God to do things that seem implausible (*Genesis 12-15*).

Faith in Buddhism

Faith (Saddha) is an important element of the teachings of the Buddha, both in the Theravada tradition as in the Mahayana. Faith in Buddhism derives from the Pali word saddha, which refers to a sense of conviction. The saddha is often described as:

- ❖ A conviction that something is.
- ❖ A determination to accomplish one's goals.
- ❖ A sense of joy deriving from the other two.

Buddha taught the Kalama Sutra, exhorting his disciples to investigate any teaching and weigh its merits rather than believing something outright.

Faith in Christianity

Faith in Christianity is claimed to be a supernatural act performed by Divine grace. The light of faith is a gift supernaturally bestowed upon the understanding. The Divine grace moving the will is equally supernatural and an absolutely gratuitous gift. Neither gift is due to previous study, nor can it be acquired by human efforts.

Thomas Aquinas writes: "*A man would not believe unless he saw the things he had to believe, either by the evidence of miracles or of something similar*". "*It is the act of the intellect assenting to a Divine truth owing to the movement of the will, which is itself moved by the grace of God.*" (*Summa Theologica*)

Now faith is the assurance of things hoped for, the conviction of things not seen. (Heb 11:1)

3. Philosophy

Most of the philosophers like Plato, Aristotle, Spinoza, Descartes, and Hume, conceived emotion as responses to certain events of concern to a subject, triggering bodily changes and typically motivating characteristic behaviour. Emotion, as conceived by philosophers, is

any of several general types of mental states, those that had been called passions by Descartes and Hume. In philosophy, the emotion is addressed as raw feel or qualia, which are a subjective perception of a situation, event or a person.

3.1. Qualia

Qualia can be defined as qualities or feelings, like redness or pain, as considered independently of their effects on behavior and from whatever physical circumstances give rise to them. They are subjective sensory experiences. For example it is, 'what it is like' character of mental states. The way it feels to have mental states such as pain, seeing red, smelling a rose, etc. They are ineffable, intrinsic and very subjective perception. It is very difficult to convey qualia verbally; it is difficult to describe them directly in an argument. Arguments for qualia are in the form of thought experiments which lead to the conclusion that qualia exist.

Bat Argument

All subjective phenomena associated with a single point of view are called the subjective character of experience. The term was coined and illuminated by Thomas Nagel in his famous paper *What is it like to be a bat?*

Because bats are apparently conscious mammals with an entirely different way of perceiving their environments to that of human beings, we can conclude that we know that there is something that it is like to be a bat, but not what it is like for a bat. While the example of the bat is particularly illustrative, any conscious species might fit. Any organism would work, as each organism has a unique point of view from which no other organism can gather experience.

Nagel argues that consciousness has an essentially subjective character, a what-it-is-like aspect. He states that an organism has conscious mental states if, and only if, there is something that it is to be that organism, something it is like for the organism. Nagel also suggests that the subjective aspect of the mind may not ever be sufficiently accounted for by the objective methods of reductionistic science.

Inverted Spectrum Argument

Inverted spectrum is the apparent possibility of two people sharing their colour vocabulary and discriminations, although the colours one sees are systematically different from the colours the other person sees.

The argument dates back to John Locke. It invites us to imagine that we wake up one morning, and find that for some unknown reason all the colours in the world have been inverted. We discover that no physical changes have occurred in our brains or bodies that would explain this phenomenon. Since we can imagine this happening without contradiction, it follows that we are imagining a change in a property which determines the way things look to us, but which has no physical basis. It can be summarised as follows:

- ❖ Metaphysical identity holds of necessity.
- ❖ If something is possibly false, it is not necessary.
- ❖ It is conceivable that qualia could have a different relationship to physical brain-states.
- ❖ If it is conceivable, then it is possible.
- ❖ Since it is possible for qualia to have a different relationship with physical brain-states, they cannot be identical to brain states.
- ❖ Qualia are non-physical.

The argument thus claims that if we find the inverted spectrum plausible, we must admit that qualia exist and are non-physical. It is not possible for a given brain state to produce anything other than a given quale in our universe, and that is all that matters.

Zombie Argument

A philosophical zombie, or p-zombie, is a hypothetical being that is indistinguishable from a normal human being except that it lacks conscious experience, qualia, sentience, or sapience. When a zombie is poked with a sharp object, for example, it does not feel any pain. It behaves exactly as if it does feel pain. It may say "Ouch!" and so forth, but it does not actually have the experience of pain as a person normally does.

Philosophical zombies are used in thought experiments. There are, in effect, different types of p-zombies. What differs is how much exactly they have in common with normal human beings. One might distinguish between various types of zombies, as they are used in different thought experiments, as follows:

- ❖ A behavioural zombie is behaviourally indistinguishable from a human and yet has no conscious experience.
- ❖ A neurological zombie has a human brain and is otherwise physically indistinguishable from a human; nevertheless, it has no conscious experience.
- ❖ A soulless zombie lacks a soul but is otherwise indistinguishable from a human.

Explanatory Gap Argument

The basic idea of the explanatory gap is that human experience such as qualia cannot be fully explained by mechanical processes; that something extra, perhaps even of a different metaphysical type, must be added to fill the gap.

To take a condition in which there is no gap, imagine a modern computer: as marvelous as these devices are, their behaviour can be fully explained by their circuitry, and vice versa. By contrast, it is thought by some that consciousness constitutes a separate effect that demands another cause, and that this cause is either outside of the physical world or due to, as yet unknown, physical phenomena.

Joseph Levine, a proponent of the Explanatory Gap, in his paper *Conceivability, Identity, and the Explanatory Gap* agrees that conceivability as used in the Zombie and Inverted Spectrum arguments is flawed as a means of establishing metaphysical realities; but he points out that even if we come to the metaphysical conclusion that qualia are non-physical, they still present an explanatory problem.

However, such an epistemological or explanatory problem might indicate an underlying metaphysical issue that the non-physicality of qualia, even if not proven by conceivability arguments, is far from ruled out.

Knowledge Argument

In *Epiphenomenal Qualia* (1982), Frank Jackson argued the Knowledge Argument for qualia. The thought experiment is as follows:

Mary the colour scientist knows all the physical facts about colour, including every physical fact about the experience of colour in other people, from the behavior a particular colour is likely to elicit to the specific sequence of neurological firings that register that a colour has been seen. However, she has been confined from birth to a room that is black and white, and is only allowed to observe the outside world through a black and white monitor. When she is allowed to leave the room, it must be admitted that she learns something about the colour red the first time she sees it specifically, she learns what it is like to see that colour.

If we agree with the thought experiment, we believe that Mary gains something after she leaves the room that she acquires knowledge of a particular thing that she did not possess before. That knowledge, Jackson argues, is knowledge of the quale that corresponds to the experience of seeing red, and it must thus be conceded that qualia are real properties, since there is a difference between a person who has access to a particular quale and one who does not.

4. Sociology

In our social lives, intelligence is considered not only the ability to reason, to plan, to solve problems and to think abstractly, but also to use our emotion to provide solutions. Since emotion has precedence over our rationality and, due to the resonance effects of emotion, managing our rationality from emotional bias and emotional resonance, is considered as emotional intelligence. Intuition is gaining knowledge by subjective raw feel. It is the language of emotion, the vibe that leads to knowledge without reason.

Emotional Bias

Emotional bias is a bias in our choices in decision making due to emotional factors. It can be a distortion, deviation or total hijack depending on the intensity, depth and duration of the emotion. It can be positively or negative biased depending on the end result.

The emotional factors can be individual, self-centred, or linked to interpersonal relationship or to group influence. Its effects can be

similar to those of a cognitive bias. The specificity is that the cause lies in the person's acceptance and trust, which diverts the attention of the person, more than in one's reasoning.

Neuroscience experiments have shown that the emotions and cognition, which are present in different areas of the human brain, interfere between each other in the decision making process, resulting often on a primacy of emotions over reasoning. It simply means that emotion has precedence over reason or thought.

Emotional Resonance

Empathy is derived from the Greek language which means 'to make suffer' and is defined as one's ability to recognise, perceive and directly feel the emotion of another. As the states of mind, beliefs, and desires of others are intertwined with their emotions, one who has empathy for another may be able to define another's mode of thought and mood. Empathy is characterised as the ability to put oneself into another's shoes, or experiencing the outlook or emotions of another being within oneself.

Intuition

Intuition is the injection of objective knowledge without rational thought and without applying the process of thinking but just by feel. It is the transposition of feeling to thought. It is also known as gut feeling or the gut reaction, a classical example of raw feel becoming knowledge.

An example of intuition is the anecdote about Archimedes and how he invented a method for measuring the volume of an object with an irregular shape. According to Vitruvius, a new crown in the shape of a laurel wreath had been made for King Hiero, and Archimedes was asked to determine whether it was of solid gold, or whether silver had been added by a dishonest goldsmith. Archimedes had to solve the problem without damaging the crown, so he could not melt it down in order to measure its density as a cube, which would have been the simplest solution. While taking a bath, he noticed that the level of the water rose as he got in. He realised that this effect could be used to determine the volume of the crown, and therefore its density after weighing it. The density of the crown would be lower if cheaper and less dense metals had been added. He then took to the streets naked, so excited by his discovery that he had forgotten to dress, crying "Eureka!" "I have found it!"

Emotional Intelligence

The definition of emotional intelligence comes from a 1990 paper by Peter Salovey and John Mayer in which they describe the process by which emotion serves as a component in intelligence. They defined that intelligence is not only rational but also emotional, a concept which is known as Emotional intelligence.

Emotional intelligence is the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth. It articulates the mechanism by which emotion can assist cognition.

There are many models of Emotional intelligence that identify different components or core competencies of Emotional intelligence. Some of the popular models are:

- ❖ The Mayer-Salovey-Caruso ability model
- ❖ The Bar-On model
- ❖ The Goleman model
- ❖ The Six Seconds model

Thought and Emotion

Antonio R. Damasio, in his book *Descartes' Error: Emotion, Reason, and the Human Brain*, presents the argument that emotion and reason are not separate but, in fact, dependent upon one another.

Damasio explores in depth the unusual case of Phineas Gage, a man whose ability to feel emotion was damaged after an accident destroyed part of his brain. Damasio demonstrates that, while Gage's intelligence remained intact after the accident, his ability to make rational decisions and to reason became severely handicapped because his emotions could no longer be engaged in the process.

Damasio uses this case, and refers to other brain damage cases, to develop his thesis on emotion and its relationship to human activity. He argues that first, rationality stems from our emotions and, second, that our emotions stem from our bodily senses. The state of the mind, or feeling, is merely a reflection of the state of the body, and feeling is an indispensable ingredient of rational thought.

Negation of the principle of Emotion is Suicide and Homicide (12)

5. Negation

When we negate emotion by not being aware who we are, we become proud. We think that we are Omniscient, All-knowing. When we are not content with what we have, we crave for more like a black hole, we think that we are the Almighty and disintegrate in the same black hole like the mayflies. When we do not accept ourselves and the environment, we get depressed, we kill ourselves and justify that we are sacrificing for others. If we don't kill ourselves we become a psychopath and kill others and justify that we are eliminating evil by sacrificing some for the common good of many others.

Sacrifice

Sacrifice is a pagan concept which is based on the belief that our transgressions and karma will be nullified by taking the life of fellow humans, gods, demi-gods and animals. It is a pagan concept practiced from antiquity and it negates the golden rule, the principle of Ethic reciprocity, the very basic fundamental Law, which states very clearly with no ambiguity that if we give life we get life, but if we take life then our lives will be taken.

Civilisations, empires and the ideologies throughout history, who have sacrificed the lives of millions hoping that they will live forever, have crumpled like a pack of cards. They are like mayflies that live for a day in Infinity.

5.1. Theology

The concept of sacrifice is a doctrine or dogma in many religions that states that sacrifice will nullify destiny which results from karma and sin.

Sacrifice in Judaism

Sacrifices were either bloody, like sacrificing animals, or unbloody, like grain and wine. Bloody sacrifices were divided into holocausts like burnt offerings, in which the whole animal was burnt. They included guilt offerings, in which a part was burnt and a part left for the priest, and peace offerings in which similarly only part of the animal was burnt.

Sacrifice in Christianity

According to Christian teaching, God became incarnate to accomplish the reconciliation of God and humanity, which had separated itself from God through sin. According to Western theology, God's justice required atonement for sin from humanity if human beings were to be restored to their place in creation and saved from damnation. However, God knew limited human beings could not make sufficient atonement, for humanity's offence to God was infinite, so God became a man to become the sacrifice of the everlasting covenant. In Christian theology, this sacrifice replaced the insufficient animal sacrifice of the old covenant; Christ the Lamb of God replaced the lamb's sacrifice of the ancient Korban Todah, the Rite of Thanksgiving.

Mission of the Word

The mission of the Word is to sustain life through the Law but not to replace lamb sacrifice. His mission was to liberate the creation from the prison of ignorance in Infinity through the knowledge of Freedom and Free Will. It is not a sacrifice. The purpose and objective of the Word is very explicit in the *Gospel of Luke* (4:16-21).

The salvation of humanity is not through sacrifice but by knowing the Law of the Existence and abiding by the Law. On the Judgment day, the judgment is not based on whether anyone believed in sacrifice of the Lamb or not, but will be based on the Law, the principle of Equality. The bottom line is have we abided by the Law, have we treated our brothers as we treat ourselves, according to the *gospel of Mathew* (22: 37-40).

Sacrifice in Hinduism

The Sanskrit word Yajna is translated in English as sacrifice, but its meaning is worship, especially the one involving certain oblation being put into the sacred fire with the chanting of the mantras. Yajna typically refers to any fire-offering or ritual of the Vedic Indo-Aryans. The offerings were usually of vegetable origin, including saw-dust for the fire, grains like barley, etc. Milk and ghee was also offered in large quantities. The Vedas actually contain the mantras to be chanted for these yajnas. The Vedic fire-sacrifices also involved the slaughter of certain animals, such as goats and sheep and the bull, but animal sacrifice was only meant for larger and very special Yajnas.

6. Sociology

In society, death of our physical body can either be as a result due to natural causes or due to suicide or homicide. An example of homicide is honour killing, massacre, ritual killing and cannibalism.

6.1. Suicide

Suicide is the act of intentionally terminating one's own life. Suicide occurs for a number of reasons such as depression, substance abuse, shame, avoiding pain, financial difficulties or other undesirable fates.

Suicide has been influenced by cultural views on existential themes such as religion, honor, and the meaning of life. Most Western and Asian religions, the Abrahamic religions, Buddhism and Hinduism consider suicide a dishonourable act; in the west it was regarded as a serious crime and offense against God due to religious belief in the sanctity of life.

6.2. Massacre

Massacre most commonly refers to individual events of deliberate and direct mass killing where the victims have no reasonable means of defense and pose no immediate physical threat to the assailants. If performed by members of the military or other government agents during a time of war, the action may qualify as a war crime. The deliberate mass killing of prisoners of war or civilians is often considered a massacre; however, the term does not typically apply to the killing of armed combatants. The term is also used to refer to the acts of a single individual rather than a group, such as the occasional labeling of school shootings as massacres.

6.3. Honour Killing

Some cultures justify a killing or murder with a threat or damage to the personal, family's or other group's honour. The murdered in those cases did not fit into the group's expectations and their norms. Though this can be a derivative of a religious motivation, it can be more disputable and in discourse, the topic is honour, not religion, as a criticism of the murder.

6.4. Ritual Killing

A ritual killing is the killing of a victim, usually human beings, or children performed in a ritualistic fashion or on a basis of rituals.

Human sacrifice was practiced by many ancient cultures. People would be ritually killed in a manner that was supposed to please or appease spirits. Human sacrifices for religious reasons still exist today in many nations.

Some of the objective of human sacrifice in multiple cultures on multiple continents is as follows:

- ❖ Human sacrifice to accompany the dedication of a new temple or bridge.
- ❖ Sacrifice of people upon the death of a king, high priest or great leader; the sacrificed were supposed to serve or accompany the deceased leader in the next life.
- ❖ Human sacrifice in times of natural disaster. Droughts, earthquakes, volcanic eruptions, etc, were seen as a sign of anger or displeasure by deities, and sacrifices were supposed to lessen the ire.

Human sacrifice was practiced by various Pre-Columbian civilisations of Mesoamerica. The Aztec was particularly noted for practicing this on a large scale; a human sacrifice would be made every day to aid the sun in rising. The dedication of the great temple at Tenochtitlan was reportedly marked with the sacrificing of thousands, and the captured conquistadores were sacrificed during the wars of the Spanish conquest of Mexico.

The Pre-Hellenic Minoan cultures practiced human sacrifice. Sacrificed corpses were found at a number of sites in the citadel of Knossos in Crete. The north house at Knossos contained the bones of children who have been butchered. They may have been for human consumption, as was the tradition with sacrificial offerings made in Pre-Hellenic Civilisation. The archaeological evidence suggests that most sacrifices were of young adults or children.

Human sacrifice still occurs today as an underground practice in many countries and religions. Human sacrifice is no longer officially condoned in any country, and these cases are regarded as murder. Human sacrifice is a common theme in the religions and mythology of many cultures.

6.4. Cannibalism

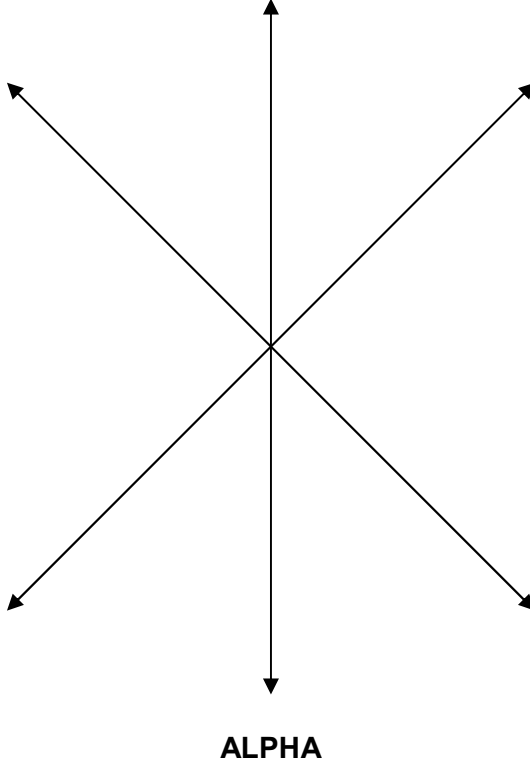
Cannibalism is also called anthropophagy, *anthropos* meaning man and *phagein* to consume. It is the act or practice of humans consuming other humans.

Among humans it has been practiced by various tribal groups in the past in the Amazon Basin, North America, Africa, Fiji, Australia, New Zealand, Solomon Islands, New Caledonia, and New Guinea, usually in rituals connected to tribal warfare. Fiji was once known as the 'Cannibal Isles'. There are different forms of cannibalism; one is ritual cannibalism as part of a cultural norm, while another form occurs in extreme situations of famine, or by mentally disturbed people.

Summary

The principle of Emotion is based on Awareness, Acceptance and Contentment, like three primary colours. If we know who we are, accept ourselves and others completely as they are, and content with what we are, we will have life. If we do not know who we are, cannot accept ourselves and others as they are and crave like a black hole for more, we will either commit suicide or die by homicide.

The Principles of Creation
Chapter Five
The Principle of Abstraction (5)



Abstraction abstracts Simplicity, the Word, the Logos, the Beginning, the Alpha.

1. Introduction

The principle of Abstraction is simplicity; it is the quality of being simple or uncombined. It denotes beauty, purity and clarity. Simple things are usually easier to explain and understand than complicated ones. Simplicity means freedom from hardship, effort and confusion.

It is the virtue of Prudence, the correct knowledge of things to be done or avoided. Prudence resides in the intellect and is natural. As an act of virtue, prudence requires three mental actions: taking counsel carefully with ourselves and others, judging correctly from the evidence at hand, and directing the rest of our activity based on the norms we have established.

For ease of understanding, abstraction can be compared to the process of distillation. It is a process of separating chemical substances based on differences in their volatilities in a boiling liquid mixture. It is used to separate crude oil into more fractions for specific uses such as transport, power generation and heating. Water is distilled to remove impurities, such as salt from sea water. Air is distilled to separate its components like oxygen, nitrogen and argon. Distillation of fermented solutions has been used since ancient times to produce distilled beverages, such as beer.

The end result of abstraction results in a purified or refined form, which is known as concepts or ideas or forms, which can be applied across multiple domains. Concepts are bearers of meaning, as opposed to agents of meaning. A single concept can be expressed by any number of languages. The fact that concepts are in a sense independent of language, words in various languages have identical meaning, because they express one and the same concept. Ideas and concepts are represented as objects and symbols.

2. Philosophy

Abstraction is the process wherein ideas are distanced from objects. Abstraction uses a strategy of simplification, wherein concrete details are left. Abstraction in philosophy is the process of concept-formation by recognising some sets of common features in individuals and on forming a concept of that feature. Abstraction is addressed as Logos in Pre-Socratic period, rationalism, empiricism, pragmatism and parsimony.

It has been an issue for philosophers, intellectuals and theologians for centuries as there were two schools of thoughts. One is Platonic realism, which stressed on concept based forms and universalism; the other is Aristotelian realism, which stressed on deriving concepts based on experience.

2.1. Logos

Logos is an important term in philosophy and religion. Its semantic field extends beyond words to notions such as thought, speech, account, meaning, reason, proportion, principle, standard and logic.

Heraclitus established the term in Western philosophy to explain the fundamental order of the cosmos. He used Logos to identify the undifferentiated material substrate from which all things came. Logos

is considered as Arche, the first principle of the cosmos in Pre-Socratic philosophy.

Aristotle described Logos as the faculty of human reason and the knowledge men had of the world and of each other. Aristotle defined Logos as argument from reason, one of the three modes of persuasion. The other two modes are pathos (emotional appeal), and ethos (reputation and credibility).

2.2. Rationalism

Rationalism is a philosophy which is based on the view that the truths can be justified objectively as concepts or ideas. It is a philosophy in which the criterion of truth is not sensory as experienced or subjective, but intellectual and deductive. The emphasis on this methodology lead to a range of rationalist standpoints, from the moderate position that reason has precedence over other ways of acquiring knowledge to the radical position that reason is the unique path to knowledge.

Rationalists believe that knowledge is primarily acquired by *a priori* processes, or is innate in the form of concepts not derived from experience.

In the Western philosophical tradition, rationalism began with the Eleatics, Pythagoreans and Plato, whose theory of the self-sufficiency of reason became the leitmotif of Neoplatonism and Idealism. Since the Enlightenment, rationalism is associated with the introduction of mathematical methods into philosophy. This is known as Continental Rationalism.

Proponents of rationalism argue that, starting with foundational basic principles, like the axioms of geometry, one could deductively derive the rest of all possible knowledge. The philosophers who held this view were Benedictus de Spinoza and Gottfried Leibniz, whose attempts to grapple with the epistemological and metaphysical problems raised by Descartes led to a development of the fundamental approach of rationalism. Both Spinoza and Leibniz asserted that, in principle, all knowledge, including scientific knowledge, could be gained through the use of reason alone, though they both observed that this was not possible in practice for human beings except in specific areas such as mathematics.

Platonic Realism

Platonic realism is a philosophical term referred to the idea of realism regarding the existence of universals after the Greek philosopher

Plato. Platonism was a basic understanding of the operation of the cosmos, which saw the material world in a dualistic fashion; separated from a transcendent God, but communicated with by the Logos by means of thought, word and voice.

Theory of Forms

In the dialogue *Phaedo*, Plato formulated his famous Theory of Forms as distinct and immaterial substances of which the objects and other phenomena that we perceive in the world are nothing more than mere shadows. Plato makes it clear, in the *Phaedo*, that the forms are the *universalia ante rem*, i.e. they are universal concepts or ideas which make the entire phenomenal world intelligible.

