



by Frank O'Collins

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The Journey of Self

01. The personal quest

1.1 What is it you seek?

Lets begin with a simple question- what is it you seek?

Is it to find the partner of your dreams? Even if you are currently married and/or in a long term relationship, divorce rates have never been higher. Maybe finding your 'soul mate' the person you are supposed to spend the rest of your life with is the destiny you seek.

Or is it to win a great fortune? People in countries such as Australia, Great Britain and the United States spend thousands of dollars each year on lottery tickets and other types of gambling in the hope of one day "striking it rich". Is being rich the answer to your hearts desires?

It could be you seek to be more attractive to other people, in terms of your physical appearance, your weight, the thinness of your thighs and under your arms? The Cosmetic, Diet, Fashion and Plastic surgery industries are each billion dollar markets in their own right, pushing the common theme that you are never good enough unless you buy the latest fashion, or give in to the push to change your face to look like someone else.

Maybe you seek simply to be recognized and appreciated by the people around you, like a promotion at work? Studies in most developed countries continue to show that most people are generally unhappy at their place of work not necessarily because of what they earn but

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because they feel generally 'unappreciated'.. Maybe this is important to you and is on your list of 'wants'?

Or maybe you seek some way of escaping the ever increasing pressures of the world around you, the bills, the aggression, the constant pressure to do as much as possible in the limited time available.

What is it then you are seeking?

1.1.1 Looking for a 'little bit of happiness'

Maybe most of us are seeking some kind of happiness, some kind of peace; in a world that is ridden with turmoil, wars, contention, strife, we want a refuge where there can be some peace.

This is probably what most of us want. So it is we go from one diet to another, from one guru to another, from one self-help theory to another, from one possession to another, from one fad to another.

Now, it is that we are seeking happiness, or is it that we are seeking gratification of some kind from which we hope to derive happiness? There is a difference. Gratification is a fleeting moment of pleasure- a 'high' we get when we have achieved the goal of our desires. Our modern world is a finely tuned marketing machine geared to pump out as many watts of gratification as you can consume, so long as you have the money and don't die in the process.

Never in the history of humanity has there been such a situation that literally tens of millions of human beings in developed countries are "eating themselves" to death. The stories of great feasts of gluttony and waste during the Roman Empire was reserved for a privileged handful. But in countries such as the United States, obesity is now finally rated as a national health alert.

We seem to have no problem in finding ways to instantly gratify our wants, but struggle to find the elusive key to long term happiness.

1.1.2 You are not unique if you have general feelings of unhappiness

While we cannot provide an instant gratification to the answer to the desire to be happy, we can say that you are not unique if you have general feelings of unhappiness and of feeling less.

Depression and low self esteem are at endemic proportions across the world. Far from being alone if you feel depressed and low, you are in the majority. It seems few people. Maybe that is why books and courses that promote instant gratification to solving self-esteem problems and unhappiness have never been more popular.

Yet it is not just this time, or this generation that are unique in feeling unhappy or less. Since the earliest human writings, there are clear signs that it is a historic human condition to feel unhappy of our lot in life, of ourselves and what we might have been, or might have become. Vast periods of human history are littered with depressing and somber words. The period

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from around 400 CE (common era) to around 1200 CE used to be even called the "Dark Ages"- a period of suppression and general unhappiness throughout Europe.

1.1.3 What can this site do to help?

While it is impossible and arrogant for anyone to assume they have the answers to your questions, because other people have traveled the same road looking for the same answers before, we might be able to provide some ideas.

1.2 A personal quest

The romantic notion of a personal quest may raise images of Arthur, Sir Galahad and Lancelot and the Knights of the Round Table in their seemingly endless search for the Holy Grail.

Yet if we look at our own lives, chances are we have been looking for the keys to sustained and lasting happiness for quite some time. The word quest itself means "a long or arduous search for something" and originates from the Old French word *queste* based on earlier Latin *quaerere* 'ask, seek'.

There are many different names given to the personal quest- the journey, the mission, the path, the way, the rule, getting "in touch" with yourself, the real you and so on. All of these labels provide some insight to the puzzle. Yet on their own, they often lack the dimension and substance to quench our thirst.

1.2.1 The quest is about what is inside, not outside

Looking again at the examples at the beginning of this chapter, we described the obtaining of external things in the hope of finding happiness, but instead only finding the short-term boost of gratification. Once satisfied, our feelings of longing and need probably return.

Taking this into account, while we might not be able to describe the personal quest, and exactly what it is we are searching for, we can at least agree that it has something to do with the "inner" world. Its not the new cars fault we still feel unhappy. Its not the new television, or dress, or big meal we ate at dinner that is making us feel less. It is something else and that something else is inside us.

Sometimes, this can be quite confusing as we externalize things by way of the possessions, people and surroundings around us. Yet whatever road we take, it ultimately returns to the same departure point- when we need to consider - what is self? what is mind? what is soul? what is ego? what are our beliefs and where do they come from? why do we think the way we do?

1.3 The prizes sought on a journey of self

The journey of self discovery has represented a major spiritual ambition and pinnacle of all organized societies. It is also universally considered a road less traveled. Those that we believe have successfully made the journey are often counted on our hands, compared to the Hundreds of Millions of souls that have been here before us.

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We believe those that achieve the prize of complete self discovery hold in their minds and hearts the keys to all wisdom and the universe. Theirs is the Kingdom of Paradise. To us, lesser mortals, just succeeding in following most of what they write is hard enough.

1.3.1 Great prizes await those who successfully make it through the journey

To those that succeed, it is commonly believed across all cultures that great prizes await. Knowledge, wisdom and inner peace. These understandings are not new. They have existed in the writings and practices of ancient religions for thousands of years.

Enlightenment, to "see and/or feel the mind of God" is said to be that state where we truly "transcend" our humanity onto something else, something more pure.

It is why such figures as Buddha are so revered as a person who showed an ability to transcend the riches and class beliefs of ancient Indian nobility to be one with his universe.

Then we have people, who simple are enlightened and beam from their own natural goodness, without associated doctrines or revelations. Such people as Mother Theresa, a woman who tirelessly worked with the poor of Calcutta and almost single handedly raised the profile of the poor of India.

Then we have the person, such as Michaelangelo, or Leonardo Da Vinci, or Shakespeare, Albert Einstein, the person who seems to have the innate gift to carve, to create, to conceive the divine.

1.3.2 The saint

The saint is the title given to those few who we believe have reached a point of higher self awareness and spiritual enlightenment. They are the men and women who, through deeds and actions reflect a deeper understanding of self and of others.

While saints inspire us and while many billions of humans have and still do call on various saints to assist, intercede or simply provide comfort, the road of sainthood is one rarely traveled.

Considering the basic teachings within the New Testament of the Christian Bible of how to live a simple, austere and "saintly" life, less than 0.000002% or one in every five million christians that have ever lived are recognized officially as saints. Even being generous about those people who lived as saints but were never recognized, the success rate is still poor.

To be fair to all of us, the life of absolute poverty, of walking away from everything we have earned, from our families to be constantly living from day to day, is not something that we could or even should consider. It is simple too hard to contemplate such a radical approach to finding happiness.

1.3.3 The mystic

The mystic is the label given to those who have shown an ability to tap into the wisdom of the universe and the earth, whether or not they display "saintly" tendencies.

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Many people have lived who displayed strong intuition with the deeper levels of the dream that is life, even though they showed no apparent redeeming spiritual tendencies. The Russian Monk, Rasputin is an excellent example of a "mystic" that to all accounts lived a thoroughly unspiritual life, yet still possessed skills of prophecy, healing and wisdom.

Mystics are by far the most frustrating class of individuals for this reason. For their talents seem so completely unjustified when they live and behave in selfish and negative ways. Their existence seems to fly in the face of the ancient beliefs of strict discipline and selflessness taught by such religions as Buddhism, Taoism, strict Judaism and even Christianity.

Mystics are often labeled as hypocrites for this reason, even though they offer through their gifts hints at the inner soul of the human being. Over time, a certainly after death, many mystics have gradually been sanctified, by the sands of time and the careful editing away characteristics less "ideal".

The story of Confucius is an excellent example of a thoroughly worldly man, who as a mystic possessed an uncanny gift at tapping into the streams of wisdom of UCA. Today, there are many hundreds of millions of mainly Chinese who revere him as a Saint, even though his very fallible human qualities are well documented.

1.3.4 The artist

The artist is a label given to those who through their expressive medium have helped and continue to help us access perspectives of life and ourselves that we would otherwise not be able to unlock.

Many great artists have lived, from writers, poets, painters, sculptors and sometimes all of these written into one person. Artists and figures such as Michelangelo, Leonardo Da Vinci, Shakespeare and Mozart are giants of culture. Human beings that have inspired countless millions thanks to their brilliant work. Unlike Mystics, artists are usually afforded greater latitude.

However, artists can and do have a profound impact on their generations when alive, as evidenced by many hundreds of brilliant artists even to this day.

Like mystics, the greatest of these artists seem to possess a gift to reach out and grasp ideas and wisdom without undertaking the grueling life often afforded the saint. Often, even to the artist, this gift is a mystery and in this modern world, it is not unheard of, for artists to lose this gift as quickly as it appeared.

1.3.5 The leader of people

Leaders of people- inspiring leaders, that showed courage and a skill at being able to tap into the conscience of their people are regarded as inspiring. John Francis Kennedy is a classic example of this. Like mystics and artists, leaders often lead double lives compared to their public profile.

Like mystics and artists, leaders are often regarded as gifted people, who by some quirk of fate possess the skills to inspire others and lead their people. However, unlike artists and

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mystics, the expectation is that leaders perform their public and private lives consistently.

Despite this double standard, in demanding others lead homogenized lives, the public of many countries have shown a grave dislike to those leaders that indulge themselves while in office, no matter how great their skill at leadership. In Democratic countries, there are countless examples of great leaders losing office after successfully leading their country through great periods of turmoil.

In contrast, the public often shows an unswerving devotion to leaders who managed successfully to exclude their private lives from view, or who showed themselves to be consistent to the point of extreme. The figure of Adolf Hitler is a classic example. A man revered by Germans during his period as leader of Germany, not necessarily for his policies, but because of his "seeming" consistent habits. Elizabeth I demonstrated the model several hundred years earlier, by adopting the external persona of avoiding permanent married relationships and instead being "wedded" to their country.

1.4 The dangers to be faced on a journey of self

For all the benefits espoused by self discovery, the journey is also considered highly dangerous. Even today, psychologists and professional medical practitioners consider self discovery and self reflection without proper guidance a dangerous pursuit. The trouble is the fragility with reality and the ability of the mind to conceive.

1.4.1 Many of the greatest have tried and failed

Adding weight to the dangers of self discovery is that many have tried and failed. The greatest minds have sought to unlock the mysteries of the mind and the soul and come up wanting.

Contemplating the divine is a dangerous thing when considering the fate so so many thinkers throughout history. The real problem is the focus towards arguments and circular seemingly unresolved paradox. Because paradox is considered the enemy of logic, its existence in any traditional "western philosophical" model is considered a sign of weakness.

Thus, the pursuit of logic has fueled the pursuit of ultimate knowledge through the model of logic. Again and again, some of the greatest thinkers have come to a point and gone no further because of these tools.

1.4.2 Manic depression and 'greatness'

For some reason, the greatest thinkers, writers, artists of humanity have all shared a similar and sad trait- the trait of mania, of manic depression or in its modern "clinical" term bi-polar disease. This little known fact is often ignored or deliberately not spoken about when reviewing the history of the greatest minds of humanity.

Michelangelo, Da Vinci, Descartes, Einstein, on and on through almost the entire list of the greatest minds humanity has ever produced have all shared this common affliction of periods of great elation followed by prolonged periods of depression. For some, these episodes of depression lasted for years. For others, the mania even blew out into schizophrenia (split personalities).

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While in our clinical world today the concept of bi-polar disease can be diagnosed and treated (to some extent) with drugs, it is hard to distinguish whether the mania of the greatest minds of humanity was due in part to their pursuit of the unknown, or exaggerated because of it.

Whatever the correlation, deep contemplation on thoughts of the inner self has always had an element of danger, that unchecked in days gone by would have been called the risk of "madness".

1.4.3 The messiah complex

Another strange feature of the journey of self discovery is the prevalence of religious euphoria that is sometimes encountered. Put in another way, the "messiah complex".

In the world today, there are literally thousands of people who believe themselves to be The Messiah, the One, the One who has come to save the world.

In a clinical sense it is easy today simply class these people as suffering acute delusion, a kind of religious zeal a "messiah complex" if you like. Sadly, a great many of these people find themselves placed into mental institutions. Some find a way of avoiding these kinds of places and a few even manage to harness this "messiah complex" and go on to found religions and religious cults.

But is it enough simply to write off this phenomena as nothing more than a psychological condition? What if one of the dangers of inner reflection is the triggering of reactions that lead to these kind of feelings? We will explore this further in later chapters.

1.5 The tools we have to use

The tools we have to use for this journey are our minds, the words and lessons of others and our language of meaning. It is important to reflect for a moment on the use of English in writing these words, as each and every word we use has meaning.

1.5.1 Everything has meaning- has context often to a specific model of thought

Because every word has meaning, we need to be careful about the content of words and phrases we use.

Some of the discoveries in later chapters actually come from understanding the words we are using and what we are saying. Many words we use (such as happiness) we will find actually mean something completely different to what we think they mean.

Such understandings (such as happiness originally coming from the word hap- meaning "chance") may actually explain a great deal about why when we seek something using that word, we do not get what we expect.

Our language reflects our world, it is a tangled web of history, culture and battles for meaning as significant as any visible battle or cultural history. In the journey within, language plays a critical role, for it is with language that we consider ideas, that we learn the relationships

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between beliefs and with which we ultimately try to make sense of the world inside of our minds.

1.6 The journey of self leading on from the journey of UCA

This book is the second part to the book UCA-Unique Collective Awareness. While UCA seeks to answer questions of who you are? what are you ultimately made of? What is the purpose of life? The Journey of Self seeks to provide the reader with answers to questions of ways to live and finding inner balance.

Like UCA, The Journey of Self is a book about an idea that describes the universe as a dream, an idea in motion. While UCA describes in 23 chapters the detail of how the universe came into being and how it functions, The Journey of Self describes the nature of human needs and wants, historic approaches to life, an explanation to the origin of the species, human physiology in the context of the concept of human SOL, the person and relationships and society and answers and methods to the questions first posed at the beginning of this chapter.

In this way, Me is a summary of the knowledge of what is often called the social sciences- o philosophy o history o literature o economics o politics o culture. In contrast, UCA is the summary of all human sciences.

As an idea about an idea, this book does not claim to be fact. The benefits you derive from what you read is entirely up to how useful you find the insights.

1.6.1 The title and structure of The Journey of Self

Similar to UCA, The Journey of Self is also divided into 23 chapters. The two books when combined constitute two halves completing a whole of 46. The number 46 is significant in that a human being requires exactly 23 pairs of chromosomes to exist.

Just as a human being requires 23 chromosomes from a male sperm and 23 from a female egg for conception to take place, UCA signifies the male aspect of understanding awareness and UCA, while The Journey of Self signifies the feminine side of understanding ourselves and actually living. UCA the father and The Journey of Self the mother.

The title The Journey of Self is also significant as the sacred translated letters of the Sumerian tradition of certain "keys" to using knowledge being transmitted by the "earth goddess" to humanity over 8000 years ago (which we will discuss later in this book).

The name was chosen as UCA expands a person's awareness of themselves- taking them out to the furthest of understandings such as the meaning of ALL. The Journey of Self brings us back home to ourselves.

THE GOVERNMENT OF SELF

The Journey of Self= The unique society of collectively aware self

I = The unique government of collectively aware self

The Journey of Self is the return loop- the completion of the circuit begun with UCA. Finally, by definition the word The Journey of Self and UCA are one and the same- absolute ideas. When you are The Journey of Self, you are the embodiment of an absolute idea.

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1.6.2 What can we compare UCA to?

This is hopefully one of the key achievements and understandings you have gained from UCA- that the more you know, the more you know.

UCA may be less than 1/100th the size of the Encyclopedia Britannica, yet its power in terms of knowledge and depth is every bit its equal. Simply a person who has completed reading UCA from beginning to end, knows more than a room full of PhD professors, more than the brain power in a room full of Nobel Prize winning scientists, more than most people could hope in a lifetime to understand.

While fewer than one in a million humans have superior knowledge of the magnitude of Encyclopedia Britannica, UCA has been designed so that every person aged 14 and above on the planet Earth will be able to learn, understand and retain the contents of UCA.

1.6.3 The importance of reading UCA first

Fundamental concepts and terms defined in UCA are used throughout The Journey of Self. These chapters and terms are used in hundreds of examples throughout this book. By not reading UCA first, the reader runs the risk of misunderstanding or being confused by certain passages in this book.

Most of the terms and concepts defined in UCA and used in The Journey of Self are on shorthand, i.e. just the term may be quoted without explanation.

Additionally, The Journey of Self adds greater depth and meaning to many of the terms introduced in UCA. Much of this if not all of it will be lost to a reader who has not read UCA first.

1.7 The challenge of the journey of self

As you will remember, the journey through the various chapters and concepts of UCA were at times rough and difficult. Sometimes, there were two to three concepts a page that required deep thinking, carrying even deeper implications.

As we have already discussed, some of these concepts such as Ch 16- the Origins of Human Life may still remain controversial in your mind. However all, said and done you have made it through. Now before embarking on the search for the nature and meaning of self, it is important to alert you to the contents of The Journey of Self.

1.7.1 The Journey of Self contains many concepts and ideas even more dramatic than those in UCA

A city cannot be measured purely by the beauty of its buildings, nor the wealth of its lands. For the true wealth resides in the hearts and minds of its citizens- in their ideas and their interactions and experiences. Similarly, the ecosystem that is the human body- made of trillions of cells, cannot be measured just by the number of certain cells and the physical mechanics of transporting information and food from one place to another- it is the ideas,

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within us, our experience and those things that influence us that we must investigate in this book.

As the title says, Me is about the journey to discover more about this concept of me- the unique society of collectively aware self. To understand the distinctions between that which would call itself I- the government of the trillions of cell collective- the unique government of collectively aware self. Depending on awareness, a government may be oblivious to the conditions of its citizens- as happens when "I" get drunk- when "I" consumes drugs.

Even though it initially may seem impossible, the book The Journey of Self in fact contains many more concepts and ideas that are more dramatic in their implications than the book UCA.

The complexity that is self, the complexity that is modern human life is complex for a range of reasons. As we travel through and address these major influences we will see issue after issue, reveal itself for its essential nature.

Once again you will probably find the need to put The Journey of Self down from time to time, enabling the previous reading to settle before moving on. In spite of this new information, the consistency shown in UCA continues throughout The Journey of Self.

1.7.2 The Journey of Self is just an idea like UCA

Whatever your reaction to the contents of The Journey of Self, remember The Journey of Self only ever claims to be an idea about self. Just like UCA, its usefulness is its own verification. In this way we hope that The Journey of Self in no way insults you or your belief & models.

With this in mind, we wish you well on this second and final part of the journey of UCA.

1.8 Authorship, copyright

As with UCA, The Journey of Self has been compiled and created by Frank O'Collins. Many of the insights, many of the new ideas are original- that is, they have not been published, nor conceived in the same way as before.

However, much of the knowledge contained in these pages is a result of the many diamonds of knowledge of hundreds of authors and philosophers of humanity. That is, people from different time periods, different cultures who through their life's work enabled many of us to see further than previous generations.

Many books seek to stress what is new and original, sometimes forsaking what is well established and understood. This is especially the case in philosophy where the drive for "new" and/or original ideas can sometimes push the envelope of common sense.

Yet, the purpose of the Journey of Self is clarity. Therefore, no footnotes, not high distinction is made between "what is me" and "what is others". For the sake of the journey, all is one.

1.9 The need for some order to the journey

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Our journey to know ALL (UCA) began at a certain point and progressed along a certain path. While at times the path may have been steep, hopefully you found the order of chapters helped make sense of the order of ALL- of UCA.

Given the complexity of the issues already identified, do you agree that we also need to carefully consider a path to travel along on our journey to "know ourselves"? Then this is what we do.

Chapters We now face the journey to know thyself. Should we also seek to develop some kind of order to the journey?

Then this is what we do. Over the next few chapters we will begin to outline a sense of relationships and order.

1.9.1 Chapters 4,5,6,7 The influences on your sense of self

In the next chapter through to Chapter 7, we will discuss the various and major influences on you and your sense of self, from:

belief & value systems
relationships with other people, past and present, to
social organisations, from government to your place of work
religious beliefs and their effect on our sense of self

1.9.2 Chapters 8, 9 The knowledge of our ancestors

In Chapters 8, 9 we seek to understand the knowledge of our ancestors and the mystics and teachers throughout the ages on "ways of life" and values.

1.9.3 Chapter 10, 11 Deeper physical understanding of self

In Chapters 10, 11 we will review the knowledge from UCA on our physical selves as well as the understandings of the Chapters of The Journey of Self to seek a deeper understanding of the physical nature of self and specific key components.

1.9.4 Chapter 12 onwards

It is from Chapter 12 onwards that the previous Chapters of The Journey of Self will enable us to understand profoundly important insights into our selves and the answers to the questions that we seek. These chapters are truly powerful because of the understandings of UCA and the first 10 chapters. We will let them speak for themselves.

1.10 Respect for the personal nature of the journey to know ourselves

Psychologists are correct in one respect when they warn against the dangers of certain self-help books and courses- for we can be easily led up a blind alley and do more damage than good.

As we will discuss, mind is by nature incredibly fluid, analyzing each moment, moment to

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moment. As life can be endless cycles of contradictions, so too can our behaviour to other people.

We can be profoundly influenced by what others say and others write. Examples such as Jonestown, Heavens Gate and Waco stand as testimony to how normal people feeling a need to find answers can be led by unscrupulous leaders towards oblivion.

That is why the structure of UCA and The Journey of Self are absolutely and carefully structured to take this into account and avoid the risk of people unsuspectingly falling. It is challenging, it is ideas- not fact, ideas and models.

For it is your journey and your choices that you must make to know yourself. In no way can we, nor will we seek to influence you against your will.

We now consider the major influence in terms of the creation, modification and development of belief systems and value systems-religions and their impact on the sense of self.

02. What we know about Self

2.1 The paradox of self

In the previous section (1 -THE PERSONAL QUEST), we listed the most common reasons that individual human beings seek greater self-knowledge: "to be happy, to find peace, to understand why we do what we do, to find enlightenment."

We also highlighted the point that these goals and questions have also been the same goals sought by human beings that lived and died thousands of years ago. In essence- the same quest.

On first cut, our questions and reasons for self knowledge seem straight forward: "To be happy", "To feel safe" do not in themselves seem complex requests. We can remember periods when we felt safe and happy, just as we recall moments of unhappiness and uncertainty.

Nor does our desire to satisfy our needs and wants seem an unreasonable goal, given all humans need certain basic things for their survival and that Modern human society enables us to obtain objects and services for our enjoyment.

Our focus naturally then is most likely on finding the "answers" to these questions, rather than interrogating the question of "what is happiness?"

2.1.1 What do we mean by happiness? what do we mean by safety?

Yet by their very nature, the words happiness and safety as well as all the other words we speak of in terms of outcomes of self knowledge are in themselves- concepts that imply certain things. So when we say "happiness"- what exactly is it we mean?

Without understanding the meaning of these words- we are flying blind.

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2.1.2 Why does happiness and fulfillment of wants not necessarily come together

Why is it that when we fulfil the want or desire that we believed would make us happy- that happiness does not necessarily follow?

2.1.3 The Paradox of self

Thus we are dealing with a paradox when considering ourselves- we say what we want, yet what we want turns out to be not what we want. It is not that we do not know what we want, because we are clear about the tangible objects and outcomes. But is it really what we want?

Sounds confusing? It is because the modern human mind is confusing. The self knowledge we seek is underneath the conscious actions and day to day thoughts.

2.2 What is self?

In Chapter 18 of UCA, we discussed the nature and behaviour of the human mind, including a definition outline of the concept of mind, self and ego.

We concluded that the word self essentially describes the cumulative me, what I am at any one time. In terms of ego, we briefly introduced the concept of ego being a particular state of self, of memories and emotions with specific desires and goals.

As we have seen, from this central understanding we have been able to discuss the common sense links between every particle, every level and every question of the Universe.

Definition of self

The origin of the word "self" is unknown, lost during the during development of European languages 2000 to 1800 years ago. Its original meaning is very much the same as it is today- a personal pronoun indicating the thing mentioned, not some other.

In Philosophy the word self means "That which in a person is really and intrinsically he (in distinction to what is adventitious; the ego, often identified with the soul or mind as opposed to the body)".

Around the end of the 17th century, the word took on two key definitions, fragmenting the notion of self being something constant and unchanging, namely the definition:

A permanent subject of successive and varying states of consciousness (1674)

What one is at a particular time or in a particular aspect or relation; one's nature, character or (sometimes) physical constitution or appearance, considered as different at different times (1697).

Thus with these definitions, self is ultimately influenced by the key concepts of consciousness (awareness) and the now moment, which we call The NOW. Depending upon our state of consciousness (awareness) and the particular now moment, the definitions opened up the word self to imply the potential different states of being, depending on the circumstances.