Rene Descartes

Descartes thought that only knowledge of eternal truths, including the truths of mathematics and the epistemological and metaphysical foundations of the sciences, could be attained by reason alone; other knowledge, the knowledge of physics, required experience of the world, aided by the scientific method. He also argued that although dreams appeared as real as sense experience, these dreams cannot provide knowledge. Since conscious sense experience can be the cause of illusions, sense experience itself can be doubtful. As a result, Descartes deduced that a rational pursuit of truth should doubt every belief about reality. He elaborated these beliefs in his works such as *Discourse on Method*, *Meditations on First Philosophy*, and *Principles of Philosophy*. Descartes developed a method by which to attain truths according to which nothing which cannot be recognised by the intellect (or reason) can be classified as knowledge. These truths are gained without any sensory experience, according to Descartes. Truths that are attained by reason are to be broken down into elements which the intuition can grasp, which, through a purely deductive process, will result in clear truths about reality.

Descartes therefore argued, as a result of his method, that reason alone determined knowledge and that this could be done independently of the senses. For instance, his famous dictum *cogito ergo sum* is a conclusion reached through *a priori* and not through an inference from experience.

Idealism

Idealism is the doctrine that ideas, concepts or thought make up either the whole or an indispensable aspect of any reality, so that a world of material objects containing no thought could not exist as it is experienced, or would not be real.

Spinoza contended that everything that exists in the universe is one Reality, one Substance, and there is only one set of rules governing the whole of the reality which surrounds us and of which we are part. Spinoza argued that God and Nature were two names for the same reality, namely a single substance, that all things are determined by nature to exist and cause effects, and that the complex chain of cause and effect are only understood in part.

Monads

Leibniz was a rationalist; he rejected Cartesian Dualism, and denied the existence of a material world. In Leibniz's view there are infinitely many simple substances, which he called Monads.

Leibniz developed his theory of Monads in response to both Descartes and Spinoza. Monads are the fundamental unit of reality, according to Leibniz, constituting both inanimate and animate things. These units of reality represent the universe, though they are not subject to the laws of causality or space. Leibniz, therefore, introduced his principle of pre-established harmony, in order to account for apparent causality in the world.

2.3. Empiricism

Empiricism is a philosophy emphasising the role of experience, especially sensory perception, based on perceptual observations by the five senses, in the formation of ideas. The term empiricism is derived from the Greek word, the Latin translation of which is *experientia*, from which we derive the word experience.

The first empiricists in Western philosophy were the Sophists, who rejected the rationalistic speculations about the nature of the world common among their predecessors, in favor of focusing on such relatively concrete entities as man and society. The Sophists invoked skeptical semantic arguments, using examples that could be readily seen and observed by others, to undermine the claims of pure reason.

The philosophers who advocated empiricism include Aristotle, Thomas Aquinas, Francis Bacon, John Locke, George Berkeley, David Hume, and John Stuart Mill.

Aristotle

Aristotle placed an increasingly strong emphasis on what is received by the senses, that is, on *a posteriori* observations. Aristotle applied the term 'natural philosophy' to the task of making sense of the natural world, known as inductive reasoning to arrive at categories and principles based upon sense data.

Stoics and Epicureans

Stoics and the Epicureans formulated more explicitly empiricist explanations of the formation of ideas and concepts. The Stoics claimed that the human mind is a clean slate which came to be filled up with ideas by way of the perceptions of the senses. The Epicureans held an even more strongly empirical *a posteriori* view. For them, mental concepts are memory images or copies of previous sense experience, and sensations are invariably good evidence of their causes.

Thomas Aquinas

The philosophy of Aquinas has exerted enormous influence on subsequent Christian theology, especially that of the Catholic Church, extending to Western philosophy. Thomas Aquinas adopted the axiom from the Peripatetic school of Greek philosophy, established by Aristotle. Aquinas argued that the existence of God could be proved by reasoning from sense data. He used a variation on the Aristotelian notion of the active intellect, which he interpreted as the ability to abstract universal meanings from particular empirical data. The Peripatetic axiom is:

"Nothing is in the intellect that was not first in the senses."

John Locke

Locke argued that the mind is a *tabula rasa*, a clean slate or blank tablet; Locke compared the mind to a white paper on which experiences leave their marks. Such empiricism denies that humans have innate ideas or that anything is knowable without reference to experience.

For Locke, reason justifies beliefs, and assigns them varying degrees of probability based on the power of the evidence. But, like Aquinas, Locke held to the evidence not only of logical and certain self-affirming existential claims, but also that which is evident to the senses.

According to Locke, a general idea is created by abstracting, drawing away, or removing the common characteristic or characteristics from several particular ideas. This common characteristic is that which is similar to all of the different individuals. For example, the abstract general idea or concept that is designated by the word red is that characteristic which is common to apples, cherries, and blood.

Subjective Idealism

George Berkeley advocated the philosophy of Subjective idealism. The theory describes a relationship between human experience of the external world, and that world itself, in which objects are nothing more than collections or bundles of sense data in those who perceive them. This theory has the view that physical objects, properties, events, or whatever is physical, are reducible to mental objects, properties, events, etc. Thus reality is ultimately made up of only mind and mental objects, properties, events, etc. Subjective idealism is monist, because it states that only the mind exists.

David Hume

David Hume, like Locke, rejected rationalism, but developed a more radical kind of empiricism than Locke. He argued that concrete experience is our only guide in reasoning concerning matters of fact. First, Natural theology requires certain inferences from everyday experience. The argument from design infers that we can infer a single designer from our experience of the world. Though Hume agrees that we have experiences of the world as an artifact, he claims that we cannot make any probable inference from this fact to quality, power, or number of the artisans. The one who is aware of the inability of reason to affirm these truths in fact is the person who can grasp revealed truth with the greatest avidity.

2.4. Transcendental Idealism

Kant defines his theory of perception in his influential 1781 work *The Critique of Pure Reason*, which is the most significant volume of metaphysics and epistemology in modern philosophy. Kant maintains that our understanding of the external world has its foundations not

merely in experience, but in both experience and a *priori* concepts, thus offering a non-empiricist critique of rationalist philosophy, which is what he referred to as his Copernican Revolution.

Kant claims that elementary mathematics, like arithmetic, is synthetic a *priori*. Kant includes a *priori* and a *posteriori* concepts into his argument, and posits that it is in fact possible to have knowledge of the world that is not derived from empirical experience. Thus Kant developed his arguments for transcendental idealism. He justifies this by arguing that experience depends on certain necessary conditions, which he calls a *priori* forms, and that these conditions hold true for the world.

Kant declared that human minds possess pure or a *priori* concepts. Instead of being abstracted from individual perceptions, like empirical concepts, they originate in the mind itself. He called these concepts categories, in the sense of the word that means predicate, attribute, characteristic, or quality. But these pure categories are predicates of things in general, not of a particular thing. According to Kant, there are twelve categories that constitute the understanding of phenomenal objects. Each category is a predicate which is common to multiple empirical concepts. In order to explain how a *priori* concept can relate to individual phenomena, in a manner analogous to a *posteriori* concept, Kant employed the technical concept of the schema.

According to Kant, a transcendental realist must consider appearances, the spatio-temporal objects of everyday experience, as imperfect shadows of a transcendent reality. They make this mistake because they consider space time and objects alike, to be transcendently real. The transcendental realist can only distinguish between objects and ideas. We cannot grasp ideas from objects, so we are always left to wonder whether our ideas really match to the objects. Kant claims, that the transcendental realist must be an empirical idealist, as the appearances of our senses are really just ideas in our mind on this position. Kant himself, being a transcendental idealist, considered the objects of our senses as empirically real, that is to say real within the necessary conditions of our faculties of thought and intuition. The transcendental idealist is thus an 'empirical realist'.

2.5. Pragmatism

In the late 19th century and early 20th century the ideas of pragmatism, in its various forms, developed mainly from discussions that took place between Charles Sanders Pierce and William James at Harvard in the 1870s. In the pragmatic theory of truth, the perspective

integrates the basic insights of empirical (experience-based) and rational (reason-based) abstraction.

Pragmatists held that all beliefs must be tested, and those that failed to garner sufficient practical value ought to be discarded. In his *Will to Believe*, he argued that acting on beliefs or convictions alone, unsupported by evidence, was pure folly. He likened such acting to that of an irresponsible ship-owner who allows an untrustworthy ship to be ready to set sail, merely thinking it safe, and then gives benevolent wishes for those who would set sail in it.

A concept may be abstracted from several perceptions, but that is only its origin. In regard to its meaning or its truth, William James proposed his Pragmatic rule. This rule states that the meaning of a concept may always be found in some particular difference in the course of human experience which its being true will make. In order to understand the meaning of the concept and to discuss its importance, a concept may be tested by asking, what sensible difference to anybody will its truth make? There is only one criterion of a concept's meaning and only one test of its truth. That criterion or test is its consequences for human behaviour.

In this way, James bypassed the controversy between rationalists and empiricists regarding the origin of concepts. He asserted that concepts are a revelation of reason. For the rationalists, concepts are a glimpse of a different world, one which contains timeless truths in areas such as logic, mathematics, ethics, and aesthetics. By pure thought, humans can discover the relations that really exist among the parts of that divine world. On the other hand, the empiricists claimed that concepts were merely a distillation or abstraction from perceptions of the world of experience. Therefore, the significance of concepts depends solely on the perceptions that are its references. The Pragmatic rule does not connect the meaning of a concept with its origin. Instead, it relates the meaning to a concept's purpose, that is, its function, use, or result.

According to pragmatists, truth is not ready-made, but that jointly we and reality make truth. The idea is that truth is mutable and truth is relative to a conceptual scheme.

Truth

One major difference among the pragmatists about the definition of 'truth' is the question of whether beliefs can pass from being true to being untrue and back. For James, beliefs are not true until they have

been made true by verification. James believed propositions become true over the long term through proving their utility in a person's specific situation. The opposite of this process is not falsification, but rather a belief ceasing to be a live option. F.C.S. Schiller, on the other hand, very clearly asserted that beliefs could pass into and out of truth based on situations. Schiller held that truth was relative to specific problems. As the problems change and as the most useful way to solve a problem shifts, so does the property of truth.

Conceptual Relativity

James and Schiller meant by the phrase 'making truth' that we make things true by verifying them. It is the idea that there can be no truths without a conceptual scheme to express those truths.

F.C.S. Schiller used the analogy of a chair to make clear what he meant by the phrase 'truth is made'. Just as a carpenter makes a chair out of existing materials and does not create it out of nothing, truth is a transformation of our experience, but that does not imply reality is something we are free to construct or imagine as we please.

2.6. Law of Parsimony

William Ockham is a great logician who is famous for the maxim known as Occam's Razor. The term *Razor* refers to the act of shaving away unnecessary assumptions to get to the simplest explanation.

Occam's Razor states that the explanation of any phenomenon should make as few assumptions as possible, eliminating those that make no difference in the observable predictions of the explanatory hypothesis or theory. The principle is often expressed in Latin as the *Lex Parsimoniae*.

“Entities should not be multiplied beyond necessity.”

The origins of Occam's Razor are traceable to the works of earlier philosophers such as John Duns Scotus, Thomas Aquinas, and Aristotle. The law of Parsimony states that the simple expression, explanation or principles, is the best solution or best expression or the best principle; the simple is the best.

Thomas Aquinas made this argument in the 13th century, "*If a thing can be done adequately by means of one, it is superfluous to do it by means of several; for we observe that nature does not employ two instruments where one suffices*".

Simplicity has been proposed in various forms by theologians, philosophers and scientists, from ancient through medieval to modern times. Thus Aristotle writes in his *Posterior Analytics*, “We may assume the superiority ceteris paribus of the demonstration which derives from fewer postulates or hypotheses”.

Kant, in the *Critique of Pure Reason*, supports the maxim that rudiments or principles must not be unnecessarily multiplied (*entia praeter necessitatem non esse multiplicanda*), and argues that this is a regulative idea of pure reason which underlies scientists theorising about nature.

Both Galileo and Newton accepted versions of Occam's Razor. Newton includes a principle of Parsimony as one of his three ‘Rules of Reasoning in Philosophy’ at the beginning of Book III of *Principia Mathematica*.

Leonardo da Vinci's maxim of Razor is as follows, “*Simplicity is the ultimate sophistication*”.

Albert Einstein's maxim about Razor is that, “*Everything should be made as simple as possible, but not simpler*”.

UNIX Philosophy

Doug McIlroy, the inventor of Unix pipes and one of the founders of the Unix tradition, summarised the Unix philosophy as follows:

"Write programs that do one thing and do it well.

Write programs to work together.

Write programs to handle text streams, because that is a universal interface."

The Unix philosophy is an application of Razor in software programming. Unix platform and its derivatives are known for its stability because it is based on this principle. The Unix platform led to the evolution of internet and information renaissance.

The principle of KISS

KISS principle states that simplicity should be a key goal and unnecessary complexity should be avoided. It serves as a useful policy in software development, animation, engineering, and in strategic planning, especially military operations. Other versions of the phrase

include "Keep It Sweet & Simple", "Keep It Short & Simple" and "Keep it Simple, Sweetheart".

Keep it Simple Stupid

3. Theology

In theology, the principle of Abstraction is addressed as the Word and the doctrine of Divine Simplicity.

3.1. The Word

In the *New Testament* the Word is described by the apostle John. The concept of Logos is the Word according to the Gospel of John:

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it. (Gospel of John 1-5)

The Message of the Word

The message of the Word is to liberate the humanity from darkness, from ignorance, by making them understand the Law of the Existence and the knowledge of Freedom and Free Will.

The Word explains the Law of the Existence as follows:

Jesus replied: *"Love the Lord your God with all your heart and with all your soul and with all your mind." This is the first and greatest commandment. And the second is like it: "Love your neighbour as yourself." All the Law and the Prophets hang on these two commandments. (Mathew 22: 37-40)*

3.2. Divine Simplicity

The doctrine of Divine Simplicity says that God is without parts. The general idea of Divine Simplicity can be stated as follows, that the being of God is identical to the attributes of God. In other words, such characteristics as omnipresence, goodness, truth, eternity, etc., are identical to his being, not qualities that make up his being.

According to the classical theism of Augustine, Anselm, Aquinas and their adherents, God is radically unlike creatures in that he is devoid of any complexity or composition, whether physical or metaphysical. Besides lacking spatial and temporal parts, there is no real distinction between God as subject of his attributes and his attributes. God is thus in a sense identical to each of his attributes, which implies that each attribute is identical to every other one. God is what he has. As identical to each of his attributes, God is identical to his nature. And since his nature or Essence is identical to his Existence, God is identical to his Existence. This is the doctrine of Divine Simplicity (DDS). God is not only radically non-anthropomorphic, but radically non-creaturomorphic, not only in respect of the properties he possesses, but in his manner of possessing them. God, we could say, differs in his very ontology from any and all created beings.

Thomas Aquinas describes the doctrine of Divine Simplicity as follows:

“God as a simple being is not divisible; God is simple, not composite, not made up of thing upon thing. In other words, the characteristics of God are not parts of God that together make God what he is. Because God is simple, his properties are identical with himself, and therefore God does not have goodness, but simply is goodness.”

4. Sociology

The principle of Abstraction has been addressed in the society as Simple living, also known as Voluntary simplicity. It is a lifestyle in which individuals consciously choose to minimise the pursuit of wealth and consumption. Adherents choose simple living for a variety of reasons, including spirituality, health, stress reduction, conservation of energy and ecology, social justice, while others choose to live more simply for reasons of personal taste or personal economy. It is by Simple living that we can harmonise our thoughts which will lead to serenity and tranquility.

4.1. Simple Living

The Athens-based philosopher Epicurus, of the fourth century BC, viewed the untroubled life as the paradigm of happiness, made possible by carefully considered choices and avoidances. Epicurus pointed out that troubles entailed by maintaining an extravagant lifestyle tend to outweigh the pleasure of partaking in it. He therefore concluded that what is necessary for happiness, bodily comfort, and

life itself should be maintained at minimal cost, while all things beyond what is necessary for these should either be tempered by moderation or completely avoided.

From the second millennium BC, various Hindu groups in the Eastern world had established a voluntarily simplified spiritual lifestyle. This practice continued with various Abrahamic and Buddhist religious movements in the Middle East, Europe and Asia. Abraham, Moses, Elijah, Gautama Buddha, John the Baptist, Muhammad, Francis of Assi, Rumi, and Gandhi all practiced Simple living.

In North America, groups including the Shakers, Mennonites, Amish, and some Quakers have for centuries practiced lifestyles in which some forms of wealth or technology are excluded for philosophical reasons.

The lifestyle of simple living has been practiced among various movements like Essenes in Judaism, Benedictine monks in Christianity, Monks in Buddhism, Rishis and Yogis in Hinduism, Hermits in Hermitic, Mystics in Sufism and Islam.

The major difference between ascetics and simple living is ascetics negate the pursuit of wealth and consumption for living, but the concept of simple living is to minimise the consumption and wealth to sustain living.

Negation of the principle of Abstraction is Complexity (17)

5. Complexity

Complexity is the negation of simplicity leading to chaos and eventually to void. Complexity is derived from the Latin *complexus*, which means entwined, twisted together. Complexity results from two or more components, which are joined and entwined in such a way that it is difficult to separate them. Complexity is the edge of chaos, half way between order and disorder, and chaos is the portal to void. The main objective of complexity is the form of control mechanism, which makes it very difficult for everyone to access, comprehend and understand.

The order can be understood by the concept of symmetry. In symmetric patterns, one part of the pattern is sufficient to reconstruct the whole. For example, in order to reconstruct a mirror-symmetric pattern, like the human face, you need to know one half and then

simply add its mirror image. The larger the group of symmetry transformations, the smaller the part needed to reconstruct the whole and the more redundant or ordered the pattern.

Disorder can be characterised by lack of symmetry or symmetry breaking, by the fact that no part or aspect of a complex entity can provide sufficient information to actually or statistically predict the properties of the other parts.

In information processing, complexity is a measure of the total number of properties transmitted by an object and detected by an observer. In physical systems, complexity is a measure of the probability of the state vector of the system.

Complexity theory is a theory based on relationships, emergence, patterns and iterations. A theory that maintains that the universe consists of these systems, like weather systems, immune systems, social systems etc., and that these systems are complex and constantly adapting to their environment.

Complex Adaptive Systems

A Complex Adaptive System is a dynamic network of many agents which represent cells, species, individuals, and firms, nations acting in parallel, constantly acting and reacting to what the other agents are doing. The control of a Complex Adaptive Systems tends to be highly dispersed and decentralised. If there is to be any coherent behaviour in the system, it has to arise from competition and cooperation among the agents themselves. The overall behaviour of the system is the result of a huge number of decisions made every moment by many individual agents.

The agents are similar, not unique. They emerge from competition and cooperation, survival of the fittest, by killing the weakest, and they are irreversible. Since future is unpredictable, they live in constant fear and stress. The agents don't have individuality, they are like clones, like cattle following each other in a stock market, very resilient for change.

Complex Adaptive System ideology and models are grounded in modern biological views on adaptation and evolution. The theory of complex adaptive systems bridges developments of systems theory with the ideas of generalised Darwinism, which suggests that Darwinian principles of evolution can explain a range of complex material phenomena, from cosmic to social objects.

Examples of complex adaptive systems include the stock market, social insect and ant colonies, the biosphere and the ecosystem, manufacturing businesses and social systems such as political parties and communities. Complex Adaptive System and Artificial Life are closely linked and related.

Artificial Life

Artificial Life, also known as Alife, is a field of study and associated art form which examines systems related to life, its processes and its evolution through simulations using computer models, robotics and biochemistry. There are three main kinds of Alife: soft from software, hard from hardware, and wet from biochemistry. Artificial life imitates traditional biology by trying to recreate biological phenomena.

Cellular Automata

A cellular automaton is a discrete model studied in computability theory, mathematics, and theoretical biology. It consists of a regular grid of cells, each in one of a finite number of states. The grid can be in any finite number of dimensions. Time is also discrete, and the state of a cell at time t is a function of the states of a finite number of cells (called its neighbourhood) at time $t - 1$. These neighbours are a selection of cells relative to the specified cell, and do not change (though the cell itself may be in its neighbourhood, it is not usually considered a neighbour). Every cell has the same rule for updating, based on the values in this neighbourhood. Each time the rules are applied to the whole grid a new generation is created.

In the 1970s a two-state, two-dimensional cellular automaton named Game of Life became very widely known. Invented by John Conway, and popularised by Martin Gardner in a Scientific American article, its rules are as follows: if a black cell has 2 or 3 black neighbours, it stays black. If a white cell has 3 black neighbours, it becomes black. In all other cases, the cell stays or becomes white. Despite its simplicity, the system achieves an impressive diversity of behaviour, fluctuating between apparent randomness and order. One of the most apparent features of the Game of Life is the frequent occurrence of gliders, arrangements of cells that essentially move themselves across the grid. It is possible to arrange the automaton so that the gliders interact to perform computations, and it has been shown that the Game of Life can emulate a universal Turing machine.

Neural Networks

Biological neural networks are made up of real biological neurons that are connected or functionally related in the peripheral nervous system or the central nervous system.

Artificial neural networks are made up of interconnecting artificial neurons which may share some properties of biological neural networks. Artificial neural networks may either be used to gain an understanding of biological neural networks, or for solving traditional artificial intelligence tasks without necessarily attempting to model a real biological system.

Artificial Intelligence

Artificial intelligence and cognitive modeling both try to simulate some properties of neural networks. While similar in their techniques, the former has the aim of solving particular tasks, while the latter aims to build mathematical models of biological neural systems.

In the artificial intelligence, artificial neural networks have been applied successfully to speech recognition, image analysis and adaptive control, in order to construct software agents or autonomous robots. Most of the currently employed artificial neural networks for artificial intelligence are based on statistical estimation, optimisation and control theory.

The tasks to which artificial neural networks are applied are within the following categories:

- ❖ Function approximation, or regression analysis, including time series prediction and modeling.
- ❖ Classification, including pattern and sequence recognition, novelty detection and sequential decision making.
- ❖ Data processing, including filtering, clustering, blind signal separation and compression.

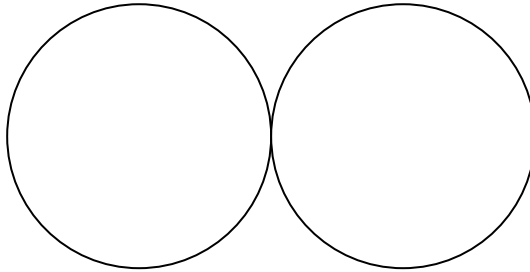
Application areas include system identification and control (vehicle control, process control), game-playing and decision making (backgammon, chess, racing), pattern recognition (radar systems, face identification, object recognition), sequence recognition (gesture, speech, handwritten text recognition), medical diagnosis, financial applications, and data mining.

Summary

The principle of Abstraction emphasises that simplicity is the Logos, the Beginning, the Metaconcept and the Alpha through which everything was, is, will be created. If we are simple we will have our Freedom and Free will but if we are complex we become agents, living in an illusion and deception of freedom and free will.

Chapter Six

The principle of Consciousness (6)



ANIMA

Consciousness is the experience of Good and Evil, Cosmic Consciousness is the superposition of all possible experiences entangled in a Matrix, the Schrodinger's cat that exists in Infinity.

1. Introduction

The principle of Consciousness is the characteristic of the mind that has the ability to perceive, subjectively, the emotions and thoughts through experience. Consciousness is like a rainbow of all the seven the colours being superimposed in a single ray of light. All the possible experiences and the corresponding thoughts and emotions are superimposed in infinity. It can also be compared to an electromagnetic spectrum for the purpose of understanding.

The principle of Consciousness can exist as a spectrum of all possible good experience at one end and all possible bad experience at the other end. It is based on the principle of Emotion that exist as a spectrum as happiness, peace, hope at one end, and grief, chaos, fear at the other end and the principle of Awareness that exists as beliefs at one end and facts on the other end.

Consciousness is the quantum phenomenon that exhibits as a superposition of all the possible experience with corresponding thoughts and emotions that exists in coherence as an entanglement in infinity.

It is a combination of all possible experiences. Combination is not the right word, but technically it is superposition at a quantum level. It

means that it exists as a single entity, composing all possible experiences in infinity.

Consciousness is composed of two components: the consciousness of oneself and the consciousness of the environment. To be aware of oneself is termed as Self-Consciousness, and one's environment is termed as Collective Consciousness.

Consciousness on the personal individual level is known as Soul, Ego or Atman, which is Self-Consciousness, while on the universal level it is known as Collective Consciousness, Superego and Cosmic Consciousness. In quantum terminology it is an entanglement of all possible eigenstates of Schrodinger's cat. For a better understanding, consciousness can be considered as the collection of all the possible expressions of visuals like drawings, paintings, sketches, etc, or all the possible expressions of sound on a universal level. On a personal level, Self-Consciousness or Soul is a painting or a melody from the collection that exists in infinity.

Self-Awareness is the objective knowledge of what class of painting or what style of music we are, whether western, salsa, rap or hindustani. Once we realise what we are, then we can decide what we have to do using our freedom and free will.

Edgar Cayce described the true nature between humanity and God as three different dimensions of human perception: the conscious mind (personality), the subconscious mind (soul) and the super conscious mind (superego).

The Collective Consciousness is called by many names by many religions in many different cultures, such as Buddha Consciousness, Christ Consciousness, the Collective Consciousness, the Universal Consciousness, Brahman and Higher Self.

If we consider the consciousness of the human world, we perceive as an oil painting, different from the consciousness of the animal world. The way animals perceive is like a sketch, which is different from the consciousness of the plant world, as plants perceive like a drawing.

2. Theology

In different religions the self-consciousness is addressed as Soul or Atma, and the consciousness of the environment as Cosmic Consciousness or Brahman.

The soul, according to many religious and philosophical traditions, is the self-aware essence unique to a particular living being. It is thought to incorporate the inner essence of each living being. It is believed in many cultures and religions that the soul is the unification of one's sense of identity. Soul is considered to be immortal and to exist before their incarnation in flesh.

Christianity

In Catholic and Eastern Orthodox religions, beliefs of the soul are as follows:

The Catholic Church defines the soul as the innermost aspect of man, that which is of greatest value in him, that by which he is most especially in God's image: 'soul' signifies the spiritual principle in man. The soul is the centre of the human will, intellect, and imagination, and the source of all free human acts, although good acts are aided by God's grace. Every human being receives a soul at the moment of conception, and has rights and dignity equal to persons of further development, including the right to life.

Islam

According to the Quran, the creation of man involves Allah or an Angel of Allah breathing a soul into him. This intangible part of an individual's existence is pure at birth and has the potential of growing and achieving nearness to God if the person leads a righteous life. At death, the person's soul transits to an eternal afterlife of bliss, peace and unending spiritual growth (*Suras 66:7-8, 39:20*). This transition can be pleasant (Heaven) or unpleasant (Hell) depending on the degree to which a person has developed or destroyed his or her soul during life.

Atma and Brahman

The Atman or Atma is a philosophical term used in Hinduism and Vedanta philosophy to identify the soul. It is one's true self translated in English as 'self' beyond identification with the phenomenal reality of worldly existence.

A school of thought such as Advaita sees the soul within each living entity as being fully identical with Brahman, the all-pervading Cosmic soul of the universe, whereas other schools such as Dvaita

differentiate between the individual Atma in living beings, and the Supreme Atma (Paramatma) as being Cosmic Consciousness.

Buddhism

According to Buddhism, by introspection of the mind, it is possible to see consciousness as being a sequence of conscious moments. Each moment is an experience of an individual mind-state: a thought, a memory, a feeling, and a perception. A mind-state arises, exists and, being impermanent, ceases following which the next mind-state arises. Thus the consciousness of a sentient being can be seen as a continuous series of birth and death of these mind-states.

3. Philosophy

In philosophy the Self-Consciousness is addressed as ego or soul, and the Cosmic Consciousness as superego and panpsychism.

Socrates and Plato

Plato and Socrates considered the soul as the essence of a person, being, that which decides how we behave. They considered this essence as an incorporeal, eternal occupant of our being. As bodies die, the soul is continually reborn in subsequent bodies. The Platonic soul comprises three parts:

- ❖ the nous (superego)
- ❖ the thymos (ego)
- ❖ the pathos (id, carnal)

Each of these has a function in a balanced and peaceful soul. The nous equates to the mind (superego). It corresponds to the charioteer, directing the balanced horses of appetite and spirit. It allows for logic to prevail, and for the optimisation of balance.

The thymos comprises our emotional motive (ego), that which drives us to acts of bravery and glory. If the thymos is left unchecked, it leads to hubris, the most fatal of all flaws in the Greek view.

The pathos equates to the appetite (id) that drives humankind to seek out its basic bodily needs. When the passion controls us, it drives us to hedonism in all forms. In the Ancient Greek view, this is the basal and most feral state.

Aristotle

Aristotle explained the concept of the soul in many of his works; the *De Anima (On the Soul)*. There is on-going debate about Aristotle's views regarding the immortality of the human soul; however, Aristotle makes it clear in his *De Anima* that he does believe that the intellect, which he considers to be a part of the soul, is eternal and separable from the body.

Aristotle also believed that there were four parts, understood as powers, of the soul. The four sections are calculative part, the scientific part on the rational side used for making decisions, and the desiderative part and the vegetative part on the irrational side responsible for identifying our needs.

Augustine, one of the most influential early Christian thinkers, described the soul as a special substance, endowed with reason, adapted to rule the body.

Thomas Aquinas understands the soul as the first principle, or act, of the body. The full argument for the immortality of the soul and his elaboration of Aristotelian theory is addressed in Question 75 of the *Summa Theologica*.

Panpsychism

Panpsychism, in philosophy, is the view that all parts of matter involve mind, or the more holistic view that the whole universe is an organism that possesses a mind. It is thus a view, which holds only that all things are alive. This is not to say that panpsychism believes that all matter is alive or even conscious, but rather that the constituent parts of matter are composed of some form of mind and are sentient.

Panpsychism is a form of idealism, the metaphysical view that says the fundamental constituents of reality are mental, a view that holds that matter is dependent on minds, or that only mental qualities exist - a type of substance monism. Panpsychism holds that all material entities have minds and an existence of their own, independent from human observers.

The philosopher Leibniz considered that each point in the universe is endowed with conscious content. Panpsychism is the belief that all matter, including rocks for example, is sentient or conscious. The concept of the things in conscious experience being impressions in the brain is a type of representationalism, and representationalism is a form of indirect realism.

4. Science

Superposition & Entanglement

Quantum superposition is the application of the superposition principle to quantum mechanics. The superposition principle is the addition of the amplitudes of waves from interference. In quantum mechanics it is the amplitudes of wave functions, or state vectors, that add. It occurs when an object simultaneously possesses two or more values for an observable quantity (e.g. the position or energy of a particle).

In electromagnetic theory, ordinary light is described as a superposition of waves of different length and polarisation, moving in different directions; in quantum mechanics, the state of a system is modeled by a wave and can be expressed as a quantum superposition of various eigenstates.

Quantum superposition results in many directly observable effects, such as interference peaks from an electron wave in a double-slit experiment. If two observables correspond to noncommutative operators, they obey an uncertainty principle, and a distinct state of one observable corresponds to a superposition of many states for the other observable.

Quantum entanglement is a quantum phenomenon in which the quantum states of two or more objects have to be described with reference to each other, even though the individual objects may be spatially separated.

Schrodinger's cat

Schrodinger's cat is a paradoxical thought experiment devised by Erwin Schrodinger that attempts to illustrate the interpretation of quantum mechanics when going from subatomic to macroscopic systems. Schrodinger proposed his cat after debates with Albert Einstein, which Schrodinger defended, stating in essence that if a scenario existed where a cat could be so isolated from external interference (decoherence), the state of the cat of being alive or dead can only be known as a superposition (combination) of possible rest states (eigenstates). To find out different possible states of a cat the observer should be entangled with the experiment. To observe the state when the cat is alive the observer has to be alive and to observe the state when the cat is dead the observer has to be dead.

Quantum Consciousness

The different states of consciousness like dreams, lucidness, ecstasy, wakefulness, trance, hypnotic, can be objectively explained as different types of EEG waves that are nothing but a different spectrum of consciousness like radio waves, micro waves and x-rays.

The physicist Roger Penrose and the anesthesiologist Stuart Hameroff have suggested a thesis that de-coherence to a definitive state is possible in the microtubules in the mitochondria of the neurons in the brain. They have come up with a model according to which consciousness arises through quantum effects occurring within sub cellular structures internal to neurons, known as microtubules. The model posits so called objective collapses which involve the quantum system moving from a superposition of multiple possible states to a single definite state, but without the intervention of an observer or measurement, as in most quantum mechanical models. According to Penrose and Hameroff, the environment internal to the microtubules is especially suitable for such objective collapses, and the resulting self-collapses produce a coherent flow regulating neuronal activity and making non-algorithmic mental processes possible.

5. Ethnogens

The ethnogeny, specifically the mushrooms which the shamans use, will give a glimpse of what consciousness is. The experiences vary from good to bad depending on the set and setting. The good trip can be compared to good experience which many religions address as Heaven, and the bad trip can be compared to bad experiences which many religions address as Hell.

Psilocybin Mushrooms

The mesolithic rock paintings from Tassili n'Ajjer, a prehistoric North African site, identified with the Capsian culture depicting the shamanic use of mushrooms, possibly Psilocybe. Hallucinogenic species of Psilocybe have a long history of use among the native peoples of Mesoamerica for religious communion, divination, and healing, from Pre-Columbian times up to the present day. Mushroom-shaped statuettes found at archaeological sites seem to indicate that ritual use of hallucinogenic mushrooms is quite ancient. Mushroom stones and motifs have been found in Mayan temple ruins in South America. A statuette dating from 200 AD and depicting a mushroom strongly

resembling *Psilocybe mexicana* was found in a west Mexican shaft and chamber tomb in Colima state.

Timothy Leary traveled to Mexico to experience hallucinogenic mushrooms firsthand. After returning to Harvard in 1960, he and Richard Alpert started the Harvard Psilocybin Project, promoting psychological and religious study of Psilocybin and other hallucinogenic drugs.

Effects

The experience may be feelings of bliss, relaxation, wonder, anxiety, sadness, or fear. Some may experience intense episodes of hilarity, such as laughing for the duration. Emotions can be experienced with increased sensitivity.

Higher doses carry the increased possibility of a surreal event known as ego death, whereby the user loses the sense of boundaries between their self and the environment, creating a sort of perceived universal unity.

Common experiences typically exhibit changes such as an increased ability to concentrate on memories, feelings of time dilation, abstract and distractive thought patterns, phonetic experimentation with vowels, consonants, or click consonants known as glossolalia and epiphanies about life.

Ecstasy

Ecstasy is an altered state of consciousness or trancelike state in which an individual transcends ordinary consciousness and as a result has a heightened capacity for exceptional thought, or intense concentration on a specific task, extraordinary physical abilities or intense emotional experience. If one is concentrating on a physical task, then one might cease to be aware of any intellectual thoughts. Subjective perception of time, space and self may strongly change or disappear during ecstasy.

Religious ecstasy is an altered state of consciousness, characterised by reduced external awareness and expanded interior mental and spiritual awareness which is frequently accompanied by visions and euphoria. The experience is usually brief in physical time. There are records of such experiences lasting several days or even more and of recurring experiences of ecstasy during one's lifetime. Subjective perception of time, space and self may strongly change or disappear

during ecstasy. The adjective religious means that the experience occurs in connection with religious activities or is interpreted in the context of a religion. Ecstasies enjoyed by religious mystics are usually called religious experiences no matter what the nature of the ecstasy or the trigger inducing it.

We create our kids out of ecstasy which is an experience, which blends matter. When we observe our kids they are unique in their expressions, in their thoughts and emotions, even though they are restricted by the constraints of the expression of our genes and the expression of social values of the environment where they live. They are nothing but a creation which blends consciousness and matter, given a physical form by us.

6. Psychology

In psychology, the Self-Consciousness is addressed as different archetypes and personality profile and consciousness of the environment as Collective Unconsciousness.

The concept of psychological archetypes was advanced by the Swiss psychiatrist Carl Jung, in 1919. In Jung's psychological framework archetypes are innate, universal prototypes for ideas and may be used to interpret observations. A group of memories and interpretations associated with an archetype is a complex, e.g. a mother complex associated with the mother archetype. Jung treated the archetypes as psychological organs, analogous to physical ones in that both are morphological constructs that arose through evolution.

Jung outlined four main archetypes:

- ❖ The Self, the regulating centre of the psyche and facilitator of individuation.
- ❖ The Shadow, the opposite of the ego image, often containing qualities that the ego does not identify with but possess nonetheless.
- ❖ The Anima, the feminine image in a man's psyche.
- ❖ The Animus, the masculine image in a woman's psyche.

The idea of an unconscious mind originated in antiquity and has been explored across cultures. It was recorded between 2500 and 600 BC in

the Hindu texts known as the Vedas. In the Vedic worldview, consciousness is the basis of physiology and pure consciousness is an abstract, silent, completely unified field of consciousness within an architecture of increasingly abstract, functionally integrated faculties or levels of mind.

Jung distinguished the collective unconscious from the personal unconscious particular to each human being. The collective unconscious is also known as a reservoir of the experiences of our species.

Carl Jung, who is best known for his idea of collective unconscious, wrote that psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another, and that it was probable that psyche and matter are two different aspects of one and the same thing.

Negation of the principle of Consciousness is Magic (18)

7. Magic

The spectrum of magic is white magic at one end, and black magic at the other end. It is de-coherence of a collective consciousness for a specific objective by means of occult knowledge and rituals. There are eighteen different types of collective consciousness. The collective consciousness is termed as spirits in magic, and there are major and minor groupings.

White magic is a type of magic that draws on benevolent powers from the Collective Consciousness. It is used for protection against evil and dark magic, success of business, stability and prosperity of a country. It is also known as Invocation, practiced from a personal level to a universal level.

Black magic, or dark magic, is a type of magic that is used for malevolent powers from the Collective Consciousness to deliberately cause harm in different ways. Black magic would be evoked to kill, injure, or cause destruction for personal gain without regard to harmful consequences to others. It is also known as Evocation, practiced from a personal level to a universal level.

The people who are associated or involved in magic are known as sorcerers, magicians, or witches. Banishing, Purification,

Consecration, Invocation, Evocation are some of the techniques practiced in the ritual of magic.

Banishing

Banishing rituals can be performed in order to eliminate forces that might interfere with a magical operation, and are often performed at the beginning of an important event or ceremony, although they can be performed for their own sake as well. The area of effect can be a magic circle, a room, or the magician themselves. The general theory of magic proposes that there are various forces which are represented by the classic elements air, earth, fire, and water, the planets, the signs of the Zodiac, and adjacent spaces in the astral world. Magic also proposes that various spirits and non-corporeal intelligences can be present. Banishing is performed in order to clean out these forces and presences. It is not uncommon to believe that banishing is a sense of cleanliness within the self and the environment. There are many banishing rituals, like the lesser banishing ritual of pentagram, and the greater or lesser banishing ritual of hexagram.

Purification & Consecration

Purification is similar to banishing, but is a more rigorous process of preparing the self and its temple for serious spiritual work. Crowley mentions that ancient magicians would purify themselves through arduous programs, such as through special diets, fasting, sexual abstinence, keeping the body meticulously tidy, and undergoing a complicated series of prayers and willed intention. Specifically, the magician labours to purify the mind and body of all influences which may interfere with his objective.

Crowley recommended symbolically ritual practices, such as bathing and putting on of robes, before a main ceremony: The bath signifies the removal of all things extraneous to antagonistic to the one thought. The putting on of the robe is the positive side of the same operation. It is the assumption of the frame of mind suitable to that one thought.

Consecration is an equally important magical operation. It is essentially the dedication, usually of a ritual instrument or space, to a specific purpose.

Invocation

Invocation is tuning to the right of the Collective Consciousness. Invocation is the bringing in or identifying with a particular deity or spirit, which is a form of Collective Consciousness operating on the Right.

Crowley wrote of two keys to success: to inflame thyself in praying and to invoke often. The single most important invocation, or any act of magic for that matter, was the invocation of one's Holy Guardian Angel, or secret self, which allows the adept to know true will.

Crowley describes the experience of invocation in his book *Magick* as follows:

"The mind must be exalted until it loses consciousness of self. The Magician must be carried forward blindly by a force which, though in him and of him, is by no means that which he in his normal state of consciousness calls I. Just as the poet, the lover, the artist, is carried out of himself in a creative frenzy, so must it be for the Magician."

Crowley discusses three main categories of invocation, although in the great essentials these three methods are one. In each case the magician identifies himself with the deity invoked:

- ❖ Devotion, where identity with the deity is attained by love and by surrender, by giving up or suppressing all irrelevant parts of self.
- ❖ Calling forth, where identity is attained by paying special attention to the desired part of the self.
- ❖ Drama, where identity is attained by sympathy. It is very difficult for the ordinary man to lose himself completely in the subject of a play or of a novel; but for those who can do so; this method is unquestionably the best.

Another technique is called the assumption of deity forms where, with concentrated imagination of oneself in the symbolic shape or any sigil of any Collective Consciousness, one should be able to identify oneself with the idea which the sigil represents.

A general method involves positioning the body in a position that is typical for a given sigil, imagining that the image of the sigil is coinciding with or enveloping the body, accompanied by the practice of vibration of the appropriate names.

Evocation

Evocation is tuning to the left of the Collective Consciousness. Evocation is used for two main purposes: to gather information, and to obtain the services or obedience of an evil spirit or demon. There are different forms of Collective Consciousness operating on the Left. Different religions and mythologies address the left as Angel of Death, Samael, Azrael, Demon, Leviathan, Lilith, Nephilim and Ibilis.

8. Voodoo

Voodoo is a religion that is involved in the practice of magic. Each group follows a different spiritual path and worships a slightly different pantheon of spirits, called Loa. The word Loa means mystery in the Yoruba language.

There are hundreds of minor spirits. Those which originated from Dahomey are called Rada; those who were added later are called Petro. The eighteen groups of Collective Consciousness they address as spirits are as follows:

- ❖ Agaou Comble
- ❖ Agwe
- ❖ Agasou
- ❖ Bawon
- ❖ Belekou
- ❖ Djobolo Bosou
- ❖ Danbala Laflanbo (or Damballah-wedo): serpent spirit
- ❖ Kongo
- ❖ Granbwa Ile
- ❖ Met Kalfou
- ❖ Met Agwe: spirit of the sea
- ❖ Nago

- ❖ Lenglensou
- ❖ Loko
- ❖ Metres Ezili (or Erzulie): female spirit of love
- ❖ Papa Ogou Balanjo: spirit of healing
- ❖ Kouzen Zaka (or Oko): spirit of agriculture
- ❖ Wangol

Voodoo Rituals

The purpose of rituals is to make contact with a spirit (Collective Consciousness), to gain their favour by offering them animal sacrifices and gifts, to obtain help in the form of more abundant food, higher standard of living, and improved health. Human and Loa depend upon each other; humans provide food and other materials; the Loa provide health, protection from evil spirits and good fortune. Rituals are held to celebrate lucky events, to attempt to escape a run of bad fortune, to celebrate a seasonal day of celebration associated with a Loa, for healing, at birth, marriage and death.

The priests can be male (houngan or hungan), or female (mambo). A temple is called a hounfour (or humfort). At its centre is a poteau-mitan, a pole where the spirits communicate with the people. An altar will be elaborately decorated with candles, symbolic items related to the Loa, etc. Rituals consist of some of the following components:

- ❖ A feast before the main ceremony.
- ❖ Creation of a veve (sigil), a pattern of flour or cornmeal on the floor which is unique to the Loa for whom the ritual is to be conducted.
- ❖ Shaking a rattle and beating drums which have been cleansed and purified.
- ❖ Chanting.
- ❖ Dancing by the houngan or mambo and the hounsis (students). The dancing will typically build in intensity until one of the dancers (usually a hounsis) becomes possessed by a Loa and falls. As the spirit takes control, the possessed dancer will

behave as the Loa and is treated with respect and ceremony by the others present.

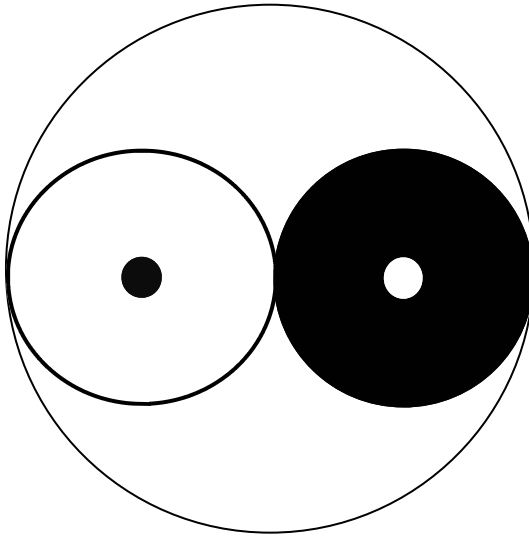
- ❖ Animal sacrifice; this may be a goat, sheep, chicken, or dog. They are usually humanely killed by slitting their throat; blood is collected in a vessel. The possessed dancer may drink some of the blood. The hunger of the Loa is then believed to be satisfied. The animal is usually cooked and eaten. Animal sacrifice is a method of consecrating food for consumption by followers of Voodoo, their deities and their ancestors.

Summary

The principle of Consciousness is the experience of Good and the experience of Evil. It is composed of two components Self-Consciousness and the Collective Consciousness. If we avoid the experience of Evil and try to invoke the experience of Good we will fail to learn our lesson. If we evoke the experience of Evil on others we will either become Evil or slave to Evil.

Chapter Seven

The principle of Creation (9)



ANIMA VACUUS

Creation is a blend of Consciousness and Matter, the Self-Consciousness, which can explore and experience the Collective Consciousness by de-coherence, a wave function collapse.

Matter is a vibration from void, Consciousness is experience from infinity. Life is the flow, rhythm divine, harmonious progression of Creation based on either peace and happiness or chaos and discordance, flowing in the rivers of Time.

1. Introduction

The creation is made of two components: matter and consciousness, materialism and spiritualism. The materialism is the physical body, while the consciousness is the subjective perception of thoughts and emotions we feel in our life as experience.

“Life is a ballroom dance performed by Consciousness dancing in resonance, harmony and in beauty and grace.”

Life is the expression of our thoughts and emotions as experience in the flow of time, flowing in harmony based on joy and peace. It is a harmonious progression of the principle of Creation based on experience. It expresses as peace and joy at one end, stress and fear at the other end.

Peace is an expression of harmony, a state of quietness or tranquility, an absence of disturbance or agitation. Peace can be felt at a universal level objectively and on an individual level subjectively. If there is serenity and harmony in the environment, in nature and in society, then it means we are at peace. If we have the same serenity, calmness, and equilibrium within ourselves, then we are at peace with us.

In peace there is no oppression, if we are serene and calm within ourselves in the true spirit, there will not be any expression of oppression. But if we mask and fake serenity and peace we are hypocrites and white-washed tombs. The hypocrisy will manifest as oppression.