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However, by the middle of the 19th Century, the openness and sophistication of the definition of self was restricted back towards some ongoing, constant being with the definition "To act according to one's true character, without hypocrisy or constraint (1849)"

The conflict in definitions of self

If we consider the evolution of the word self and the contrasting definitions, then we see within the word a mirror of the conflict that exists within each of us - am I really I, or am I just an accumulation of understanding and behaviour at each successive moment?

Such questions are at the heart of the philosophical quest to understand the nature of self. Yet the word itself provides no consistent answer- no common agreement. Indeed, considering the extensive use of the word throughout all literature on understanding the human mind and the human condition, it is surprising that few point out the inherent conflicts within the word itself.

Which definition of self is correct, or do we need a new word?

We are faced then with the question- which definition of the word self is correct, or if we cannot agree on the choice between one or the other, do we need a new word?

We are not yet ready to answer this question just yet. What we wish to do is identify all the influences inbound to self. It is then our hope to seek to understand how these inbound influences influence us and then be able to better understand the literal and philosophical question of the word.

2.3 What do we need? what do we want?

The human body requires the intake of certain complex and simple proteins each and every day to maintain optimum function. In addition, human beings adequate protection from the elements in terms of avoiding extreme sunlight, col, wet or dry.

If we fail to obtain these things, then our bodies can deteriorate rapidly, leading to death (in the case of lack of fluids) in a matter of days.

This is why the principle needs are considered to be food and fluid, followed by shelter and clothes. But how do these needs translate into our needs? And how do we integrate the desires already listed?

We understand these essential needs, yet we also recognize other needs- needs for employment, needs for companionship, needs for affection, needs for recognition, needs for certain items- TV, radio, motor car, bank account, needs for house close to work, need for holiday, need for specific food items, needs for certain drugs, needs for exercise.

The list goes on and seemingly becomes more complex as we move forward.

Then we have issues such as education, the need for running water, roads, public transport, electrical power, telephone cables. Many of these things are taken for granted in industrialized countries and often considered justifiable "rights" of being a citizen.

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2.3.1 The complex task of finding a harmony between needs and wants

The tasking of sifting through the various human needs and wants and making sense of them has been a task of philosophers way back to the times of Socrates, Plato and Aristotle. More recently, in the science of Psychology, the explanation and classification of human needs and wants has formed an important branch of understanding called motivational behaviour.

2.3.2 What do we need?

In What do we actually need to get by?

The same may apply to the chores around the home you need to perform to maintain a clean and tidy environment- suddenly certain activities not related to income generation or household chores may take priority and become needs, rather than wants.

The point we wish to illustrate here is the inherent confusion in the use of language, even before we consider what do we need and what do we want? Let us then look at the key words normally associated with the concept of needs and wants and see if we can clarify a better understanding of the meanings of each word.

2.3.3 What do we want?

The word pain comes from the medieval words peine, paine sourced from the Latin word poena meaning "penalty, punishment" and later "grief".

Hence, we can consider oxygen a necessity, water a necessity as well as food intake, adequate shelter and protective clothing. However, we might also call items required to earn a living a necessity, such as a truck, or a mobile phone or even a pocket calculator.

2.3.4 Our needs and wants change

Our needs and wants change as we change, in age, experience and circumstance. As we get older, humans tend to collect possessions.

Unlike the words necessity and necessary, items that are needed are more subjective in their nature. For example, a truck might be a necessity for my work, yet I need a truck with an air conditioning system. Further definitions of the word need indicate this degree of subjectivity:

Need also implies (as the definition above indicates) a lack of something, or in a position of difficulty due to the lack of something, i.e.

"A condition of affairs placing one in difficulty or distress; a time of difficulty or trouble" (OE)
"A state of extreme want or destitution."

2.4 What do we mean by the words needs and wants?

The tasking of sifting through the various human needs and wants and making sense of them has been a task of philosophers way back to the times of Socrates, Plato and Aristotle. More

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recently, in the science of Psychology, the explanation and classification of human needs and wants has formed an important branch of understanding called motivational behaviour.

2.4.1 What do we mean by the words need, want, desire, motivation?

In your everyday life you have probably experienced the effect of shifting values applied to the attainment of certain items- from needs to wants/desires and from wants/desires to needs. A classic example is any typical visit to a large supermarket. What you actually need in terms of food to stay alive is very small and probably obtainable for only a few dollars. However, what you want to eat, what you desire to eat may be far more complex and expensive.

The same may apply to the chores around the home you need to perform to maintain a clean and tidy environment- suddenly certain activities not related to income generation or household chores may take priority and become needs, rather than wants.

The point we wish to illustrate here is the inherent confusion in the use of language, even before we consider what do we need and what do we want? Let us then look at the key words normally associated with the concept of needs and wants and see if we can clarify a better understanding of the meanings of each word.

2.4.2 Necessary/Necessity

The word necessary comes from Ancient Latin word *necesse* meaning "that which is indispensable, requisite, that cannot be done without".

Hence, we can consider oxygen a necessity, water a necessity as well as food intake, adequate shelter and protective clothing. However, we might also call items required to earn a living a necessity, such as a truck, or a mobile phone or even a pocket calculator.

2.4.3 Need

The word need originates from the Old English words *nod* and *nied* meaning " necessity arising from the facts and circumstances of a case."

Unlike the words necessity and necessary, items that are needed are more subjective in their nature. For example, a truck might be a necessity for my work, yet I need a truck with an air conditioning system. Further definitions of the word need indicate this degree of subjectivity:

"Imperative call or demand for the presence, possession etc of something"

"A condition marked by the lack or want of some necessary thing, or requiring some extraneous aid or addition" (OE)

Need also implies (as the definition above indicates) a lack of something, or in a position of difficulty due to the lack of something, i.e.

"A condition of affairs placing one in difficulty or distress; a time of difficulty or trouble" (OE)

"A state of extreme want or destitution."

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2.4.4 Want

The word want originates from the old Norse word vant (Old English wana, Medieval English wane) meaning "lacking, missing".

The original definitions of want follow its original meaning

"Deficiency, shortage, lack of (something desirable or necessary)"

"The state of lacking the necessities of life: penury also the state of lacking food; starvation" (The Journey of Self)

Therefore to all intensive purposes the meanings of the word need and want by literal definitions mean the same thing, even though we consider the words to be quite distinct.

2.4.5 Desire

The word desire comes from the Latin word desiderare (composed of the Latin de = I, sider = consider and ate = the Latinized version of the Greek goddess of infatuation, considered the goddess of misfortune and rash destruction).

The original meaning meant "to have a strong wish for, to long for, crave, to feel the want of, to miss".

In the Middle Ages, the meaning was refined further to "the fact or condition of desiring; that emotion which is directed to the attainment or possession of some object from which pleasure or satisfaction is expected; longing; craving; a wish, specifically physical appetite, lust".

Interestingly, the word desire more adequately describes the contemporary usage of the word want, but is used less often than the word want to describe something that we wish to strongly obtain.

2.4.6 Motive/Motivation

The word motive originates from the Latin word movere meaning "that which moves or tends to move a person to a course of action."

In medieval English word motyf was modified slightly meaning "something moved; a motion, proposition; especially in to move (or make) a movement."

Thus in its simplest sense, motive and motivation had two distinct meanings- the act of motion and the cause of motion.

Around the late Middle Ages, the meaning of the word was refined to mean "That which moves or induces a person to act in a certain way; a desire, fear, reason etc, which influences a person's volition; also applied to a result or object which is desired."

The word motivation is a combined word of motivere "motives" and the Latin tio (-ion), the Latin descendant of -ationem or in Old English orison meaning "reason".

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Therefore the literal meaning for the word motivation is "the reasons or causes of (causes) motives".

In psychology, motivation is defined as "an internal state or condition (sometimes described as a need, desire, or want) that serves to activate or energize behavior and give it direction".

Thus psychology deleted the original meaning of motivation(motion) in favour of the cause(s) of human motion.

2.4.7 The importance of reviewing these words

Now that we have reviewed the language we use to describe the various objects and things of human life, we can see more clearly that:

Motivation- describes all necessities, needs/wants and desires

Necessities- those items that we cannot do without for survival

Needs/Wants mean the same thing implying a deficiency

Desire- more adequately describes our contemporary misinterpretation of want.

As you can see, in identifying the meaning of these words, our original questions take on a different meaning: Are we talking about things that we see lacking in our lives (deficiencies), or are we talking about those items that cannot do without for survival(necessities)?

We will discuss the implications of the deeper meaning of these words later in this chapter.

2.5 The historical classification and various theories of motivation

Since the advent of the first human civilizations, there has been countless writings associated with the classification and ordering of human needs and wants.

From several thousand years ago to today, there have been literally thousands of systems that have sought to provide some order and framework to the potential endless list of human needs and wants.

Unfortunately we have neither the space, nor the time to investigate and discuss each and every system individually on its merits. However, we are still able to view a historic path by looking at those systems that have most influenced our ideas about human motivation, needs and wants.

2.5.1 Theories of motivation

In general, motivation can be considered as either extrinsic (behavioral) or intrinsic (cognitive, biological, affective, or spiritual).

Behavioral

Each of the major theoretical approaches in behavioral learning theory posits a primary factor in motivation.

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Classical conditioning states that biological responses to associated stimuli energize and direct behavior. Operant learning states the primary factor is consequences: reinforcers are incentives to increase behavior and punishments are disincentives that result in a decrease in behavior.

Social learning theory suggests that modeling (imitating others) and vicarious learning (watching others have consequences applied to their behavior) are important motivators of behavior.

Cognitive

There are several motivational theories that trace their roots to the information processing approach to learning. These approaches focus on the categories and labels people use help to identify thoughts, emotions, dispositions, and behaviors.

The first is cognitive dissonance theory which is in some respects similar to disequilibrium in Piaget's theory. This theory states that when there is a discrepancy between two beliefs, actions or belief and action, we will act to resolve conflict and discrepancies.

The implication is that if can create the appropriate amount of disequilibrium this will in turn lead to the individual changing his or her behavior which in turn will lead to a change in thought patterns which in turn leads to more change in behavior. A second cognitive approach is attribution theory which proposes that every individual tries to explain success or failure of self and others by offering certain "attributions". These attributions are either internal or external and are either under our control or not in our control. The following chart shows the four attributions that result from a combination of internal or external locus of control and whether or not control is possible.

A third cognitive approach is expectancy theory which proposes the following equation:
$$\text{Motivation} = \text{Perceived Probability of Success} * \text{Value of Obtaining Goal}$$

Since this formula states that the two factors of Perceived Probability and Value are to be multiplied by each other, a low value in one will result in a low value of motivation. Therefore, both must be present in order for motivation to occur.

2.5.2 Abraham Maslow and his hierarchy of needs

By the time of the 1950's, the confidence of practitioners in the various fields of psychology had grown to such a point that the dominant scientific thinking being produced at the time was pre-occupied with behaviourism and psychoanalysis to explain human motivation.

Scientists at the time debated vigorously the causes of human motivation via focusing separately on such factors as biology, achievement, or power to explain what stimulates, directs, and sustains human behavior. Many psychology texts to this day still rely on these "clinical" areas of research and data to explain why people need what they need.

Then during the mid 1950's a humanistic psychologist called Abraham Maslow published a theory stating that people are not merely controlled by mechanical forces (the stimuli and reinforcement forces of behaviourism) or unconscious instinctual impulses of psychoanalysis.

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Maslow focused on human potential, believing humans strive to reach the highest levels of consciousness and wisdom

People at this level were labeled by other psychologists as "fully functioning" or possessing a "healthy personality". Maslow called these people "self-actualizing" persons.

Maslow set up a hierarchical theory of needs in which all the basic needs are at the bottom, and the needs concerned with man's highest potential are at the top. The hierarchic theory is often represented as a pyramid, with the larger, lower levels representing the lower needs, and the upper point representing the need for self-actualization. Each level of the pyramid is dependent on the previous level. For example, a person does not feel the second need until the demands of the first have been satisfied.

Physiological Needs.

These needs are biological and consists of the needs for oxygen, food, water, and a relatively constant body temperature. These needs are the strongest because if deprived, the person would die.

Safety Needs.

Except in times of emergency or periods of disorganization in the social structure (such as widespread rioting) adults do not experience their security needs. Children, however often display signs of insecurity and their need to be safe.

Love, Affection and Belonging Needs.

People have needs to escape feelings of loneliness and alienation and give (and receive) love, affection and the sense of belonging.

Esteem Needs.

People need a stable, firmly based, high level of self-respect, and respect from others in order to feel satisfied, self confident and valuable. If these needs are not met, the person feels inferior, weak, helpless and worthless.

Self-actualization Needs.

Maslow describes self-actualization as a person's need to be and do that which the person was born to do. It is his "calling". "A musician must make music, an artist must paint, and a poet must write." If these needs are not met, the person feels restlessness, on edge, tense, and lacking something. Lower needs may also produce a restless feeling, but here it is much easier to find the cause. If a person is hungry, unsafe, not loved or accepted, or lacking self-esteem the cause is apparent. It is not always clear what a person wants when there is a need for self-actualization.

Maslow's basic position is that as one becomes more self-actualized and transcendent, one becomes more wise (develops wisdom) and automatically knows what to do in a wide variety of situations.

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Maslow published his first conceptualization of his theory over 50 years ago (Maslow, 1943) and it has since become one of the most popular and often cited theories of human motivation. An interesting phenomenon related to Maslow's work is that in spite of a lack of evidence to support his hierarchy, it enjoys wide acceptance (Wahba & Bridgwell, 1976; Soper, Milford & Rosenthal, 1995).

The few major studies that have been completed on the hierarchy seem to support the proposals of William James (1892/1962) and Mathes (1981) that there are only three levels of human needs. James hypothesized the levels of material (physiological, safety), social (belongingness, esteem), and spiritual. Mathes' three levels were physiological, belonging, and self-actualization; he considered security and self-esteem as unwarranted.

2.5.3 Alderfer (1972) 3 needs model

Alderfer (1972) developed a comparable hierarchy with his ERG (existence, relatedness, and growth) theory. His approach modified Maslow's theory based on the work of Gordon Allport (1960, 1961) who incorporated concepts from systems theory into his work on personality. Alderfer's Hierarchy of Motivational Needs

Level of Need Definition Properties

Existence

Includes all of the various forms of material and psychological desires. When divided among people one person's gain is another's loss if resources are limited

Relatedness

Involve relationships with significant others. Satisfied by mutually sharing thoughts and feelings; acceptance, confirmation, understanding, and influence are elements

Growth

Impel a person to make creative or productive effects on himself and his environment. Satisfied through using capabilities in engaging problems; creates a greater sense of wholeness and fullness as a human being

Maslow recognized that not all personalities followed his proposed hierarchy. While a variety of personality dimensions might be considered as related to motivational needs, one of the most often cited is that of introversion and extroversion. Reorganizing Maslow's hierarchy based on the work of Alderfer and considering the introversion/extroversion dimension of personality results in three levels, each with an introverted and extroverted component. This organization suggests there may be two aspects of each level that differentiate how people relate to each set of needs. Different personalities might relate more to one dimension than the other. For example, an introvert at the level of Other/Relatedness might be more concerned with his or her own perceptions of being included in a group, whereas an extrovert at that same level would pay more attention to how others value that membership.

2.5.4 No universally accepted model yet exists on human motivations

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In spite of the detailed work done in the past forty years on human behavioral research, there still does not yet exist a universally accepted model for describing and categorizing human motivations.

While there is great merit in the work of Maslow, Alderfer and others, the models that currently exist are unable to adequately account for the depression of self-esteem, of people seemingly well advanced up the hierarchy of needs, nor the general antipathy of individuals towards self actualization.

Decades of detailed research by the US FBI shows that serial killers frequently have an above average level of IQ. It does not follow that we all wish to rise up the hierarchy, nor that greater wealth acquisition and safety leads to happiness and eventually to self-actualization.

If anything, the human minds grasp and priority of needs and wants seems to be stubbornly unique and constantly changing, sometimes as quickly as moods.

Before we consider then what makes us happy?, let us consider another important understanding of human motivation- the process of goal setting.

2.6 What is happiness?

One of the most universal of all wants and desires of human beings is to be "free from pain", most often expressed in the positive as the "desire for pleasure, gratification and happiness."

For some, happiness and pleasure is sought through the purchase of more and more possessions, the accumulation of more and more money.

For others, happiness, gratification and pleasure comes from receiving praise from people around them. Then there is the seeking of pleasure through sexual gratification for its own sake that some seek. Others still find happiness in giving to others, in living a life of servitude for the benefit of their fellow human beings.

Literally there are countless ways in which we all express our desires for happiness, gratification and pleasure. And in the cities, countries and cultures in which we now live, there are many things on offer to satisfy our desires, from televisions, stereos, cars and gadgets to mass entertainment and personal services.

Without making judgment over whether our desires and wants are aligned or misaligned, what do we mean by these words freedom, pain, happiness, pleasure and gratification? Like we have seen throughout UCA, every word has meaning, and often more than one meaning. It makes sense then that we agree on what we both understand as the meanings for these words.

2.6.1 The concept called free, freedom

The word free and freedom come from the Old English word *freo* and ancient European translations of the ancient Sanskrit word *prijas* meaning "dear" (*pri* in Sanskrit meaning "love").

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The earliest definition of the word is "not subject as a slave to his master; enjoying personal rights and liberty of action." Similarly, the definition "exempt from, not subject or liable to" and "At liberty, allowed to go anywhere; not kept in confinement."

Therefore when we mean "free from pain", we can mean: o not being subject as a "slave" to pain, ruling our lives; and/or o exempt from, not subject to or liable to pain.

In most cases, our understanding of exactly what kind of freedom we want is unclear and not fully defined.

2.6.2 The concept called pain

The word pain comes from the medieval words peine, paine sourced from the Latin word poena meaning "penalty, punishment" and later "grief".

Hence the original definition of pain was "punishment, penalty" and later "the sensation which one feels when hurt (in body or mind), suffering, distress".

This is consistent with our feelings in the first chapter when we discussed the experiences of pain and discomfort at the end of reading UCA. We also discussed the feeling of pain experienced when changing some of our beliefs and ideas during the reading of UCA.

2.6.3 The concept of pleasure

The word pleasure comes from the medieval words plesir and plaisir, derivations of the original Latin source word placere meaning "be pleasing".

Significantly, the original definition of pleasure (placere) has also remained the strongest and most used, namely "the enjoyment or anticipation of what is felt or viewed as good or desirable; enjoyment, delight, gratification. The opposite of pain". Importantly, we see in the definition of pleasure, that pleasure can be both physical (felt, feelings) and mind (anticipation).

It is because the word pleasure represents the opposite to pain that it has remained a contentious word in terms of spiritual leaders and texts, hence the definition of pleasure in a negative sense in the mid- 16th century of "sensuous enjoyment as a chief object of life or an end in itself."

2.6.4 The concepts of Gratify, Gratification

The word gratify, comes from the original Latin word gratificari meaning "do a favour to, make a present of" and the stem gratus meaning "pleasing, thankful".

Hence, when the word was resurrected in the French language around the mid 16th century as gratifier, the meaning was given as "To give pleasure to; to please, oblige; to do a favour to" (1568).

The word gratification then means "the act of gratifying" (1598) and "the state of being gratified or pleased; enjoyment, satisfaction" (1712).

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2.6.5 Happy, Happiness

The word Happy originates from the Old Norse word happ, meaning "chance, good luck." Hence, the original definition of happy meant "fortuitous chance, lucky, fortunate, favored by circumstance." The original meaning of happiness is then "the quality or condition of being happy."

In other words, the quality of happy (happiness) in its original meaning had more to do with good luck than intent or action. In a way, when someone says they seek "happiness", by its original meaning they are calling on better fortune to come.

It is probably why the word has been so enduring in the English language, as nearly all human beings at some point wish for better fortune to come.

It was only around the middle of the 16th Century that the more modern definition of happy arose to mean "having the feeling arising from satisfaction with one's circumstances or condition; also glad, pleased." The word happiness was also modified around the same time to reflect the more modern understanding of the word being "the state of pleasurable content of mind, which results from success or the attainment of what is considered good."

Thus from this point on, the word shifted from chance to certainty of attainment of feeling good by our own actions. In a religious sense the word came to define that our actions directly contribute to our state of happiness, rather than the pure chance of life's cards.

2.6.6 The need to know what is pleasing, what is gratifying, what is painful

In discussing these words, we now see we need to know more about what we think is pleasing, what is gratifying and what is painful to ourselves? Without this knowledge, the desire to simply avoid pain has no real focus.

To the person who is afraid of heights, it pleases them to stay near the ground. To the person who is agoraphobic, it pleases them to stay indoors. To the person who feels the status of peers and fellow friends, family, the pleasure of wealth is important. To the person who has low self value, the pleasure of eating is a short term substitute.

2.7 What is security, certainty and safety?

The second most common and universal of all wants and desires of human beings is to be "secure, certain, safe" and for life to be "consistent, constant". That life seems so uncertain at times and our experiences of tremendous emotional highs and lows is one of the key frustrations of life.

It seems the rule that whenever we feel comfortable, whenever life starts to improve, something unpredictable happens and throws us into chaos. It is no wonder that around the world, the suburban dream has become the suburban fortress as people strengthen the security of their own homes against the uncertainty and risk of crime and violence.

You are made up of trillions of points of UCA. If just one of those points ceased to exist, then the Universe would collapse. That we know Unita can never be broken down is not the point.

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Their existence is vital to the operation of a common dimension (the Universe).

2.7.1 Consistent

The word consistent comes directly from the Latin word *consistere* meaning "stand still, remain firm, exist."

Hence the original definitions of the word reflect its original Latin meaning, namely "Standing still or firm; not moving or giving way." Around the late 17th Century, the word was modified to mean "settled, persistent, durable" and "holding together as a coherent material body."

Interestingly, our attraction to consistency is highlighted by our reaction to individuals that show inconsistent behaviour. Almost universally, the most attractive people to us are those who appear consistent, versus those that appear to constantly change.

2.7.2 Constant

The word constant comes from a similar Latin root as consistent, namely *constare*, meaning "stand firm".

The original definitions of constant reflected this, being "standing firm in mind; steadfast, resolute." Around the middle 15th Century, the word gained its additional scientific meanings of "of things: Invariable, fixed, unchanging, uniform" and "remaining the same in quantity or amount under uniform conditions."

2.7.3 Certain

The word certain comes directly from Old French, itself a direct translation of the Latin root *certus* meaning "settled, sure."

Again we see a similar original meaning to the words consistent and constant, namely "determined, fixed, not variable." Around the 15th century, the word was given the added meanings "definite, exact, sure, reliable" and the more contemporary understanding of the word "not to be doubted; established as a truth or a fact."

2.7.4 Safe, Safety

The word safe comes from the Old English words *sauf*, *saf*, themselves translations of the original Latin root *salvus* meaning "uninjured, entire, healthy." Its earliest meaning is recorded as being "free from hurt or damage." The word safety in its earliest definition meant "the state of being safe; exemption from hurt or injury; freedom from danger." Around the early 17th Century, the word safety also gathered the meaning "close custody or confinement", reflecting a regular behaviour required in order to be safe.

It is no mystery then that when we say we seek safety, that we seek to be safe, a natural consequential action is to close up, to confine those things that make us feel unsafe. Anything therefore that makes us feel uncertain, presents potential threat and therefore a person who

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wishes to feel safe, dismisses it by enclosing themselves in a mind-set or environment where the ideas or people cannot get to them.

2.7.5 Change- the common enemy of consistency, security, comfort

In contrast then to the desire for security, for safety for certainty is change. By definition, change is the sole enemy of what we seek. When there is change, there can be by definition, no certainty, nor safety, nor security.

The weather changes, bringing with it winter storms, we fear the risk of flooding, of wind damage, of terrible conditions. With the changing cycle of our solar system and our sun, we fear the increases and decreases will affect the overall seasons. With the change in the cycle of the Earth, we fear earthquakes and tidal waves.

Yet as we have discussed, change, expressed as all things being in perpetual motion is fundamental to existence of the Universe- to UCA-Unique Collective Awareness. Therefore change is not the enemy of life, it is life.

What then do we make of our own desires seemingly so in conflict to something so fundamental in UCA? Does it mean we are wrong? Does it mean we need to change the way we think?

These answers can only come from careful examination of exactly what we want, once we finally know what we want. To assist, let us begin from the beginning- what are the essential human needs and wants?

2.8 Does what we want make us happy? meet our needs?

In understanding that we have some sort of hierarchy/ list of needs and wants, in answering these desires for pleasure and avoidance of pain, until now we might have followed the path of most human beings and sought answers without thinking "why do we want what we do?".

2.8.1 The failure of many short term pleasures and gratifications

Maybe it would not be such an issue to ask our motivations for thinking the way we do and doing what we do, if not for the experience that many pleasures and gratifications are short term.

Whether it be sexual pleasure, eating pleasure, acquisition of a new object pleasure, praise in a workplace, these pleasures soon dissipate and leave us feeling empty in search of something to fill that gap and need for happiness.

2.8.2 Why then the failure to find longer term pleasures and gratifications?

Why then have we failed to find longer term pleasures and gratifications when this seems to be what we desire?