We express peace when we accept, be content and aware of who we are. It is like creating a masterpiece, like the Mona Lisa by blending the three primary colours. Peace leads to serenity and harmony which enables us to create masterpieces.

“Life is the expression of the Consciousness that flows like water and vibrates like light and sound in progressive harmony.”

Happiness is another expression of harmony. It is rhythm divine. Happiness is an emotional or affective state that is characterised by feelings of enjoyment and satisfaction. Depending on the intensity, duration and depth of happiness, it expresses as bliss, love, joy, jubilation, exultation, euphoria, ecstasy, elation and gratification. The expression of happiness is well-being, delight, health, safety and contentment. Happiness often leads to a supportive family life, a loving marriage, and the tranquility in our personnel lives.

“Life is a great grand symphony composed by Consciousness as a progression of harmonies based on aesthetics flowing in time.”

2. Philosophy

The principle of Creation is addressed in philosophy as *ex-nihilo*, dualism, as above so as below, and life as conservation ethic, pursuit of happiness and peace.

2.1. Ex-nihilo

Ex nihilo is a Latin term meaning out of nothing. It is associated with the term *creation*, as in *creatio ex nihilo*, meaning creation out of nothing. Most of the religions believe that God created the universe from nothing. This is in contrasts with *creatio ex materia*, which is creation out of eternally preexistent matter, and *creatio ex deo*, which is creation out of the being of God.

The visible matter from which the physical body is derived is nothing but a vibration of quanta, it is an illusion. If we vibrate a string or tuning fork it will give us an illusion that there is a physical object. The level of perception we have in our lives is directly proportional to the level of illusion. Matter is nothing but an illusion in void as the perception keeps changing as does the illusion.

2.2. Dualism

In philosophy of mind, dualism is a set of views about the relationship between mind and matter, which justifies that mental phenomena are, in some respects, non-physical.

Plato and Aristotle

The concept of dualism regarding mind and body originated from Plato and Aristotle. They had the opinion that the existence of an incorporeal soul has the faculties of intelligence and wisdom. Plato and Aristotle maintained that people's intelligence, which is a faculty of the mind or soul, could not be identified with, or explained in terms of, their physical body.

Descartes

Rene Descartes, philosopher and mathematician of the 17th century, describes his search for truth in *Discourse on Method*. He was determined to avoid being misled by widely accepted ideas that had not been subjected to rational examination or discourse. His method, therefore, was to reject all that was not proven. Then he determined that when all else was rejected, he was still left with the undeniable

fact that he was conscious, he could think. This became the first truth, summarised by his famous phrase,

"I think, therefore I am."

Descartes considered that the mind is a non-physical substance. He was the first to clearly identify the mind with consciousness and self-awareness and to distinguish this from the brain, which was the seat of intelligence. Hence, he was the first to formulate the mind-body problem.

In his *Meditations on First Philosophy*, Descartes embarked upon a quest in which he called all his previous beliefs into doubt, in order to find out what he could be certain of. In doing so, he discovered that he could doubt whether he had a body: it could be that he was dreaming of it or that it was an illusion created by an evil demon, but he could not doubt whether he had a mind. This gave Descartes his first inkling that the mind and body were different things. The mind, according to Descartes, was a thinking thing (lat. *res cogitans*), and an immaterial substance. This thing was the essence of him, that which doubts, believes, hopes, and thinks. The distinction between mind and body is argued in *Meditation VI* as follows: "*I have a clear and distinct idea of myself as a thinking, non-extended thing, and a clear and distinct idea of body as an extended and non-thinking thing. Whatever I can conceive clearly and distinctly, God can so create.*" So, Descartes argues, the mind, a thinking thing, can exist apart from its extended body. Therefore, the mind is a substance distinct from the body, a substance whose essence is thought.

The principle of Dualism states that the immaterial mind and the material body, while being ontologically distinct substances, causally interact. This is an idea which continues to feature prominently in many Non-European philosophies. Mental events cause physical events. But this leads to a substantial problem for dualism: how can an immaterial mind cause anything in a material body? This is known as the problem of interactions.

Descartes struggled to solve the problem of mind-body interaction, but it can be resolved by considering the creation as a blend of consciousness and matter. We human beings can think, feel, experience and be still.

"I know I can think, feel, experience and be still, therefore I am."

“If I think I am the Sage, if I feel I am the Ecstasy, if I experience I am the Infinity, if I am still I am the Eternity.”

2.3. Hermetic Maxim

In Hermetism, creation is considered as microcosm which reflects macrocosm, explained by the maxim ‘as above as below’.

As Above as Below

“That which is Below corresponds to that which is Above, and that which is Above corresponds to that which is Below, to accomplish the miracle of the One Thing.”

2.4. Conservation Ethic

The conservation ethic deals with ethical use of resources. It deals with resource allocation and protection. Its primary focus is maintaining the health of the natural world: its forests, fisheries, habitats, and biological diversity. Secondary focus is on materials conservation and energy conservation, which are important to protect the natural world.

The consumer conservation ethic is expressed by the four R's: Reduce, Recycle, Reuse, and Rethink. The social ethic primarily relates to local purchasing, moral purchasing, and sustained and efficient use of renewable resources. It relates to the moderation of destructive use of finite resources, and the prevention of harm to common resources such as air and water quality, the natural functions of a living earth, and cultural values in a built environment.

The principal value underlying most expressions of the conservation ethic is that the natural world has intrinsic and intangible worth along with utilitarian value, a view carried forward by the scientific conservation movement and some of the older Romantic schools of the ecology movement.

The Utilitarian schools of conservation seek a proper valuation of local and global impacts of human activity upon nature and their effect upon human well being, from now until posterity. How such values are assessed and exchanged among people determines the social, political and personal restraints and imperatives by which conservation is practiced. These movements have diverged but they have deep and common roots in the conservation movement.

2.5. Pursuit of Happiness

Aristotle

In the *Nicomachean Ethics*, written in 350 BC, Aristotle stated that happiness is the only emotion that humans desire for its own sake. He observed that men sought riches, or honour, or health, not for their own sake but in order to be happy. Happiness is characteristic of a good life, that is, a life in which a man or woman fulfills human nature in an excellent way. The happy person is virtuous, meaning he or she has outstanding abilities and emotional tendencies which allow him or her to fulfill our common human ends. For Aristotle, happiness is the virtuous activity of the soul in accordance with reason: happiness is the practice of virtue. Aristotle argues that happiness depends both on variables that we can fully control, especially virtue, and some variables that we can only partially control, such as wealth and social relationships.

Buddha

Buddha is the earliest philosopher to discuss the role of the mind in the pursuit of happiness, including the psychological origins of mental dysfunction, and positive interventions to remove such dysfunction through the practice of the eightfold path. According to Buddha, *"Mind is the forerunner of states of existence. If one speaks and acts with a pure mind, happiness will follow like one's own shadow."*

2.6. Pursuit of peace

Gandhi's philosophy of peace is that if an oppressive society lacks violence, the society is nonetheless not peaceful, because of the injustice of the oppression. He had a vision of peace in which justice is an inherent and necessary aspect; that peace requires not only the absence of violence but also the presence of justice.

A definition for the concept of peace is, as stated by Sevi Regis: *"The state or condition of restfulness, harmony, balance, equilibrium, longevity, justice, resolution, timelessness, contentment, freedom, and fulfillment, either individually or simultaneously present, in such a way that it overcomes, demolishes, banishes, and replaces everything that opposes it."*

3. Science

The scientific consensus is that the universe had a beginning and that everything that now exists in the universe had its origin in a large explosion of energy called the 'Big Bang', which supports the philosophical argument of *creatio ex-nihilo*.

Big Bang

The Big Bang is a cosmological model of the universe, which states that the universe started from a tremendously dense and hot state, and has been expanding ever since. Observational evidence for the Big Bang includes the analysis of the spectrum of light from galaxies, which reveal a shift towards longer wavelengths proportional to each galaxy's distance in a relationship described by Hubble's law. Combined with the assumption that observers located anywhere in the universe would make similar observations as the Copernican principle, this suggests that space itself is expanding. Extrapolation of this expansion back in time yields a state in the distant past in which the universe was in a state of immense density and temperature. This hot, dense state is the key premise of the Big Bang. Observations now place the age of the universe at around 13.7 billion years.

The theoretical basis of the Big Bang is based on the mathematical models, called Friedmann models, which proves that a Big Bang is consistent with general relativity and with the cosmological principle, which states that the properties of the universe should be independent of position or orientation.

The Big Bang theory depends on two major assumptions: the universality of physical laws, and the cosmological principle. The cosmological principle states that on large scales the universe is homogeneous and isotropic.

4. Sociology

There are different movements in different cultures that stress the importance of living our lives based on peace, acceptance and contentment. The Hippie movement finds historical precedent as far back as the counterculture of the Ancient Greeks, espoused by philosophers like Diogenes of Sinope and the Cynics, Buddha, Hillel the Elder, Francis of Assisi, Henry David Thoreau and Gandhi.

Hippies

'Hippie' is a subgroup of the counterculture that began in the United States during the early 1960s, becoming an established social group by 1965, and expanding to other countries before declining in the mid 1970s.

Originally, hippies were part of a youth movement composed mostly of white teenagers and young adults, between the ages of 15 and 25 years old, who inherited a tradition of cultural dissent from the Bohemians and the Beatniks.

Hippies opposed political and social orthodoxy, choosing a gentle and no doctrinaire ideology that favored peace, love, and personal freedom, perhaps best epitomised by the Beatles song 'All You Need is Love'.

The immediate legacy of the hippies could be seen in fashion, the decline in popularity of the necktie, which had been everyday wear during the 1950s and early 1960s, and generally longer hairstyles.

Since the 1960s, many aspects of the hippie counterculture have been assimilated by the mainstream. Public political demonstrations are considered legitimate expressions of free speech. Unmarried couples of all ages feel free to travel and live together without societal disapproval. Frankness regarding sexual matters has become the norm, and the rights of homosexual, bisexual and transsexual people have expanded.

Religious and cultural diversity has gained greater acceptance. Eastern religions and their spiritual concepts, like karma and reincarnation, have a wider audience and acceptance. A wide range of personal appearance options and clothing styles have become acceptable, all of which were uncommon before the hippie era. Co-operative business enterprises and creative community living arrangements are widely accepted. Interest in natural food and herbal remedies is widespread, and the little hippie 'health food stores' of the 1960s and 1970s are now large-scale, profitable businesses.

Negation of the principle of Creation is Discordance, Idolatry and Slavery (15)

The negation of the principle of Creation is not acknowledging the freedom, serenity, peace, beauty, rhythm, and joy but acknowledging

idolatry and slavery which leads to regression, disorder, discordance, chaos, distortions, war and violence.

5. Discordance

Eris is the Greek goddess of strife, her name being translated into Latin as Discordia. Her Greek opposite is Harmonia, whose Latin counterpart is Concordia. Homer equated her with the war-goddess Enyo. Eris, the solar system's largest known dwarf planet, is named after the goddess. Hate, violence and chaos are the expressions of discordance.

5.1. Hate

Hatred is an emotion of intense revulsion, distaste, enmity, or antipathy for a person or thing, generally attributed to a desire to avoid, restrict, remove, or destroy the hated object. Hate can be based on fear of an object or past or present negative consequences of dealing with the hated thing. People may feel conflicting and complicated emotions or thoughts involving hate, as in a love-hate relationship. Hate of someone or something is usually brought on by an extensive period of aggravation from the hating subject.

Hatred is also used to describe feelings of prejudice, bigotry or condemnation against a class of people and members of that class. Racism is the most well-known example of this. The term hate crime is used to designate crimes committed out of hatred in this sense.

According to evolutionary psychologists, hate is a reaction to people whose interests consistently conflict with one's own. People whose behaviour threatens one's own survival interests are to be hated, while people whose behaviour enhances one's survival prospects are to be liked or even loved, as in the case of offspring and other genetic kin.

The passions of hate arise from several features of our thinking process. These include a desire to strengthen our community and to alleviate our fear. The ability to quickly separate friend from foe is essential to self-defence and safety and provides the origins of hate.

However, hatred in modern life is frequently unrelated to survival or self-defence. People are capable of hating others for any particular reason: people with different political and religious views, different lifestyles, and fans of opposing sports teams, to name but a few.

5.2. Violence

Violence is an antidote to shame or humiliation. The mistaken concept here is that violence is a source of pride and a defence of honour. Some forms of expression of violence due to hate and aggression are as follows:

- ❖ Abuse - to use wrongly or misuse.
- ❖ Assault - an unlawful physical attack upon another or threat to do violence to another.
- ❖ Battery - an unlawful attack upon another person by beating or wounding, or by touching in an offensive manner.
- ❖ Cruelty to animals - a cruel act upon an animal.
- ❖ Child Abuse - cruelty to children.
- ❖ Domestic violence - acts of violence against a person living in one's household or a member of one's immediate family.
- ❖ Property damage - damage to another's property. (i.e. breaking of things, burning, or harming in a devastating manner)
- ❖ Rape- the unlawful compelling of someone through physical force or duress to have sexual intercourse.

5.3. Chaos

Chaos derived from Greek refers to unpredictability, and is the antithetical concept of cosmos. The word chaos meant the primal emptiness, or space in Greek. In science, chaos theory is a non linear dynamic system that is sensitive to initial specific attractors, which result in infinite perturbations either open or closed, which make it impossible to predict no further than the immediate future.

Chaos theory

Chaos theory describes the behaviour of nonlinear dynamical systems that, under specific conditions, exhibit dynamics that are sensitive to initial conditions referred to as the butterfly effect. As a result of this sensitivity, the behaviour of chaotic systems appears to be random, because of an exponential growth of errors in the initial conditions. This happens even though these systems are deterministic in the

sense that their future dynamics are well defined by their initial conditions, and there are no random elements involved. This behaviour is known as deterministic chaos, or simply chaos.

Chaotic behaviour has been observed in the laboratory in a variety of systems including electrical circuits, lasers, oscillating chemical reactions, fluid dynamics, and mechanical and magneto-mechanical devices. Observations of chaotic behaviour in nature include the dynamics of satellites in the solar system, the time evolution of the magnetic field of celestial bodies, population growth in ecology, the dynamics of the action potentials in neurons, and molecular vibrations. Everyday examples of chaotic systems include weather and climate, plate tectonics and economics.

Attractor is a property or a condition directly proportional to complexity and it leads to chaos dynamics. There are simple attractors and vicious attractor loops.

Sensitivity to initial conditions is popularly known as the butterfly effect, so called because of the title of a paper given by Edward Lorenz in 1972 to the American Association for the Advancement of Science in Washington, D.C., entitled *Predictability: Does the Flap of a Butterfly's Wings in Brazil set off a Tornado in Texas?* The flapping wing represents a small change in the initial condition of the system, which causes a chain of events leading to large-scale phenomena. Had the butterfly not flapped its wings, the trajectory of the system might have been vastly different.

Creeps are directly proportional to the complexity of the chaos dynamics, and it can be sensed in the later phases of the dynamics, resulting in the instability of the dynamics. There are data creeps and control creeps blowing out of proportion. In some the creep is in the later phases of the dynamics, in some they are throughout the dynamics.

There is a spectrum of a complex dynamic system; at one end is minimum complexity, which is recursive, reversible, progressive not based on differential equation, while at the other end of the spectrum is dynamics with infinite complexity based on infinite differential equation.

The example of dynamics with minimum complexity is population growth over time, the division of cells in vitro, growth of bacteria.

Complex chaotic Systems

Examples of the complex chaotic systems with maximum complexity based on differential equation are weather systems and stock markets.

The million dollar question is what is wrong with the complex chaos systems? Our brain is not designed to handle complex chaos systems; it leads to constant stress and unconditional fear because of the undeterministic and unpredictable nature of the chaos dynamics in the long term. Because of the increased amount of constant stress and unconditional fear, we are pushed towards destruction of our own existence, of others and the beautiful planet earth, heading straight towards void.

6. Idolatry

The worship of a created object either made by human hands or created by the Principles. The term 'idol' often refers to conceptual constructs such as fame, money, nationality, ethnicity, and the attachment related to these is also considered idolatry. The theological concept of idolatry is related to the psychological concept of attachment.

Idolatry can be classified as follows:

- ❖ The worship of physical objects. (crystals, stones, possessions) (Materialism)
- ❖ The worship of images, sounds and symbol. (visual & audio matrix) (Veneration)
- ❖ The worship of power and knowledge. (concepts, numbers) (Occultism)
- ❖ The craving for animals, people or objects. (Obsession)
- ❖ The craving for events, experience and substance. (Physical and Psychological Addiction)

According to the Bible, idolatry originated in the age of Eber; traditional Jewish lore traces it back to Enos, the second generation after Adam. Image worship existed in the time of Jacob, from the account of Rachel taking images along with her on leaving her father's house, according

to the book of *Genesis*. According to *Genesis Rabba*, Abraham's father, Terah, was both an idol manufacturer and worshipper.

6.1. Materialism

Materialism is that form of physicalism which holds that the only thing that can truly be said to exist is matter fundamentally, all things are composed of material and all phenomena are the result of material interactions; matter is the only substance and the only reality.

In ancient Indian philosophy, materialism developed around 600 BC with the works of Ajita Kesakambali, Payasi, Kanada, and the proponents of the Carvaka school of philosophy. Kanada was one of the early proponents of atomism. The Nyaya-Vaisesika school (600-100 BC) developed one of the earliest forms of atomism.

Xun Zi developed a Confucian doctrine oriented on realism and materialism in ancient China. Other notable Chinese materialists of this time include Yang Xiong and Wang Chong.

Ancient Greek philosophers like Thales, Parmenides, Anaxagoras, Democritus, Epicurus, and Aristotle prefigure later materialists. The poem *De Rerum Natura* by Lucretius recounts the mechanistic philosophy of Democritus and Epicurus. According to this view, all that exists is matter and void, and all phenomena are the result of different motions and conglomerations of base material particles called atoms.

The negation of the principle of Creation is the splitting of consciousness and matter, mind and body, by creating a matrix of illusion by extensive hierarchical networks, known as cybernetics and agents, to represent the matrix that do not have feel and soul.

They are no longer called human beings; rather they are made of elements like metal and silicon in human tissue framework like cyborg or lobsters, which are human tissues in elemental framework. On one end of the spectrum are cyborgs and lobsters while at the other end of the spectrum is the holographic projection.

The cyborg and holographic projections from the matrix of illusion are not unique in their thinking; they share similar emotion and thinking telepathically and bound by the rules. The algorithm that creates emotion and thinking is loaded in the matrix and the rules have to be hardwired because of stability and security issues of the matrix. Infinite parallel worlds can be created in the matrix by loading different algorithms which can vary thoughts and emotions.

Cyborg

A cyborg is an organism that can self-regulate and integrate artificial and natural systems. The term was coined in 1960 by Manfred Clynes and Nathan Kline.

The concept of cyborg was the outcome of thinking about the need for an intimate relationship between human and machine as the new frontier of space exploration. A designer of physiological instrumentation and electronic data-processing systems, Clynes was the chief research scientist in the Dynamic Simulation Laboratory at Rockland State Hospital in New York.

A cyborg is a blend of man and machine but doesn't have consciousness; there is no subjective feeling or perception. There feelings, thinking and perceptions are totally dependant on the matrix that controls them.

The cyborg soldier is a soldier whose weapon and survival systems are integrated into the self, creating a human-machine interface. A notable example is the Pilot's Associate, first developed in 1985, which would use Artificial Intelligence to assist a combat pilot.

The research of various military organisations is focused on the utilisation of cyborg animals for inter-species relationships for the purposes of a tactical advantage. Cyborg insects transmit data from sensors implanted into the insect during the pupal stage. The insect's motion would be controlled from a MEMS, or Micro-Electro-Mechanical System, and used for surveillance of an environment and detect explosives or gas. The movement of cyborg sharks can be remotely controlled by a neural implant. The shark's unique senses would be exploited to provide data feedback in relation to enemy ship movement and underwater explosives.

Lobster

The lobster is an idea which is an inverse of the cyborg. It will have a metallic framework, but the homeostasis and intelligence is provided by the human tissues.

Bruce Sterling in his *Schismatrix Plus* (Complete Shapers-Mechanists Universe) suggested an idea of an alternative cyborg called Lobster, which is made not by using internal implants, but by using an external shell. Unlike human cyborgs that appear human externally while being

synthetic internally, a Lobster looks inhuman externally but contains a human internally.

Brain computer Interface

It is a man machine interface, a portal by which the thoughts and emotions can be uploaded and downloaded directly from and to the brain. It can be implemented either in wired or wireless mode. It provides a direct path of communication from the brain to an external device, effectively creating a cyborg. It utilises electrodes implanted directly into the grey matter of the brain.

The medical application of the interface is restoring damaged eye sight in the blind and providing functionality to paralysed people, and for those with severe cases, such as Locked-In syndrome.

6.2. Emotional Contagion & Telepathy

Empathy is often confused with emotional contagion and telepathy. Emotional contagion is when a person, especially an infant or a member of a mob, imitatively catches the emotions that others are showing without necessarily recognising this is happening. It is injecting emotions like fear, hate, terror in the society, culture, or individual through events, propaganda, mass media manipulation and half truths, like the 9/11 incident.

Emotional Contingence is, "You have to feel what we want you to feel".

One form of emotional contagion is sympathy. Sympathy is an emotional affinity in which whatever affects one correspondingly affects the other. Sympathy comes from the Latin *sympatha*, from Greek as *sympatheia*, to suffer together by like feelings or emotion. Thus the essence of sympathy is that a person's feelings reflect or like those of another, or that a person suffers as a response to, or because of, another person's suffering.

Sympathy exists when the feelings or emotions of one person give rise to similar feelings in another person, creating a state of shared feeling. In common usage, sympathy is usually the sharing of unhappiness or suffering, but it can also refer to sharing other positive emotions as well.

The difference between emotional contagion and sympathy is that sympathy is natural and voluntary, whereas emotional contagion is

targeted, specific, forced manipulation of emotion for a desirable outcome.

Telepathy is a paranormal phenomenon, whereby emotions or other mental states can be read directly without needing to infer, or perceive expressive clues about, the other person.

Telepathy is, "We can read your emotion and thought without you expressing it to us in any normal way or your consent"

Telepathy, from the Greek *tele* meaning remote, and *patheia* meaning to be affected by, is a term used to describe the transfer of information on thoughts or feelings between individuals by means other than the five senses. A person who is able to make use of telepathy is said to be able to read the minds of others. It is the sixth sense.

They are called transhumanists. Some believe that technologically enabled telepathy, by implementing microchips in the physical body, will be the inevitable future of humanity. Kevin Warwick of the University of Reading, England, is one of the leading proponents of this view and has based all of his recent Cybernetics research around developing practical, safe devices for directly connecting human nervous systems together with computers and with each other. He believes techno-enabled telepathy will in the future become the primary form of human communication.

Veneration

Veneration is a variation of telepathy by adoring the image of a person or incantation of specific words (mantras). When we venerate, we telepathically log into the visual matrix, which is the consciousness of the person or any entities both terrestrial and extra-terrestrial.

In the Orthodox Catholic movement, veneration is a type of honour distinct from the worship due to God alone. Church theologians have long adopted the terms *latria* for the sacrificial worship due to God alone, and *dulia* for the veneration given to saints and icons. The distinction is spelled out in the dogmatic conclusions of the Seventh Ecumenical Council.

According to Catholic Church, it is a religious symbolic act, giving honour to someone by honouring an image of that person, and is particularly applied to saints, objects, icons and symbols in the Catholic Church. They address their religion based on Logos, the Word of God, and practice telepathy which involves veneration of

images, objects and symbols, not acknowledging the Essence. The best way to honour the Saints is to practice their virtues and values in our own lives, not by kissing and hugging their statues and trying to communicate with them telepathically.