The answer may rest in our lack of knowledge as to "why" we ask the question. Such answers can only come through self knowledge.

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2.8.3 To know thyself

The words "Know Thyself" were written at the entrance to the famous Temple at Delphi, where female oracles would slip into a trance and impart "divine knowledge" to questioners, over 2500 years ago.

What you feel now in terms of seeking understanding as to why you feel the way you do, why you think the way you do and the search for some kind of balance in your life, are the same questions that countless philosophers, gurus and everyday people have strived to answer for many thousands of years.

Saints and spiritual leaders have struggled with these questions as hard as scientists have struggled for the unifying knowledge of the Universe ("Knowing ALL").

2.8.4 Looking into the endless mirror

Historically, some philosophers have compared self analysis like looking into an endless array of mirrors, each providing a little slice of ourselves, but at a cost. For in looking into the mirror of ourselves, the story goes that we risk becoming self engrossed and ultimately fall mad. Even today, a certain cultural fear exists with the risk of staring "too long" into a mirror.

So it is the road to self knowledge is littered with hundreds of stories of great people falling insane upon the challenge to delve within and seek knowledge of themselves.

And in the growing scientific field of psychology, self analysis, as opposed to "qualified" analysis monitored by a professional is considered highly dangerous.

Why then is the search "self" knowledge seemingly so difficult?

Maybe the reason for the danger is that to enter this journey is to enter into a maze of conflicts, disinformation and complexity. Firstly, until now, we have been without clear models as to how the human mind works. Secondly, we have dozens of models of human thinking and behaviour all with their own ideas as to why we think and act the way we do.

Yet for all these "road" signs, our self analysis can quickly deviate to a point where we become trapped by the quicksilver nature of mind. Within a short time it is easy to become confused about whom is talking to us in our mind- is it our higher self? is it our ego? is it the channeled thoughts of our spiritual guides or something less helpful?

Once we begin to doubt, once we begin to become confused as to our own judgment and our own mind, then it is easy to become lost.

Yet to know ourselves requires self investigation and self analysis. It requires us to be able to be able to peel layer upon layer of ourselves until we understand how and why we do what we do. How then do we move forward?

2.8.5 UCA and the establishment of foundations for the journey to "Know Thyself"

In terms of the two journeys- "Know thyself" and to "Know ALL", it has historically been

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considered that in order to "Know ALL", one must "Know thyself" first.

Yet as you know, we have reversed this traditional belief and answered the second quest "Know ALL" first. In taking the journey of UCA first, we have an idea on the physical self, the higher mind-self that is UCA and all the layers of UCA. We discussed the workings of the human mind as well as the processes of learning, forgetting and memory.

We see our connection to all things and all things connection to ourselves- that if one point of UCA ceased to exist, dimension would collapse and the universe would collapse.

UCA then provides us with a clear conceptual road map of the world we live in, what we can see and feel and what we can't see. In that sense UCA gives us the foundations upon which we can dare to venture into ourselves and avoid the risks of that have befallen others.

This is the reason that UCA comes before The Journey of Self, literally and in book form. For of the two journeys to "know ALL" and to "know thyself", the second is manifestly more challenging.

2.9 The "self" knowledge we seek

Returning to the questions of ourselves and the self knowledge that we seek, what then is the self knowledge that we seek?. We now seek to provide some categorization of this knowledge.

2.9.1 #1 The search for understanding of self

Given that it is understanding of self that we seek first, it makes sense that our journey must begin at the beginning.

Why do I feel the way I do?
Why do I think the way I do?
Why do I do what I do?

The answers to these questions involve more than just the physical understandings of our mind and body (as introduced in UCA), it also involves the understanding of our heritage, the heritage of the human race and the very beginnings of our DNA programming.

2.9.2 #2 The search for self worth

Leading on from understanding ourselves is the next most important part of the journey- the search for self worth and self value.

How can I feel more comfortable with myself?
How can I feel happy with myself?

Our opinions and value of our self are critically important in enabling higher understanding and benefits from self knowledge. In this way we will take care to understand the people and institutions that profoundly influence our sense of our selves and of others.

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2.9.3 # 3 The search for balance

In finding answers to the search for self worth, we then seek to find answers to the search for balance within our lives between the competing interests that constantly pressure us. In particular answering questions such as:

How do I balance the inner primal desires for sex, independence, social prestige versus higher "spiritual" ideas?

How do I balance personal and family needs versus society at large?

How do I balance personal desires and needs vs the needs of immediate family and/or companion?

How do I balance my budget between what I want to do and what I have to pay?

How can I have more time to do what I want to do?

To answer the questions of balance, we will seek to understand the two prime conflicts that have presented themselves to each and every voyager of self discovery since the beginnings of civilization- (1) the paradox of animal and spirit and (2) the conflict of mind

(1) The paradox of animal and spirit

Over the thousands of years of recorded human civilization- and existence many systems of belief have been developed to attempt to find a way of life that deals with a central and classic paradox:- that Homosapiens are at once primates exhibiting animal needs and traits and at the same time self aware beings with the capacity to think, dream and love.

As animals, we must eat and breath and drink to survive. As animals, we must have adequate shelter and body warmth, especially because of our lack of hair.

As a species, we must procreate between male and female (genetic engineering excepted) to produce offspring to maintain the species.

As self aware life forms, we desire companionship, we need to feel accepted, we need stimulation, we need social contact and a level of freedom.

It has been this mix of seemingly opposing needs that each major system of belief have put forward their ways. It is appropriate therefore that later in this book we look towards these most ancient and more recent systems of belief to seek to understand what they can offer in terms of answers to our questions and methods of balance.

(2) The conflict of mind

A further mystery in the historical quest of human beings to know themselves has been to understand the conflict of inner voices- good and bad. Conflicts of opposing views- of promises and promises broken. Of feelings of spiritual love and feelings of narrow minded selfishness, of feelings of compassion and of desired isolation.

This conflict is more than just a manifestation at a higher level of the animal-spirit paradox- it is the central paradox of the higher mind- good vs evil, good vs bad, light vs dark.

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In seeking to know ourselves, we also seek answers to this conflict.

2.9.4 The search for complete inner and outer harmony of being

Finally, it is through the answers and understandings of self knowledge, self worth and balance that our journey takes us to the goal of complete inner and outer harmony of being.

More than just completeness, harmony is the complete alignment of being, within and without. More than just enlightenment, being is about the living embodiment of all that we have discussed in UCA and The Journey of Self so far.

2.9.5 These are the goals of The Journey of Self

What we have just said are the goals of The Journey of Self- to provide you through The Journey of Self with the answers and the chance to understand and find these qualities. This is why The Journey of Self exists- for you and for you to find answers to the questions you are seeking.

2.10 Roadblocks in our way to self knowledge

Like any journey, the journey into The Journey of Self would not reflect the real challenges of life if there were no road blocks to our succeeding in reaching our goals.

Believe me, (as you will see) there are no shortage of road blocks and distractions that exist to pull you away from reading The Journey of Self- some internal and some external.

2.10.1 Existing belief and conceptual systems

As we found countless times during our journey through UCA, existing belief and conceptual systems (such as Universal Prime Constants) are a real mental road block to enabling greater understanding of how things might inter-relate.

As every recognized and commonly used word has some meaning attached, these meanings in themselves can create an impenetrable barrier which no alternative thought may pass.

In seeking to understand ourselves, we will see the significant influence that words even like "self" , "morals" , "good" , "guilt" play in our sense of why we do what we do and what we think of ourselves.

2.10.2 The constant influences on our sense of self and self worth

In addition to the complex value systems that restrict our understandings of ourselves, there are powerful influences that threaten to tear away at our fragile sense of self and self worth- such as people we know and respect and social organisations from governments to marketing companies.

These influences are not insignificant, for if we live in a major urban city, chances are we are bombarded with "value statements" hundreds of times per day, from outdoor advertising to newspapers and television.

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Influences such as our immediate family members play a profound and often permanent influence on our sense of self and behaviour. Without realizing it, we will show that many of the unthinking behavioral traits and values we possess today are often "inherited" from the behaviour of our parents. Even if we believe ourselves to be different to our parents, we can find ourselves permanently molded because of their behaviour and values.

2.10.3 The need to understand the influences on The Journey of Self to gain a sense of self knowledge

In order to gain a better understanding of Me, we need to have a better understanding of the prime influences of me and my sense of self. To this end, the following chapters consider the prime influences categorized into:

- Belief systems and Self
- Religion and Self
- Society and Self
- People and Self
- Ego and Self

It is hoped by the time we have covered the concepts of all these prime influences, you the reader will have a better understanding of the influences that go to make up your sense of who and what you are.

03. Belief systems and Self

3.1 Belief systems and self

At the beginning of chapter 4 of the journey UCA- Unique Collective Awareness we discussed the concepts of models, and their meaning. We considered that everything we see and hold physically real from the television, the internet to the clothes we wear were at some time, ideas in a person's head.

We also discussed the importance of beliefs and how our nature of the world around us is built largely upon beliefs and ideas (models) on how things fit and how they relate. That even though many of the beliefs we hold true are adopted from others (created by others), we consider them as our own, even to the point of sometimes defending them vigorously.

Now that we are considering the pursuit of who we are, why we think the way we do, how can we find inner peace and happiness, it is time to review once again the concept of models, beliefs and their integration into systems. What are the beliefs that we may have encountered? How powerful then are these beliefs? Do they empower us or sometimes make it harder to see further to the answers we seek?

3.1.1 Prime universal constants underpinning "prime ideas" coming together to form belief systems

In chapter 2 of UCA, we considered the idea that all systems of belief can be broken down into various "prime ideas" - such as a constitution, or a covenant, or even an instruction manual from some higher deity. We also considered that underpinning these key influences of power

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are Prime Universal Constants- concepts that have withstood the test of time- such as the concept of a higher power (a god), or the concept of truth, or faith for example.

(religion)	(science)
God or Gods	Universal laws (science)
Laws from Gods	
Truth	
faith	reality
loyalty, honesty	fact
Validity	
Reason	
Rationality	

Given that organized systems such as religions and society affect our concept of who we think we are and why we do what we do, it is vital to return to this concept of prime universal constants and "prime ideas" and consider their origin and evolution. This is the goal of this chapter.

This is the goal of this chapter. To understand the history of evolution of prime ideas that have in turn made up the systems of belief that have underpinned the "great cultures" of East and West.

3.2 A review of the concept of belief

While we introduced the concept of belief in Chapter 2 of UCA, the word is so important in understanding ourselves and why we do what we do, that it is important to review its meaning and its implications

3.2.1 The concept of belief

The word "belief" is a modern spelling of the early medieval English word bileafe, a translation of the Old English word geleafa, just one of the many translations in old European languages of the ancient Germanic celtic word- zlaubjan(hold dear, cherish, trust in) from which the word "believe" also is derived.

So it is, one of the earliest recorded definitions of belief is "the mental action, condition or habit of trusting to or confiding in a person or thing".

After this definition, came the Medieval period definition of belief as "absolute trust in God; the virtue of faith" (with the word faith replacing the Latin word for trust fides. Around the same period the word also acquired the meaning of "a creed", hence the later translations of The Bible and the Apostles "creed".

Then around 1530, the word acquired its now "modern" understanding as "mental assent to or acceptance of a proposition, statement, or fact, as true, on the ground of authority or evidence".

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3.2.2 The importance in all definition of belief

While the meaning of the word 'belief' today is more approximately understood in the contemporary meaning of "acceptance of a statement or proposition being true", the older "religious" definition of "whatever is in the Bible" remains a core (if not hidden) meaning.

There are two classic sayings of "blind faith" and "blind belief" reinforcing the notion that for many of us, those things that we trust as being true and correct are not on the basis of having viewed "proof", but more on the "trust, or faith" that what we have been told is true.

Belief systems therefore have a powerful place in our minds, because in these systems and attempt is made to place the human being, the human mind in the context of the world around.

3.3 The concept of right and wrong, good and bad

In considering belief systems, all systems of belief make values in some way terms of what is deemed true and correct and what is deemed incorrect and inappropriate.

It is therefore important to consider the meanings of the words right and wrong when considering the value structure that underpins any belief system:

3.3.1 The definition of right

Right comes from the latin word rectus meaning base, which itself comes from the word reg = movement in a straight line, extension.

Not surprisingly, the first meanings of the word meant just that "straight, not bent, curved or crooked."

It wasn't until the early 16th Century that the word had the additional meaning of applying such mathematical concepts to people "of persons or disposition; disposed to do what is just or good; upright; righteous."

Later, there were further refinements to additional meanings of the word namely "of actions, conduct, etc; in accordance with what is just or good, equitable, morally fitting."

Today, the mathematical origins of the word are generally lost on people, even though we readily accept the name "right angel triangles". Right in common language is seen as interchangeable with correct and even the word true.

3.3.2 The definition of wrong

Wrong comes from Old English and originally meant "unjust, awry".

Unlike the word right, the original meaning of the word wrong was based on the morality of human action, namely "that which is morally unjust, unfair, amiss, or improper; the negation of equity, goodness or rectitude."

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In opposite to the word right, the word "wrong" acquired its mathematical meaning around the early 16th Century, the same time the word "right" was acquiring its humanistic and moral meaning. By the early 17th Century, the word "wrong" now also meant " Having a crooked or curved course, form or direction; twisted or bent in shape or contour."

3.3.3 The importance of words that have more than one purpose in different disciplines

Consider the emergence of science at the end of the 16th century and the 17th century. The philosophical discoveries as well as mathematical and scientific discoveries could have, without proper alignment present significant challenges to the Aristotle and Neo Platonic world of "a or not a" of the Christian religions.

Consider then words that have a consistent meaning across several disciplines of human science. Such words are powerful tools. By having a practical mathematical meaning that aligns to moral meaning, the words "right" and "wrong" by the mid-17th Century provided a unification between philosophy and science, between religion and science.

It is no mystery then that most Westerners have had to face a word of only two choices for three hundred years "right" or "wrong".

3.3.4 The definition of ethic

The word ethic comes from Ancient Greek and was the title of a major work of the famous philosopher Aristotle around 300 BC.

The word originally meant "character, manners; the science of morals."

In large part this definition survived unchanged until the late 17th century, when new found confidence in the ability to describe the entire world as a complete reality and to distinguish right from wrong caused a flurry of "enhanced definitions". The definition of ethics at the time was created meaning "the science of human duty in its widest extent, including besides ethics the sciences of law, whether civil, political or international" (1690).

Now, by the beginning of the 18th Century, ethics was the science underpinning other sciences of social order, namely civil and political law.

3.3.5 The definition of moral

The word moral originally comes from the ancient latin words *moralia* "to sing", *mor*, *mos* "custom", *mores* "manners, morals, character".

Looking at the latin origins, it makes sense that the rituals of the Roman tribes as they were codified we considered the customs of the tribe and eventually translated into rules for behaviour.

It was again Aristotle around 300BC that using the Ancient Greek equivalent to the word morals wrote the work *virtus moralis* and defined a moral as " an excellence of character or disposition as distinct from intellectual virtue. Moral virtue is occasionally restricted to such virtues as may be attained without the aid of religion."

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Not surprisingly, the word morals was strongly linked to the concepts of right and wrong by the beginning of the 16th Century, with the definition "Of or pertaining to character or disposition; of or pertaining to the distinction between right and wrong, or good or evil, in relation to actions, volition or character, ethical."

A second definition relating to the "sciences" also appeared at the time namely "Of knowledge, opinions, judgments, etc relating to the nature and application of the distinction between right and wrong" (1500).

Now a social framework was clearly in order- on the one hand was right and on the other- wrong.

3.3.6 The definition of bad

The word bad comes from the Old English words baeddel meaning "hermaphrodite" and baedling meaning "sodomite".

The definitions of the word essentially began with the concept of "immorality and wickedness". Around the beginning of the 16th Century, the additional definitions of "offensive, disagreeable" were added. Then around the end of the 17th century the definition "incorrect" was added. Finally by the end of the 18th century, the word had become a legal term meaning "not valid" .

3.3.7 The definition of good

The word good is derived from the word God The original definition of good meant " bring together, united) e.g. gaderia meaning gather, fitting, suitable.

The definitions of good eventually expanded to include:

- things; being what they are called or ought to be;
- of personal qualities commendable to the person
- morally excellent
- effectual, thorough, adequate
- useful, reliable for a purpose, or efficient in a function, pursuit, creed, etc

3.4 Belief systems and philosophy

In Western Culture, the study of the history and nature of belief systems is known by a far less technical term- Philosophy. The word itself comes from Greek, by way of Latin, philosophia, "love of wisdom" and in essence means "the critical examination of the grounds for fundamental beliefs and an analysis of the basic concepts employed in the expression of such beliefs."

The pursuit and study of philosophy is considered one of the core elements and "higher pursuit" of both Western and Eastern culture. Philosophy and the search for truth in the meaning of our world (inside and out) is considered fundamental to the world in which we live. Philosophy underpins everything we see around us, the city in which we live, the entertainment we choose to view, even the clothes we buy and wear are influenced by it.

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3.4.1 The complexity in finding a clear understanding of what philosophy is

For something so important, it is frustrating then that a clear understanding of what is philosophy can be so difficult. It seems that the notion of "philosophy" remains a highly subjective thing depending upon the audience, the time and the culture. Some believe philosophy to mean the search for the wisdom of life (reflecting the original meaning of the two greek words). To others, it is more an empirical journey of discovery and cataloguing of the external universe and our position in it, from stars to planets, to molecules to the very substance of existence. To others again, it is the study of the intention, purpose and relationships between god(s), the world and man place in it.

It is primarily because the word philosophy is used to describe all these potentially quite different systems of ideas that securing a clear definition is almost impossible.

3.4.2 A simple definition of philosophy

The simplest definition of philosophy is the one at the beginning of this page- the study of the history and nature of belief systems.

It is because the word philosophy is used to describe so many varied and diverse opinions that the concept of belief systems is used as an alternative description.

3.4.3 A brief analysis of the history of philosophy(belief systems)

Over the following parts of this section, we will attempt to summarize a brief history of the different philosophical belief systems that have evolved since ancient times to the present day.

In doing so, it is important to highlight that our investigation of philosophical contributors is at best a rough summary. To do justice to any belief system would take many dozens of pages more than the room we are limited to document.

3.5 Philosophy 6000 to 2000 BCE:The ancient Asia-minor mind

The earliest found relics of ancient northern hemisphere ("Western") culture from which we can piece together the belief systems of our ancestors are those principally found in the Mesopotamian basin (now Iraq) and ancient Egyptian cities along the Nile.

The oldest of these, the Sumerians also happen to be one the richest resources of ancient beliefs next to the Egyptians. Their belief systems have largely been classified by western scholars according to the assumptions ("1st, therefore more ancient, therefore less developed."). Therefore, beliefs relating to Gods and human origins have largely been considered under the assumption of these ancestors having less sophisticated minds than we.

3.5.1 The existence of physical gods from another physical place

The earliest writings of the Sumerians are quite specific about their belief structure of Gods. There is none of the mystical and often difficult mixture of ethereal and fantastic writings that

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are found in say the Greek Mystical Schools (which we will discuss later). The Sumerians essentially believed in gods that were as physical as you or I, that came from another place.

There is no indication in their writings that they considered this place of origin to be something ethereal as an "other world", or "underworld" as is interpreted by the Egyptian scholars. What is clear is that their origin is from the physical heavens, not some other dimension. The ancient Egyptian mythology on the other hand, is almost suffocated in metaphor and symbolism, quite possibly due to simplistic translations.

Both the ancient Egyptians and Sumerians believed in a deity of gods and interrelated blood feuds between the various gods.

3.5.2 All human knowledge as a gift from the physical Gods

Not only were the Sumerians quite practical in their consideration of physical "flesh and blood" gods, but also in the origin of human civilization (their own civilization). Quite simply, they considered it a gift of the gods, nothing less. This is identical to the belief of the ancient Egyptian kingdoms that their culture was due directly to the physical blessing and gifts of physical gods.

3.5.3 Humans as creations as pets and slaves by physical Gods

In the case of the history of the creation of the human race, the Sumerians provide an interesting insight. They believed the first human beings to be created in response to an uprising of the worker/prisoner gods on earth. These first beings were called the LuLu and, were giant and negroid in appearance. The creation of caucasian humans they claimed were by the worker/prisoner gods themselves much later in the history of life on the planet.

In the mind of the ancient Sumerians and ancient Egyptians (pre 4,000 BCE), the human being was at best and intelligent slave animal at the whim and behest of violent and uncertain gods, or at worst a tortured pet, set up to mimic its masters in charge of things such as cattle, fields and minor roles, but never to be taken too seriously, lest the gods choose to change their mind at any minute.

Only the representatives of the gods and those that served these representatives had any hope in a better existence. Theirs was the privileged life of living in walled and well planned cities, to be tended by the largely slave populations.

3.5.4 The gift of immortality by the gods

Today when we speak of immortality we would most likely consider the concept of the soul. Yet to the ancient Sumerians and Egyptians pre 4,000 BCE, the concept of everlasting life was considered the rarest of gifts and reserved almost completely to the highest representatives of the gods and their most devoted of court. Unlike the more contemporary understanding of the ethereal mind/soul detaching from the terrestrial body, the ancients were convinced that part of the secret to everlasting life was somehow re-animation and physical transformation.

Today's obsession by many of the wealthiest to cryogenically freeze their bodies until sometime in the future when re-animation is possible may not be too dissimilar to the

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practice of mummification of the ancient Egyptians.

At any rate, the belief that (a) immortality is the preserve of the gods and (b) granted only to Kings, Queens and those they nominate at the time of death may very well account for the macabre practice of mass burial pits in Sumer.

3.6 Philosophy 2000 to 800 BCE: The 'enlightened' Asia mind

While the period of 2000 BCE to 800 BCE marks the rise and fall of several great civilizations principally in the middle East, the same period saw quite different civilizations and prime ideas emerge under the Celts of Northern Europe and the Indus Civilization of India.

3.6.1 The power of the Earth and the power of the universe

Unlike the bleak and dark philosophies of the Middle Eastern and South American civilizations, the Celtic and Indus civilizations shared similar beliefs in the power of the earth, the universe and man's ability to harness this power.

Both the Celts and the Asiatic peoples were the first to consider life after death as being something that could be attained through practice and good behaviour, although still restricted to certain classes in society.

Compared to the emotionally unstable gods of the ancient Western civilizations, the Celts and Indus gods offered hope of life after death by attuning to the world of dreams. Life itself was considered as something connected to this mysterious dreamscape and answers to life hereafter rested in this transference of knowledge and mind to this other place.

The peoples of the Pacific, North America and Australia shared similar beliefs also at the time in the power of channeling the mind into awakening to a greater dream. The indigenous Australian ancestors even had names for the practice which translate as "The Dreaming" and "dream time" a state of mind and ritual when a trained initiate might meld with the greater I.

3.6.2 The growing trade in ideas and the hiding of knowledge

While in the East, this period spelt great inroads in the development of a more sophisticated belief system and placement of man, gods and the universe, it also represents a corresponding period when the mystery schools first appeared outside long term religious centres and knowledge of ancient mysteries began to be hidden from view.

3.7 Philosophy 700 to 400 BCE: The ancient Greek naturalist mind

Between 700 to 400 BCE signified the early development period of Greek city-states along the Mediterranean. These cities themselves became magnets for all things valuable to exchange, including philosophies.

A general consensus in Western philosophy is that the first Greek philosopher was Thales of Miletus, who lived around the first half of the 6th Century BCE. Interestingly, these great thinkers considered nature and the natural world above the concept of physical and troublesome Gods.

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3.7.1 The rebellion against the tyranny of the gods.

What makes Thales and his successors during this period very interesting, is that they represent a clear movement of thought amongst people living along the Mediterranean. at that time away from the historical beliefs of physical flesh and blood gods towards a more universal approach to the life and what it is to be human.

Key concept: The elementary nature of the Universe	
Architect	Thales of Miletus (548–545 BCE)
Main influence	Unknown
Idea	That everything in nature is made up of more complex forms of water. Water being the essential unit of matter. Everything is created naturally, unaided by gods.

Thales' disciple and successor, Anaximander of Miletus (mid-6th century), tried to maintain the argument of water being the source of life by providing a creation theory of the cosmos being around an ethereal concept call apeiron from which all things physical were born, including opposites.

3.7.2 The Collective of things.

Key concept: The smaller "unseen" elementary nature of the universe	
Architect	Anaximenes of Miletus (575—400? BCE)
Main influence	Anaximander of Miletus (610– 545 BCE)
Idea	That everything in nature is made up of more complex forms of air. Air being the essential unseen unit of matter. Everything is created naturally unaided. All matter is part of a universal collective of elementary particles

In spite of the belief that air is the origin of things, the work of Anaximenes represents one of the greatest milestones in human thought because of its parallel to the essential laws of conservation, matter, force and energy all being made of the same "thing" that we essentially can't see "like air".

It also represents the first time the philosophy of all things being part of the same “collective” of things appears in the Western mind.

3.7.3 The universal god

The notion of life being independent of the influence and hand of the gods gave the base for an even more astounding and historic level of human awareness.