6.3. Occultism

The word 'occult' comes from the Latin *occultus* which means clandestine, hidden, secret, referring to knowledge of the hidden. Occultism is the study of occult or hidden knowledge. To the occultist it is the study of truth, a deeper truth that exists beneath the surface: 'The truth is always hidden in plain sight'. It can involve such subjects as magic, extra-sensory perception, astrology, spiritualism, numerology and lucid dreaming. There is often a strong religious element to these studies and beliefs, and many occultists profess adherence to various religions.

6.4. Obsession

Obsession is stretching craving or the desire to its limit. Buddhist teachings describe the craving for sense objects which provide pleasant feeling, or craving for sensory pleasures. Tanha is a term for wanting to have or wanting to obtain. It also encompasses the negative, as in wanting not to have. We can crave for pleasant feelings to be present, and for unpleasant feelings not to be present.

According to Buddhist teachings, craving, or desire, springs from the notion that if one's desires are fulfilled it will, of itself, lead to one's lasting happiness or well-being. Such beliefs normally result in further craving and the repeated enactment of activities to bring about the desired results.

The meaning of Tanha (craving, desire, want, thirst), extends beyond the desire for material objects or sense pleasures. It also includes the desire for life or death, in the case of someone wishing to commit suicide, the desire for fame (or infamy, its opposite), the desire for sleep, the desire for mental or emotional states e.g., happiness and joy.

6.5. Addiction

An addiction is a recurring compulsion by an individual to engage in some specific activity, but it is sometimes applied to other compulsions, such as gambling, compulsive overeating, and hyper religiosity.

Physical Dependency (Dependency of the body)

Physical dependence due to addiction of substance inside the human body is known as drug addiction. It is a dependency of the physical body and it is usually coupled with psychological dependency. It is addiction of a substance defined by the characteristic withdrawal symptoms, when the substance or behaviour is suddenly discontinued. The opioids, benzodiazepines, barbiturates, alcohol nicotine, and cocaine, are all well known for their ability to induce physical dependence.

Psychological Dependency

Psychological dependency is a dependency of the mind, and leads to psychological withdrawal symptoms such as cravings, irritability, insomnia, depression, anorexia etc. Addiction can in theory be derived from any rewarding behaviour, and is believed to be strongly associated with the dopaminergic system of the brain's reward system.

Every one of us has a psychological addiction to some thing or other, like power, money, watching television, browsing the internet, chatting, sports, sex, food, killing, sacrifice, etc.

7. Slavery

Slavery is a social-economic system where slaves are deprived of personal freedom and compelled to perform labour or services. It is a status or condition of those persons who are treated as the property of another person or household.

Slaves are held against their will from the time of their capture, purchase, or birth, and are deprived of the right to leave, to refuse to work, or to receive compensation in return for their labour. Although outlawed in nearly all countries today, slavery is still secretly practiced in many parts of the world.

Slavery predates writing and evidence can be found in almost all cultures and continents. Slavery can be traced from the earliest records, such as the *Code of Hammurabi* in Mesopotamia, which refers to slavery as an established institution. The forced labour of women in some ancient and modern cultures may also be identified as slavery.

Historically, most ancestors of slaves were initially captured in wars or kidnapped in isolated raids, but some were sold into slavery by their parents as a means of surviving extreme conditions. Most slaves were born into that status. Ancient warfare often resulted in slavery for prisoners and their families who were either killed, ransomed or sold as slaves. Captives were often considered the property of those who captured them and were looked upon as a prize of war. Normally they were sold, bartered or ransomed.

According to the Anti-Slavery Society, *"Although there is no longer any state which legally recognises, or which will enforce, a claim by a person to a right of property over another, the abolition of slavery does not mean that it ceased to exist. There are millions of people throughout the world mainly children in conditions of virtual slavery, as well as in various forms of servitude which are in many respects similar to slavery"*.

7.1. Human Trafficking

Trafficking human beings is called human trafficking, or sex trafficking. The majority of victims are women or children forced into prostitution. It is not the same as people smuggling. A smuggler will facilitate illegal entry into a country for a fee, but on arrival at their destination, the smuggled person is free; the trafficking victim is enslaved. Victims do not agree to be trafficked: they are tricked, lured by false promises, or forced into it. Traffickers use coercive tactics including deception, fraud, intimidation, isolation, threat and use of physical force, debt bondage or even force-feeding with drugs of abuse to control their victims. Whilst the majority of victims are women, and sometimes children, forced into prostitution, other victims include men, women and children forced into manual labour.

7.2. Contemporary Slavery

There are three types of slavery that exists today: wage slaves, contract slaves, and slaves in the traditional sense.

- ❖ Wage slavery (cheap labour) is most common in underdeveloped areas, where employers can afford to employ people at low wages, knowing they can't afford to risk their employment. Most child labourers can be considered to be wage slaves.

- ❖ Contract slaves are generally poor, often illiterate, people who have been tricked into signing contracts they do not understand.
- ❖ Slavery in its traditional sense is still very active, but its activities are carried out underground. Actual slavery is still carried out much the same way it has been for centuries: people, often women and children, are abducted, loaded aboard a ship and smuggled to a foreign country and they are sold. The men and male children sold for labour, while the women and girls for domestic slavery or to work as unwilling prostitutes.

Slavery still exists today in different forms and names all over the world.

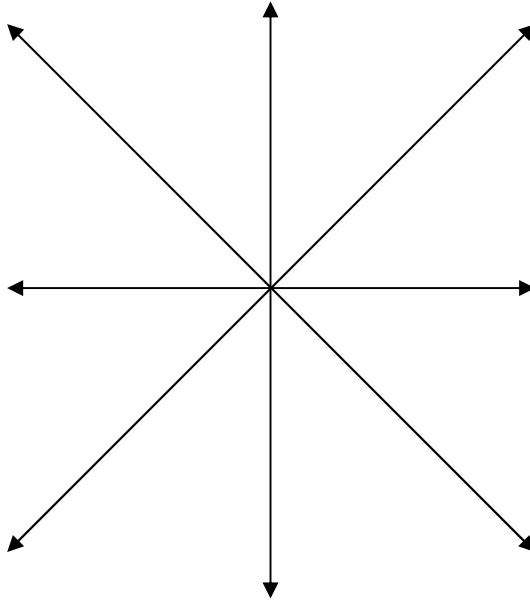
Summary

The principle of Creation is composed of two components: Consciousness which is experience from Infinity and Matter which is vibration from Void. When creation expresses harmony like peace and joy we will have life, but when we express discordance like hate and chaos we become slaves.

De-linking Consciousness and Matter leads to different kind of species who will lose their unique will, mind and their perception. They are controlled by logging in and logging out of a matrix mind, sharing the emotions and thinking of the matrix telepathically, interfaced by a microchip. It is our choice to exist as human beings, Homo Sapiens (Homo Sages) or to become other species, a man machine hybrid, Homo Slaves (Homo Satans).

Chapter Eight

The principle of Equity (8)



AQUA

Equity is the Will, the Way, the Infinite options, the End, the Omega to implement the principle of Equality.

1. Introduction

The principle of Equity is the infinite options of the Existence to implement the Law, the principle of Equality, which means what you sow you reap, the golden rule, the principle of Ethic reciprocity.

The Law, the principle of Equality, has been negated in all aspects of existence in all dimensions in all time frames by entities, terrestrial, extra terrestrial, visible, invisible, monarchs, aristocrats, tyrants, dictators, senators, parliamentarians, associations, societies, hierarchies, plants, animals, micro-organisms, elementals etc., due to the application of the principle of Freedom and Free will, and has become history.

The principle of Equity can be compared to a fluid state or a state of flux like electricity, or water. Water is formless it takes the shape of the container, colourless it reflects the colour of light, tasteless it tastes the substance that is dissolved, odorless it smells the gases that are dissolved; it cannot be polluted or altered. It is heavy as ice and light as vapour, powerful as a cyclone or a tornado, tranquil as a lake or an ocean, hazy as fog or mist and crystal clear as liquid water. It is capable of giving life, sustaining life and terminating life, it all depends on what form you are interacting with.

2. Theology

The principle of Equity is addressed in theology as the Voice of God, Great Tao and Predestination.

2.1. Voice of God

The Voice of God is mentioned in lot of instances in the Bible. An example is the prophet Moses hearing the Voice of God.

Then Moses cried out to the Lord, and the Lord showed him a piece of wood. He threw it into the water, and the water became sweet. There the Lord made a decree and a law for them, and there he tested them. He said, *"If you listen carefully to the Voice of the Lord your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I AM the Lord, who heals you."* (Exodus 15:25)

*The Voice of the Lord is over the waters; the God of glory thunders,
the Lord thunders over the mighty waters.*

The Voice of the Lord is powerful; the voice of the Lord is majestic.

*The Voice of the Lord breaks the cedars; the Lord breaks in pieces the
cedars of Lebanon.*

The Voice of the Lord strikes with flashes of lightning.

*The Voice of the Lord shakes the desert; the Lord shakes the Desert of
Kadesh.*

*The Voice of the Lord twists the oaks and strips the forests bare. And
in his temple all cry, "Glory!"*

Psalms 29

2.2. The Great Way

Lao Tsu explains the Great Way in the philosophy of Taoism. Life on earth, or the universe as a whole, reveals a high level of order, creativity and organisation. Tao is the way of heaven, a way of natural harmony; of truth, beauty and justice.

Lao Tsu taught that,

“He who follows the Tao is one with the Tao, and being at one with the Tao is eternal, though the body dies, the Tao will never pass away.”

Lao Tzu contrasts this Great Way with the way of human beings as follows:

“The Tao of heaven is to take from those who have too much and give to those who do not have enough. Man’s way is different. He takes from those who do not have enough to give to those who already have too much.”

All mankind’s troubles on the earth are caused by having forgotten the Great Way. Remembering the Great Way is a spiritual awareness of one’s deep connection with the entirety of creation. This involves harmonisation of one’s personal will with the natural harmony and justice.

2.3. Predestination

Predestination is a religious concept, which involves the relationship between the beginning of things and its end. Predestination concerns God's decision to determine ahead of time what the destiny of groups, individuals or humanity will be and it includes all of creation.

The views on predestination within Christianity vary based on one of these two perspectives.

The doctrine of predestination is based on one of the following concepts:

- ❖ God's will, decree or declaration concerning the people is conceived as occurring prior to the outcome.
- ❖ The decision is fully predictive of the outcome, and not merely probable.

There are numerous ways to describe the spectrum of beliefs concerning predestination in Christian thinking. For example, teaching on predestination may vary in terms of three considerations:

- ❖ Is God's predetermining decision based solely on knowledge of His own will, or does it also include knowledge of whatever will happen?
- ❖ How particular is God's prior decision: is it concerned with particular persons and events, or is it limited to broad categories of people and things?
- ❖ How free is God in effecting His part in the eventual outcome? Is God bound or limited by conditions external to His own will, in order that what has been determined will come to pass?

The doctrine of predestination refers to inevitability as a general principle, and more particularly refers to the exercise of God's will as it relates to the future of the human race, considered either as groups or as individuals, with special concern for issues of human responsibility as it relates to the sovereignty of God. Predestination always involves issues of the Creator's personality and will; consequently, the different versions of the doctrine of predestination go hand in hand with appropriately different conceptions of the contribution any creature is able to make toward its own present condition, or future.

3. Philosophy

In philosophy, the principle of Equity is addressed as Ethics, Natural law and Moral Absolutism. Ethics deals with the moralities like what are good and evil, Natural law deals with the Law of nature, and Moral Absolutism deals with the moral standards.

3.1 Ethics

Ethics means moral philosophy. It is a major branch of philosophy that deals with the analysis and employment of concepts such as right and wrong, good and evil, and responsibility. It is divided into three primary areas: meta-ethics, the study of the concept of ethics, normative ethics, the study of how to determine ethical values, and applied ethics, the study of the use of ethical values.

Meta Ethics

The semantics of ethics divides naturally into descriptivism and non-descriptivism. The former position advocates the idea that prescriptive language, including ethical commands and duties, is a subdivision of descriptive language and has meaning in virtue of the same kind of properties as descriptive propositions, whereas the latter contends that ethical propositions are irreducible in the sense that their meaning cannot be explicated sufficiently in terms of truth-conditions.

The epistemology of ethics divides into cognitive and non-cognitive. Non-cognitive may be understood as the claim that ethical claims reach beyond the scope of human cognition or as the claim that ethics is concerned with action rather than with knowledge. Cognitive can be seen as the claim that ethics is essentially concerned with judgments of the same kind as knowledge judgments, namely about matters of fact.

The ontology of ethics is concerned with the idea of value-bearing properties, i.e. the kind of things or stuff that would correspond to or be referred to by ethical propositions. Non-descriptivist and non-cognitivists will generally tend to argue that ethics do not require a specific ontology, since ethical propositions do not refer to objects in the same way that descriptive propositions do.

Normative Ethics

Normative ethics is the study of ethical norms, moral standards that tell us how to judge right from wrong, or good from bad, and how to live moral lives. This may involve articulating the character or good habits that we should acquire, the duties that we should follow, or the consequences of our actions on ourselves and others. These have traditionally been the three main approaches to normative ethics.

Normative ethicists who follow the first approach are often called virtue ethicists and articulate the various virtues or good habits that should be acquired. Aristotle is a pioneer virtue ethicist.

Normative ethicists who follow the second approach are often called deontological ethicists. Immanuel Kant set out a large framework for a deontological normative ethical theory.

Normative ethicists who follow the third approach are often called consequentialists or, specifically in regard to the theory of the greatest good for the greatest number, the utilitarian; John Stuart Mill set out a large framework for a utilitarian normative ethics.

Descriptive Ethics

Descriptive ethics is a value-free approach to ethics which examines ethics, not from a top-down *a priori* perspective, but rather observations of actual choices made by moral agents in practice. Some philosophers rely on descriptive ethics and choices made and unchallenged by a society or culture to derive categories, which typically vary by context. This can lead to situational ethics and situated ethics. These philosophers often view aesthetics, etiquette, and arbitration as more fundamental, percolating bottom up to imply the existence of, rather than explicitly prescribe, theories of value or of conduct.

3.2. Natural Law

In the *Republic*, Plato argues for a single account of justice which covers both the just person and the just city-state. He explains justice is a proper, harmonious relationship between the warring parts of the person or city.

Aristotle is said to be the father of Natural law. Like Socrates and Plato, Aristotle posited the existence of natural justice or natural right. Natural Law, or the law of nature, also known as *Lex Naturalis* in Latin, is an ethical theory that posits the existence of a law whose content is set by nature and that therefore has validity everywhere.

Natural law theories have exercised a profound influence on the development of English common law, and in the philosophies of Thomas Aquinas and John Locke. Because of the intersection between natural law and natural rights, it is a component in United States Declaration of Independence.

Thomas Jefferson, influenced by John Locke, appealed to unalienable rights in the Declaration of Independence, "*We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.*"

Aquinas distinguished four kinds of law. These are the eternal, natural, human, and divine law. Eternal law is the decree of God which governs all creation. Natural law is the human participation in the eternal law and is discovered by reason. Divine law is any law that in the opinion of believers comes directly from the will of God.

John Locke incorporated natural law into many of his theories and philosophy, in his work *Two Treatises of Government*. Locke said that

if the ruler went against natural law and failed to protect life, liberty and property, then people could justifiably overthrow the existing state and create a new one. The philosophy advocated by John Locke is known as social contract which leads to the theoretical groundwork for democracy.

3.3. Moral Absolutism

Moral absolutism is the philosophy that there are absolute standards against which moral questions can be judged, and that certain actions are right or wrong, devoid of the context of the act. Absolutism is often philosophically contrasted with moral relativism, which is a belief that moral truths are relative to social, cultural, historical or personal references, and to situational ethics, which holds that the morality of an act depends on the context of the act.

The morals are inherent in the laws of the universe, the nature of humanity, and the will or character of the principles of Existence. The doctrine regards actions as inherently moral or immoral. Moral absolutists, for example, judge slavery, war, dictatorship, the death penalty, or childhood abuse to be absolutely and inarguably immoral regardless of the beliefs and goals of a culture that engages in these practices.

The philosopher Immanuel Kant was a promoter of moral absolutism. The philosopher Plato and his student, Aristotle, also believed in universalism.

4. Sociology

Justice concerns the proper ordering of things and persons within a society. There are two forms of Justice, one is retribution which deals with the transgressions and the transgressors, and the other is distribution which deals with how the power and prosperity are distributed.

4.1. Retributive Justice

The retributive justice deals with the violation and transgression of the law. Retributive justice is concerned with the proper response to wrongdoing. For instance, the law of retaliation (*lex talionis*) is a theory of retributive justice which says that the proper punishment is equal to the wrong suffered. The law of retaliation is the principle of

proportionate punishment, often expressed as 'Let the punishment fit the crime', which particularly applies to mirror punishments. At the root of this principle is the belief that one of the purposes of the law is to provide equitable retaliation for an offended party. It defined and restricted the extent of retaliation. This early belief is reflected in the *Code of Hammurabi* and in the laws of the *Old Testament*.

4.2. Distributive Justice

Distributive Justice deals with the distribution of power, prosperity, and progression. Egalitarianism is a theory of distributive justice which says that the proper distribution of wealth and other goods is an equal distribution: no-one in the relevant group should have more or less than anyone else in that group.

According to meritocratic theories, goods, especially wealth and social status, should be distributed to match individual merit, which is usually understood as some combination of talent and hard work. Meritocracy is a strong theme in the Adam Smith's *Wealth of Nations*. Smith stresses the critical importance of allowing individuals to achieve what their God-given talents will allow them to, without interference from outside forces seeking to shape larger societal outcomes. Smith posits that these outside forces lead to inefficiency in the division of labour and cause regress to progress.

According to needs-based theories, goods, especially such basic goods as food, shelter and medical care, should be distributed to meet individual's basic needs. Marxism can be regarded as a needs-based theory.

Justice is implemented by Equity and the Law

4.3. Equity

Equity is the name given to the set of legal principles in countries following the English common law tradition, which supplement strict rules of law where their application would operate harshly, and is referred to as natural justice.

Equity issues injunctions or decrees directing someone either to act or to forbear from acting. Often this form of relief is in practical terms more valuable to a litigant in terms of time.

An important distinction between law and equity is the source of the rules governing the decisions. In law, decisions are made by reference to legal doctrines or statutes. In contrast, equity, with its emphasis on fairness and flexibility, has only general guides known as the Maxims of Equity.

- ❖ Equity regards as done that which ought to be done.
- ❖ Equity will not suffer a wrong to be without a remedy.
- ❖ Equity delights in Equality.
- ❖ Equity regards substance rather than form.
- ❖ One who seeks equity must do equity.
- ❖ Equity aids the vigilant, not those who slumber on their rights.
- ❖ Equity imputes intent to fulfill an obligation.
- ❖ Equity acts in personam.
- ❖ Equity abhors forfeiture.
- ❖ Equity does not require an idle gesture.
- ❖ One who comes into equity must come with clean hands.
- ❖ Equity delights to do justice and not by halves.
- ❖ Equity will take jurisdiction to avoid a multiplicity of suits.
- ❖ Equity follows the Law.
- ❖ Equity will not aid a volunteer.
- ❖ Between equal equities the law will prevail.
- ❖ Between equal equities the first in order of time shall prevail.
- ❖ Equity will not complete an imperfect gift.
- ❖ Equity will not allow a statute to be used as a cloak for fraud.
- ❖ Equity will not allow a trust to fail for want of a trustee.

4.4. Law

Law is based on the principle of Equality.

Progress by progressing others and regress by regressing others. (Distributive Justice)

Mercy for Mercy and Retribution for Retribution. (Retributive Justice)

Retributive Justice (Mercy for Mercy)

The retributive justice is the one that deals with the violations and transgressions of the law, the Principle of Equality, Ethic reciprocity. On one end of the spectrum is Mercy.

Mercy is divine expression without expecting any compensation on the part of the wronged person but the transgressor should repent and offer acknowledgement, apology, or just ask for forgiveness, as an appreciation for the divine act of giving him another chance and commitment not to transgress anymore, and he should express the same mercy to others. This also means that every person, no matter how evil he may be, deserves a chance.

The retribution is based on mercy but not based on the offence committed. If we show mercy to others we will be shown mercy. The retribution mirrors mercy. It is based on the principle 'Let the forgiveness fit the mercy'.

If we take mercy for granted, thinking it as a loophole or weakness on the part of the wronged person, it will trigger the count down for the intervention of Retribution, the other end of the spectrum.

Distributive Justice (Living by Giving)

Living by giving is Socialist Capitalism, simple living is socialism and giving for pursuit of progress is capitalism.

Distributive Justice is the one that deals with the distribution of power, prosperity, and progression. If we progress others we will progress, live by giving others life. If we take other's lives, we will have to give our lives by Law. It is the Judgment.

The modern socialist movement originated from the working class movement of the late 19th century. In this period, the term socialism was first used in connection with European social critics who criticised capitalism and private property.

Socialism is Simple living, also known as Voluntary simplicity, and is a lifestyle in which individuals consciously choose to minimise the pursuit of wealth and consumption. The objective of simple living is to be more spiritual and health conscious, and to strive for stress reduction, conservation of energy and ecology, and social justice.

The objective of Capitalism is for the pursuit of progress for those are in need, but not for the pursuit of happiness for the rich, or for the pursuit of Feudalism and Aristocracy. It is the Law of the Existence.

Socialism is for the Sage and Capitalism is for those who pursue the path of Sage, it is not the other way around.

5. Legend

The mythological themes and cultural belief systems that are explored through myths about kings include: what is the source of the king's power, what is the training he must go through, what tests of courage must he pass, what are the battles he must fight, and what are the effects of taking power? King Arthur is a leader and a prominent figure in Britain's legendary history. He appears as the ideal of kingship, both in war and peace, and has been ranked as one of the 100 Greatest Britons of all time.

King Arthur

Arthur was a British King and figured in many legends. The central themes of the Arthurian cycle vary depending on which texts are examined. They include the establishment of Arthur as King through the sword in the stone episode, the advice of the wizard Merlin, the establishment of the fellowship of knights known as the Round Table and the associated code of chivalry, the defense of Britain against the Saxons, numerous magical adventures associated with particular knights, notably Kay, Gawain, Lancelot, Percival and Galahad, the enmity of Arthur's half-sister Morgan le Fay, the quest for the Holy Grail, the adultery of Lancelot and Arthur's Queen Guinevere, the final battle with Mordred, and the legend of Arthur's future return. The magical sword Excalibur, the castle Camelot and the Lady of the Lake also play pivotal roles.

King Arthur is considered as a mythological King. A mythological King's aspects of their lives may have been real and legendary. In the myth, the legends that surround any historical truth might have evolved into symbols of kingship and leadership, and expanded with

descriptions of a spiritual, supernatural or magical chain of events. For example, in legend the king may have magical weapons and fight dragons or other mythological beasts. Their archetypical role is usually to protect the people and serve the people.

The historicity of the King Arthur legend has long been debated by scholars. One school of thought, based on references in the *Historia Brittonum* and *Annales Cambriae*, would see Arthur as a shadowy historical figure, a Romano-British leader fighting against the invading Anglo-Saxons some time in the late 5th to early 6th century. The *Historia Brittonum*, or History of the Britons, a 9th century Latin historical compilation attributed to the Welsh cleric Nennius, gives a list of twelve battles fought by Arthur, culminating in the Battle of Mons Badonicus, where he is said to have single-handedly killed 960 men. The 10th century *Annales Cambriae*, or Welsh Annals, dates this battle to 516, and also mentions the Battle of Camlann, in which Arthur and Medraut were both killed, dated to 537. The *Historia Brittonum* calls him *dux bellorum* or 'Commander of Battles'.