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Key concept: The absolute all-powerful god of the universe	
Architect	Xenophanes of Colophon (born c. 560 BCE)
Main influence	Anaximenes of Miletus (575—400? BCE)
Idea	There is only one God, the ruler of the universe, who must be eternal. For, being the strongest of all beings, he could not have come out of something less strong, nor could he be overcome or be superseded by something else because nothing could arise that is stronger than the strongest.

3.7.4 The universal singular awareness

Key concept: The eternal singular "being"	
Architect	Parmenides of Elea (515-480? BCE)
Main influence	Xenophanes of Colophon (born c. 560 BCE)
Idea	the multiplicity of existing things, their changing forms and motion, are but an appearance of a single eternal reality ("Being or Dream"), "all is one." Claims of non-Being to Being are illogical. Likewise claims of Being to non-Being are illogical. Nothing can come from Nothing. Therefore being must always have existed and thus is eternal. Parmenidian Boundary— Nothing can come from nothing.

Parmenides insisted that "what is" cannot have come into being and cannot pass away because it would have to have come out of nothing or to become nothing, whereas nothing by its very nature does not exist.

The familiar world, in which things move around, come into being, and pass away, is a world of mere belief (doxa).

3.7.5 Unique point of spiritual fire

Key concept: LOGOS the "individual spiritual fire"- The smallest "unseen" elementary nature of the universe	
Architect	Heracleitus of Ephesus (540 —480 BCE)
Main influence	Anaximenes of Miletus (575—400? BCE)
Idea	Logos— a universal belief that which all things are interrelated and all natural events occur for a reason. A manifestation of the Logos is the attraction and inter-relation of opposites— good/bad, light/dark, life/death. The world is made from ever-living fire kindling in measures and being extinguished in measures.

Thus the minds of Parmenides and Heracleitus opened up the Western mind to the idea of a singular consciousness, an idea, a dream, a point of awareness.

3.7.6 The structure and nature of the universe

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Key concept: The standard model of elements of nature	
Architect	Empedocles of Acragas (490-430 BCE)
Main influence	Parmenides of Elea (515-480? BCE)
Idea	all matter is composed of four essential ingredients, fire, air, water, and earth, and that nothing either comes into being or is destroyed but that things are merely transformed, depending on the ratio of basic substances, to one another. Two forces, Love and Strife, interact to bring together and to separate the four substances. Strife makes each of these elements withdraw itself from the others; Love makes them mingle together. Both forces are blind. Life and more complex matter is formed by chance with the fittest surviving.

3.7.7 The universe as unique collective mind (awareness)

Key concept: NOUS– The universal mind and reason	
Architect	Anaxagoras of Clazomenae (500– 428 BCE)
Main influence	Parmenides of Elea (515-480? BCE)
Idea	everything is contained in everything in the form of infinitely small parts. In the beginning all of these particles were mixed in an even mixture, in which nothing could be distinguished. But then nous, or universal mind, began at one point to set these particles into a whirling motion, creating the principles of the physical world, empty space and filled space--consisting of absolutely indivisible (cannot be divided further) atomic units.

On the basis of this idea, Democritus added the idea that all objects in the physical world can be explained by analysis of their atomic structure.

While Leucippus, Democritus argued the structure of all things being atoms, a different theory had emerged from the end of the 6th Century BCE via Pythagoras of Samos.

3.7.8 Pythagorus and the mystery of numbers

Pythagoras traveled extensively throughout the ancient world, in particular Egypt and parts of Asia. At Croton and Metapontum he founded a philosophical society where he gained considerable political influence.

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Key concept: KOSMOS-The universe of numbers	
Architect	Pythagorus of Samos (560– 500? BCE)
Main influence	Unknown
Idea	ALL things "are" number, or "resemble" number. Therefore all things can be described in number (hence mathematics). Number and proportion of number underpin the harmonia ("fitting together") of the kosmos ("the beautiful order of things"); and the application of the tetraktys (theory of the pattern of 4) to the theory of music revealed a hidden order in the range of sound.

Key concept: Soul and its transmigration	
Architect	Pythagorus of Samos (560– 500? BCE)
Main influence	Egyptian mystery schools
Idea	Humans have a soul, which after death migrates to another place. Where it goes is dependent upon the proper practices and devotions of life. Number, music and rules in ritual can help purify the soul to seek a mystical union with the divine.

Pythagorean ideas influenced the discovery of several major mathematical insights such as Hippiasus of Metapontum (450BCE) who discovered that the quantitative relation between the side and diagonal of such simple figures as the square and the regular pentagon cannot be expressed as a ratio of integers.

3.8 Philosophy 500 to 400 BCE: Socrates and Plato mind

The mid 5th Century BCE in Greek city states saw the strange emergence of some of the very worst and at the same time highest ideas for the human spirit and behaviour.

3.8.1 The "professional" philosopher

As anyone reading this web page might consider, it costs time and expense to clothe and feed a person. Philosophy has and continues to be a pastime normally reserved for those with wealthy patrons or wealthy families. Ancient Greece was no different, with one exception- the emergence of the "second" profession, that of the mercenary.

Key concept: Man as the centre of the Universe	
Architect	Protagoras of Abdera (450? BCE)
Main influence	Unknown
Idea	Man is the measure of all things, of those which are that they are and of those which are not that they are not. To an individual man it makes no sense to tell him that it is really warm when he is shivering with cold, because for him it is cold--for him, the cold exists, is there.

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During the middle of the 5th century BCE saw the emergence of a class of people representing the classical prototype of the "warrior-poet", the professional soldier. These men essentially served the trading city states of merchants and often corrupt politicians as soldiers for hire, while allowing time and sufficient funds to consider the greater questions of life. Some of these came to be known as the "Sophists".

The name is derived from the verb *sophizesthai*, "making a profession of being inventive and clever," who, in contrast to the philosophers that had preceded them, also asked for money for philosophical instruction.

Unlike previous philosophers, the sophists saw less value in contemplating the world outside, but rather than world within. "What is the sense of such speculations?" they asked, since men do not live in these so-called real worlds. This is the meaning of the pronouncement of Protagoras of Abdera (mid-5th century) that "Man is the measure of all things, of those which are that they are and of those which are not that they are not." For man the world is what it appears to him to be, not something else; and, though he meant man in general, he illustrated it by pointing out that even in regard to an individual man it makes no sense to tell him that it is really warm when he is shivering with cold, because for him it is cold--for him, the cold exists, is there.

This humanistic and essentially practical view of the real world by the sophists was almost certainly influenced by the fact that many killed for a living and were therefore less inclined to be found dwelling on big thoughts and big ideas than methods to achieve immediate goals.

The Sophists were not only skeptical of what had by then become a philosophical tradition but also of other traditions. On the basis of the observation that different nations have different rules of conduct even in regard to things considered most sacred--such as the relations between the sexes, marriage, and burial--they concluded that most rules of conduct are conventions. What is really important is to be successful in life and to gain influence on others. This they promised to teach. The sophist Gorgias was proud of the fact that, having no knowledge of medicine, he was more successful in persuading a patient to undergo a necessary operation than his brother, a physician, who knew when an operation was necessary. The older Sophists, however, were far from openly preaching immoralism. They, nevertheless, gradually came under suspicion because of their sly ways of arguing.

One of the later Sophists, however, Thrasymachus of Chalcedon (late 5th century), even claimed "right is what is beneficial for the stronger or better one"; that is, for the one able to win the power to bend others to his will. Thus the sophists were responsible for laying out the framework within western thought for the purely centric and selfish view of personal power which underpins many of today's courses and self-help and personal-power courses to succeed financially.

3.8.2 Socrates

Midst the selfish "mercenary" world of the sophists, emerged a great thinker and true philosopher who is regarded as the prototype of the western notion of both the "good man martyr" and saint- Socrates.

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Key concept: Living by example/equality amongst all people/peaceful disobedience to injustice	
Architect	Socrates (470-399 BCE)
Main influence	Buddha?
Idea	(1) the principle never to do wrong nor to participate, even indirectly, in any wrongdoing and (2) the conviction that nobody who really knows what is good and right could act against it. (3) If people are shown the right questions to ask, they can also find the right answers themselves.

Living in the 5th Century BC, Socrates stands out against all other humanist philosophers for his strict adherence to his moral code. Throughout his life he insisted that he possessed no wisdom but was striving for it. It was claimed by his followers that he never tried to teach anything directly. Instead, Socrates was believed to have actively sought dialogue with all members of Greek society, regardless of age or status in an effort to bring into the open by his questions what he believed were the inconsistencies in their opinions and actions.

Yet the singular difference of Socrates to most philosophers before and after his time was his commitment to upholding the principles he had chosen by which to live his life. For example, after the Battle of Arginusae, Socrates found himself the president of the Athenian assembly the day a popular mob demanded the death of the military leaders. Socrates refused to participate because he considered it wrong to condemn any person without a fair trial.

On another occasion during the temporary reign over Athens of a collection of corrupt families ("the Thirty Tyrants"), they ordered Socrates to arrest a wealthy innocent citizen in order to seize his possessions. Socrates just disobeyed.

Such strict adherence to a personal moral code even in the face of possible death and torture, gave Socrates a hero status even amongst his fellow citizens and travelers during his own lifetime.

Equally, such stubbornness to values also created deep hatred amongst the politicians and power brokers of his time. In the end, it was not the tyrants and the corrupt that killed Socrates, but the democratic system itself when he refused to recant his beliefs on an unjust charge of "corrupting the youth" of Athens.

Yet it wasn't until after his death that the fame of Socrates had its full impact. In his life and death, he represented a revolution in the thinking of life and the universe, through personal discipline and inner strength.

These same qualities were exemplified by the Buddha only a couple of centuries before. However, Socrates was unique to the philosophers that had preceded him through the various Greek trading cities. Instead of intelligence and seeking to find some brand new (and often opposing view) of the universe to gain praise and fame, Socrates simply treated everyone as his equal. Instead of chaos and disorder, the answer to life by example of Socrates was to live simply, honestly and with compassion.

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To preserve his legacy, several of Socrates' former disciples such as Xenophon and Aeschines of Sphettus wrote works in the form of Socratic dialogues—like a transcript of a conversation.

Other former disciples such as Euclides of Megara and Antisthenes founded schools in an attempt to physically emulate the austere life of Socrates and focus on the more theoretical aspects of Socrates' ideas as well as living the independence of the true philosopher from material wants.

One of Socrates' disciples Diogenes of Sinope, who preached voluntary poverty to the extreme and argued freedom from all conventions, founded the sect of the Cynics.

3.8.3 Plato

While the legacy of Socrates was followed by a great many in its literal sense (through poverty and moral fortitude), the detail underpinning the message of his life—how to put goodness into practical action—remained unclear following soon after his death.

Key concept: Organised government— oligarchy (ruling elite)	
Architect	Plato (428-348 BCE)
Main influence	Socrates (470-399 BCE)
Idea	Politeia (The Republic) Politicus (Statesman) and the Nomoi (Laws). Because it is the passions and desires of men that cause all disturbances in society, the state must be ruled by an elite governed exclusively by reason and supported by a class of warriors entirely obedient to them. Only a god could be entrusted with the absolute powers of the philosopher-rulers of his Politeia. Human rulers must be controlled by rigid laws.

A disciple of Socrates, originally from one of the most wealthiest and noble Athenian families was Plato. While Plato, (like many others) initially struggled to find his way in simplicity and poverty when Socrates was alive, found his calling after his death.

Unlike several of Socrates' former disciples who move on to form sects to try and emulate or reinterpret the literal method of living according to Socrates, Plato saw the real opportunity lay in detailing the supporting arguments of Socrates and how these might be incorporated into the everyday institutions of government, education, health, politics and life in general.

Of all the classes of knowledge, Plato's greatest personal passion was politics. When in 399 democracy was restored to Athens and a written constitution introduced, he wrote of his bitter disappointment in the corruption and wasted opportunity of greedy men. Even his time in Syracuse and dialogues with the family of the ruling dictator of the time Dionysius I failed to materialize concrete effect in changing the system and approach to government.

On his return to Athens, Plato founded the Academy, an institution for the education of philosophers, and began his great philosophical discourses:

Plato believed that ruling classes must have no individual possessions and no families and lead an extremely austere life, receiving the necessities of life from the working population,

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which alone is permitted to own private property.

His work was and still is the prototype for justification and establishment of the oligarchy (concept of a ruling elite) as well as socialism and communism (concept of collective possessions controlled by the ruling elite).

No matter how distasteful the notion of an elite ruling over a mass doomed to be the lower classes forever, his model of organised government is represented in various hybrids from the United States of America (the remnants of the college system of election), Europe and even Communist China.

In creating Politicus and Nomoi, Plato provided the framework for two other traditional institutions of the State- religions place as the official keeper of supreme law and the judiciary- the dispensers of Gods and mans law independent of the direct influence of the elite of the state.

Once again, the work of Plato was revolutionary in carving out the philosophical framework associated with arrangement of instruments of power and the cascading precedence of prime ideas- that god(s) is the first, followed by high law, followed by the state.

In the field of theoretical philosophy, Plato's most influential contribution was his theory of Ideas, that beyond the immediate observable world lies a world of perfection. His writings on the subject have formed the foundations of a great many belief systems in modern society, including the philosophical notions of "heaven" as well as both the esoteric and theological arguments of perception and ultimate truth (good).

3.9 Philosophy 400 to 100 BCE:the global Greek mind

While the humanist approach of Plato in defining the structure, scope and relationship of prime ideas in relation to politics and society represented a milestone in the development of organized Western thought, it was a "rebellious student" of his that is considered even today as the greatest western philosopher that ever lived- Aristotle.

3.9.1 The power of knowledge(classified ideas)

In our discussions to date concerning belief systems and ancient Greeks, we have omitted to mention one of the often forgotten facts concerning the times of Plato, Aristotle et al. During this time, Greek cities were considered the preeminent centres of trade along the Mediterranean and a meeting place for the trading of all things, especially wisdom from Asia, Northern Europe, Africa and the Middle East.

Greek Philosophers of the day would have had the opportunity to be exposed to all kinds of belief systems from dozens of different cultures. In a way, this explains the extraordinary gift of the Greeks in their ability to bring together and "standardize" systems of knowledge.

It was probably Plato's exposure to wealthy leaders from cultures from around the Mediterranean and ideas of organized society that assisted him in forming standards through his works for systems of government, religion, law making and the definition of knowledge ("ideas").

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Aristotle himself had become a member of the Academy at the age of 17, in the year 367 (during Plato's absence in Sicily), under the acting chairmanship of Eudoxus of Cnidus, a great mathematician and geographer. There he remained a member for some twenty years. What is clear is that upon the general development of Plato's systems for classification of ideas later in life, Aristotle began to see his own opportunity.

As simple as it sounds, the Greek philosophers had traditionally focused their thinking upon the debate and discussion of big questions- life, the universe, the purpose of man, the relationship between man and the gods. Plato assisted in breaking that mold by seeking to infuse the holiness of Socrates into the fabric of society. His approach was to write methodically, bringing together as complete an argument as possible. Yet in all cases, the philosophy presented in no way represented both a reference to all the associated ideas on the subject as well as the principle argument.

While in today's world if we have a question, we can easily look up the Encyclopedia Britannica, Microsoft Encarta or some other reference, in the time of Plato, the knowledge and wisdom of the world was trapped by cultural differences of language, terms, superstition and generally a lack of clear classification.

While many historical books on philosophy argue Aristotle moved away from Plato because of his feelings about the philosophy of "ideas", it is probable the split came for more practical reasons. Plato remained in essence a "high" philosopher, while Aristotle could see the natural translation of Plato's approach to classifying all knowledge- plants, the earth, living animals, human ideas, music and the arts and even literature. The limits to Plato's definition and classification of knowledge, compared to Aristotle's obsession in classifying all known knowledge is testimony to this most probably being the reason for the split.

3.9.2 Alexander the Great, Aristotle and arrogance

A chance turn of events occurred when Aristotle received a commission into Macedonian court to become the personal tutor to the crown prince, later to become Alexander the Great.

While the importance of this relationship is often downplayed, and often ignored in preference to considering Aristotle some "super hero" of philosophers, it is almost certain that in Alexander, Aristotle found the perfect vehicle to implement his interpretation of the extended philosophies of Plato.

Alexander by all accounts was a bloodthirsty psychopath. Like Aristotle, the mythology surrounding Alexander has been twisted over the centuries to such an extent that Alexander is still regarded in most western text books as some kind of "super hero" of generals, who possessed the wisdom of a hundred King Solomons'.

What is more likely and makes more sense is that in the young ambitious and malleable Alexander, Aristotle found the perfect vehicle for clearing the path for the implementation of standards of commerce, building, knowledge, regional government and education. In Aristotle, Alexander probably saw a partnership that could help him defeat those enemies he could not kill brute force and possibly a means of ultimate glory through the sustainment of an empire.

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The fact that Alexander was almost permanently on the road and fighting bloody battles doesn't seem to necessarily bother historians, who feel this young prince was somehow able to also manage the affairs of a rapidly growing empire from the campfires of each new bloody and grisly battlefield. Again, this fits the model that Aristotle with the aid of other influential members of court almost certainly kept Alexander away on never ending campaigns, while they implemented the practicalities of the empire on his behalf.

With such power and resources at his disposal, Aristotle without question is the most powerful philosopher to have ever lived. Thus we can account for the voluminous works in all knowledge areas historically attributed to one man as belonging to the legions of workers who translated texts from around the world into a common system.

3.9.3 Logic as a method for "closing the gate"

It is often forgotten that for around six to nine centuries after the death of Aristotle, many of the works remained unchanged in terms of the assumptions and knowledge contained therein. Such was the accomplishment, scope and skill of argument of Aristotle and his silent slaves that the classification of new knowledge in many areas simply stopped.

As we have discussed in UCA, the creation of logic is largely considered the greatest contribution of Aristotle to western thought. Certainly, its pervasiveness testifies to its influence. However, its creation is probably due to more practical reasoning such as permanence of the work completed.

The lack of standards by which information could be classified was a very real problem at the time of Aristotle. Logic and its "a or b" approach to classification made it a perfect tool to approach almost any field of human study and for the first time beginning to classify ideas and understandings into a cohesive argument.

3.9.4 Classification itself as power, beyond the unique idea

Not only was Aristotle's approach to condensing the collective thought of human history according to logic a revolution, it spelt a major shift in the value assigned to ideas, versus "knowledge" itself. By the rules of logic, an individual idea could now be quickly and cruelly defeated on the rules of argument alone. Any sign of paradox, any sign of inconsistency (even against orthodoxy) and the idea could be quelled. More so, by classifying ideas into volumes and major categories of human thought, Aristotle shifted the power from ideas, to the system of knowledge classification- in other words the belief system- backed up by knowledge.

3.9.5 Disciples and commentators

After Aristotle's death his immediate disciples continued their relentless task of homogenizing all known (and acceptable) human thought at the time into classification systems according to logic. Theophrastus wrote a history of philosophy and works on botany and on mineralogy, Eudemus of Rhodes wrote histories of mathematics and of astronomy, Meno a history of medicine, and Dicaearchus of Messene a history of civilization and a book on types of political constitutions.

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Even the generations that immediately followed continued the task of codifying everything that could be found into the system of logic: Some in the classification of literary history, in the form of histories of types of poetry, epic, tragedy, and comedy, and of biographies of famous writers, and physical science. Straton of Lampsacus created a new kind of physics based on experiments, and the great astronomer Aristarchus of Samos inventing the heliocentric system.

3.10 Philosophy 100 BCE to 400 CE: The Roman mind

Arguably the most powerful and influential civilization to the formulation of human society was (and is) the Roman Empire in all its transformations, from Republic, to Monarchy to Papacy (the Roman Catholic Church).

The Romans during the time of the Monarchs (Emperors) we considered master builders, warriors, as well as administrators. Yet, all of these things were only possible by the previous history of Greek philosophies and belief systems.

Plato had scoped the belief systems for a model a sustained government of "benevolent dictatorship" either as a republic, or a monarchy with representative institutions (i.e. the Senate) and State hierarchies. Aristotle had shown that the necessary knowledge for efficient trade (laws, measurements, taxes, monetary standards) could be standardized and that standards themselves could be disseminated from a central point into provinces and enforced by local judiciary, tax collectors and military.

Yet there were further philosophies that proved to be the hallmarks of the Roman mind that have survived, albeit modified, to this very day.

3.10.1 Stoics

The Stoic belief system was created by a Syrian, Zeno of Citium (about the turn of the 3rd century BC), a failed merchant who found himself marooned in Athens with nothing much else to do but listen to the various philosophers and their lectures. Initially, Zeno was attracted to the Cynic philosopher Crates, who taught him that material possessions were of no importance whatsoever for a man's happiness. After a period he absorbed various components of what he had heard and began to teach in a public hall, the Stoa Poikile (hence the name Stoicism).

Key concept: LOGOS-Living a balanced and happy life through self-restraint	
Architect	Zeno of Citium (335-263 BCE)
Main influence	Crates of Thebes (350?-290? BCE)
Idea	<p>The basis of human happiness, is to live in agreement (with oneself /to live in agreement with nature. The only real good for man is the possession of virtue; everything else (wealth or poverty, health or illness, life or death) is completely indifferent.</p> <p>All virtues are based exclusively on right knowledge--self-control (sophrosyne) being the knowledge of the right choice, fortitude the knowledge of what must be endured and what must not, and justice the right knowledge "in distribution." The passions, which are the cause of all evil, are the result of error in judging what is a real good and what is not.</p>

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To take into account issues such as murder, fraud and theft of possessions, the Zeno doctrine was later modified by making among the "indifferent things" distinctions between "preferable things," such as having the necessities of life and health; "completely indifferent things"; and "anti-preferable things," such as lacking the necessities of life or being ill--while insisting still that the happiness of the truly wise man could not be impaired by illness, pain, hunger, or any deprivation of external goods.

Initially, Zeno also insisted that either a man is completely wise, in which case he would never do anything wrong and would be completely happy, or he is a fool.

Later he modified his stance to consider that there are men not completely wise but progressing toward wisdom.

Though the latter might even have true insight, they are not certain that they have it, whereas the truly wise man is also certain of having true insight. The world is governed by divine Logos--a word originally meaning "word" or "speech," then (with Heracleitus) also a speech that expresses the laws of the universe, and, finally, "reason."

This Logos keeps the world in perfect order. Man can deviate from or rebel against this order, but by doing so he cannot disturb it but can only do harm to himself.

Zeno's philosophy was refined by his successor Cleanthes, and then further by Chrysippus. Chrysippus also created a new kind of logic which we now know as "propositional logic". In the mid-2nd century BC, Panaetius of Rhodes adapted Stoic philosophy to the needs of the Roman aristocracy as did the historian Poseidonius of Apamea.

During the time of decay of the republican dream of Rome Stoicism became the religion of the republican opposition. The most famous Stoic of the time was the younger Cato, who committed suicide after the victory of Julius Caesar.

It was also the guiding philosophy of Seneca the Younger, the educator and (for a period) the adviser of Nero, who tried to keep Nero on the path of virtue but failed and finally had to commit suicide on the orders of the Emperor.

3.10.2 Stoicism and the mind of the Roman

The Stoic ideal of virtue above all other concepts represents a fundamental philosophical base to the evolution of the Roman Mind. While Plato had envisaged the "ideal republic" drawing similarities and references to the apparent model spartan world, Rome was born out of trading cities seeking a greater identity and purpose.

As with the world of modern commerce today, trade and merchants are not historically known for their moral fortitude. Nor for that matter are mercenaries (soldiers for hire), as exemplified by the sophist philosophers who espoused personal wealth building and pleasure

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above higher beliefs hundreds of years before Zeno.

Alexander had shown that a sizeable army and even a professional behaving could be amassed and kept focused on fighting so long as the rewards (plunder from sacked cities and towns along the way) were good enough and the penalties for disobedience were tough enough.

However, Stoicism offered a perfect model for personal behaviour and self restraint, without having to rely on tradition, or crude mechanisms such as fear. Using stoicism as a tool, a military commander could, in effect create a kind of personal moral code amongst recruits or conscripts so that, given enough time, the benefit of serving might represent a higher set of ideals than fame or fortune.

So it was that Stoicism, became a base philosophy for the state apparatus of Rome as well as the organized and disorganized opposition to monarchical rule.

3.10.3 Epicureans

In contrast to the philosophy of Zeno, the philosophy of his contemporary Epicurus (Epicureanism) is traditionally considered in direct opposition. Whereas Zeno taught that pleasure and pain are of no importance for a man's happiness, Epicurus made pleasure the very essence of a happy life. The Stoics believed in divine providence; Epicurus taught that the gods pay no attention whatsoever to human beings, because of their superiority.

Key concept: Living life with respect and to the fullest	
Architect	Epicurus of Samos (341 -270 BCE)
Main influence	
Idea	All men strive to be happy. To enjoy life and seek pleasure from life with friends and family is good, providing it is conducted with respect for others. The key to a happy life is to do things that give us pleasure.

While Epicurus made pleasure the criterion of a good life, he was far from advocating a dissolute life and debauchery; he insisted that it was the simple pleasures that made life happy. However, during the years of Monarchical rule of the Roman Empire, his philosophy was re-written by the ruling classes to be interpreted as a justification for a lack of moral, physical and social restraint. To this day, the true philosophy of Epicurus is still misconstrued by many text books as lacking moral restraint, even though his simple statement of truth that as human beings we simply strive to be "happy" is common sense.

3.10.4 Skeptics

Another contemporary of Zeno was the philosopher Pyrrhon of Elis, known more from the tremendous work of one of the followers of his philosophy named Sextus Empiricus (2nd-3rd century AD), whose work *Pros dogmatikous* ("Against the Dogmatists"), sought to refute many of the great philosophers of Greece by quoting extensively from their works, hence preserving knowledge of other philosophies that would otherwise have been lost.

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Pyrrhon essentially espoused that no human can know anything for certain, nor be certain that their senses are not illusionary. Ultimately the only method to be sure of something's existence is ultimately to perceive and sense the experience personally. hence the modern notion of a skeptic as one who is yet to be convinced that a concept is true, or is yet to sense and perceive the result for himself/herself personally.

3.11 Philosophy 400 CE to 1200 CE: The early christian mind

The period of 400CE to around 1200 CE is commonly called the "medieval period" of history and is traditionally signified as the period in which the apparent corrupt and immoral Roman Empire "fell" and just and righteous Christian religion "rose".

Massive climactic events beginning 400CE to 500CE signaling a mini-ice age in Northern Europe with massive destruction of the agriculture economic base of much of the Roman Empire, followed by the mass exodus of people towards central cities. The extended ice age of over 100 years led to the greatest health disaster to befall human civilization for the past two thousand years- the global bubonic plagues which wiped out over 100 million people or one in two of the population at the time.

Against this backdrop of events signaling the seeming "end of the world", cults and beliefs that promoted philosophies of signs of the end as well as means of salvation experienced their greatest growth.

The greatest exponents of signs of the end of the world and fatalistic religious writings were the Jewish prophets and cults that had sprung up through the constant upheaval of the middle east. A loose group of these, the christian cults found themselves in a particularly strong position, given their synthesization of jewish heritage, esscene values (Qumran, the Dead Sea Scrolls), greek, Egyptian and asiatic mysticism (Mythra, Isis(Mary), Horus(Jesus)) with the living virtues of Socrates and Stoicism.

3.11.1 The need for some hope

While signs of the end might add credibility to a message, it is almost certain that people during the period of great death and hardship were looking for some brighter answer to what lies beyond all the pain and suffering.

Key concept: The purpose of life— to purify the soul from sin	
Architect	St Augustine (354—430 CE)
Main influence	Stoic tradition
Idea	(Major works Confessions and City of God) There is only one absolute God, the Christian God. There is only one immutable truth (as demonstrated by mathematics and ethics). Man is a composite of two substances, body and soul, of which the soul is by far superior. The self does not know itself until God deigns to reveal to human beings their identity, and even then no confidence, no rest is possible in this life. Man encounters this divine world of truth and beauty not through his senses but by turning inward to his mind, and above his mind to the intelligible light, in which he sees the truth. The soul experiences freedom of choice and ensuing slavery to sin but knows that divine predestination will prevail. Sexual abstinence is the only way to purify the soul and be baptized into a life devoted to God.

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Stoicism's adherence to personal virtue might have been valuable for self discipline during good times, but at that point of great tragedy, it represented far too dark a message. Similarly, philosophies such as Epicureanism are simply impossible to take effect when everyone around you is either dying from starvation or the plague.

At this very point, arguably one of the most important "christian" philosophers was Augustine. Writing during the very troubles that we have described, Augustine outlined three vital additions to the generally understood virtues associated with Stoicism and the esoteric judaic and christian notion of heaven-(2) a general argument of proof of the existence of an ultimate monotheistic god and (3) man conceived as a composite of two substances, body and soul, of which the soul is by far superior.

Augustine's concepts represented a powerful philosophy during a time of great fear, agony and pain. He resurrected the Egyptian and Pythagorean idea of the soul and proceeded to make it something everyone possesses– the gift of immortality. He then made it the prime purpose of life to look beyond the world of the senses, to an inner world of spiritual meditation free from sin in order to live in God's city– the city of heaven.

By articulating an architecture for Heaven, combined with life after death and a purpose for life Augustine laid the foundation of the early Christian mind. While the great cities of the Roman empire fell into frozen pits of death, hunger and disease, his ideas gave millions hope of a better world to come.

Yet Augustine went even further. Instead of rejecting science and reason, he used its very existence to espouse an ultimate immutable truth– that being the existence and mind of God. His was an embracement of science as justification for God and formed the basis of his "proof of the existence of God."

3.11.2 Like "fire" through a drought ravaged forest

The well architected philosophy of Augustine was arguably the first capable of appealing to the masses uneducated in science and mathematics as well as those rulers and artists with education in the Greek classics.

But as luck would have it, his philosophy also came at a time when other philosophers were espousing Armageddon ("end of the world"), judgment, damnation and anarchy to the dying and barely living.

Like fire in a drought ravaged forest, Augustine's philosophy help elevate Christianity from a minor religion to the dominant religion in Europe in less than 200 years.

It is Augustine's philosophy that underpins the Christian mind and introduced an inner conflict mechanism between the body and soul–(hate of the body, love of the soul) which continues in the minds of hundreds of millions of people to this day.

3.11.3 Early medieval philosophy

While Augustine saw all scientific knowledge as a positive towards validating God, many who followed over the next four hundred years did not.

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The wholesale breakdown in organized society brought with it terrible evil and hardship. Many blamed society and knowledge itself for the failure. Fortress monasteries became the last vestiges of what knowledge had not been destroyed.

To this day, every history book on Earth ignores the greatest period of death in human history (so far) and continues to propagate the myth that Rome fell because of its own corruption.

People such as Cistercian Bernard of Clairvaux (1090-1153), were suspicious towards the use of secular learning and philosophy in matters of faith. With a history of personal health problems, Bernard promoted a life of austerity and contemplation on the “divine mysteries” and “life of Christ” as well as devotion to Mary.

The problem for many Christian scholars trying to reconcile the Augustinian model was that so many of the ancient works contradicted it.

Two organized methods emerged, one of systematically seeking out deviation, discrediting it and then destroying it (people and/or knowledge) and Re-classifying knowledge into a Christian model of the world.

3.11.4 The battle of realists and nominalists

Midst the struggle of Christianity to dominate the known world, a battle re-emerged between those believing in the existence of knowledge/things beyond the mind (“realists”) and those believing knowledge as a construct purely of the mind (“nominalists”).

Key concept: Universal meaning (universals)	
Architect	Peter Abelard (1079-1142)
Main influence	Roscelin (1050-1125)
Idea	(Major works Yes and No) Universals are the qualities of individual things, or particulars. For example, the quality of redness (a universal) is possessed by all red objects (which are particulars). But does “redness” exist apart from particular red things? It does, since, like a particular, “redness” has a name that has meaning. But in other ways universals are quite unlike particulars. For example, redness, unlike red objects, cannot be picked up.

At stake in the battle was the legacy of Plato and Augustine in (promoting realism), versus the “new world” being formed by Christian scholars.

Notions of inter-connectedness implied in the teachings of Plato, Jesus Christ (“I am in you and you in me”) and Augustine did not sit well with a church seeking greater control over the minds of individuals. Instead things given meaning through logic and “truth”, with these ultimately being the possession of God delivers a powerful model.

To ensure control, individuals must believe in the notion of separateness. Then applying the philosophy of inner conflict (physical self-hate, spiritual self-love) a person might be placed in perpetual unbalance and hence be manipulated.

3.12 PHILOSOPHY 1200 CE to 1400 CE: The reformed christian mind

By the 1200s, European society had reemerged from centuries of feuds and strife into nations of Kings and Queens with the blessing of the Church.

At the same time the previous fears of secular knowledge somehow damaging the church gave way to re-embracing scientific and ancient knowledge thanks the discovery of Aristotle's great works and mathematics through Arab scholars such as Avicenna (980-1037).

In Aristotle, Christian scholars found a way to defeat Platonism as Aristotle himself had hoped it would against the teachings of his master 1000 years earlier.

So profound was the spread and movement of Aristotle's philosophy through the ranks of Christian scholars that the 1200s to 1400s could be classed as the true great age of Aristotelianism. Mystic contemplation and the arts gave way to the importance of grammar, logic and dialectics (classification).

3.12.1 The end of realism and the supremacy of logic

Christian scholars found in Aristotle's methods of argument a perfect weapon by which to defeat any enemy, any philosophical threat.

As a result, the church for the first time was able to coherently form an organized system for the identification, interrogation and judgment of heretics with Pope Gregory IX in 1231 instituting the papal Inquisition.

3.12.2 The rise of the universities

The age of Aristotelianism also represented a historic reversal of knowledge in general. Instead of organizing armies to systematically wipe out great knowledge (i.e. Patrick vs the Druid Kings of Ireland) confident in the infallibility of logic, the Christian church supported a new age of discovery.

Jewish texts, Arabic texts and all kinds of ancient manuscripts began to re-emerge and be translated. The centres of this work were also the centres of a new organized method of learning— the universities.

3.12.3 Scholasticism

Scholasticism is the term given to the theological and philosophical teachings of the schoolmen in the universities. The first two of these great centres of learning being Paris (1160) and Oxford (1168).

Teaching was by lecture and formal debate. A lecture consisted of the reading of a prescribed text (i.e. Aristotle, Plato, Avicenna) followed by the teacher's commentary on it. Masters also held debates in which the affirmative and negative sides of a question were thoroughly argued by students and teacher, before the latter resolved the problem.

There was no one Scholastic doctrine; each of the Scholastics developed his own, which was

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often in opposition with that of his fellow teachers. However, the universally accepted prime texts and methods for organized learning meant that a system that could be managed and controlled. To this day, all organized Western learning (school, college, universities) is modeled on this adopted approach.

3.12.4 The principle of experimental proof

With Aristotle a new wave of rational thinking emerged in western philosophy. One of the most important ideas to emerge was the concept that things can be proven to be false or true through observable experimentation.

Key concept: General principle of experimental proof	
Architect	Robert Grosseteste (1168-1253)
Main influence	Aristotle
Idea	(major works On Light) The study of nature is impossible without mathematics. By the observation of individual events in nature, man advances to a general law, called a "universal experimental principle," that accounts for these events. Experimentation either verifies or falsifies a theory by testing its empirical consequences.

The two great pioneers of the time, Grosseteste and his pupil Roger Bacon laid the ground work for our modern notion of science.

Bacon, more famous in history probably for his inventions such as gunpowder and mechanized machines also contributed greatly in the philosophy of science by proposing a universal wisdom exists that unifies all the sciences.

Key concept: Natural principles of science	
Architect	Roger Bacon (1220-1292)
Main influence	Robert Grosseteste (1168-1253)
Idea	Man acquires knowledge through reasoning and experience, but without the latter he can have no certitude. Man gains experience through the senses and also through an interior divine illumination that culminates in mystical experience. However a universal wisdom exists as demonstrated through the natural sciences and scientific principles.

3.12.5 Free will and the laws of the Universe

While Aristotle logic opened a great many doors in the study of natural sciences, it presented difficulties to the notion of an omnipotent God.

The problem rests with that most basic of tests – an omnipotent God should by definition be able to intervene wherever he chooses. But if this is the case, what does this mean to free will?

It was Thomas Aquinas (1224-1274) who first posed an argument that on reflection bears

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striking resemblance to the notion of Unique Collective Awareness (UCA) as both the dream and the dreamer.

Key concept: Free will and the laws of the Universe	
Architect	Thomas Aquinas (1224-1274)
Main influence	Albertus Magnus (1200-1280)
Idea	<p>(Major works Summa theologiae, Summa contra gentiles)</p> <p>The fundamental consistency of the realities of nature must be recognized. A physis ("nature") has necessary laws; recognition of this fact permits the construction of a science according to a logos ("rational structure"). Nature, discovered in its profane reality, should assume its proper religious value and lead to God by more rational ways.</p> <p>Creation (of the universe) is continuous, in which the dependence of the created (universe) on the creative wisdom (creator) guarantees the reality of the order of nature. God moves sovereignly all that he creates; but the supreme government that he exercises over the universe is conformed to the laws of a creative Providence that wills each being to act according to its proper nature.</p> <p>This autonomy finds its highest realization in the rational creature: man is literally self-moving in his intellectual, volitional, and physical existence. Man's freedom, far from being destroyed by his relationship to God, finds its foundation in this very relationship.</p>

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The notion that God acting within the Universe is confined to the same natural laws as all of us represents one of the greatest ideas in the formation of the western mind.

Today, only a handful of Christian and Islamic extremists actually believe in a God that can act in defiance of the laws of physics. However, at the time of Thomas Aquinas most people believed in an omnipotent God capable of changing the laws to suit himself.

3.12.6 In Gods own image

Effectively the philosophy of Thomas Aquinas represented the beginning of the modern Christian mind, a belief in a God of nature. He also went one big step further. Aquinas asserted that to be human is to be a living realization of the mind of God.

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This is a radically new and different idea from those considered over the previous 1000 years. Suddenly, to be a living human is a positive thing, instead of a stinking hulk of bacterial fluids and rotting flesh.

Aquinas established the notion of “being”, which he defined as the act of existing (esse). God is pure being, or the act of existing. Man participates in being, or the act of existing, to the extent that his humanity, or essence, permits.

These understandings are so advanced and mysterious that to this day much of what Aquinas wrote is not properly understood or misinterpreted.

3.13 Philosophy 1400 CE to 1700 CE: The renaissance of the western mind

Great periods of civilization can be defined by great events as well as great ideas. A singular and great idea that marks the turning point of the Christian mind to the western mind was the realization that the Earth orbits the sun according to predictable rules.

3.13.1 The helio centric mind

Key concept: The Earth orbits around the sun	
Architect	Nicolaus Copernicus (1473-1543)
Main influence	Johannes Kepler (1571-1630), Galileo (1564-1642)
Idea	That the Earth orbits around the Sun and that this orbit can be measured and predicted. That other celestial bodies and events (planets, moons, comets and eclipses) also adhere to natural scientific and mathematical principles and can be predicted and measured with accuracy.

That the heavens can be defined and mapped represented a profound philosophical breakthrough for the human mind at the time. It ended the heavens as the domain of God and the angels. It ended the perfect picture of science being aligned with the ancient stories of Adam and Eve and the Earth being the centre of the Universe.

At the same time, it opened the minds of the great thinkers of the next few centuries to the language of mathematics and the science of reason and measurement.

With this new understanding also came some of the greatest and worst inventions of humanity– the printing press for mass communication of knowledge and gunpowder for mass murder.

3.13.2 New secularism

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Key concept: An "ideal" form of balanced society

Architect Thomas More (1477-1535)

Main
influence

Idea (Major works Utopia) an ideal commonwealth whose inhabitants exist under seemingly perfect conditions. Utopia is a pagan and communist city-state in which the institutions and policies are entirely governed by reason, self-restraint and complete mutual trust.

Key concept: The ends justifies the means of statehood

Architect Niccolò Machiavelli (1469-1527)

Main
influence

Idea (major works The Prince) That men are wicked and times are wicked and for a prince to survive and be good, he must also do wicked things for the good of the state. To hold onto power, one must be ruthless. That good things can come from what might otherwise be seen as bad actions.

New military weapons using new knowledge shifted the power from the church to secular authorities. New ideas began to emerge on the effective management of these new social structures. The city states of Italy provided fertile ground for ruthless models of management, while the opening up of new worlds spelt new opportunity for thinkers such as Thomas More.

3.13.3 Scientific knowledge as power

Key concept: Methods for and encyclopedic classification of knowledge of natural sciences

Architect Francis Bacon (1561-1626)

Main
influence

Idea Experience is the only source of valid knowledge. The method for classifying knowledge is based on tables of discovery of which there are three kinds: tables of presence, of absence, and of degree (i.e., in the case of any two properties, such as heat and friction, instances in which they appeared together, instances in which one appeared without the other, and instances in which their amounts varied proportionately); By classifying and ordering facts in such a way the true causes of phenomena (the subject of physics) and the true "forms" of things can be inductively established.

Knowledge based on authority is not certain because even experts are sometimes wrong. Knowledge from sensory experience is untrustworthy because people sometimes mistake one thing for another. Knowledge based on reasoning is unreliable because one often makes mistakes of logic. Knowledge may be illusory because it comes from dreams or insanity or

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from a demon able to deceive men by making them think that they are experiencing the real world when they are not. What is certain is that I think, therefore I am. The knowledge I exist is certain.

All material bodies, including the human body, are machines that operate by mechanical principles. Animals do not have souls. Only humans have souls located inside the pineal gland.

Key concept: Theory of knowledge and reasoning	
Architect	René Descartes (1596-1630)
Main influence	
Idea	(Major works The World, Discourse on Method, Rules for the Direction of the Mind, Meditations on First Philosophy) There are four rules for reasoning: (1) Accept nothing as true that is not self-evident. (2) Divide problems into their simplest parts. (3) Solve problems by proceeding from simple to complex. (4) Recheck the reasoning. Knowledge based on authority is not certain because even experts are sometimes wrong. Knowledge from sensory experience is untrustworthy because people sometimes mistake one thing for another. Knowledge based on reasoning is unreliable because one often makes mistakes of logic. Knowledge may be illusory because it comes from dreams or insanity or from a demon able to deceive men by making them think that they are experiencing the real world when they are not. What is certain is that I think, therefore I am. The knowledge I exist is certain. All material bodies, including the human body, are machines that operate by mechanical principles. Animals do not have souls. Only humans have souls located inside the pineal gland.

Brilliant thinkers such as Rene Descartes introduced a whole new way of approaching both self-knowledge as well as general knowledge.

3.13.4 Metaphysical reasoning

Key concept: Everything is part of God. Everything exists because of God's logical necessity	
Architect	Benedict de Spinoza (1632-1677)
Main influence	
Idea	(major works Ethics) (acosmism) the belief that everything is God. That God is the sole and ultimate reality and that finite objects and events have no independent existence. Everything happens for a reason. The highest good/virtue is the knowledge of God. There is no absolute evil. Fear, jealousy and negative emotions are bad. Pleasure, happiness and love is good.

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The response to the philosophy of a spiritual world also changed with new discoveries. Instead of vague descriptions of parallel worlds and “ideas”, new thinkers such as Leibniz and Spinoza outlined philosophies incorporating more sophisticated mathematics. Their philosophies supported the idea of a measurable universe in so far as the most basic of all building blocks remains pure God/Spirit/Soul (or awareness).

Key concept: The universe made up of infinite number of points of spirit/soul (awareness) monads. Everything happens for a reason.	
Architect	Gottfried Wilhelm Leibniz (1646-1716)
Main influence	
Idea	The universe is made up of an infinite number of points of spirit/soul called monads. Nothing you see is real, but spirit (monads) in form. Everything has a degree of free will. Everything in the universe happens for a reason.

3.13.5 Increasing self worth of being human

That leading philosophical thought validated the self, individual entrepreneurs, leaders and thinkers felt more aware and self-worth. This confidence in self as something more, as being free from direct intervention of the Gods was reflected in the dramatic increase in creativity of the time.

Humans could think. What is more, they could think beyond their own planet. No longer was knowledge something for esoteric self-justification, knowledge was real power.

3.14 Philosophy 1700CE to 1900 CE: The empirical western mind

While the growth of knowledge in the preceding period (1400-1700) set the stage for the independent empirical western mind, an inevitable backlash/re-adjustment took place. The 1600s saw the emergence of anti-technology, anti-science religious cultures that instead saw the meaning of life to be a status-quo adoption of stoic virtues. General poor living standards and overcrowding in major European cities saw terrible disease and plague.

This negative backlash itself proved to be a propulsion towards greater optimism and consideration for what kind of societies should humanity adopt. Great thinkers emboldened with science and maths could conceive of better systems of living, government and technology.

3.14.1 Conquering the "forces" of nature- the mechanical universe

Key concept: A universe of quantifiable and measurable “forces” of motion obeying natural laws	
Architect	Isaac Newton (1642-1727)
Main influence	
Idea	That the universe is made up of an infinite number of indivisible units of matter that interact in forces of attraction and repulsion during discrete units of time. That these interactions of forces can be both mathematically modeled and measured empirically.

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The great pivot point representing the next major evolution of human thinking was the conquering through science the understanding of the forces of nature. Isaac Newton stands out as one of the greatest minds of humanity. His ideas on forces defined through mathematics gave the basic template for all inventors to consider the taming of natural phenomena, from steam, electricity, magnetism to ultimately the petroleum engine.

3.14.2 Political renaissance

Key concept: Democratic government in the pursuit of improving the conditions of citizens	
Architect	John Locke (1632-1704)
Main influence	
Idea	Innate knowledge does not exist. All knowledge is experience. That the power of monarchs is neither absolute nor divine. A rulers authority is conditional. That most ideal and fair form of government is one where people elect their officials so that people are ultimately sovereign over themselves. That the rules of any government of the people requires a covenant (constitution) which defines these powers .

In response to the terrible horror of disease and weak city infrastructure, inventors and philosophers used their increased knowledge and skills to invent solutions to hygiene, city planning, power systems, transport systems and ultimately political systems. The liberation of the human mind from the clutches of God of the old testament also represented a time to reflect on exactly what kind of civil society constitutes just and honest government.

Key concept: Man was born free, but he is everywhere in chains	
Architect	Jean-Jacques Rousseau (1712-1778)
Main influence	
Idea	Passions that generate vices hardly exist in the state of nature but begin to develop as soon as men form societies. Property leads to inequality since it made it necessary for men to institute law and government in order to protect property. Civil society, is of some advantage to everyone, but mostly to the advantage of the rich, since it transforms their de facto ownership into rightful ownership and keeps the poor dispossessed. Even so, the rich are no happier in civil society than are the poor because social man is never satisfied. Society leads men to hate one another to the extent that their interests conflict, and the best they are able to do is to hide their hostility behind a mask of courtesy. Men need not be in chains. If a civil society, or state, could be based on a genuine social contract.

Locke's extensive and detailed model of an ideal political system represented the most comprehensive and serious work of its kind in history. Many philosophers had speculated about various political systems from the time of Plato. However Locke was the first to provide

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a comprehensive framework– a blueprint. This is why Locke represents one of the most influential minds even today as virtually every major political system on planet Earth derives its origins from his ideas.

3.14.3 Eliminating the metaphysical

Key concept: Modern Philosophy of Skepticism (reduce to paradox)	
Architect	David Hume (1711-1776)
Main influence	John Locke, Sir Isaac Newton
Idea	Philosophy as the inductive, experimental science of human nature. No theory of reality is possible; there can be no knowledge of anything beyond experience. Belief is a significant component in the process of causal inference. Reason cannot be rationally grounded, and the ground of rationality is wholly non rational. Proof is a reductio ad absurdum (reduce to paradox) argument against belief in rationality." if rationalism is true, then it is not rational to be rational. Since the consequent is contradictory, the assumption that rationalism .

Key concept: Empirical rationalism– "the only truth is demonstrated proof and experience"	
Architect	Immanuel Kant (1724-1804)
Main influence	
Idea	Philosophy should model itself on mathematics and aim at constructing a chain of demonstrated truths based on self-evident premises. things cannot be reduced to logical contradiction Sense is a source of knowledge in its own right. The mind has no such power to arrive, by pure thought, at truths about entities, which, by their very nature, can never be objects of experience, such as God, human freedom, and immortality.

At the same time, the age of science and discovery saw a concerted effort to the elimination of all metaphysical concepts as having any validity in science once and for all.

Until this time, many of the "old sciences" of alchemy, astrology and mystic inspiration had hung on. Many great minds saw this as baggage of a pre-science error, having no valid existence in a rational world.

Men such as Hume and Kant provided the basic framework for logic arguments that would help kill these "sciences" once and for all. With the end of metaphysics as a branch of science the human mind was preparing for its next great leap.

The great idea of empirical rationalism was the belief that anything reduced to a paradox is absurd and therefore false, enabled the elimination of mysticism on mathematics and science. As mathematics contained many paradoxes, these ideas and areas quickly became discredited and eliminated from serious thought. To eliminate the paradox became the underpinning of mathematical discovery.

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3.14.3 Evolution revolution against "creationism"

Key concept: Life evolved on the Earth naturally	
Architect	Charles Darwin (1859)
Main influence	
Idea	All life on planet Earth can be traced back to common biological ancestors. The evolution of life can be attributed to non-purposeful natural selection (survival of the fittest).

Increasingly isolated against the barrage of new ideas, one key area of religious thought still remained in the area of cosmogony and life. Religions such as Christianity ascribed to the Adam and Eve story of creation. In contrast, great explorers and scientists such as Charles Darwin and Jean-Baptiste de Lamarck came up with provable alternative theories on the evolution of life on Earth.

By showing that all life can be traced back to earlier lifeforms, Darwin and Lamarck ended the exclusive philosophical monopoly of religion on the creation of life.

Now without any seeming foothold in natural science and philosophy, religion and the belief in God stood isolated and vulnerable for one final push and change– the 20th Century mind

3.15 Philosophy 1900CE to 2000 CE: The scientific mind

Now with God and metaphysical concepts able to be rationally excluded from both the external world as well as the internal world, humanity could be perfectly scientific in mind, its own god. Eliminating god of the mind–the birth of psychology

While scientific thought had successfully vanquished metaphysical concepts from the landscape of the external world, the internal world– the human mind still represented a challenge.