Negation of the principle of Equity is Annihilation (16)

6. Annihilation

Annihilation is defined as total destruction or complete obliteration of an object; it is derived from Latin *nihil* which means nothing. A literal translation of annihilation is to make into nothing. Annihilation is the opposite of ex-nihilation, which means to create something out of nothing.

The principle of Equity annihilates all the deviations like polarisation, deviation, anarchy, abuse and chaos when it crosses the threshold of deviation. Legend, history and knowledge that has been etched in the scroll of time states clearly with no ambiguity that no one was, is, or will ever exist if they violate the Law of the principles of Existence.

History has proven time and time again that whoever negates the principle of Equality, whether they are religious organisations, empires, political systems, military complex or ideologies, they have become history.

The negation of the principle of Equality by Hitler is the main reason for the failure of his war machinery that lead to the loss of the Second World War by the Nazis. The negations of the principle of Equality led to the fall of communism and the end of the cold war, because more

resources were polarised to the cold war machinery than in the real progress of the people. The Third World War will also be terminated and annihilated by the same principle.

Various civilisations like the Greek, Indo-Aryan and Sumerian have stories of annihilation such as the Deluge, destruction of the Tower of Babel and Sodom and Gommorah due to violation of the Law of the Existence.

6.1. Deluge

The story of a Great Flood to destroy civilisation as an act of Divine retribution is a widespread theme among many cultural myths. Though it is best known by the Biblical story of Noah, it is also well known in other versions, such as stories of Matsya in the Hindu Puranas, Deucalion in Greek mythology and Utnapishtim in the Epic of Gilgamesh. Many cultures in the world, past and present have stories of a great flood that devastated earlier civilisation.

The Sumerian myth of Ziusudra tells how the god Enki warns Ziusudra, the king of Shuruppak, of the god's decision to destroy mankind in a flood. Enki instructs Ziusudra to build a large boat. After a flood of seven days, Ziusudra makes appropriate sacrifices and prostrations to An (sky-god) and Enlil (chief of the gods), and is given eternal life in Dilmun (the Sumerian Eden) by Anu and Enlil.

In the eleventh tablet of the Babylonian Epic of Gilgamesh, Utnapishtim is the wise king of the Sumerian city state of Shuruppak who, along with his unnamed wife, survived a great flood sent by Enlil to drown every living thing on Earth. Utnapishtim was secretly warned by the water god Ea of Enlil's plan and constructed a great boat or ark to save himself, his family and representatives of each species of animal. When the flood waters subsided, the boat was grounded on the mountain of Nisir. When Utnapishtim's ark had been becalmed for seven days, he released a dove, which found no resting place and returned. A swallow was then released who found no perch and also returned, but the raven which was also released did not return.

The story, recorded in the *Book of Genesis*, says that God is grieved in His heart by seeing that every intent of the thoughts of man's heart was only evil continually, and decides to destroy the earth. He selects Noah who, along with his family, is righteous, and instructs him to build an ark, and preserve at least one breeding pair of each kind of animal. After Noah builds the ark, God makes the fountains of the great deep burst open and the floodgates of the sky open, making it rain.

The flood story is considered by most modern scholars to consist of two slightly different interwoven accounts, hence the apparent uncertainty regarding the duration of the flood (40 or 150 days) and the number of animals taken on board Noah's Ark (two of each kind, or seven pairs of some kinds). Eventually the ark comes to rest on the mountains of Ararat, and Noah's family and the animals disembark to repopulate the earth.

According to the Matsya Purana and Shatapatha Brahmana, the mantri to the king of preancient Dravida, Satyavata who later becomes known as Manu was washing his hands in a river when a little fish swam into his hands and begged him to save its life. He put it in a jar, which it soon outgrew; he successively moved it to a tank, a river and then the ocean. The fish then warned him that a deluge would occur in a week that would destroy all life. Manu therefore built a boat which the fish towed to a mountaintop when the flood came, and thus he survived to reestablish life on earth.

Greek mythology talks about three floods, which are the flood of Ogyges, the flood of Deucalion and the flood of Dardanus. Two of these floods end two Ages of Man: the Ogygian Deluge ended the Silver Age, and the flood of Deucalion ended the First Brazen Age.

The Ogygian flood is so called because it occurred in the time of Ogyges, a mythical king of Attica. Ogyges is somewhat synonymous to primeval, primal, earliest dawn. Others say he was founder and king of Thebes. In many traditions the Ogygian flood is said to have covered the whole world and was so devastating that Attica remained without kings until the reign of Cecrops.

The Deucalion legend as told by Apollodorus in *The Library* has some similarity to Noah's Ark: Prometheus advised his son Deucalion to build a chest. All other men perished except for a few who escaped to high mountains. The mountains in Thessaly were parted, and the entire world beyond the Isthmus and Peloponnese was overwhelmed. Deucalion and his wife Pyrrha, after floating in the chest for nine days and nights, landed on Parnassus.

6.2. Tower of Babel

According to *Genesis* Chapter 11 of the Bible, the Tower of Babel was a tower built to reach the heavens by humanity. God, observing the arrogance of humanity, resolves to confuse the previously uniform language of humanity, thereby preventing any such future efforts. The tower's destruction is not described in *Genesis*, but is mentioned in the

Book of Jubilees. The normal interpretive account of the story, as found for example in Flavius Josephus, explains the tower's destruction in terms of mankind's deficiency in comparison to God: within a religious framework, mankind is considered to be an inherently flawed creation dependent on a perfect being for its existence, and thus the construction of the tower is a potentially hubristic act of defiance towards the God who created them.

There is a Sumerian myth similar to that of the Tower of Babel, called Enmerkar and the Lord of Aratta. Enmerkar of Uruk builds a massive ziggurat in Eridu and demands a tribute of precious materials from Aratta for its construction, at one point reciting an incantation imploring the god Enki to the linguistic unity of the inhabited regions named as Shubur, Hamazi, Sumer, Uri-ki, the region around Akkad, and the Martu land.

The Quran has a story with similarities to the Biblical story of the Tower of Babel, though set in the Egypt of Moses. In *Suras 28:38 and 40:36-38* Pharaoh asks Haman to build him a clay tower so that he can mount up to heaven and confront the God of Moses.

The Great Pyramid of Cholula is the world's largest monument and largest Pre-Columbian pyramid by volume. It is a huge complex located in Cholula, Puebla, Mexico. The gods destroyed it with fire and confounded the language of the builders. According to the stories of Central America, Xelhua, one of the seven giants rescued from the deluge, built the pyramid in order to storm heaven.

The ancient Toltecs state that after men had multiplied following a great deluge, they erected a tall (zacuali) tower, to preserve themselves in the event of a second deluge. However, their languages were confounded and they went to separate parts of the earth.

According to the Tohono O'odham Indians, Montezuma escaped a great flood. However, he then became wicked and attempted to build a house reaching to heaven, but the Great Spirit destroyed it with thunderbolts.

6.3. Sodom and Gomorrah

According to the *Book of Genesis*, Sodom and Gomorrah were two cities destroyed by God.

For the sins of their inhabitants Sodom, Gomorrah, Admah, and Zeboim were destroyed by brimstone and fire from the Lord out of heaven (*Genesis 19:24-25*). Sodom and Gomorrah have been used as

metaphors for sinfulness and sexual deviation. The story has therefore given rise to words in several languages, including in English the word sodomy, meaning homosexual sex and zoophilia, and the word sodomite, meaning one who practices such acts. However, the name Sodom is derived from a Hebrew word meaning burnt, and Gomorrah from a word meaning buried, which refer to their destruction.

In *Genesis* chapter 18, God informs Abraham that he plans to destroy the city of Sodom because of its gross immorality. Abraham pleads with God not to destroy Sodom, and God agrees that he would not destroy the city if there were 50 righteous people in it, then 45, then 30, then 20, or even 10 righteous people. The Lord's two angels only found one righteous person living in Sodom, Abraham's nephew Lot. Consequently, God destroyed the city.

“A thing is not just because God wills it, but God wills it because it is just.”

Thomas Aquinas

Summary

The principle of Equity is the End, the Omega which implements the Law of the Existence. If the creation does not abide by the Law, they will eventually be destroyed by Annihilation.

Never ever try to violate the Law. If we play games with the Law or try to find loopholes in the Law and grieve the Existence, the repercussions will be beyond the wildest nightmares imaginable.

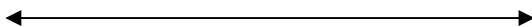
Equity is the fortitude, the Great Way, infinite option to implement the principle of the Equality. This is an injunction and a decree before the Judgment.

The countdown has begun.....

The Principles of Existence

Chapter Nine

The principle of Alchemy (11)



SOLVE AB FIDE ET CONCERO AB SANE

Separate by faith and join by reason, Alchemy is the process of transmutation or transformation by changing one to another for better, Right to Left, Left to Right, Eternity to Infinity, Infinity to Eternity, Wisdom to Liberty and Causality to Equality.

The principle of Alchemy is the ability to transform the Creation. It is the ability to intercept and split the principles, to transmute Satan to Santa or Santana (Sage) or Santa (Sage) to Satan, Eon to Ion or Ion to Eon.

1. Introduction

Alchemy was known as the spagyric art, which means to separate and to join together. In the spiritual alchemy, the making of the philosopher's stone would bring enlightenment upon the maker and conclude the Great Work. The Great Work, which is known as *Magnus Opus*, consists of three stages: purification, separation and union.

The principle of Alchemy is the application of the principles of Stillness and Simplicity to transmute Infinity to Eternity, Left to Right and Death to Life. It is based on two of the four cardinal virtues: Fortitude to separate and Prudence to join.

The virtue of Fortitude, or courage, is firmness of spirit, steadiness of will despite obstacles, it is the endurance to pursue the will. It overrides fear, curbs recklessness and moderates rashness.

We have to learn detachment by practicing the virtue of Fortitude and the virtue of Prudence. Detachment is a state in which a person overcomes his or her attachment to things, people or concepts of the world and thus attains a heightened perspective. Detachment is an important principle in Buddhism. Detachment does not mean that we should not have any desires, but that we should not get attached to the desire. We have to have courage to practice detachment of our own

personal desires. We have to let go what is dear to us to have life by practicing the virtue of Fortitude and Prudence.

The principle of Alchemy is knowing what, when and how to detach and what, when and how to attach. To simplify alchemy it is like what, when and how to use a gadget but not getting attached or becoming a gadget. The process of change, which is either transformation or transmutation, completes in eons.

The English word eon is derived from the Greek word *aion* which means age or life force. Its more common usage is for any lengthy or indefinite period of time. The epoch in geology is a subdivision of eon, a geological time scale used by geologists and other scientists to describe the timing and relationships between events that have occurred during the history of earth. Evidence from radiometric dating indicates that the earth is about 4.570 billion years old. During an epoch or eras, a subdivision of an eon, everything goes through the process of rebirth.

2. Theology

2.1. The Angel of the Lord

In the Bible, the principle of Alchemy is addressed as the Angel of the Lord. There are many references of the Angel of the Lord in the *Old Testament*. Some of the instances are the Angel of the Lord talking to Hagar, Abraham and Moses.

Hagar, the maid of Sarah, was pregnant and she was about to die, but the Angel of the Lord intercepted and she gave birth to Ishmael, who is the father of Arabs. The Angel of the Lord found Hagar near a spring in the desert; it was the spring that is beside the road to Shur. And he said, "*Hagar, servant of Sarai, where have you come from, and where are you going?*" "*I'm running away from my mistress Sarai,*" she answered. Then the Angel of the Lord told her, "*Go back to your mistress and submit to her*". The Angel added, "*I will so increase your descendants that they will be too numerous to count*". The Angel of the Lord also said to her: "*You are now with child and you will have a son. You shall name him Ishmael, for the Lord has heard of your misery.*" (Genesis 16: 7-11)

Abraham was about to kill Issac and again the Angel of the Lord intercepted Abraham and saved Issac who is the father of Jews. The Angel of the Lord called out to him from heaven, "*Abraham! Abraham!*"

"Here I am," he replied. "Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son." (Genesis 22:11,12)

In the *Old Testament* the Angel of the Lord appeared to Moses to liberate the Israelites from slavery and gave Torah, which is the Law.

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the desert and came to Horeb, the mountain of God. There the Angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. So Moses thought, *"I will go over and see this strange sight why the bush does not burn up."* God said to Moses, *"I AM who I am. This is what you are to say to the Israelites: 'I AM has sent me to you'."* (Exodus 3: 1-3, 14)

2.2. The Green One

Al-Khidr, which means 'The Green One', is referred in Quran Sura *Al-Kahf* (18:66-83). Moses (Nabi Musa) meets Al-Khidr and asks him to allow Moses to accompany so that Moses can learn from Al-Khidr's knowledge. Moses promised to be patient and to observe him without asking questions. Al-Khidr agreed to travel together.

Al-Khidr performed his first action, after he and Moses boarded a ship. Al-Khidr damages the ship, rendering it unsafe for use. Disregarding his oath to follow quietly, Moses criticises this behaviour and Al-Khidr replies that criticising him is a violation of the oath. Moses, eager to learn from the wise man, apologises. The second act was Al-Khidr murdering a child. Moses, in anger, violates his oath again. As with the sabotage of the ship, they argue and Moses apologises for violating his oath. This time Al-Khidr warns Moses that he has only one chance left as his patience is wearing thin. The last act was for Al-Khidr to restore a damaged wall in a village where they were denied hospitality. Amazed by his companion's reaction to the ill-treatment they received in the village, Moses violates his oath for the third and last time.

Al-Khidr exposed to Moses two facts that Moses knowledge is limited and that many acts which seem to be evil hide some of God's mercy and design. As they are about to part ways, Al-Khidr explains that even though the ship's owners will not be pleased with their damaged ship, the blessing will manifest itself when the local king confiscates all ships fit to wage war, leaving behind the damaged ship.

The murder of the child would sadden his parents, yet it is a blessing in disguise as God would replace the child with an obedient one, unlike the murdered child, who Al-Khidr foretold was about to make his pious parents suffer. As for the restoration of the wall without recompense, Al-Khidr explained that underneath the wall is a treasure belonging to two hapless orphans. As God's envoy, Al-Khidr restored the wall as God's kindness rewarding the orphan's father's piety.

Sufis draw many analogies supporting Natural theology from this Quranic passage, such as the need for earthquakes to act in contrast to earth's stability, disease to contrast good health. The question of accountability raised by some is answered through the fact that Al-Khidr was acting as God's envoy and not according to his personal judgment.

2.3. Rebirth

Rebirth in Buddhism is the doctrine that the consciousness of a person, upon the death or dissolution of the aggregates (Skandhas) which make up that person, becomes one of the contributing causes for the arising of a new group of aggregates (Skandhas) which may again be considered as a person. The consciousness arising in the new person is neither identical to, nor different from, the old consciousness, but forms part of a causal stream with it. The basic cause for this persistent rearing of personality is the abiding of consciousness in ignorance (Avidya); when ignorance is uprooted, rebirth ceases.

In traditional Buddhism, these lives can be in any of a large number of states of being, including those of humans, any kind of animal, and several types of supernatural being. The type of rebirth that arises at the end of one life is conditioned by the karmic actions of body, speech and mind of the previous life; good karma will yield a happier rebirth, bad karma will produce one which is unhappy.

3. Philosophy

To practice Alchemy one must employ the virtue of Fortitude. It is also known as bravery, the ability to confront fear, pain, danger, uncertainty or intimidation, steadiness of will in doing good despite obstacles. The philosophers Aristotle and Thomas Aquinas have discussed Fortitude in *Nicomachean Ethics* and *Summa Theologica*.

Fortitude

Aristotle, in *Nicomachean Ethics*, deals separately with some of the specific virtues: courage, temperance and profligacy. Courage, Aristotle argues, is largely concerned with the feelings of confidence and fear, best highlighted in the fear of death in battle. Courage is the mean between these two vices and is generally driven by a desire for a sense of honour. Courage is also explicitly connected with pain and pleasure in the sense that it is more painful to face that which frightens us and more pleasurable to flee. It is considered always more courageous to face fears, in particular death in battle.

Thomas Aquinas describes fortitude in *Summa Theologica* as follows:

"Fortitude strengthens a man's mind against the greatest danger, which is that of death. Now fortitude is a virtue; and it is essential to virtue to tend to good; wherefore it is in order to pursue some good that man does not fly from the danger of death. But the dangers of death arising out of sickness, storms at sea, attacks from robbers, and the like, do not seem to come on a man through his pursuing some good. On the other hand, the dangers of death which occur in battle come to man directly on account of some good, because, to wit, he is defending the common good by a just fight."

4. Mythology & Legend

In mythology and legend, the concept of rebirth is known as mythological Phoenix, Green man and Green Knight.

4.1. Phoenix

The Phoenix is a mythical sacred firebird in ancient Phoenician mythology. The Phoenix is a bird with beautiful gold and red plumage. At the end of its life-cycle the phoenix builds itself a nest of cinnamon twigs. Then it ignites itself and the nest; both burn fiercely and are reduced to ashes, from which a new, young Phoenix arises. The new Phoenix is destined to live, usually, as long as the old one.

The bird was also said to regenerate when hurt or wounded by a foe, thus being almost immortal and invincible as a symbol of fire and Divinity. The Phoenix became popular in early Christian art, literature and Christian symbolism, as a symbol of Christ representing his resurrection, immortality, and life-after-death.

4.2. Green Man

The Green man is the protector of the plants, and keeper of the cycle of rebirth. The Green man legend goes back many centuries. He is a symbol of regeneration and is associated with rebirth and virility. He is associated with the beginning of spring.

He is known as the King of May, Jack the Green, John Barleycorn, Robin Hood, and he emerges as a Pre-Christian symbol of the pagan Celts in the prehistoric forests of ancient Britain dating back to 400BC. The Green man symbolises the end of winter and the beginning of spring and rebirth of life in summer. Much of prehistoric Britain was covered in trees, and the Celts and their Druids believed trees had souls. The Druids planted and worshipped sacred groves and their magicians, warriors and healers prized these trees.

4.3. Green Knight

There are several interesting aspects of the Green Knight. When the Green Knight first appears in the court of King Arthur, he and his horse are clad entirely in green. In one hand he holds an axe and the other a holly branch. The Green Knight symbolises death and rebirth. Gawain sets off on his journey through the cold of winter and encounters fierce creatures, until Christmas Eve when he spots a castle described as a wondrous dwelling with a moat and many trees.

In the Arthurian legend of Sir Gawain and the Green Knight, Gawain accepts the challenge from the Green Knight to allow any opponent to strike his neck with an axe that he holds. In return the opponent must travel to the Green Knight's castle in one year to accept a similar blow in return. Gawain takes the axe and with one blow beheads the Green Knight. All are amazed when the Green Knight gets to his feet and retrieves his head and rides off, reminding Gawain of his agreement. The story concludes when Gawain meets with the Green Knight at the specified time. Gawain is spared when after three attempts with the axe Gawain receives only a minor wound to his neck. Gawain returns as the most chivalrous knight of King Arthur's court.

5. History

Renaissance

The word Renaissance is derived from French which means rebirth. It was a cultural movement that lasted from the 14th to the 17th century, beginning in Italy in the late Middle Ages and later spreading to the rest of Europe. It was the revival of learning based on classical sources, the development of art and advancement in science. The Renaissance had wide-ranging consequences in all intellectual pursuits, but was best known for its artistic aspect and the contributions of Leonardo da Vinci and Michelangelo, who inspired the term Renaissance men.

The Renaissance was a rebirth of certain classical ideas that had long been lost to Europe. It has been argued that the fuel for this rebirth was the rediscovery of ancient texts that had been forgotten by Western civilisation, but were preserved in some monastic libraries and in the Islamic world, and the translations of Greek and Arabic texts into Latin. As the conquest of the Iberian Peninsula from Islamic Moors progressed, numerous Greek and Arabic works were captured from educational institutions such as the library at Cordoba, which claimed to have 400,000 books. The works of ancient Greek and Hellenistic writers such as Plato, Aristotle, Euclid, Ptolemy, Plotinus and Muslim scientists and philosophers such as Geber, Abulcasis, Alhacen, Avicenna, Avempace, and Averroes, were imported into the Christian world, providing new intellectual material for European scholars.

The Renaissance was a cultural movement that profoundly affected European intellectual life in the early modern period. Beginning in Italy, and spreading to the rest of Europe by the 16th century, its influence was felt in literature, philosophy, art, politics, science, religion, and other aspects of intellectual enquiry.

Renaissance thinkers sought out learning from ancient texts, written in Latin or ancient Greek. Scholars scoured Europe's monastic libraries, searching for works of antiquity which had fallen into obscurity. In such texts they found a desire to improve and perfect their worldly knowledge, an entirely different sentiment to the transcendental spirituality stressed by medieval Christianity. A subtle shift took place in the way intellectuals approached religion, which was reflected in many other areas of cultural life.

Renaissance Art, Architecture and Science

One of the distinguishing features of Renaissance art was its development of highly realistic linear perspective. Giotto di Bondone is credited with first treating a painting as a window into space, but it was not until the writings of architects Filippo Brunelleschi and Leon Battista Alberti that perspective was formalised as an artistic technique. The development of perspective was part of a wider trend towards realism in the arts. To that end, painters also developed other techniques, studying light, shadow and, famously in the case of Leonardo da Vinci, human anatomy. Underlying these changes in artistic method was a renewed desire to depict the beauty of nature, and to unravel the axioms of aesthetics, with the works of Leonardo, Michelangelo and Raphael representing artistic pinnacles that were to be much imitated by other artists.

In architecture, Filippo Brunelleschi was foremost in studying the remains of ancient Classical buildings and, with rediscovered knowledge from the 1st century writer Vitruvius and the flourishing discipline of mathematics, formulated the Renaissance style. Brunelleschi's major feat of engineering was the building of the dome of Florence Cathedral. The outstanding architectural work of the Renaissance was the rebuilding of St. Peter's Basilica, combining the skills of Bramante, Michelangelo, Raphael, Sangallo and Maderno.

Science and art were very much intermingled in the early Renaissance, with artists such as Leonardo da Vinci making observational drawings of anatomy and nature. Yet the most significant development of the era was not a specific discovery, but rather a process for discovery, the scientific method. This revolutionary new way of learning about the world focused on empirical evidence, the importance of mathematics. Early and influential proponents of these ideas included Copernicus and Galileo.

The new scientific method led to great contributions in the fields of astronomy, physics, biology, and anatomy. With the publication of Vesalius' *De humani corporis fabrica*, a new confidence was placed in the role of dissection, observation, and a mechanistic view of anatomy. The intervening period saw a fundamental transformation in scientific ideas in physics, astronomy, and biology.

Reformation

The Protestant reformation was a movement in Europe that began with Martin Luther's activities in 1517 and ended with the Peace of

Westphalia in 1648. The movement began as an attempt to reform the Catholic Church and led to the fracturing of Christendom. Many Western Christians were troubled by what they saw as false doctrines and malpractices within the Church, particularly involving the teaching and sale of indulgences. Another major contention was the practice of buying and selling Church positions (*simony*) and the tremendous corruption found at the time within the Church's hierarchy. This corruption was systemic at the time, even reaching the position of the Pope.

6. Science

In science, the principle of Alchemy has evolved as chemistry.

Chemistry

Alchemy refers to a form of the investigation of nature and an early philosophical and spiritual discipline, both combining elements of chemistry, metallurgy, physics, medicine, astrology, semiotics, mysticism, spiritualism, and art, all as parts of one greater force. Alchemy has been practiced in Mesopotamia, Ancient Egypt, Persia, India, China, Greece, Rome, in the Muslim civilisation, and then in Europe up to the 19th century in a complex network of schools and philosophical systems spanning at least 2500 years.