Over a hundred years ago people did (and still do) believe there is more going on with our minds than simple “ghosts in the machine”, an anomaly, a fraud. Back then people still strongly believed in powers of the mind and the 19th century saw an enormous boom in all things paranormal and metaphysic.

A key assumption of this model was and is the belief in a pre-existing web of knowledge, a web of awareness, prior to the birth of language or thought in a unique human mind. To defeat any kind of metaphysic required that the proof of thought existing prior to language needed to be defeated.

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Key concept: Modern mathematical logic-exclusion of the paradox	
Architect	Gottlob Frege (1848-1925)
Main influence	
Idea	The principles of deductive reasoning are purely formal principles, which means that their correct application does not depend on an ability to understand the sentences involved, so long as they have been put into the correct logical form. Accuracy of deductive reason can simply be proven by the existence of contradiction (paradox). It is the architecture that gives meaning, not the components (judgment, language, words).
Russell paradox- contradiction exists in Frege's own logic	

Key concept: Empirical proof the only truth of existence	
Architect	Empirical proof the only truth of existence
Main influence	Moritz Schlick (1882-1936)
Idea	That all significant propositions are either those of logic or mathematics on the one hand or those of science on the other. Since the utterances of traditional philosophy (especially metaphysics) fall into neither of these groups, they are unverifiable in principle and accordingly can be rejected as nonsense. The only legitimate function for philosophy is conceptual analysis, i.e., the clarification of various notions, such as "probability" or "causality."

Key concept: Psychoanalysis	
Architect	Sigmund Freud (1856-1939)
Main influence	Max Planck
Idea	<p>The mind is as law-governed as is the natural world; nothing that a person does or says is haphazard or accidental, for everything can in principle be traced to causes that are somehow in the person's mind, although many of these are not accessible to consciousness.</p> <p>The mind a tripartite structure: the id, which contains all the instinctual drives seeking immediate satisfaction; the ego, which deals with the world outside the person, mediating between it and the id; and the superego, a special part of the ego that contains the conscience, the social norms acquired in childhood. Whatever can become conscious is in the ego, although even in it there may be things that remain unconscious, whereas everything in the id is permanently unconscious. The instincts or drives contained in the id are the motivating forces in the mental apparatus, and all of the energy of the mind comes from them.</p>

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3.15.1 Eliminating the mind

There was (and is) no room for a soul in any scientific model of mind. There is no god, only the impressions we create in our own minds. There is no mystical, only the delusions of a sick mind that refuses to apply logic to its thinking of the correct image of the world.

3.15.2 An animal without a soul

In eliminating god, modern scientific philosophy also eliminated the concept of the soul and with it the concept of life after death. The belief of life after death and the soul became an irrational belief to a rational fear of death. An inaccurate thought but with a justifiable explanation. An error.

Such thinking at the turn of the century assisted in great advances in the understanding of the mechanics of the human mind, but also opened up an ability for rational people to effectively rationalize terrible behaviour and thinking. Using the concept of killing of a soulless animal is always much easier to justify than the killing of something that is more.

As a result of such thinking, the 20th century saw the two greatest wars of humanity in terms of loss of human life and growth of evil. In World War II, under the tyranny of the Nazis, Millions of people were systematically butchered like diseased livestock and converted into soap and mattress filling.

The revival of religion– rebellion against the soulless machine

Against such terrible events and against such pure cold logic, a revival of religion steadily grew through the second half of the 20th century.

In rebellion to the soulless machine world view of the western scientific mind, entertainers and revolutionaries emerged. New-age cults and new-age religions began to emerge as well as a new radicalism within traditional religions such as islam.

Under-represented minorities now had a justification to fight the west– as the west had now become a denial of god, of soul.

3.16 Philosophy 2000CE: The enlightened self-aware mind

At the crossover of the 20th Century into the 21st century has seen a steady growth of awareness back to religious and metaphysical concepts.

A growth in old metaphysical understandings has happened in spite of the best efforts of conservative rationalists.

Religions comeback and in some cases fundamentalist has been attributed to a number of factors including disenfranchisement, radicalism and a reaction to three decades of mass consumerism.

Whatever the combination of causes, spirituality has re-emerged in a huge way and is only expected to grow.

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3.16.1 The emergence of Unique Collective Awareness (UCA) model and UCADIAN model.

Key concept: UCADIA-UCA– Unique Collective Awareness model	
Architect	Frank O'Collins (1965-
Main influence	All other philosophers & philosophies
Idea	The universe is a dream in motion. Everything is unique collective awareness in motion. The laws of the dream are defined and immutable. Nothing is absolute, everything is a matter of degree. Defined as a symbolic language UCADIA in the context of methods of knowledge CIVILA, SYNERGISM, EIKOS, EKELOS, EKA, EKASYS

The UCADIAN philosophy represents a unique approach to synthesizing the previous ideas of all philosophers and great ideas. In embracing the existence of paradox, rather than seeking truth or false, one can determine the measure for all ideas.

04. Religion and self

4.1 Religion and Self

More than 85 % of the people living on the planet Earth today subscribe to the beliefs and rituals of at least one religion. Of the hundreds of religions that have existed and continue to exist, just four account for over 73% of the world's estimated 6 Billion religious population as at 1996. Christian churches, such as the Roman Catholic, Presbyterian, Church of England, and Mormons count around 1.95 Billion (34%), Muslims around 1.1 Billion (19%), Hindu 0.8 Billion (14%) and Buddhism 325 million (6%).

While some of us may tend to discount the importance and influence of religion in the 21st century, the religions mentioned above represent:

the largest common interest communities on the planet
the wealthiest land and asset owning organisations.

Religion permeates and pervades almost every major component and institution of society life across the human race, from the more obvious examples such as shrines, churches and temples, the moral laws of society, their constitutions, and legal system to the less obvious examples such as the everyday words we use, as well as rights of royal families and attitudes towards ourselves and others.

So it has been since the first development of organized settlements of humans were founded, that religion and government, religion and the function and nature of society have been intimately linked. The very basis of organized society, the very first models of civilization owe their structure and function to key religious principles. So it has been that not one generation of human beings have lived on the planet Earth since the creation of the first organized societies without the shadow of one or more religions profoundly influencing their lives.

What makes religions so powerful?

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An often quoted explanation for the power and influence of religions is that "human beings need to believe in something", or "they need to be at least certain of a few key concepts in order to move out and explore the world with confidence"; hence the need for religion. However is this correct? After all, beliefs can be provided in documents without necessarily the need for buildings, priests and internal rules.

As you can see by the religious buildings in any town centre around most human cities in the world, religion is about more than just "the message". It is common sense that there must be more to religions per se, given many have survived for extraordinary lengths of time, albeit in modified forms (e.g. the Egyptian Master Builders/Priests to the Knights Templar and Freemasons connection- a supposed 8000 year line).

This is the first purpose of this chapter, to investigate what makes a religion a religion by showing the common structure and operations existing across almost all religions.

The key influences of religions on the organisation, functions and values of society

As the goal of this book is to seek and find answers to the question of life balance and harmony, our prime concern is to identify those beliefs and concepts that impact our sense of who we are, why we are here and why we do what we do.

As most of us live within some kind of organized settlement of various societies, how we live our lives in the most part is influenced by the rules of the society we live in.

As religions have historically been the core influencers of societies since the creation of human civilization, our second objective in this chapter is to identify and understand the key influences of religions on the organisation, functions and values of society.

What are the common themes/history of religions?

In libraries across the world, there are literally hundreds of thousands of texts dedicated to various religions. The number of Gods listed by various cultures throughout the history of humanity number into the thousands. In many cases, religions such as Christianity and Islam seem completely at odds? Yet are they?

When we look at the origin and heritage of religions, we see that historically new religions have sprung from old, rather than from a completely new base. Christianity sprung from the roots and heritage of the Judaic gnostics and Greco-Roman "mystic" schools, Islam also counts Judaism as the basis of many of its foundations. Judaism itself shares heritage to even older religious beliefs from as far as Iran/Iraq and the Egyptians. Even Sth American religions share extraordinarily similar words, stories and themes to those of the Ancient Middle East.

Common themes appear across almost all religions, from the structure and hierarchy of Gods and lesser Gods (e.g. angels), to the rituals and important symbols. However, it is not always easy at first to see many of the common themes, as new religions so often seek to distance themselves from their past. Often this has been done by simply coming up with a new

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"labeling" system. Sometimes even by deliberately destroying any physical evidence of past heritage as in the case of Christianity.

Often as the creation of a new religion comes from the splintering of interpretation and belief, the old ways become "the enemy" of the new religion. Like you may have experienced or seen, no greater hatred or bitterness is there than between those that were once considered family and friends. This can be seen in so many ways, from family feuds through to the atrocities committed during times of Civil Wars.

Religions are no different. Hence the greatest enemies of religions are normally those that represent those religions closest to their true past, for example the traditional animosity between the Jews and Christians, the Muslims and the Jews and the Jews and the Egyptians/Babylonians.

This is the third goal of this chapter, to seek to bring together the common themes throughout the major religions and seek to make sense of their common pedigree and history of development.

To understand the effect of religion on our sense of self

Our overall goal therefore of this chapter is to seek to understand the various facets of religion and in doing so learn more about our sense of self and why we do what we do, why we think the way we do and ultimately to find the answers listed in Chapter 2 of the journey of self.

The differences and difficulties of this topic

What will make this one of the more difficult topics discussed so far is that we begin to unearth understandings about religions that by definition will be considered tampering of many religions. As can be understood, many religious regard such unauthorized questions and investigations as highly threatening and consider such action often in terms of the words heresy and blasphemy.

It is critical that we have no intention to offend readers who have strong beliefs in the history of their particular religion, nor in the integrity of leaders of various religions who choose to read this book or obtain excerpts of this book. Our goal is not to attack a particular religion or cause discomfort to those people who believe what they believe.

We restate once again, everything in this book are ideas- we claim none of what we are about to say is fact. Therefore no religious leader or believer should in anyway feel threatened that what they state as "fact" is under threat. Our goal is to seek to find a common thread of understanding of our past and our present. That requires us to pursue different avenues of thinking. At all times we have the utmost respect for the beliefs of the religions of the world and their leaders. We hope they find no offence to these "ideas" versus the truths, beliefs and facts of their specific religion.

We will now begin with an investigation into the meaning of the word religion and the principle themes that are found embedded in the philosophy of all religions.

4.2 The concept of religion

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The word religion, used in English to describe "all systems of worship, ritual and sacred texts" comes from the Latin root religio meaning "obligation (as an oath), bond between man and the gods, scruples, reverence for the gods."

Hence, the modern generalized version of the word, meaning "A particular system of faith or worship", and "Action or conduct indicating a belief, reverence for and desire to please a divine ruling power; the exercise or practice of rites or observances of this."

As simple and common sense as these definitions of the word "religion" appear, they are in fact the starting point of the common themes of every single religion that has ever existed on the planet. These literal implications are the foundations upon which each and every religion is based.

1 st literal implication of the word "religion" - The existence of supernatural being/force or beings/forces

By definition, the word religion outlines the first and most important belief of all religions of human history- the existence of supernatural being/force or beings/forces greater than the force/capability of the human being.

Historically all religions fall into one of four major categories according to dimension and the scope of the powers of the supernatural being(s)/force(s) they define:

Absolutheism

The belief that there is only one absolute being represented by the class of all things (including the Universe(s) being a sub-segment of the absolute) and humanity. Absolutheism also allows for various smaller classes of things to all possess superior position/qualities than human beings, e.g. The Universe, The Galaxy, The Planet. Many ancient cultures (e.g. Brahmins, Hermetic School) worship a form of absolute theism, with particular focus on the divinity of the Earth as the most significant point of worship and understanding.

Monotheism

The belief that there is only one supreme being (by definition the only one). While Monotheism states there is only one, most monotheistic religions fail to define the one as the class of all things, rather the one remaining a sub segment of all things, thus implying a greater force/being. E.g. God in heaven implies God is a sub segment of Heaven, which is a sub segment of Universe of all things. Monotheistic religions are by definition, smaller in scope and more localized than absolute theistic religions. Modern Judaism and Islam (the three largest religions on planet Earth) are all examples of monotheistic religions.

Pantheism

The belief that there are many beings/forces existing in some hierarchy and order of power. Interestingly, a number of pantheistic religions nominate one being as the class of all things, while the others are a sub segment of all things, remaining superior to human beings. Almost all of the ancient religions older than 3000 years were pantheistic based (e.g. Egyptians, Sumerians, Sth Americans, Sumerians, Akkadians and even ancient mystic Judaistic school.

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By definition, Pantheistic religions are the most localized of all three major classes of religions. As evidenced by Modern Hinduism, Gods can be as localized as geographic regions.

Mono-Pantheism

The belief that there is only one supreme being (by definition the only one) but that there is also higher beings (archangels and angels). While Monotheism states there is only one, most mono-pantheistic religions fail to define the one as the class of all things, rather the one remaining a sub segment of all things, thus implying a greater force/being. E.g. God in heaven implies God is a sub segment of Heaven, which is a sub segment of Universe of all things. Mono-Pantheistic religions are attractive because of the combined philosophies of both monotheism and pantheism. Christianity is a mono-pantheistic religion. This is why Christianity has dominated and been able to destroy so many competitors because it appeals to both monotheistic and pantheistic groups.

Absolute-Mono-Pantheism

There has never been an absolute-mono-pantheistic religion in human history. This is probably due to the extreme difficulty on constructing any kind of coherent belief system on the premise that the universe is absolute, a monotheistic deity exists in some pantheistic descending order. In effect, absolute-mono-pantheism would be the "perfect" religion, and the most powerful religion ever devised except no individual or group has been capable of presenting such a philosophy.

2nd literal implication of the word "religion" - Human beings are less than the supernatural being/force or beings/forces

By definition, the word religion implies the existence of some arrangement of supernatural beings(s)/forces(s) (i.e. monotheism, pantheism) and by implication two points of profound importance can be stated:

1. These powers are superior to mankind and always will be (by definition)
2. Mankind is a subject to these powers from which they cannot escape

Thus all religions by definition consider human beings less and always will be less than the being(s)/force(s) that they define. Depending on the structure and beliefs of the various religions, this position in the scheme of life has varied from virtual cannon fodder to "the chosen people".

Importantly, this hierarchy of power is critically important as the prime model of "lord", "subject", the basis of all systems of control and obedience throughout the human race from the military, politics, to royal authority.

3rd literal implication of the word "religion" - The incidence of contact between the supernatural being/force or beings/forces and certain human beings

The 3rd literal implication of the word religion by definition is the requirement for there to have been some history of contact between the supernatural being/force or beings/forces and

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certain human beings. After all, there can by definition be no covenant if there has been no relationship and no relationship without contact.

By definition of the 2nd literal implication, "lord" and "subject", contact is typically considered to be at the prerogative of the God(s), not the other way around. Therefore human beings who have been contacted by a particular religion's God(s) are traditionally venerated as special human beings, chosen by God(s). The words Christos ("anointed one"), Prophet ("interpreter, spokesman of the will of a God(s)") and Messiah ("anointed one") and many other labels have been placed on these people that various religions believe were the chosen messengers of the God(s).

Because of the obvious importance religions place on messages from their particular God(s), all religions have relied on certain "signs" and systems to sort between "true" messages and "false" messages. Typically, this has operated under only four methods:

trial- the testing of a messenger by some previous criteria to seek the invocation of divine intervention to their aid, thus establishing their credibility;

prophecy- the forward projection by an established credible source of future signs by which a true messenger may be identified; and

birthright/bloodline- the belief that certain bloodlines have been chosen in perpetuation to "lead" and instruct the people on the message of the relevant religion's God(s).

Possession/position of holy objects- the belief that certain objects are endowed with divine power and that those in legitimate possession position automatically become the mouthpiece of the message (e.g. traditional priest castes, emperors etc.).

Most religions have employed all four methods in some manner throughout their history.
4th literal implication of the word "religion" - The existence of documentation as the basis of a pact/covenant/oath/bond between the god(s) and humanity

The 4th literal implication of the word "religion" by definition is the existence of documentation as the basis of a pact/covenant/oath/bond between the god(s) and humanity.

This implies that the words transmitted by humans from their respective "God(s)" exist in some coherent form and text- thus the central importance of sacred texts to all major religions. To the Jews it was the Ten Commandments, the basis of their covenant with YHWH. To the Christians it was the symbol of the Eucharist (symbolic Passover meal) as the basis of their covenant, and so on.

Covenant/Pact/Oath also implies an exchange of agreement- not one way. I.e. for our devotion and gratitude, the God(s) will protect us etc. Thus the agreement of the Ten Commandments was the agreement for the Jewish homeland and protection, the covenant of Christ is supposed to be the opportunity for eternal life, etc.

The concept of a covenant/agreement is critically important, not only in establishing a powerful message, but an instrument of power in itself in that it represents the religions legitimacy in reference to other religions. Therefore religions that possess "expansionist"

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covenants such as Christianity and Islam, the belief in a legitimate covenant has been the basis of active and passive conversion to their respective religions since their creation.

A divine covenant also implies by definition divine rules, which of their nature must be superior to human rules. Therefore divine law is the most fundamental basis of all human law and has been since the inception of all civilizations. That is why in Western Society, the swearing allegiance/oath to the Bible is so important, for it is the visual and verbal reference to the existence of a covenant with rules, that take precedence and basis of all human law.

5th literal implication of the word "religion" - The continued existence of authority, administration to maintain devotion to pact/covenant/oath/bond between the god(s) and humanity

Given the previous implications, by definition the word religion implies that some apparatus of authority must continue, in order to maintain the devotion/pact/covenant between the specific God(s) and humanity.

Thus all religious administrations can justify their existence by virtue of the existence of some covenant between God(s) and humanity. They are the keepers, the protectors and interpreters of this legacy.

This opens up the door to the interesting concept that historically once "messengers" have established a platform believed by others to be a basis of worship, their continued existence in fact counters the authority of the church apparatus. A messenger takes precedence over church officials. It is not surprising then that almost all religions have emerged within their early years between the struggle of those that provide the message of God(s) and those that administer it.

Without new messages, most religions eventually wither and die. However, without strong administrations, a religion can quickly fragment into warring camps and conflicting messages. The Roman catholic Church for example is at a point whereby the administration overwhelmingly holds sway at the expense of Catholics who believe that legitimate messengers of their religion exist and are speaking now.

6th literal implication of the word "religion" - Specific rituals, devotions, actions, conduct that are pleasing to God(s) and those that are not

The 6th and final literal implication of the word "religion" by definition is that there are certain rituals, devotions, actions and conduct that is pleasing to the God(s) and those that are not.

Unlike the covenant, rituals, devotions and actions relates specifically to the behaviour of the members of the particular religion. Therefore these fall under the correct procedures and so "administrative" power of the relevant religious organization.

The more strict the interpretation of action that is pleasing, and not pleasing, the more power the religious organization potentially has in the lives of its followers. The less rules that are provided on proper conduct the less powerful.

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Importantly, it is not necessarily whether the rules are followed fully or not, for many rules by an administration may merely be devices to establish its authority, rather than God(s) law. The Roman Catholic administration's interpretation on priest celibacy, fish on Friday's, and even contraception are all classic examples of when administrations lose touch with the original precepts of the covenant of the religion in the first place.

The 6 most important and most common features of all religions

Therefore by investigating the word religion itself, we see that the 6 most important and common themes are built into the word.

Quite possibly, this gives us some clues as to the extraordinary importance and influence that religions have then had on the lives of each and every generation of human beings since the inception of the first civilizations.

4.3 The common components to all religions

There are so many religious texts and so many different words, symbols and methods used by different religions that sometimes it seem very difficult to make sense of it all.

The problem of simply comparing the different names, customs and beliefs of religions is that we study the differences rather than the similarities. There are many fine books that study the differences between religions. In this section, I want to focus on the common components to all religions

The meaning of the word religion provides the answer to the common components

The implications embedded in the concept of religion provides the best starting point for understanding the common components for all religions. These are the things that all religions share, even if written in different languages over different time periods and individuals.

The common components are the underlying framework and ideas that flow from one religion to another, whether we realize it or not.

The common components of all religions Regardless of religious belief, all religions share the following common components:

- Central deity
- Ancestral religious heritage
- Sacred covenant/agreement
- Messiahs/saints
- Sacred texts
- Sacred symbols
- Sacred locations
- Sacred objects
- Sacred rituals
- Church administration
- Fundamentalists/fanatics

4.4 Common component- central deity

The first implication of the meaning of the word religion and the most common component of all religions is the belief of some central deity. This may be in the form of an absolute deity, a monotheistic deity, a pantheistic (group deity) or a combination.

All religions believe in some deity. The name they give this deity is often the starting point for the religion itself.

By definition, the word religion outlines the first and most important belief of all religions of human history- the existence of supernatural being/force or beings/forces greater than the force/capability of the human being.

The universe as an absolute deity

By definition the broadest of religions believe the universe to be an absolute deity in its own right. This is pure absolutetheism and is a fundamental component of Buddhism, Taosism, Native-American Culture, Australian Aboriginal culture, Celtic culture and Polynesian culture.

These belief systems use various words to describe their name for the absolute deity. However, they all agree on the same principle that the universe is a living and spiritual entity in its own right.

The local "physical" deity

In contrast to the universe as an absolute deity, many religions were founded on the existence of some local "physical" deity. The Egyptian pantheistic religion put the pharaoh as the living god Horus reborn. The Mayans place their kings as living gods.

The oldest Asia-Minor civilizations believed the gods were flesh and blood and that they were our genetic architects. Even ancient Mediterranean cultures believed in flesh and blood gods until the age of "enlightenment" when the naturalist philosophers ended the reign of the flesh and blood gods.

The giant "physical" deity

Ancient South American cultures worshipped the Sun as a physical god. Some northern European tribes worshipped the sky as a god. The ancient druid and ancestors of wicca saw the moon as a god.

The solar system deity

In contextual history, many religions have now extended their practical model of deity to a solar system level, to accommodate what we know about science.

Because we now know that planets are a normal feature of virtually every star formation and star life, the chance of iron planets existing within life zones around more than one star in the trillions of trillions of billions of trillions of stars in the universe is reasonable. Therefore, the

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claim that a religion owes its legitimacy to a covenant with the only son of god holds true in so far as the human species.

To claim that a religions founder is also the only son of the god of alien self-aware higher order life forms is not credible or sustainable as a logical or rational argument. It is an irrational argument that is unsupportable unless you maintain that the human species is the only higher order lifeform in the universe.

Such a state of mind is non scientific and irrational and ultimately unsustainable. There is life throughout the universe. The universe is alive. Distance is vast. Signs of life are everywhere.

Christianity is a solar deity religion. It may claim to have absolutetheistic existence in the modern world and modern evangelical christian movements, but this is contrary to its inherent structure. To believe christianity is to believe that Jesus is the only son of god, therefore the only son of all lifeforms in the universe.

This in part is one of the reasons for the radicalization of christianity in developed countries in recent years. Christians who have any level of awareness know that the argument "jesus is the only son of god" is unsustainable with the continuing discoveries of science. The response by some is to fundamentalize and seek to reject modern science/society as an enemy.

In coming years, countries such as the United States, Canada as well as European countries will unfortunately experience more and more tragedies surrounding fundamentalist christian cults who are set on killing themselves and others.

4.5 Common component- ancestral religious heritage

Except for the earliest religions of humanity, all other religions owe their birth to the pre-existence of other religions. In other words, all religions of the world today have common religious parents, whether they know it or not.

Christianity is the child of Judaism and Roman Pantheist Stoicism parents. Islam is the child of Judaism and Zoroastrian parents. Judaism is the child of Egyptian Amen-Ra monotheism and Akkadian stoic pantheism parents.

Raised as orphans

Many people are raised in the belief system of a religion believing somehow that the founders of the religion and the religion itself were orphans. At no point do christian schoolchildren learn about the true history of the religion and its religious ancestry.

To intelligent children across the globe, it is as if christianity emerged fully formed from o CE and with some modifications is what we find today. The most that some students would learn is that Jesus was jewish and that the God of the Jews is also the Christian God.

T
he respect of recognizing religious parents

In truth, all religions (excepting the first) have clear religious parents. Christianity is the child of Judaism and Roman Pantheist Stoicism parents. Islam is the child of Judaism and

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Zoroastrian parents. Judaism is the child of Egyptian Amen-Ra monotheism and Akkadian stoic pantheism parents.

Saviour God	Culture of origin	Date of birth	Year of birth
Tammuz	Syria/Babylon	midnight 24th Dec	4,000 BCE
Dionysus	Phoenecians	midnight 24th Dec	2,000 BCE
Mithra	Persia	midnight 24th Dec	1,000 BCE
Bacchus	Rome	midnight 24th Dec	400 BCE
Adonis	Greece	midnight 24th Dec	400 BCE
Jesus	Judea/Rome	midnight 24th Dec	0 CE

To recognize these parents is to also recognize the sacred texts, sacred symbols, sacred wisdom, saints and characters that also enter as the foundation of a new religion. In other words, understanding that christianity is descended from Judaic and Roman pantheistic parents makes sense when you see the same types of celebrations on the same day, the same rituals, the same god-deity relationships, the same feasts.

Hating the parents

Understanding the heritage of religions also helps us understand why certain religions are so negative towards others. Why Islam appears to hate the Jews. Why christian fundamentalism seems to hate the Jews.