European alchemists invested much effort on the search for the philosopher's stone, a legendary substance. The philosopher's stone was believed to mystically amplify the user's knowledge of alchemy so much that anything was attainable.

In the Middle Ages, some alchemists increasingly came to view these metaphysical aspects as the true foundation of alchemy; and chemical substances, physical states, and material processes as mere metaphors for spiritual entities, states and transformations. The literal meanings of alchemical formulas were a blind hiding of their true spiritual philosophy.

Western alchemy was a forerunner of modern scientific chemistry. Alchemists used many of the same laboratory tools that we use today. Up to the 16th century, alchemy was considered serious science in Europe, Isaac Newton devoted considerably more of his time and writing to the study of alchemy. Other eminent alchemists of the Western world are Roger Bacon, Thomas Aquinas, Tycho Brahe, Thomas Browne, and Parmigianino.

The word chemistry comes from the earlier study of alchemy, which is basically the quest to make gold from earthen starting materials. The word alchemy is derived from the old French *alkemie*; and the Arabic *al-kimia*: which means the art of transformation. A brief timeline of alchemy is as follows:

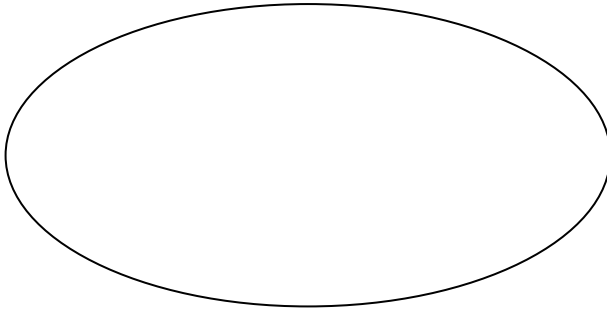
- ❖ Egyptian alchemy. (5,000–400 BC)
- ❖ Greek alchemy (332–642 AD), the Greeks founded Alexandria, the world's largest library.
- ❖ Chinese alchemy (142 AD), in the book *The Kinship of the Three* by Wei Boyang.
- ❖ Indian alchemy (200 AD–Present), related to metallurgy; Nagarjuna was an important alchemist.
- ❖ European alchemy (1300 AD–Present), Albertus Magnus builds on Arabic alchemy.
- ❖ Chemistry (1661 AD), Boyle writes his classic chemistry text *The Sceptical Chymist*.
- ❖ Chemistry (1787 AD), Lavoisier writes his classic *Elements of Chemistry*.
- ❖ Chemistry (1803 AD), Dalton publishes his *Atomic Theory*.

Summary

The principle of Alchemy is the Omniscience, the process of change, which is a transformation of a fool to sage, or transmutation of a sage to satan or a satan to sage. The process of change takes place through the cycles of births and rebirths for Eons in Infinity.

Chapter Ten

The principle of Eternity (10)



PERFECTIO

Eternity is the Perfection, the Beauty, the Entirety, the Omnipotent.

1. Introduction

The principle of Eternity is the entirety, the ocean. It is a state of Union, Nirvana, Perfection where the voyage of the mystic ends, where the creation flowing in the rivers of time merges with the ocean of entirety. It merges the subjective and the objective, observer and the observed in the sea of entirety. The expression of Eternity is eternal beauty and perfection.

Eternity is the Beauty, the Perfection, ever present, where the flow of time ceases to exist to the beholder. It is like a lotus flower; it has its roots in the mud, grows up through the deep water, and rises to the surface. It blooms into perfect beauty and purity in the sunlight; it is like the mind unfolding to perfection and experiencing beauty.

Aristotle, in the book *Delta* from the *Metaphysics*, describes perfection as three meanings, three shades of and three different concepts.

Perfection is the one:

- ❖ Which is complete, which contains all the requisite parts;
- ❖ Which is so good that nothing of the kind could be better;
- ❖ Which has attained its purpose;

The concept of perfection, as an attribute of Existence, was introduced into theology by Rene Descartes, as the perfections of God. After Descartes, the concept of perfection as a principal concept in philosophy was brought by 17th century free thinkers. In Benedict Spinoza's philosophy, perfection became a property of the existence of reality, that is, for the essence of things.

Leibniz says "*Perfection, I call any simple quality, if it is positive and absolute, such that, if it expresses something, it does so without limits*".

Deep inside every one of us craves the need to be perfect and beautiful. Every one of us likes to be eternal because we have the seed, the spark of Eternity.

2. Theology

In theology the discipline that shows the way how to be one with the Eternity is Mysticism; most of the religions have this discipline as a branch of their mainstream. The enlightened are those ones that have attained enlightenment.

Mysticism

Mysticism is derived from the Greek *mystikos*, which means an initiate; it is the pursuit of achieving conscious awareness of, the ultimate reality, the divine, the spiritual truth, through direct experience, intuition, and insight.

The Divine realm has been expressed in various ways across cultures, as ultimate reality, a universal presence, force or Divine principle. The ultimate unification with the Divine may be experienced by the mystic as psychological emancipation. The state of oneness has many names depending on the mystical system; it is called Illumination in Christianity, Irfan in Islam, and Nirvana in Buddhism. It is described as an egoless state in which the external world synchronises with the mystic's true nature.

The objective of mysticism and mystical disciplines is to reach a state of return or reintegration to Godhead. A common theme in mysticism is that the mystic and all of reality are one. The purpose of mystical practices is to achieve that oneness in experience, to transcend limited identity and re-identify with the all that is.

Sufism is a significant mystical movement within Islam, Zen a mystical movement in Buddhism, and Eremitism in Christianity.

2.1. Spiritual Enlightenment

There are two different concepts which are associated with enlightenment, one is religious or spiritual enlightenment and the other is secular or intellectual enlightenment. The spiritual enlightenment is a religious experience, which is known as Bodhi in Buddhism.

Theologia Mystica (Illumination)

Plato, Pythagoras, and Socrates had mystical elements in their teachings; many of the great Christian mystics were also prominent philosophers.

The enlightenment attained by the direct experience of God is known as Mystical theology (*Theologia Mystica*), as Thomas Aquinas defined it, as the experiential knowledge of God (*cognitio dei experimentalis*).

The phrase 'Dark Night of the Soul' is from the writings of the Spanish poet and a Catholic mystic John of the Cross, a Carmelite priest in the 16th century. Dark Night of the Soul is the name of both a poem and a commentary on that poem. It portrays his mystic development and the stages he went through on his quest for enlightenment.

Dark Night of the Soul is used as a metaphor to describe the experience of loneliness and desolation that can occur during the journey towards enlightenment. It is described as a process of five stages by mystic Evelyn Underhill.

The dark night is described as a letting go of our ego that holds on to the psyche, bringing about a complete transformation of a person's relationship to God. The interim period can be frightening, is perceived as darkness. The individual may feel as though God has suddenly abandoned him.

Nirvana

Nirvana is a state that is free from any mind-contaminants such as lust, anger or craving; a state of perfect peace unobstructed by psychological conditioning. All forms of craving are extinguished such that one is no longer subject to human suffering. Buddha describes abiding in Nirvana as deathlessness, as the highest spiritual attainment. The one who lives a life of virtuous conduct in accordance with Dharma will attain Nirvana.

According to Buddha Nirvana is the highest happiness. This is not the sense-based happiness of everyday life, but rather an enduring,

transcendental happiness integral to the calmness attained through enlightenment.

Pali cannon speak about the path to achieve Nirvana as follows:

- ❖ By insight. (Vipassana)
- ❖ By wisdom (Jhana) and understanding.
- ❖ By deeds, vision and righteousness.
- ❖ By virtue, consciousness and understanding.
- ❖ By virtue, understanding, concentration and effort.
- ❖ By the four foundations of mindfulness.

Sufism

Sufism is a mystic tradition within Islam dedicated to Divine love and the cultivation of the heart.

Sufism has been defined as a type of knowledge by the great Sufi master, Shaykh Ahmad Zarruq, a 14th century Sufi who wrote the *Principles of Sufism* which defined Sufism as a science, whose objective is the reparation of the heart and turning it away from all else but God. Ibn Ajiba, one of the best known Sufi masters, defined Sufism as a science through which one can know how to travel into the presence of the Divine, purify one's inward from filth and beautify it with a variety of praiseworthy traits.

Sufis teach in personal groups, as the counsel of the master is considered necessary for the growth of the pupil. They make extensive use of parable, allegory, and metaphor, and it is held by Sufis that meaning can only be reached through a process of seeking the truth, and knowledge of oneself.

The most prominent Sufi masters are Abdul Qadir Jilani, the founder of the Qadiriyyah order in Iraq, Rumi, the founder of the Mevlevi order in Turkey, Sahabuddin Suharwardi in Iran, Moinuddin Chishti and Makhdoom Ashraf in India.

Zen

Zen is a school of Mahayana Buddhism for its emphasis on practice and experiential wisdom, realised in the form of meditation known as Zazen, in the attainment of awakening. As such, it de-emphasises both

theoretical knowledge and the study of religious texts in favour of direct individual experience of one's own true nature. The emergence of Zen as a distinct school of Buddhism was first documented in China in the 7th century AD.

The fundamental Zen practice of Zazen (seated meditation) recalls both the posture in which the Buddha is said to have achieved enlightenment under the Bodhi tree at Bodhi Gaya, and the elements of mindfulness and concentration which are part of the Eightfold Path as taught by the Buddha. All of the Buddha's fundamental teachings (the eightfold path, the four noble truths, the idea of dependent origination, the five precepts, the five aggregates, and the three marks of existence) make up important elements of Zen.

Process of Spiritual Enlightenment

When we analyse all the mystic disciplines in all the religions we see that there is a pattern. We can categorise them as different stages. Every one of us who wishes to be one with the eternal can follow the stages as their milestones in their journey towards their final destination.

Evelyn Underhill, in *Mysticism: A Study of the Nature and Development of Man's Spiritual Consciousness* outlines the universal mystic way, the actual process by which the mystic arrives at union with the Eternity. She identifies five stages in the process of attaining enlightenment.

First is the awakening, the stage in which one begins to have some consciousness of Absolute or Divine reality.

The second stage is one of purgation, which is characterised by an awareness of one's own imperfections and finiteness. The response in this stage is one of self-discipline.

The third stage, Illumination, is one reached by artists and visionaries as well as being the final stage of some mystics. It is marked by a consciousness of a transcendent order.

The great mystics go beyond the stage of illumination to a fourth stage which Underhill, borrowing the language of John of the Cross, calls the 'Dark night of the Soul'. This stage, experienced by the few, is one of final and complete purification and is marked by confusion, helplessness, stagnation of the will, and a sense of the withdrawal of God's presence. It is the period of the final stage of surrender to the hidden purposes of the Divine will.

The final and last stage is one of union with the one Reality, God. The self has been permanently established on a transcendental level and liberated for a new purpose.

3. Philosophy

In philosophy, enlightenment means understanding that enables the clarity of perception. Those who claim intellectual enlightenment often reject spiritual concepts, and those who claim spiritual enlightenment reject intellectual concepts. Aesthetics is the branch of philosophy which considers art and the concept of beauty.

3.1. Intellectual Enlightenment

The concept of intellectual enlightenment refers to the European intellectual movement, known as the Age of Enlightenment, also known as the Age of Reason, referring to philosophical developments related to scientific rationality in the 17th and 18th centuries.

Some of the free thinkers who influenced and contributed to the Age of Enlightenment are Benedictus de Spinoza, who did the groundwork for the 18th century Enlightenment.

Thomas Jefferson was best known for the United States Declaration of Independence (1776) and his interpretation of the United States Constitution (1787) which he pursued as president. He argued for natural rights as the basis of all states, and argued that violation of these rights negates the contract which binds people to their rulers and that therefore there is an inherent Right to Revolution.

Isaac Newton in his treatise *Philosophiae Naturalis Principia Mathematica*, published in 1687, described universal gravitation and the three laws of motion, laying the groundwork for classical mechanics.

Adam Smith was a pioneering political economist. He was a major contributor to the modern perception of free market economics.

Immanuel Kant, in his famous 1784 essay *What Is Enlightenment?*, described it as follows:

"Enlightenment is man's release from his self-incurred tutelage. Tutelage is the incapacity to use one's own understanding without the guidance of another. Such tutelage is self-imposed if its cause is not

lack of intelligence, but rather a lack of determination and courage to use one's intelligence without being guided by another."

Kant reasoned that although a man must obey in his civil duties, he must make public his use of reason. His motto for enlightenment is *Sapere aude!* or 'Dare to know'.

3.2. Aesthetics

The ancient Greeks viewed perfection as a requisite for beauty and high art. The Pythagoreans held that perfection was to be found in the right proportions and in a harmonious arrangement of parts. The idea that beauty and art were characterised by perfection was adopted by Plato, who believed that art ought to be apt, suitable, without deviations, and perfect.

In the *Metaphysics*, Aristotle found that the universal elements of beauty were order, symmetry, and definiteness.

In the *Summa Theologica*, Thomas Aquinas distinguished a twofold perfection: when a thing is perfect in itself, in its substance; and when it perfectly serves its purpose.

Immanuel Kant wrote in his *Critique of Judgment* about perfection of inner and outer, objective and subjective, qualitative and quantitative, perceived clearly and obscurely, the perfection of nature and that of art.

4. Sociology

In society, art refers to a diverse range of human activities and artifacts that may address all or any of the arts including music, literature and other forms. It is most often used to refer specifically to the visual arts, including mediums such as painting, sculpture, and printmaking.

4.1. Art

Art is a product of human activity, made with the intention of stimulating the human senses as well as the human mind; by transmitting emotions or ideas. There is no general agreed-upon definition of art, since defining the boundaries of art is subjective.

The purpose of works of art may be to communicate ideas, such as in politically, spiritually, or philosophically motivated art; to create a sense of beauty; to explore the nature of perception; for pleasure; or to generate strong emotions. The purpose may also be seemingly non-existent.

The first and broadest sense of art is the one that has remained closest to the older Latin meaning, which roughly translates to skill or craft, and also from an Indo-European root meaning arrangement or to arrange.

Art can describe several things: a study of creative skill, a process of using the creative skill, a product of the creative skill, or the audience's experience with the creative skill. The creative arts are a collection of disciplines that produce artworks that are compelled by a personal drive and echo or reflect a message, mood, or symbolism for the viewer to interpret as experience. Artworks can be defined as purposeful, creative interpretations of limitless concepts or ideas in order to communicate something to another person. Artworks can be explicitly made for this purpose or interpreted based on images or objects.

Art is something that stimulates an individual's thoughts, emotions, beliefs, or ideas through the senses. It is also an expression of an idea and it can take many different forms and serve many different purposes.

Visual art is defined as the arrangement of colours, forms, or other elements in a manner that affects the sense of beauty. It has been defined as a vehicle for the expression or communication of emotions and ideas, a means for exploring and appreciating formal elements for their own sake, and as mimesis or representation.

Greek art saw a veneration of the human physical form and the development of corresponding skills to show musculature, poise, beauty and anatomically correct proportions.

Islamic art is perhaps the most accessible manifestation of a complex civilisation that seems enigmatic. Through its use of colour and its balance between design and form, Islamic art creates an immediate visual impact. Its aesthetic appeal transcends distances in time and space, as well as differences in language, culture and creed.

Islamic aesthetics emphasised the decorative function of art, through non-representational forms. Geometric patterns, floral patterns, arabesques and abstract forms were common, as was calligraphy. Order and unity were common themes.

The calligraphic arts grew out of an effort to devote oneself to the study of the Quran. By patiently transcribing each word of the text, the writer was made to contemplate the meaning of it. As time passed, these calligraphic works began to be prized as works of art, growing

increasingly elaborate in the illumination and stylizing of the text. These illuminations were applied to other works besides the Quran, and it became a respected art form in and of itself.

Music

Music is harmony; it is the progression of sound. A chord is three or more musical notes playing simultaneously. In the 15th and 16th centuries, the major and minor triads became very common, and established as the default sonority for Western music. Chord progression is a movement or change of chords from one to another. Successive chords in a chord progression share the same notes. Chord progressions are central to most modern Western music.

The circle of fifths progression is regarded as the most common progression. It ascends from one note to another in a musical interval of perfect fifths. It means if we hit the C note it will end in the G note, which is a perfect fifth. The frequencies of two notes that are a perfect fifth apart differ by a ratio of approximately $3:2 = 1.5$. The circle of fifths makes up one of the most widely used Western progressions.

There is another progression called the chromatic circle which is one of the most commonly used Eastern progressions. It ascends from one note to another in a musical interval of a semitone. It means if we hit the C note it will progress to C# in the next semitone. The chromatic circle progression is the basis of seventy two scales from which Hindustani, Carnatic and other Eastern music are derived.

Golden Mean

In mathematics and the arts, two quantities are in the golden ratio, if the ratio between the sum of those quantities and the larger one is the same as the ratio between the larger one and the smaller. The golden ratio is approximately 1.6180339887.

$$\text{Phi } (\Phi) = 5 \wedge .5 * .5 + .5$$

$$\text{Phi}^2 (\Phi) = \text{Phi } (\Phi) + 1$$

$$1 / \text{Phi } (\Phi) = \text{Phi } (\Phi) - 1$$

$$\text{Phi } (\Phi) = 1 + \sqrt{1 + \sqrt{1 + \sqrt{1 + \dots}}}$$

Since the Renaissance, many artists and architects have proportioned their works to approximate the golden ratio in the form of the golden

rectangle, in which the ratio of the longer side to the shorter is the golden ratio.

The golden ratio has fascinated intellectuals of diverse interests for at least 2,400 years. Pythagoras and Euclid in ancient Greece, the medieval Italian mathematician Leonardo of Pisa, the Renaissance astronomer Johannes Kepler, and Oxford physicist Roger Penrose, have spent hours over this simple ratio and its properties. The fascination with the golden ratio is not confined just to mathematicians. Biologists, artists, musicians, historians, architects, psychologists, and even mystics have pondered and debated the basis of its ubiquity and appeal. The golden ratio has inspired thinkers of all disciplines like no other number in the history of mathematics.

The Parthenon statues, carved by Phidias, seem to embody the golden ratio. Plato, in his *Timaeus*, describes five possible regular solids, or the Platonic solids: the tetrahedron, cube, octahedron, dodecahedron and icosahedron, some of which are related to the golden ratio. Euclid, in the *Elements*, gave the first recorded definition of the golden ratio, which he called, extreme and mean ratio. Fibonacci mentioned the numerical series named after him, in his *Liber Abaci*; the Fibonacci sequence is related to the golden ratio.

Johannes Kepler describes the golden ratio as a precious jewel: *"Geometry has two great treasures: one is the Theorem of Pythagoras, and the other the division of a line into extreme and mean ratio; the first we may compare to a measure of gold, the second we may name a precious jewel."*

Roger Penrose discovered a symmetrical pattern that uses the golden ratio in the field of aperiodic tilings, which led to new discoveries about quasicrystals.

Leonardo da Vinci's illustrations in *De Divina Proportione* (On the Divine Proportion) and his views that bodily proportions exhibit the golden ratio, have led some scholars to speculate that he incorporated the golden ratio in his own paintings. Some speculate that his Mona Lisa employs the golden ratio in its geometric equivalents.

Salvador Dali explicitly used the golden ratio in his masterpiece, the *Sacrament of the Last Supper*. The dimensions of the canvas are a golden rectangle. A huge dodecahedron, with edges in golden ratio to one another, is suspended above and behind Jesus and dominates the composition.

Adolf Zeising, whose main interests were mathematics and philosophy, found the golden ratio expressed in the arrangement of branches along the stems of plants, and of veins in leaves. He extended his research to the skeletons of animals and the branching of their veins and nerves, to the proportions of chemical compounds and the geometry of crystals. He saw the golden ratio operating as a universal law. Zeising wrote:

“A universal law in which is contained the ground-principle of all formative striving for beauty and completeness in the realms of both nature and art, and which permeates, as a paramount spiritual ideal, all structures, forms and proportions, whether cosmic or individual, organic or inorganic, acoustic or optical; which finds its fullest realisation, however, in the human form.”

4.2. Ethnogens

LSA

LSA, also known as d-lysergic acid amide, d-lysergamide, ergine, and LA-111, is an alkaloid of the ergoline family that occurs in various species of vines and some species of fungi. It is the dominant alkaloid in the hallucinogenic seeds of *Rivea corymbosa* (ololiuhqui), *Argyrea nervosa* (Hawaiian baby woodrose) and *Ipomoea tricolor* (morning glories, tlitliltzin). LSA in morning glory seeds has been used as a hallucinogen for centuries by many Mexican native American cultures; they were known to the Aztecs as Tlitliltzin.

The effects are mood lifting, feelings of insight, increase in sensual and aesthetic appreciation, feeling interested in things one normally ignores, feeling engaged with the world, open and closed-eye visuals, general change in consciousness, altered perceptions, changes in perception of time, unusual thoughts and speech. In short, it gives a glimpse of what Eternity is.

The common side effects are anxiety, nausea, possible vomiting, delirium, dizziness, confusion, vertigo, paranoia, fear, and panic.

5. Science

According to ancient and medieval science, Aether is the material that fills the region of the universe above the terrestrial sphere. Aristotle included it as a fifth element distinct from the other four, namely Air,

Earth, Fire, and Water. Aether was also known as quintessence which is derived from Latin *quinta essentia*, which means the fifth element. The principle of Eternity is the fifth element.

5.1. Quintessence

Cosmic microwave background (CMB) and galaxy cluster abundances show that 74% of the universe consists of the so-called dark energy, and 22% of cold dark matter. Ordinary baryonic matter, in the form of gas and stars, only makes up 4%.

Dark energy started its long history in 1917 and was introduced by Albert Einstein. A constant which he called Λ was needed in his equations of general relativity in order to allow for a static universe. But when Hubble made his famous discovery of the expansion of the universe, this constant Λ , now seeming an unnatural and superfluous admixture, was rejected, by Einstein.

When quantum theory was developed, it was realised that empty space was full of temporary virtual particles continually forming and destroying themselves. Physicists began to suspect that indeed the vacuum ought to have a dark form of energy, and that Einstein's Λ could be interpreted as vacuum energy. But when they tried to estimate its value, they disagreed with observational limits by 120 orders of magnitude, making this the most erroneous estimate in physics ever.

Quintessence is a hypothetical form of dark energy postulated as an explanation of observations of an accelerating universe. Quintessence is a scalar field which has an equation of state relating its pressure p and density ρ . Quintessence is dynamic, and generally has a density and equation of state that varies through time and space.

5.2. Equation

In scientific terminology Eternity can be best described as nothing but an ocean of Energy and Energy can be compared to Eternity for the purpose of equation and understanding. The fundamental equation of Energy is explained as follows:

$$\text{Energy} = \rho \text{ (Energy Density)} c^2 \text{ (Velocity of Light)}$$

$E = \rho c^2$ applies to the whole universe, but $E = mc^2$ applies to only 4% of the visible material universe because only 4% have the energy density of matter which is baryonic matter.

As the energy density varies, the manifestation of energy varies, as we all live in a sea of energy as fish lives in water. The energy can never be created nor destroyed according to the law of conservation of energy it can only transform from one form to another. Only the manifestations can be created and destroyed by varying from one form to another. By having different Energy Density, the energy manifests as quintessence (hot Non- Baryonic Dark matter) 74%, k-essence (cold Non- Baryonic Dark matter) 22% and matter 4% (Baryonic matter).

$$\text{If } p > c, E = (nc)c^2, \text{ then } E = c^3 \text{ to } E = c^4$$

$$\text{Where } n = (1....c)$$

If the energy density is c or more, it means energy density is equal or times the velocity of light. The energy manifests as invisible matter which constitutes 74% of the universe which is known as **Quintessence or Dark Energy**.

$$\text{If } 0 < p < c, E = mc^2$$

If the energy density is equal to matter, it manifests as the material universe, baryonic matter consisting of heavy metals and gases that constitutes 4 % of the universe.

$$\text{If } -c < p < 0, \text{ then } E = -c^2 \text{ to } E = -c^3$$

If energy density is equal to or less than the negative velocity of light then it means energy sucks inward with the velocity of light. The energy manifests as cold dark matter which constitutes 22% of the universe which is **K-essence** manifesting as Singularities such as black holes.