When you look more closely, it is not because of some event, some insult, some alleged evil deed, it is because the religion that is hated is a parent. Judaism is the mother of Christianity and for some reason christianity cannot seem to reconcile this. Roman stoicism is the father and the fathers traits of mysticism, double meanings, secret men's business still carries through with duplicit imagery and secret societies (as written in the Da Vinci code).

Islam hates Judaism, yet the whole basis of Islam was the reform judaism- hence why the Q'ran speaks of a new Jerusalem, why Mohammed even speaks of Jerusalem. If Islam was not a Judaic reformist religion then it would have been written in the Q'ran that Jerusalem should be destroyed.

The perversity of modern negative religious doctrine

The perversity of most modern negative religious doctrine is that it is directed towards ancestors when in fact ancestors should be venerated. Individuals who profess to truly understand and follow Islam should be the greatest protectors of Jews, not killers of innocent people. Christians who profess tolerance, should be grateful cousins to Islam and its parents.

So much hate when so much is in common. One day, this hate will be overcome by the light of awareness.

4.6 Common component- sacred covenant/agreement

The next most common component of all religions is the belief in some sacred covenant/agreement between the deity and humanity.

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The 4th literal implication of the word "religion" by definition is the existence of documentation as the basis of a pact/covenant/oath/bond between the god(s) and humanity.

This implies that the words transmitted by humans from their respective "God(s)" exist in some coherent form and text- thus the central importance of sacred texts to all major religions. To the Jews it was the Ten Commandments, the basis of their covenant with YHWH. To the Christians it was the symbol of the Eucharist (symbolic Passover meal) as the basis of their covenant, and so on.

As an agreement

Covenant/Pact/Oath also implies an exchange of agreement- not one way. I.e. for our devotion and gratitude, the God(s) will protect us etc. Thus the agreement of the Ten Commandments was the agreement for the Jewish homeland and protection, the covenant of Christ is supposed to be the opportunity for eternal life, etc.

The concept of a covenant/agreement is critically important, not only in establishing a powerful message, but an instrument of power in itself in that it represents the religions legitimacy in reference to other religions. Therefore religions that possess "expansionist" covenants such as Christianity and Islam, the belief in a legitimate covenant has been the basis of active and passive conversion to their respective religions since their creation.

A divine covenant also implies by definition divine rules, which of their nature must be superior to human rules. Therefore divine law is the most fundamental basis of all human law and has been since the inception of all civilizations. That is why in Western Society, the swearing allegiance/oath to the Bible is so important, for it is the visual and verbal reference to the existence of a covenant with rules, that take precedence and basis of all human law.

4.7 Common component- messiahs/saints

The 3rd literal implication of the word religion by definition is the requirement for there to have been some history of contact between the supernatural being/force or beings/forces and certain human beings. After all, there can by definition be no covenant if there has been no relationship and no relationship without contact.

By definition of the 2nd literal implication, "lord" and "subject", contact is typically considered to be at the prerogative of the God(s), not the other way around. Therefore human beings who have been contacted by a particular religion's God(s) are traditionally venerated as special human beings, chosen by God(s). The words Christos ("anointed one"), Prophet ("interpreter, spokesman of the will of a God(s)") and Messiah ("anointed one") and many other labels have been placed on these people that various religions believe were the chosen messengers of the God(s).

Because of the obvious importance religions place on messages from their particular God(s), all religions have relied on certain "signs" and systems to sort between "true" messages and "false" messages. Typically, this has operated under only four methods:

- trial- the testing of a messenger by some previous criteria to seek the invocation of divine intervention to their aid, thus establishing their credibility;

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- prophecy- the forward projection by an established credible source of future signs by which a true messenger may be identified; and
- birthright/bloodline- the belief that certain bloodlines have been chosen in perpetuation to "lead" and instruct the people on the message of the relevant religion's God(s).
- Possession/position of holy objects- the belief that certain objects are endowed with divine power and that those in legitimate possession position automatically become the mouthpiece of the message (e.g. traditional priest castes, emperors etc.).

Most religions have employed all four methods in some manner throughout their history.

Sons of God

One of the most common phrases used to describe primary messiahs who are also deemed saviour's (founders of a religion) are "sons of god". In the case of christianity, this phrase has been altered to "only son of god".

Culture	Son of God	Culture	Son of God
Hindostan	Khrishna	India	Buddha Sakia
Scandinavia	Odin	Egypt	Osiris and Horus
Persia	Zoroaster	Phoenicia	Baal and Taut
Tibet	Indra	Afghanistan	Bali
Syria/Babylon-	Tammuz	Judea	Jesus
Thrace	Xamolxis	Assyria	Adad
Sian	Deva Tat	Thebes	Alcides
Sintoos	Mikado	Japan	Beddru
Druids	Hesus, Bremrillahm	Gauls	Thor
Greece	Cadmus	Syria/Babylon-	Tammuz
Mexico & Hopi	Robed One, Quetzcoatl	Formosa	Ischy
Xaca	Holy One	China	Fohi and Tien
Greece	Adonis	Rome	Ixion and Quirinus
Caucasus	Prometheus	Arabia	Mohammed

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LEGEND			
Religious Model		Region of Origin	
Absolutetheism		Sth & Central America	
Monotheism		Mediterranean	
Pantheism		Middle East -Asia	
		East Asia	
		Asia	
		Europe	
		Nth America	
		Sth East Asia	

4.8 Common component- sacred texts

All religions have texts they regard as sacred. Christians have the Bible, Jews have the Tanakh, Muslims have the Qur'an (Koran).

Types of sacred texts

There are different types of texts as well as different levels of sacred nature.

Type	Description	Sacred nature	Example
Divine commandments	Divine words from God/s	Absolute	10 commandments
Divine dialogue	Account of divine communication with God/s	High	Gnostic, Hermetics, Jewish prophets
Gospel	Messianic treatise/teachings	High	Christian gospels, gnostic gospels
Prayer/poetry	Sacred reflection	Medium	Psalms
Instruction/teaching	Instruction from spiritual leader	Medium	Catechism

4.9 Common component- sacred symbols

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All religions have symbols which they deem as sacred. To Christians it is the cross. To Jews, it is the star of David. To Islam it is the crescent moon, to Buddhism it is the wheel, to Taoism it is Yin-Yang.

The power of symbols

Some of the most important stories within the belief system of Christianity is reinforcing the physical power of the cross symbol. The whole werewolf/vampire/demon system of the 19th century literature and 20th century horror flicks paints the cross symbol as capable of warding off evil.

The ancient practice of talisman

Talisman, trinkets and keepsakes are items that humans have carried as reminders for as long as humans have lived. These might be images of ancestors, a symbol of the community belief, a symbol to keep safe and ward off evil.

Necklaces, bracelets and jewelry has historically always played an important part in representing personal protection and well-being. Recognizing this, religions have played a fundamental part in shaping the symbols we use in every day life.

4.10 Common component- sacred locations

All religions have places on Earth they regard as most sacred. Temple Mount in Jerusalem is such an example of a place where three of the great religions all claim the same spot as fundamentally sacred to their own religion.

Sacred places of burial/death

Places of human burial and death have always been considered sacred. The respect of the dead is a central component to all the major religions, although the treatment of human remains is different. Most of the mono-related religions choose preservation of human remains as a key part of religious belief. In contrast, other religions such as Hinduism teach cremation as a method of disposal.

Battlefields have historically been considered sacred, as with locations of any mass death or burial. The site of the twin towers in New York is and will always be one of the most sacred sites in America for centuries to come.

Sacred places of divine contact/temples

Places of claimed divine contact have also always been considered sacred. The initial site might start out as a rocky outcrop, or a stream. By the time the religion has finished, it will be a grotto underneath a massive temple.

Sacred places become sacred temples and so become doubly sacred. The temple mount in Jerusalem is such a place. Built and re-built by different religions and generations, it is considered so sacred, that not one stone should or could now be moved.

Sacred places of messiahs life

Places where messiahs of a particular religion lived are also frequently considered sacred. The ancient city of Ur is and should be considered sacred as the Birthplace and city of Abraham.

4.11 Common component- sacred objects

All religions have physical objects they consider sacred. The oldest of human worship is the belief in objects having special power/significance.

"Idol worship" remains the single most common and automated method of worship by humans today. Millions are drawn to any point on the globe with the slightest sign of a premonition or display of divine influence on an object. Weeping madonna's are a favourite.

The bones of saints and the dead

One category of objects that universally is admitted as being sacred and powerful are the bones of saints and the dead.

The bones of the dead, particularly the skull has played a key part in religious rituals from the beginning of human history. In ancient European pagan cultures, the bones of the dead have particular significance to those who have departed and as a tool for magic.

The alleged powers of witchcraft are strongly associated with the power associated with the sacred objects of bones.

Sacred texts

All religions regard reproductions of their sacred texts as sacred objects. To defile a book representing one of the sacred texts of a religion is to defile that religion. In some cultures such as Islam, this is justifiably considered a slur on all believers of that religion.

4.12 Common component- sacred rituals

To be human and to be alive is cause for celebration. While our lives vary from periods of regret and hurt, we also experience periods of happiness and joy.

To be human is to participate at some point in celebration with others. In its simplest form it might be a celebration at the birth of a new family member. A celebration of one's birthday is often an occasion to join with others. The celebration of a marriage, or the funeral celebration of someone who has passed.

Physical celebration

Throughout human civilization, to celebrate is to celebrate physically, in one place at one time.

In ancient cultures, this celebration might have included dance and ceremony at some sacred landmark or temple. For two millennia, worship is more likely to have occurred in a church,

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temple or mosque.

In recent years, the advent of the nightclub and audio visual music systems has opened up a whole new form of celebration, the celebration of the dance.

To celebrate is to be human. It is good to rejoice. It is good to grieve. To celebrate these emotions together is the essence of what it is to be part of a human community.

Sacred ritual

Religions have always provided formal sacred rituals and practices around the major life events of human community. All religions have rituals for the welcoming of new children into the religion. All religions have rituals for marriage and union. All religions have rituals for "coming of age/adulthood". All religions have rituals for dying, death and funeral rites.

Bloody sacrifice and sacred ritual

In and around major life events are also the life events of new seasons, new crops, battles, wars, and infighting. Rituals also exist for these important events. And with these events have always been associated from the earliest times the bloody sacrifice of animals or humans.

Blood the food of the gods

There is overwhelming evidence that the practice of ritual sacrifice of both humans and animals has been going on in religious practice for over 10,000 years of human culture. As frightening as it might seem, the practice is still widespread. Even the harmless appearing ceremony of bread and wine in christian ceremonies is a bloody sacrifice ritual (although no body is actually killed in the ritual- the wine "becomes" blood of the sacrificial lamb-Jesus Christ).

Blood and blood sacrifice it seems has been the food of the gods since the earliest human rituals. The most bloody were probably the Aztecs and Incas at the time Mexico City just on the time of the Spanish conquest. The Sacrificial temples (now buried deep under the centre of Mexico City) were flowing in rivers of blood from the murder of hundreds of thousands of innocents.

The Sumerians and Akkadians were also known for human sacrifice to appease the gods. In contrast, Judaism and Islam replace the human sacrifice with animal sacrifice as re-enacted through the ceremony of Abraham.

Bread and wine rituals

One of the key distinctions of Asia-Minor religions from around 4,000 BCE was the replacement of public human sacrifices with alternate imagery and ritual- the bread and wine ceremony for example.

The bread and wine ceremony represents not only a ceremony of celebration, but fundamentally is one of sacrifice and cannibalism as part of a ritual feast. Today, the origin and fundamental purpose of such ceremonies is lost on most followers.

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The most notable religions with bread and wine rituals are:

Saviour God	Culture of origin	1st known period of worship
Tammuz	Syria/Babylon	4,000 BCE
Horus	Egypt	2,000 BCE
Mithra	Persia	1,000 BCE
Dionysis	Persia	1,000 BCE
Baccus	Persia	1,000 BCE
Christos	Hellenic-Phoenecians	100 BCE
Messiah	Judea	60BCE
Son of Man	Qumran -Essenes	0BCE
Jesus	Judea/Rome	70CE

Human sacrifice goes underground

While the bread and wine ceremony has replaced public rituals of sacrifice, bloody sacrifice remains associated with certain fanatical branches of major religions and black-magic satanic cults.

In countries such as the United States, UK, Australia individuals and groups mindlessly follow ancient practices of human sacrifice in some deluded belief that it brings power from their gods. In countries such as Haiti and many Caribbean/African countries, bloody sacrifice remains a central ritual.

4.13 Common component- church administration

All religions have transformed from cults into organisations. As organisations, religions have administrations.

The strongest administrated religions happen to also be some of the strongest religions in the world. The roman christian religion inherited the brilliant organizational mind of the stoic roman empire. Once Christianity transformed from a doomsday cult in 400 CE to a fully fledged organisation, it has never looked back.

In contrast, Islam has undergone some weak years due to a lack of cohesive and organized global leadership. If Islam achieves a strong global administration over the next decade, then radical Islam will ultimately end.

4.14 Common component- fundamentalists/fanatics

All religions have attracted fundamentalists and fanatics. Looking at all religions having a set of life stages, one of those stages is to grow stagnant and lose its way.

This period is often after a period of great growth. Islam is in such a period at the moment, as too is christianity and judaism. In response to the vacuum of central global leadership, splinter groups emerge, seeking to "reform" the religion from the inside.

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Christianity has undergone a number of major events and "reformation" break-away's, most notably Lutherans/Presbyterians and the Church of England.

The romance of fundamentalists

What is often missed when trying to understand radical movements, particularly, violent fanatics is that to the followers, the fanatical leaders are Romantic visionaries and leaders.

A spiritual quest is one of the most powerful and emotionally appealing journeys for any human being, especially those who have imagination and under achieved ambitions. It is the educated that become the followers of fanatics, not the illiterate.

The notion of the spiritual quest, of doing battle against a perceived evil is liberating to those with poor sense of self. Fanatical leaders know this and prey on this weakness of wanting to somehow "right a life of under achievement".

When such quests involve danger, even mortal danger, to the follower of the fanatics, the feeling is like the ultimate high. Clarity of mind, clarity of spirit. These are all sensations experienced by followers of fanatics on romantic paths.

That acts such as suicide bombing and murder of innocents could somehow be considered evil and not righteous does not even factor into the fanatical follower on their quest.

The only way to bring a follower of a fanatic out of their romantic delusion is to call on their greater desire to find the real truth behind the romantic message they are following. Most specifically on the real motives of the leaders of these groups.

Countries and organisations targeted by fanatics should focus on making public the real financial and moral position of messianic fanatics. The more aware followers are of the true selfish nature of fanatic leaders, the less likely followers will stay.

To date this is the opposite strategy adopted by countries such as the United States. Instead, recent administrations have added credibility to fanatics by not exposing them as common criminals.

4.15 Universal religious concepts- religious instruments of power

While we have been able to summarize the six key literal implications of the concept of a religion upon which all religions are based, these implications only describe the essential structural components. All religions in some way possess what we can classify as "instruments of power" whether it be physical objects, texts, rituals or secret/sacred knowledge.

The concept of power

The word power in the English language is a translation of the Old French word poer, poeir originating from the Latin potere, posse meaning "be able". Since the 5th Century CE, the word power seems to have been in use to describe two specific meanings (a) as a quality or property of things and (b) as a person, body or thing:

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As a person, body or thing "An influential or governing person, body or thing; in early use one in authority" (1400's)

As a quality or property "Ability to act or affect something strongly, physical or mental strength, vigour, energy, force of character." (1440)

Therefore when we consider the word power, we are talking about those things that are considered powerful (e.g. a God, or a military army) and the ability of those things to affect our lives (e.g. a Gods control over life and death).

The concept of an instrument of "power"

We define a "instrument of power" as being:

An instrument of power is any physical object(s), text, ritual or secret/ sacred knowledge that is deemed to be divine/Universal (from the God's) or deadly/strong in nature and is used to reinforce/maintain the desired behaviour of followers and supporters of that particular system.

As we will see, it is these instruments of power are what make a religion great, in terms of the number and devotion of its follower base and longevity as well as uniqueness in terms of its pedigree to other religions from which it might have spawned.

Summary of the classification and types of religious instruments of power

All religious instruments of power of all the religions may be classed into two main groups:

positive religious instruments of power
negative religious instruments of power

Positive Religious Instruments of Power

Divine ethereal gifts
The gift of soul
The promise of everlasting life

Divine Wisdom

Divine technical wisdom
Divine methods of life wisdom

Divine Healing

Miracles
The gift of absolution (forgiveness)

Sacred Sounds

The sacred sounds

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Sacred Symbols

Symbols such as the cross

Sacred Objects

The bones of "saints"
Sacred texts

Sacred Locations

Temples and churches
Sacred geographic locations

Negative Religious Instruments of power

Breach of divine trust

Original sin
Sin (in general)

Ill (physical pain)

Disease and pain

Evil (physical and mental/spiritual pain)

The Devil
Evil spirits

Death

The pain of death or inflicting of actual death (e.g. God killing disbelievers)

Eternal death and damnation

Hell

The strength of negative religious instruments of power compared to positive religious instruments of power

Contrary to what religions state is the case, the strongest instruments of power for all religions have been the negative instruments of power, commonly classed as "force", "fear" and "danger". It has been these instruments of power representing the "threat" and real use of power that signify the greatest influence on human behaviour from religions.

4.16 Universal religious negative instruments of power

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One of the greatest assets and distinctions of the human species from other resident species on the planet Earth is our ability to remember and to associate concepts- memory and intelligence of classification. This gives us our ability to remember stories, to remember written symbols to word concepts to oral sounds.

We remember significant events even though we may desensitize ourselves on a day to day living to these critical moments such as death. But just as we remember, farewell and celebrate the death of people we love with funerals, burials and prayers, our ancestors also understood the significance of such moments.

Most fundamental to all species with memory is the abhorrence of the sight of death of their own. Something deep within the collective mind of the species cry's out at the lessening of the chance for the species to continue to sustain itself. We see it more as the loss of a blood line, a family, a dynasty, a tribe's ability to have any more children, to live. Therefore we dread the death of others.

Our own dread of death or illness

More so, it is our own personal apprehension of the feelings of pain and ultimately of death that lurks deep within all of us. Whether our mind can overpower our fear of death, or pain (as it sometimes can), most of us at some point in our lives fear or have feared pain and death.

The extension of the concept of life and the concept of death

Religions too understood the power of such moments as the giving of birth and the ending of physical life (death). They took control of the concepts and their potential beyond the physical cycle of life and death of nature into a realm entirely different to that of the consciousness of other lower developed species. The human being is able to conceptualize the extension of life beyond the physical (heaven) as well as death beyond the physical (hell, hades).

This is where religion has played and continues to play a significant influence on our sense of self, destiny and final destination- in the concepts that alter our beliefs on where we might be heading after death, to eternal life, new life or eternal death/pain, or nothingness.

The development of negative instruments of power threatening physical death, pain and eternal death, pain.

Religions not only developed concepts that extended our thinking to the possibility of life after death or eternal pain after death, they developed instruments of power along with them.

Through the rituals of magic and the power of objects and concepts, religions have influenced to the illness and death of many millions of people.

The most crude of these instruments of power have been:

direct physical injury/death
indirect physical injury through magic
direct physical fear of danger and thus control

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The negative instrument of power- direct physical injury/death

The actual injury, illness or disablement of human beings via the power of Gods, or of the representatives of the Gods has been a feature of religion and society since the very beginning.

In tribal and aboriginal cultures, we see the central role of the Witch Doctor, playing the dualistic role of not only capable of healing, but injuring human beings through their control of the "spirits", or "gods".

In larger, organized religions we see the same thing- religions with their own military forces capable of seizing cities, countries and individuals in the name of religion and having them tortured, imprisoned or executed.

War and religion are two sides of the same coin when considering the launching of calculated aggression against nearby settlements of human beings. Just in the past one thousand years, in excess of 50 million human beings have lost their lives on religious grounds.

The negative instrument of power- indirect physical injury through magic

Religion through its absolute concepts and ethereal concepts also possesses powerful negative instruments of power in the belief that physical injury can occur indirectly.

A sword may not need to be used, a curse may cause you to fall ill. This "black" magic has been a powerful tool of religious practice for thousands of years and continues strongly in many countries, especially in Haiti with the perpetuation of the powers of Voodoo.

The negative instrument of power-direct physical fear of danger and thus control

Overwhelmingly, religion has the strongest instruments of power via the tools of fear and danger.

Fear

The word fear in its original forms are found throughout the ancient European languages, from Old English (faeran, faer=danger, ambush, peril), Old Saxon (faron= lie in wait), Old High German (faren, fara= plot against, lie in wait, ambush, danger, deceit) and Old Norse (faera= taunt, slight).

In the original sense, considering the earliest definition of "sudden ambush", the meaning of fear was "a state of alarm or dread." Thus the concept of "fearing" those things that may ambush our intentions precedes all other definitions of fear.

Around the late 14th C, the additional and more contemporary meaning appeared of "the emotion of pain or uneasiness caused by the sense of impending danger, or by the apprehension of evil (often personified)." (In Old German the word gefahr = danger.)

This additional meaning to the definition of fear is historically important, for it appears before the more modern definition of danger, therefore implies a link between (a) what people in authority can do to subjects (ancient definition of danger) and (b) what subjects feel

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about the threat of that power being used (fear).

Hence this second definition represents the birth of the concept of fear, expressed as the emotions of dread, anxiety, pain, uneasiness as a "weapon of the mind" of those in authority against those they wish to control.

Then around the late 15th C, the circular meaning was applied "the state of fearing something, especially a mingled feeling of dread and reverence towards God, or formerly any rightful authority."

It is one of the more bizarre definitions in the English language, considering the common usage of the word fear and the contemporary concepts of God being loving and kind. Here we see a reinforcement of the weapon qualities of fear, now expressed using the concept of God as a kind of "absolute fear".

Now those in authority could not only wield the weapons of the State against subjects in a state of fear, but could call upon the religious aspect of Gods wrath a religious and absolute fear.

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Danger

The word danger comes from the Old French word dangier, itself a derivation of the Latin roots domnus, dominus (lord, master). In its original sense, the word meant "The power of a lord, jurisdiction, dominion." However, later the word came to mean "(Power of a Lord); power to dispose of, or to do harm."

It wasn't until the late 15th Century that the word came to have its general modern meaning "liability, or exposure to harm or injury; risk, peril."

Danger therefore is a strange word, given its historical attachment to the potential negative behaviour of those in Authority. It is also interesting that this underlying unconscious association with the negative aspects of authority (e.g. warnings on power lines, mine fields, security installations) continues today.

The negative instrument of power-physical and spiritual pain from breach of trust- sin (guilt)

The word sin, comes from the word sons and sont meaning "guilt, guilty". Guilt in turn means literally "breach of trust." Therefore sin by definition can be considered a "breach of trust by a person in the divine rules".

Guilt also denotes a feeling of regret and lessening of self perception, two negative qualities that are also intimately linked to the concept of sin. All religions define the relative sins.

By definition, as administrations of religions largely control the books of rituals, behaviors and meditations that are considered pleasing and not pleasing, over the years the list of what is good and what is sinful has changed from religion to religion, from age to age.

Sin has also been a powerful negative instrument of power as religious administrations have been able to maintain control by determining what they considered is sinful and what is not. Currently, the Roman Catholic Church has used this religious negative instrument of power to effect new sins such as computer fraud, smoking, as well as older extraordinary sins such as contraception and priests having sexual relations.

The negative instrument of power- Evil

Apart from the influence of magic, religions have all had in some way or another the manifestations of powerful negative instruments of power in the belief of evil spirits.

Evil spirits are defined universally as entities that can move between dimensions or reality and unreality and physical form and influence the physical health, mind, state of an individual negatively.

All religions in some way have identified evil beings existing and all have in some way identified negative behaviour as being under the influence entrapment of these malevolent

beings.

The fear of evil has in many periods of history caused large followings and support for witch burnings and the hunting of individuals who appear to have above-average skills. Many mid-wives of the 14th and 16th centuries suffered greatly at the hands of hoards of individuals egged on by religious leaders to torture and murder these people.

4.17 Universal religious positive instruments of power

As mentioned, apart from negative instruments of power, religions have developed positive instruments of power to encourage certain behaviour in supporters.

Divine ethereal gifts

Powerful instruments of power of religions are those that religions state are divine gifts to individual followers. As mentioned, the three historically most powerful concepts in this category are o the gift of human life o the gift of soul (spark of the divine) o the gift of divine inspiration (sometimes considered possession) and o the promise of everlasting life.

Inherent in each and every living thing is the desire to live and the avoidance of death. Humans especially naturally fear the concept of physical death and fear the unknown and seemingly finality of death. Those religions that have been able to develop instruments of power offering the hope of everlasting life have been the most successful religions by far over the last 2000 years.

The hope of everlasting life and the resurrection form arguably the most important instruments of power for the Christian Churches and explain in large part its phenomenal success as a religion over the past 2000 years.

Divine Wisdom

As we have discussed many times now, it is a natural feature of human existence to question our purpose, our direction and relationship with the world. As we will discuss in more detail in Chapter 9 (A new understanding of our Ancestors) it was the beliefs and instruments of power of the oldest religions of humanity that all knowledge (technical, astronomical, social structure, building, farming and spiritual) originally came from the God(s).