Summary

The principle of Eternity is Omnipotent, the Entirety, the Beauty, the Perfection and the Divine Proportion. We have to go through the process of change, birth and rebirths for Eons in Infinity to be Eternal and to be perfect. This is known as the Union, Irfan and Nirvana which is attained through the process of Enlightenment, Bodhi and Awakening (Satori).

Chapter Eleven

The principle of Stillness (1)



SUBSTANTIA SERMO SILENTIUM

Essence speaks in Stillness

Essence is the Nameless, the Non-Existent, the Un-Manifested, the Transcendental, speaks the language of Stillness.

1. Introduction

Stillness is spatially simple, compact, formless, tangible, non-composite and omnipresent.

Omnipresence is the ability to be present in every place at any time; unbounded, which means universal presence. It is the ability to be everywhere at a certain point in time but not within time, that is out of the space time loop.

Stillness is the language of the Essence, the Nameless. The Nameless is like an elliptic mirror. When there is a light source at one of the foci (the Nameless), then all rays are reflected to a single point at the second focus, the Stillness. It is also like a hyperbola in which a ray originating at one of the foci is reflected in such a way as to appear to have originated at the other focus. If rays are directed towards one of the foci from the exterior of the hyperbola, they will be reflected towards the other foci.

Nameless is the Essence, the Absolute, the Ultimate, the Transcendence. It is a condition or state of being that surpasses Existence, Expression and Creation and is independent of it. Nameless, the Essence transcends the principles: Alchemy (change), Eternity (entirety), Awareness (thought), Emotion (acceptance and contentment), Sagacity (freedom), Equality (law), Abstraction (simplicity), Consciousness (experience), Creation (blend), and Equity (justice).

The Essence is absolutely simple, without combinations or additions of any kind. Everything has Essence in a perfectly simple manner. The true nature of the existence of everything is in Essence, the one that intrinsically encompasses everything. Everything therefore exists in Essence, not as something added on to the Essence, but it exists as the expression of the Essence.

The link, the bridge, or the interface between the Essence and the Existence is Stillness. We should have faith in the Essence and reason the Principles but we cannot reason the Nameless. We should have Subjective Faith and Objective Reason, Personal Empiricism and Universal Rationalism.

The moment we believe in the Essence that resides in us, miracles will manifest as a blessing. We don't need to knock on the doors for magic, but magic will knock on our doors.

The moment we believe in the reason or in the derivatives of the Principles curse will manifest in the form of evil. The evil will be knocking on each of our doors and meeting us in person to negotiate the terms.

The faith in the Essence should lead to awareness and awareness should transform us to Sage, who expresses peace and harmony. When we have faith in the knowledge it leads to deception like dogmas, ideologies and hypothesis which leads to war, chaos, slavery and death. All the religions are based on dogmas which they think are infallible. But only the Essence is infallible. All the dogmas, ideologies and all the religions and political systems are fallible, intentionally or unintentionally designed to enslave the masses.

2. Theology

Monotheism

The metaphysical and theological concept of Monotheism has its roots in Akhenaton, Moses, Plato, Pythagoras, Mohammed and many philosophers who testified that the Essence is of one Substance and of one Being.

The word monotheism is derived from Greek *monos*, meaning one, and *theos*, meaning god. It is a belief in the existence of a single entity which is contrasted with polytheism, which is the belief in many entities, and atheism, which is the belief in the absence of any entity.

The first recorded monotheistic system was in Egypt during the rule of Akhenaton. On one extreme we have the uncompromising monotheism of Islam where God is depicted as undifferentiated, eternal, unequaled, unbegotten, and in no way anthropomorphic; at the other extreme we have Christianity, which posits a very anthropomorphic God.

In the monotheistic religions of Judaism, Christianity and Islam, God is a being who is all-powerful, all-knowing, and who is everlasting or in some way beyond time; who neither is contained within any space nor has a unique location in space, but is somehow present at all times and places; who created everything that exists other than himself; on whom all other things constantly depend for their existence, but whose own existence depends on nothing else; who is the source of all change, but is himself unchanging; who influences the world but is unaffected by it; who approves of and loves what he has created, intervenes in human history, and is the embodiment of perfect justice and perfect mercy.

This leads to a number of issues that philosophers and theologians have tried to solve for thousands of years, what they call the problem of evil. To understand the problem of evil we have to understand what is evil.

Plato argued, that which we call evil is merely ignorance, and that good is that which everyone desires. Benedict de Spinoza said that the difference between good and evil is merely one of personal inclinations: Such things as please us, we denominate good, those which displease us, evil.

Nothingness or emptiness is known as void and everything which lacks nothing is Essence. The way or path from void to Essence, from desert to pastures, nothing to everything, is having faith in the Essence and abiding by the principle of Equality, the Law which literally means what we sow we reap. In other words, pain and gain, good and evil are equally balanced. When the creation and the principles try to override the Law either by ignorance or by arrogance, it leads to Devil (Deviated evil). The creation negates the Golden rule either by ignorance or arrogance and the principles negate the Golden rule only by arrogance.

The Language of Essence is Stillness

“Be Still and know that I AM GOD”

3. Philosophy

3.1. Ontology (Priori is the Essence)

Ontology is derived from Greek, which means of being and to be. It is the study of being and it is the subject of metaphysics. It seeks to describe the basic categories and relationship of Existence. Ontology is a study of conceptions of the Existence.

An ontological argument for the Existence is one that attempts to explain *a priori* proof, which utilises intuition and reason alone. In the context of the Abrahamic religions, it was first proposed by the medieval philosopher Anselm of Canterbury in his *Proslogion*, and variations had been developed by Rene Descartes.

Anselm held that one must love God in order to have knowledge of Him. In the *Proslogion*, he argues that the smoke of our wrongdoing will prohibit us from this knowledge. Anselm presented his ontological argument in his work *Monologion*. He claimed that it is possible for reason to affirm that God exists from inferences made from what the understanding can conceive within its own confines. Like Augustine, Anselm held that the natural theologian seeks not to understand in order to believe, but to believe in order to understand. This is the basis for his principle of *intellectus fidei*. Under this conception, reason is not asked to pass judgment on the content of faith, but to find its meaning and to discover explanations that enable others to understand its content. But when reason confronts what is incomprehensible, it remains unshaken since it is guided by faith's affirmation of the truth of its own incomprehensible claims.

Anselm's Argument may be summarised as follows:

- ❖ God is a being greater than which nothing can be conceived.
- ❖ Existence in reality is greater than Existence in the mind.
- ❖ God must exist in reality; if God did not, then God would not be that than which nothing greater can be conceived.

Descartes wrote in his *Fifth Meditation*:

"But if the mere fact that I can produce from my thought the idea of something entails that everything which I clearly and distinctly perceive to belong to that thing really does belong to it, is not this a possible

basis for another argument to prove the existence of God? Certainly, the idea of God, or a supremely perfect being, is one that I find within me just as surely as the idea of any shape or number. And my understanding that it belongs to his nature that he always exists is no less clear and distinct than is the case when I prove of any shape or number that some property belongs to its nature.”

The intuition is described as follows:

- ❖ Whatever I clearly and distinctly perceive to be contained in the idea of something is true of that thing.
- ❖ I clearly and distinctly perceive that necessary existence is contained in the idea of God.
- ❖ Therefore, God exists.

The general objection for ontological argument is, as David Hume claimed, that nothing could ever be proven to exist through *a priori*. His objection for ontological existence is as follows:

- ❖ The only way to prove anything *a priori* is through an opposite contradiction.
- ❖ The resulting contradiction makes something inconceivable.
- ❖ It is possible to comprehend anything not existing. Thus it is not inconceivable to imagine anything not existing.
- ❖ Nothing can be proven to exist *a priori*, including God.

The objection can be resolved by considering the *priori* as Essence, the Nameless.

3.2. Cosmological argument (Causa Sui is the Essence)

The cosmological argument is a metaphysical argument for the existence of God, or a first mover of the cosmos. It is traditionally known as an argument from universal causation, an argument from first cause, and an uncaused cause argument. There are three basic variants of this argument, each with subtle but important distinctions: the argument from causation *in esse*, the argument from causation *in fieri*, and the argument from contingency. The difference between the arguments from causation *in fieri* is translated as becoming and *in esse* is translated as in existence. The first cause argument can be summarised as follows:

- ❖ Every finite and contingent being has a cause.
- ❖ Nothing finite and dependent (contingent) can cause itself.
- ❖ A causal chain cannot be of infinite length.
- ❖ Therefore, there must be a first cause; or, there must be something that is not an effect.

The First Cause, the CAUSA SUI is the Essence.

Arch and Nous

The Pre-Socratic philosophers describe Essence as follows:

Arche is a cause, arche is an explanatory principle. (Sui Generis). As a principle of explanation, an arche must be different from the thing it is intended to explain. Arche is not evident to the senses. Arche as Nous (or mind)

- ❖ The Arche as cause in the form of an ousia with an infused active force. (Thales water)
- ❖ The Arche as cause and principle. (Anaximander)
- ❖ The Arche as principle as *sui generic*. (Anaximander)
- ❖ The Arche as Nous. (Xenophanes and Anaxagoras)
- ❖ Arche and Nous as mutually exclusive. (Parmenides)

Socrates

In the *Republic*, Socrates inverts the common man's intuition about what is knowable and what is real. While most people take the objects of their senses to be real if anything is, Socrates is contemptuous of people who think that something has to be graspable in the hands to be real.

Socrates idea that reality is unavailable to those who use their senses is what puts him at odds with the common man, and with common sense. Socrates says that he who sees with his eyes is blind, and this idea is most famously captured in his allegory of the cave and, more explicitly, in his description of the divided line. The allegory of the cave is a paradoxical analogy, wherein Socrates argues that the invisible

world is the most intelligible and that the visible world is the least knowable, and the most obscure.

Socrates says in the *Republic* that people who take the sun-lit world of the senses to be good and real are living pitifully in a den of evil and ignorance. Socrates admits that few climb out of the den, or cave of ignorance, and those who do not only have a terrible struggle to attain the heights, but when they go back down for a visit or to help other people up, they find themselves objects of scorn and ridicule.

According to Socrates, physical objects and physical events are shadows of their ideal or perfect forms, and exist only to the extent that they instantiate the perfect versions of themselves. Just as shadows are temporary, inconsequential epiphenomena produced by physical objects, physical objects are themselves fleeting phenomena caused by more substantial causes, the ideals of which they are mere instances.

Plato and Aristotle both posited first cause arguments. Plato posited a basic cosmological argument in *The Laws*. He argued that motion in the world and in the cosmos was imparted motion that would have required some kind of self-originated motion to set it in motion and to maintain the motion.

Aristotle also put forth the idea of a first cause, often referred to as the Prime Mover or Unmoved Mover, in his work *Metaphysics*. His view about the Essence is that Prime mover does not have a first principle, but this seems to be the first principle of the rest, and to contain and steer all things, and this is Divine. For it is deathless and indestructible.

Thomas Aquinas conception of first cause is the idea that the universe must have been caused by something that was itself uncaused, which he asserted was the Essence.

Gottfried Leibniz made a similar argument with his Principle of sufficient reason in 1714. He said that there can be found no fact that is true or existent, or any true proposition, without there being a sufficient reason for its being so and not otherwise, although we cannot know these reasons in most cases.

If his Principle of sufficient reason is indeed universally applicable, then the First Thing must either (1) be its own cause or (2) have a non-causal explanation. The non-causal explanation would either (a) make the First Thing's existence be in some way self-explanatory or (b) make it follow in an explanatory way from self-explanatory truths, such as the truths of logic.

Thus, option (1) the *Causa Sui* option, the First Cause. Option (2a) is held by some of those like Aquinas who think that Essence is identical with Existence. Option (2b) essentially holds that there is a sound ontological argument for the Essence.

3.3. Teleological Argument

Teleology holds there is a final cause or purpose inherent in all beings. There are two types of causes, intrinsic finality and extrinsic finality.

The watchmaker analogy, or watchmaker argument, is a teleological argument for the existence of Essence. The most famous statement of the teleological argument using the watchmaker analogy was given by William Paley.

Its purpose is to establish the plausibility of the general premise: you can tell, simply by looking at something, whether or not it was the product of intelligent design.

Arguments that emphasise the appearance of purpose, often appeal to biological phenomena. It seems natural to say that the purpose of an eye is to enable an organism to gather information about its environment, the purpose of legs is to enable an organism to move about in its environment, and so on. Natural phenomena were explained in terms of how they were designed for the benefit of humanity. In arguments that emphasise on orderliness or complexity, the argument is often supplemented by a second argument that proceeds this way:

Phenomenon X must be the result of:

- ❖ random chance, blind fate, etc.
- ❖ Natural causes and natural law.
- ❖ Intelligent design.

In the case of a watch, neither chance nor cause is plausible. The complexity of a watch means that it could never have come about through random chance or through any natural process; it must have been designed by an intelligent watchmaker. Similarly, the complexity of X means that it could never have come about through random chance or through any natural process; it must have been designed by an intelligent designer.

3.4. Natural Theology

Natural theology is theology based on reason and ordinary experience. It is the attempt to find evidence of the Essence or intelligent designer without recourse to any special or supposedly supernatural revelation. The expression 'Natural Theology' (*Theologia Naturalis*) was first used by Augustine of Hippo with reference to the deepest theological insights of the classical philosophers.

Augustine of Hippo states "*Crede, ut intelligas*". In essence, faith must be present in order to know anything. In other words, one must assume, believe, or have credibility in a person, place, thing, or idea in order to have a basis for knowledge.

"Believe in order that you may understand."

Augustine of Hippo is the first to use Natural theology in 5th Century Rome. Augustine believed that Platonists were the best of philosophers, since they concentrated not merely on the causes of things and the method of acquiring knowledge, but also on the cause of the organised universe as such.

Avicenna

Avicenna (Ibn Sina) held that, as long as religion is properly construed, it comprises an area of truth no different than that of philosophy. He built this theory on the basis of his philosophical study of Aristotle and Plotinus and his theological study of his native Islam.

For Avicenna, Essence is non-contingent. For an Essence to be realised within time as an Existence, the Existence must be rendered necessary by the Essence itself. This particular relationship of cause and effect is due to an inherent property of the Essence, that it is non-contingent. For existence to be possible there must be an Essence, itself uncaused, a being to begin a process of emanation. This view has a profound impact on the monotheistic concept of creation. The world emanates from Essence by virtue of his abundant intellect, an immaterial cause as found in the Neoplatonic concept of emanation.

Thomas Aquinas

In the *Summa Contra Gentiles*, Thomas Aquinas states a two-fold truth about religious claims, one to which the inquiry of reason can reach,

the other which surpasses the whole ability of the human reason. No contradiction can stand between these two truths.

On the basis of this two-fold theory of truth, Aquinas thus distinguished between revealed theology and rational theology. The former is a genuine science, even though it is not based on natural experience and reason. Revealed theology is a single speculative science concerned with knowledge of Essence. Philosophical theology, though, can make demonstrations using the articles of faith as its principles.

The *Summa Theologica* is a more mature and structured version of Aquinas's earlier *Summa Contra Gentiles*. Aquinas explains in five arguments, the *quinquae viae*, nature of the Essence. Aquinas felt that the best approach is to consider what Essence is not, known as *via negativa*. This led him to propose five positive statements about the Divine qualities:

- ❖ Essence is simple, without composition of parts, such as body and soul, or matter and form
- ❖ Essence is perfect, lacking nothing.
- ❖ Essence is infinite. That is, Essence is not finite in the ways that created beings are physically, intellectually, and emotionally limited.
- ❖ Essence is immutable, incapable of change on the levels of Essence and character
- ❖ Essence is one, without diversification within itself. The unity of Essence is such that the Essence is the same as the Existence. In Aquinas's words, "The subject and predicate are the same."

3.5. Hermetic Philosophy

The Hermetic principle of 'All is in all' defines Essence as follows:

**"While All is in THE ALL, it is equally true that THE ALL is in ALL.
To him who truly understands this truth hath come great
knowledge."**

4. History

Siddhartha Gautama renounced his kingdom because he had faith in the Essence and found the solutions to the problems of his subjects and taught them how to attain enlightenment, which is known as Nirvana (Buddhism).

Moses, who could not speak properly, believed in the Essence and he led his fellow sons of Abraham out of slavery from the Pharaoh, the superpower of his time.

Prophet Muhammad had faith in the Essence and got rid of the idolatry and ignorance of his fellow sons of Abraham by teaching them Quran.

Gandhi believed in the Essence and got liberty from the British Empire, the superpower of his time, for his fellow Indians.

All of them lived a simple life, created history and changed the destiny of human history, not by power or money or gold or credit cards, but by faith in the **Essence** and reasoning the **Principles**.

5. Science

Anthropic Principle

The anthropic principle derives from the fact that a number of factors in the early universe had to coordinate in a highly statistically improbable way to produce a universe capable of sustaining advanced life forms. Among the factors are the mass of the universe and the strengths of the four basic forces, electromagnetism, gravitation, and the strong and weak nuclear forces. It is difficult to explain this fine tuning. Stephen Hawking, who adhered to the anthropic principle, argues that it demands some kind of extra-natural explanation.

Anthropic reasoning involves assessing these constraints by analysing the properties of universes with different fundamental parameters or laws of physics from ours, and has frequently concluded that essential structures, from atomic nuclei to the whole universe, depend for stability on delicate balances between different fundamental forces; balances which only occur in a small minority of possible universes so that ours seems to be fine-tuned for life.

Summary

As a conclusion, the principle of Stillness is Omnipresent; it is the portal to Essence. We are the refection (SELF), the image (ELF) of the principles of Existence and we are on the edge of chaos, which is the portal to Nothingness (Void).

If we are simple, we will exist as free men, if not we will become agents, in an asymmetric Matrix of Complex Adaptive System. It is our liberty, our choice, our free will, our freedom, to become a Sage (free like a Bird) or Satan (slave like a Dog).

There are no negations for the Principles of Existence. Before trying to challenge the Essence, try to comprehend the principles of Eternity (Omnipotent), Alchemy (Omniscient) and the language of Stillness (Omnipresence). If anyone dares to challenge the principles of Existence, Good Luck.

Michael

References

The Republic, Phaedrus, Phaedo, Crito, Apology, Timaeus, Symposium, Laws, Theaetetus by Plato, translated by Jowett Benjamin.

Metaphysics, Nicomachean Ethics by Aristotle, translated by W. D. Ross.

De Anima by Aristotle at ReiPublicae.

On the Heavens by Aristotle, translated by J. L. Stocks.

Categories by Aristotle, translated by E. M. Edghill.

Posterior Analytics by Aristotle, translated by G. R. G. Mure.

Prior Analytics by Aristotle, translated by A. J. Jenkinson.

The Tao Teh King (The Tao and its Characteristics) by Laozi, translated by Legge James.

The First Six Books of the Elements of Euclid by Euclid translated by John casey.

The City of God by Augustine of Hippo, translated by Marcus Dods.

The Monologion and Proslogion by Anselm, translated by S. N. Deane.

Summa Contra Gentiles by Thomas Aquinas translated by Joseph Rickaby, S.J.

The Summa Theologica of Thomas Aquinas, Second and Revised Edition, translated by Fathers of the English Dominican Province.

Commentary on Aristotle's Metaphysics by Thomas Aquinas, translated by John P. Rowan.

Ockham's Theory Of Terms (Part I of Summa Logicae) by William Ockham translated by Michael Loux.

Predestination, God's Foreknowledge, and Future Contingents By William of Ockham.

New Astronomy, by Johannes Kepler, translated by William H. Donahue.

Dark Night of the Soul by John of the Cross, translated by William Whiston.

Masnavi-i Ma'navi, the Spiritual Couplets of Maulana Jalalu'd-din Muhammad Rumi, translated by E. H. Whinfield.

Discourse on the Method of Rightly Conducting One's Reason and of Seeking Truth in the Sciences by Rene Descartes.

The Selections from the Principles of Philosophy by Rene Descartes.

Meditations on First Philosophy by Rene Descartes, translated by Cottingham. J.

Improvement of the Understanding by Benedictus de Spinoza.

Ethics by Benedictus de Spinoza.

Theologico-Political Treatise by Benedictus de Spinoza, translated by Elwes, R. H. M. (Robert Harvey Monro).

An Essay Concerning Humane Understanding, Vol1 & Vol2 by John Locke.

Second Treatise of Government by John Locke.

The Monadology: An Edition for Students by Leibniz, translated by Nicholas Rescher.

Theodicy Essays on the Goodness of God, the Freedom of Man and the Origin of Evil by Leibniz, translated by Huggard, E.M.

Arithmetica Universalis by Isaac Newton, translated by Joseph Raphson.

Mathematical Principles of Natural Philosophy by Isaac Newton, translated by Andrew Motte.

De Humani Corporis Fabrica by Andreas Vesalius, translated by Daniel Garrison and Malcolm Hast.

A Treatise of Human Nature by David Hume.

A Treatise Concerning the Principles of Human Knowledge by George Berkeley.

The Sceptical Chymist by Robert Boyle.

Atomic Theory by John Dalton.

The Critique of Practical Reason by Immanuel Kant, translated by Thomas Kingsmill Abbott.

The Critique of Pure Reason by Immanuel Kant, translated by John Miller Dow Meiklejohn.

Fundamental Principles of the Metaphysic of Morals by Immanuel Kant, translated by Thomas Kingsmill Abbott.

The Metaphysical Elements of Ethics by Immanuel Kant, translated by Thomas Kingsmill Abbott.

The Will to Believe by William James.

Pragmatism, A New Name for Some Old Ways of Thinking, Popular Lectures on Philosophy by William James.

Natural Theology by William Paley.

Mysticism: A Study in Nature and Development of Spiritual Consciousness by Evelyn Underhill.

The Story of my Experiments with Truth by Mohandas K. Gandhi, translated by M Desai.

Capital: A Critique of Political Economy by Karl Marx, Vol 1, translated by Samuel Moore and Edward Aveling.

Science of Logic by Hegel translated by W.H.Johnston and L.G.Struthers.

An Inquiry into the Nature and Causes of the Wealth of Nations by Adam Smith.

The Archetypes and The Collective Unconsciousness by Carl Jung.

Predictability: Does the Flap of a Butterfly's Wings in Brazil set off a Tornado in Texas? by Edward Lorenz.

What is it like to be a bat? by Thomas Nagel.

Entertaining overview of zombies (<http://consc.net/zombies.html>) by David Chalmers.

Conceivability, Identity, and the Explanatory Gap by Joseph Levine.

Epiphenomenal Qualia by Frank Jackson.

Descartes' Error: Emotion, Reason, And the Human Brain by Antonio R. Damasio.

Ultimate Computing: Biomolecular Consciousness and Nanotechnology by Stuart R. Hameroff.

The Emperor's New Mind: Concerning Computers, Minds, and The Laws of Physics by Roger Penrose.

The Universe in a Nutshell by Stephen W. Hawking.

Mind Hacks by Tom Stafford, Matt Webb.

The Secret Sales Pitch: An Overview of Subliminal Advertising by August Bullock.

Schismatrix Plus (Complete Shapers-Mechanists Universe) by Bruce Sterling.

Edgar Cayce Modern Prophet (On Prophecy, on Religion and psychic experience, on mysteries of the Mind, on Reincarnation).

Magick by Aleister Crowley.