Divine Healing

The ability to heal has been one of the most powerful and sought after gifts of humans in every age. People with the "healing gift" have been sought after by kings, Queens and even Popes throughout the ages. In tribal village life, healing is a major positive instrument of power of the witch doctor.

While physical healing continues to be an instrument of power more often abused by charlatans and outright frauds, there have nonetheless been enough apparent incidences of divine healing in each and every religion to provide support to this instrument.

One of the smartest creations has been the Christian concept of divine spiritual healing- the

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"healing of the soul" through the gift of absolution (forgiveness). This concept has been extremely attractive to many men and women throughout the centuries eager to cleanse themselves and heal. The christian ceremony provided at the point of death is still one of the most sought after acts even for people previously agnostic until that point.

There is something luring and attractive about the concept of spiritual peace and healing, even if the body remains physically ill and failing. To this day, divine spiritual healing is considered one of the most attractive instruments of power for those religions that offer it.

Sacred Objects

Sacred objects have been powerful positive instruments of power since the beginning of civilization of humanity. Objects including the crown of a King, the clothes that they wear, the instrument (rod) that they hold and the orb instrument are ancient in conception.

Sacred objects include sacred texts and even the bones of venerated saints. For centuries, sacred objects have been the physical reminders of divine power and many millions of people direct their attention to these objects places strategically in shrines throughout the world more so than the intangible concepts.

One of the oldest and most sacred symbols of religion is the sacred "rod of power" (thyrsus in Greek) used as both an initiating tool and a weapon.

Sacred Symbols

Since the beginning of civilization, there are certain geometric and non-geometric symbols considered so sacred, that sometimes they have not been permitted to be drawn. The sacred symbols of the oldest religions, pentagrams, star of david, the cross, the swastika, the aum are just a few.

Sacred symbols have also included the symbols of seals of various Gods and cities, the crests of certain officials and kings. probably the oldest symbols apart from those identifying the Gods, have been those of the ancient astrological charts of the Sumerians and Sth American civilizations symbolizing the zodiac.

Sacred Locations

All religions have locations considered as their most sacred. Surprisingly, many locations are considered sacred by many religions, often for different regions. The most celebrated of religious centres for 3 great religions (Judaism, Christianity and Islam) is Jerusalem.

In Lebanon, the site Baalbek was considered one of the most sacred sites for Roman, Greek, and Pagan times. In South America, similar sites are considered holy of holies.

Sacred Words

Religions even possess powerful instruments of power through words. As words are the means by which the divine communicates to humanity, many religions have regarded certain words as the most sacred of all. Some even believe that the most sacred of all should not be

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pronounced (as in ancient Jewish tradition).

Sacred Sounds

Sacred sounds are intimately linked to sacred words. the sound OM, is considered one of the most sacred sounds of all time.

Sacred Rituals

The ability to ward off evil through rituals have also been considered power instruments of power. Rituals are considered in themselves to be powerful instruments. In the Christian ceremony the mass is considered a sacred object in itself, as do the Jews believe in the Passover meal as a sacred moment in its own right.

4.18 Common religious concept-wisdom

Wisdom is one concept that finds its way into the fundamental vocabulary of almost every religion of the planet since ancient times. Because of the universal nature of the concept, it is important that we review the word.

The origin of the word Wisdom

It was the Greeks created the word wisdom (translated as weistum) meaning "legal sentence, precedent". In translation, the word in Old English became wisdom.

The original meaning of wisdom essentially means "The quality or character of being wise, or something in which this is exhibited."

The word wise in ancient Greek originally meant sophia meaning "form, shape, kind, state of things, course of action."

In this, wise essentially inferred "things as they are, the correct course of action", while wisdom originally inferred "the quality of knowing things as they are and the right course of action."

Therefore, the earliest of definitions of wise speak of " To show the way (to a person); to guide, direct" and " (a) Having or exercising sound judgment or discernment; having the ability to perceive and adopt the best means for accomplishing an end: characterized by good sense and prudence. (b) Of action speech, personal attributes, etc: proceeding from, indicating or suggesting sound judgment or good sense."

The value of wisdom

Within the word wise and wisdom is the assumption that:

- (a) a person must know how things are in terms of form, shape, kind, state of things first, in order to be wise;
- (b) once knowing how things are, a person may direct the right course of action.

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This is distinct from knowledge, or even information. I might have information in the form of newspaper articles on a range of subjects. On one or two subjects, I may have a deeper sense of understanding that is knowledge. Yet on how many subjects would I feel confident in saying (a) that I understand how things really are in terms of form, shape, kind, state?

This is the separation of people who are wise versus people who are not, from wisdom and knowledge.

Wise and wisdom therefore implies a deep level of understanding. The output of wisdom is a deep and rich sense of knowledge.

When we apply these definitions to a subject such as the operation of the Universe, the divisions of society into people who live and generally accept what they are told and those that question and seek deeper levels of understanding appear strongest. Simply, most of humanity has always been busy in living to spend the time of contemplation and forced separation that is required to consider such large questions and concepts.

Wisdom therefore has always been a rare commodity.

Wisdom and the teacher and sage

In ancient societies trying to understand how things are and why things happen why they do, people who exhibited strong common sense and could overcome the superstitions of old theories to pierce through and understand were to be revered and feared.

These people were the prophets, the holy men, the sages. People who could understand the world and what is in it. These people were the teachers.

In societies that recognized or allowed wisdom to be exhibited and put into practice, these were the living Gods. To other societies with great superstition, fear kept many people away and in some cases doomed such people to terrible deaths.

It has always been this fine line that the wise person, the prophet, the sage treads. To speak of things as they are, when social structures are often based on best approximations and sometimes on quite fallacious grounds is dangerous. It is why so many wise people of history have suffered under the accusation of either treason, heresy or both.

Yet there have also been times in history when wisdom was allowed to flourish and enable it to be transmitted into some form of permanent thought via written language. This remains one of the most important features of Ancient Greece- a period where minds were allowed to questions and explore.

The missing ancient definitions of wisdom

There is a definition and meaning of wisdom and wise that has been lost to today's society. The lost meaning(s) are as old as the word itself and literally dates back to the the times of Plato and Aristotle.

The connection and association may appear so far fetched as initially to sound absurd. Yet,

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even four hundred years ago, the connection There is a definition of wise and wisdom, that interchanges the word with another ancient word. In fact, according to the original meaning of the words and wisdom, the lost ancient meaning was literally and figuratively interchangeable.

The Magi of Persia

If you have read the New Testament of the Bible, you would have heard the story of the three Wise Men that attended the birth of Jesus. In another translation, they are called Magi, in another translation it is shepherds that attend the birth.

All three descriptions are essentially complimentary descriptions of the same thing, given that wisdom and teaching (shepherding) are interchangeable and the Ancient Magi of Persia were regarded at the time of the birth of Jesus as some of the wisest of the wise to have ever lived in the ancient worlds.

The word "Magi" is in fact an ancient Persian word, translated in Latin to Magus (as in Simon Magus, a contemporary of Jesus). The Magi were the priestly caste of Persia, and hence in touch with most of the ancient scriptures and writings of the agriculturalist societies that maintained a reverence to the Mesopotamia/Tigris basin as a "Mecca" a touchstone of common and ancient ancestry.

From as far a field as China came the writings of the I Ching. From India, the great writings of the Brahmans, and understanding the essential nature of the Universe as being "mind", then the knowledge of Egypt and the methods of developing immortality of mind. The Magi had access to all this knowledge and more. They were consummate astrologers. They were also magicians and sorcerers.

The word "magic" itself is derived from Magi and originally meant "the ability to alter matter and the spirit world, through ritual and personal skill and understanding." Magic as a word, came into being from the Latin word magicus, describing the skill of one called Magi, or in Latin magus.

Magic and Wisdom are interchangeable

The association between the words Magic and Wisdom is simple and common sense, once the legacy of hundreds of years of misinformation are ignored for a moment.

At the heart of wisdom is the deep knowledge of how things are. This translates into communication of this knowledge. When this knowledge is applied, the people who have a deep understanding of it can also alter the structure of certain things within their community. To an ancient race of human beings, the knowledge of how to create fire on demand would have been both wisdom and magic- something to be revered in awe and feared at the same time.

The surprising thing is that once magic is returned to its connection to wisdom, the natural human reactions to pure wisdom make sense. Pure wisdom is at once enlightening and frightening when shone against the assumptions and frail structures of social reality. Facades of reality may crumble at the slightest beam of pure wisdom.

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Putting some knowledge into action in a codified sense meant ritual. Ritual still today is the backbone of magic. Therefore magic in a sense was the practical application of a large section of wisdom.

Sadly this relationship was lost and deliberately sullied. The ancient rituals of magic and their connection to common sense wisdom have been obscured by superstition and plain fanciful descriptions. The word magic now has lost most of its potency and is now seen largely as the field of delusion practiced by new-age pagans.

Yet, the direct implication of our original story about the visiting Magi to the birth of Jesus is that they were also wise men AND shepherds at the same time. More importantly and interestingly, they were also A-grade sorcerers.

Before we even ask the question why the Bible would speak of three sorcerers attending the birth of Jesus, let us investigate another connection between the words "wisdom and magic."

The wise king Solomon

In the old testament, two figures stand out as exceptional priest-kings, King David and his Son (by Queen Behersheba) King Solomon.

Both kings are regarded as men who in history were exceptionally wise. Given our understanding of the double meaning of the word wise, it is worth investigating if other parts of history also attribute any "magical" powers to the men as well.

As it turns out, it was King David who created the hexagram symbol while King Solomon and his court who created and used the pentagram symbol, so synonymous with magic and sorcery as his main coat of arms. This may appear difficult to fathom to present day readers as the history of magic and the history of knowledge from the period has largely been homogenized via the Rabbinic Jewish and Christian religions. Yet it is both a historical and cultural fact that the Pentagram is one of the oldest and most important symbols of religious iconography that has its heritage in Jewish religious and political history.

Yet whether we choose to look into the detail of connections between the early religious leaders of the Old Testament and hence the Jewish and Christian faiths, there is one simple and eloquent legacy of the connection between the understanding between Wisdom and Magic. King Solomon is regarded as having been spiritually wise, to the point that wisdom is almost synonymous with the concept of Solomon like wisdom. In magic, it is the conjuring of spirits supposedly commanded by Solomon to build the great Temple of Jerusalem that are part of the rituals of Black and White Magic, adding of course the pentagram, the symbol of King Solomon.

The historic need to separate magic and wisdom by Christianity and Judaism

In Western civilization, as opposed to the continued practice by tribal races that continued their practices until the weight of Christianity bore down on them, the connection between magic and wisdom has for the large part been deliberately broken since the early formation of the church.

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There are many reasons for this, few reflecting positively on Rabbinic Judaism, nor on Roman Christianity. Essentially, the reasons appear not to be from fear, but from the desire to keep the true wisdom (therefore the true nature of magic) secret from the common person and to use this magic in its most potent form by way of fear.

This has been one of the greatest strengths of the Christian religions throughout the ages, the practice of mysticism- developing this up as a replacement to magic. Mysticism implies some deeper connection to the spiritual world, without the connotations of wisdom, implying that the operator understands what he/she is doing and in fact can command such occurrences at will.

In fact, the Roman Christian religion has successfully written out magic from almost all the ancient wisdom texts. That magic was synonymous with most schools of wise thought throughout ancient Europe is almost lost. Pythagoras is possibly one of the few schools of ancient Greece where it was virtually impossible to separate the knowledge and magic side. Instead, the word mystic is used, a kind of merlot, a blend and mix of the truth, to cloud over the specific understanding and rituals of these schools.

Just as two thousand years ago, pure wisdom like pure magic represents a fundamental threat to those organisations that operate on foundations other than pure truth and common sense- that operate on old superstitions and fear. That operate on the control of wisdom and the magic arts to maintain control.

To these organisations, the continued connection between magic and wisdom represent a fundamental danger. The solution has been to describe wisdom being on the one hand the goal of Roman Christian and Rabbinic Judaism's path, while things magical are those things that are not wisdom, but superstition and therefore unwise and bad.

Such twisting and deceit has largely succeeded over the two thousand years due to the fact that the ancient wisdom and common sense knowledge of the world has been lost. It has also failed as those that possessed the pure wisdom and pure magic chose to hide it, rather than combat the churches head on.

Those organisations that did choose to fight the church with their own game have also experienced the terrible losses of genocides by the Roman Christian Church, the massacre of the Gnostic groups throughout Europe, the perfidy and deceit, regarded as the ultimate evils of humanity.

4.19 Common religious concepts- evil and evil beings

As we have discussed, a common negative instrument of power for all religions is the system of beliefs associated with evil beings, capable of injuring religious supporters and threatening their future after death.

In Christianity, we have the concept of the Devil- the supreme evil being who after being cursed by God, exists on Earth and is single minded in his quest to turn as many people as possible away from God and into the fires of Hell. In other religions it is a small army of demons that work against the future and benefit of society.

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Whatever we may feel and believe about religious documentation on evil beings and demons, the words we use and the names we use have changed and developed over history. Whatever we believe is the uniqueness of a particular religion in describing "hell", most religions share common features and themes. The purpose of this section then is to outline the history of understandings about evil beings and demons and seek to make sense between the different words and themes used.

The understandings from Chapter 17 of UCA

In Chapter 17 of UCA we discussed the various names for evil and discovered that the nature of evil beings has existed in human language since the earliest of religions.

To the Egyptians, it was the primal evil being, the Seth. To the Sumerians, it was Kingu. The leader of the rebels, who gave his life up- the Kingu in the Enuma Elish- the rebel leader. In Jewish tradition it was Azazel, in Christian Greek it was Archangel Michael, in Roman Greek it was Lucifer, the morning star- Venus.

Yet beyond this first of beings that roams the Earth, within us and around us, many other names have been mentioned and a brief history.

Arguably the strongest history is that of the Jewish and Christian mystical traditions that appear to be the only remnants of the once vast and fabulous treasure of Egyptian mysticism.

In recent times, the archeology development of the tunnels underneath the Great Pyramids offers hope of verifying more detail and factual account of the Egyptian beliefs in spirits.

In the Christian esoteric traditions, we see the existence of evil spirits from the putting down of the rebel gods at the destruction of Sodom, Gemorah and the battle against Babylon.

This great battle, the spirits of the dead gods roam the earth in various forms, against the benefit of the humans. It was wise King Solomon who was supposed to have harnessed the power of these dead alien spirits in the building of the Sacred temple.

The gnostic texts recall the keys of Solomon as sacred incantations to try and summons these powerful spirits for service to magicians. The texts go on to say that the Romans disturbed the vessels in AD 70 in which Solomon craftily trapped these spirits after the building of the temple and that the unleashing of evil on the world has been directly and indirectly caused by these spirits ever since.

4.20 Universal religious concept- the creation story

One of the most universal of all religious concepts is the story of human creation. It also happens to be the oldest traditions of story telling of all human cultures.

The genetic engineering of human beings

The universal belief of virtually every ancient Asia-Minor religion is that humans were genetically created by the gods. Initially, the earliest of cultures saw these gods as flesh and blood gods from another planet.

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Generations that followed created these gods into more mythical characters. Yet the story remains consistent- it is the Genesis creation myth- Adam and Eve and the garden of Eden.

3,000 years even before the founding of Judaism and Christianity 1,500 years later the Sumerians believed that not just one race of humans were genetically created, but two- first the worker bees and then the experimental being.

Mystery school hints

One of the most symbolic and rich sources of information supporting the most ancient of stories and more modern religions are the mystery schools and secret societies that have flourished behind closed doors. The Knights Templar, the ancestors of the Freemasons saw hints of this heritage in their quest to re-acquire the knowledge lost in the East and Asia.

Supporting genetic anomalies

As we discussed in the Journey of UCA there are unique genetic anomalies found in the human genome like no other animal on planet Earth. anomalies that could not have possibly been created naturally because they put us at environmental disadvantage - guaranteed extinction except for the blessings of civilization and technology.

As we also outlined, there is ample evidence to suggest that if the creation story related to some alien race from a nearby star system then quite possibly the oldest of human stories, the foundation of so many religions might have some basis of truth.

4.21 Universal religious concept- the soul story

All modern religions incorporate the belief of the human soul into their doctrine. The idea- that all humans possess as spiritual component that has the ability to live on after death is one of humanities most important ideas.

While not every person believe in life after death, a good majority of humans believe that if they follow the basic teachings of their religion then there is some hope of a happier existence after death in some state of heaven.

The sanitized version of the gods and human soul

The sanitized version of god/s and the human soul is that it was a gift from god(s) to human beings. This is a fundamental teaching of major religions that believe in the soul.

The darker history of the soul

The darker, more sinister and oldest writings on the human soul actually paint a completely different picture of the human soul. Instead of being a gift, the gnostic gospels point to the soul being an unintended consequence of the arrogance of our makers.

The gnostic gospels describe a similar story to the Sumerians in that humans were genetically "made". However in the case of caucasian humans, the writings talk of the event being driven out of arrogance, not necessity or productivity.

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"The body moved and gained strength, and it was luminous..."

"And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognized that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter.

"But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they (the archons) might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed (and) by teaching him about the way of ascent, (which is) the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia might be a correction of the deficiency of the mother.

"And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought him (Adam) into the shadow of death, in order that they might form (him) again from earth and water and fire and the spirit which originates in matter, which is the ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking.

"And the archons took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their promise is death. And the tree of their life they had placed in the midst of paradise.

"And I shall teach you (pl.) what is the mystery of their life, which is the plan which they made together, which is the likeness of their spirit. The root of this (tree) is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest.

"But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that he (Adam) might not look up to his fullness and recognize the nakedness of his shamefulness. But it was I who brought about that they ate."

And to I said to the savior, "Lord, was it not the serpent that taught Adam to eat?" The savior smiled and said, "The serpent taught them to eat from wickedness of begetting, lust, (and) destruction, that he (Adam) might be useful to him. And he (Adam) knew that he was

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disobedient to him (the chief archon) due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon. And (the latter) wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam."

And I said to the savior, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'

"And he (Adam) saw the woman beside him. And in that moment the luminous Epinoia appeared, and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognized his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be one flesh. For they will send him his consort, and he will leave his father and his mother ... (3 lines unreadable)

"And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognized their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.

"And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was lord over her, though he did not know the mystery which had come to pass through the holy decree. And they were afraid to blame him. And he showed his angels his ignorance which is in him. And he cast them out of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin who stood by Adam, and that the luminous Epinoia of life had appeared in her. And Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed (it), she sent some and they snatched life out of Eve.

The Apocryphon of John (Nag Hammadi Scroll- dating Egypt 80-200AD) (part listed)

4.22 Universal religious concept- the cross

The symbol of the cross appears in more than a dozen ancient religions pre-dating christianity. At the time of the uprisings in Judea and the destruction of Rome in 70 CE, the Egyptian cross symbol of the Ankh was known throughout the ancient world as the symbol for death and resurrection, the symbol of eternal life and of one dying to save us.

4.23 Common religious concepts- serpents and winged gods

A common theme of all ancient religions and most modern religions is the representation of Gods as either serpents (reptiles) or winged animals. Today, the gargoyles standing guard at the top of cathedrals are seen as being more an artistic component to gothic architecture than having deep symbolic meaning. Similarly, stories of dragons and serpents are considered more the stuff of myths and legends than having a critical symbolic meaning to major religions such as christianity.

The Ubaid culture existed between 5,000 and 4,000 BCE, even before Sumer, in what is now Iraq and figurines of their gods are clear representations of reptile-like, lizard-like humanoids. One of the oldest and most famous artifacts of human history shows a Ubaid figurine of a lizard humanoid mother holding her lizard humanoid baby.

The Central American cultures had their winged serpent god, Quetzacoatl; the Hopi Indians had their plumed serpent god, Baholinkonga and the Native American culture is awash with serpent imagery, including the mysterious serpent-shaped mound in Ohio; the East Indians speak of the reptilian gods, the Nagas (these were a race of demons in Indian legend and their name means "those who do not walk but creep"; the Egyptians had their serpent god Kneph, and pharaohs were often pictured with serpents; the Phoenicians had Agathodemon, another serpent figure; the voodoo people have a god they call Damballa Wedo, who is depicted as a serpent; and the Hebrews had Nakhustan, the Brazen Serpent.

The ancient British god, known as the Dragon-Ruler of the World, was called HU.

The winged disc symbol of the Sumerians, which is found all over the ancient world, was normally featured with two serpents.

The link between serpents and sacred places

There is a common theme across the globe of sacred places being guarded by a serpent or a dragon.

We have the serpent in the Garden of Eden. The Persians spoke of a region of bliss and delight called Heden which was more beautiful than all of the rest of the world. It was the original abode of the first men, they said. before they were tempted by the evil spirit, in the form of a serpent, to partake of the fruit of the forbidden tree.

There is also the Banyan Tree under which Krishna, sat upon a coiled serpent and bestowed spiritual knowledge on humanity. The ancient Greeks had a tradition of the Island of the Blessed and the garden of Hesperides in which grew a tree bearing golden apples of immortality. This garden was protected by a dragon. In the Chinese sacred books there is a garden in which grew trees bearing the fruit of immortality and, it too was guarded by a winged serpent called a dragon. In ancient Mexican accounts their version of the Eve story involves a great male serpent. Another Hindu legend speaks of the sacred mountain of Meru guarded by a dreadful dragon. Over and over we see the same theme of sacred places guarded by fearsome dragons and of a reptilian or a half reptile-half human, giving spiritual knowledge to humans.

4.24 Common religious concepts- the golden rule

One of the universal religious concepts that binds all religions is what is known as the "golden rule" or the "Ethic of Reciprocity". Virtually every religion states the same belief as a foundation of behaviour for all followers.

Here are some examples:

Brahmanism

- "This is the sum of duty: Do naught unto others which would cause you pain if done to you". Mahabharata, 5:1517

Buddhism

- "...a state that is not pleasing or delightful to me, how could I inflict that upon another?" Samyutta Nikaya v. 353
- Hurt not others in ways that you yourself would find hurtful." Udana-Varga 5:18

Christianity

- "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew 7:12, King James Version.
- "And as ye would that men should do to you, do ye also to them likewise." Luke 6:31, King James Version.

Confucianism

- "Do not do to others what you do not want them to do to you" Analects 15:23
- "Tse-kung asked, 'Is there one word that can serve as a principle of conduct for life?' Confucius replied, 'It is the word 'shu' -- reciprocity. Do not impose on others what you yourself do not desire.'" Doctrine of the Mean 13.3
- "Try your best to treat others as you would wish to be treated yourself, and you will find that this is the shortest way to benevolence." Mencius VII.A.4

Ancient Egyptian

- "Do for one who may do for you, that you may cause him thus to do." The Tale of the Eloquent Peasant, 1970 to 1640 BCE

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Hinduism

- "One should not behave towards others in a way which is disagreeable to oneself." Mencius VII.A.4
- "This is the sum of the Dharma [duty]: do naught unto others which would cause you pain if done to you." Mahabharata 5:1517

Islam

- "None of you [truly] believes until he wishes for his brother what he wishes for himself." Number 13 of Imam "Al-Nawawi's Forty Hadiths."

Judaism

- "...thou shalt love thy neighbor as thyself.", Leviticus 19:18
- "What is hateful to you, do not to your fellow man. This is the law: all the rest is commentary." Talmud, Shabbat 31a.
- "And what you hate, do not do to any one." Tobit 4:15 6

Native American Spirituality

- "Respect for all life is the foundation." The Great Law of Peace
- "All things are our relatives; what we do to everything, we do to ourselves. All is really One." Black Elk

Roman Pagan Religion

- "The law imprinted on the hearts of all men is to love the members of society as themselves."

Taoism

- "Regard your neighbor's gain as your own gain, and your neighbor's loss as your own loss." T'ai Shang Kan Ying P'ien.
- "The sage has no interest of his own, but takes the interests of the people as his own. He is kind to the kind; he is also kind to the unkind: for Virtue is kind. He is faithful to the faithful; he is also faithful to the unfaithful: for Virtue is faithful." Tao Teh Ching, Chapter 49

Wicca

- "An it harm no one, do what thou wilt" (i.e. do what ever you will, as long as it harms nobody, including yourself). One's will is to be carefully thought out in advance of action. This is called the Wiccan Rede

Philosopher statements on the golden rule

Plato

- "May I do to others as I would that they should do unto me." (Greece; 4th century BCE)

Socrates

- "Do not do to others that which would anger you if others did it to you." (Greece; 5th century BCE)

4.25 Universal religious life ages

All religions go through various life ages. The challenge at each point is whether the religion can grow into the new age or will wither and decline.

Civilization Type	Birth Period	Religion Type	
Type I local colony & language	70,000 BCE	universe-religion	Australian aborigines
Type I local colony & language	40,000 BCE	universe-religion	European (Earth Mother)
Type II Masters of a region	6,000 BCE	mono-religion	Sumerian/Akkadian
Type II Masters of a region	4,000 BCE	multi-religion	Egyptian/Hindu
Type II Masters of a region	1,000 BCE	mono-religion	Egyptian exiles (Jews)
Type III Masters of an Empire	400 BCE	multi-religion	Hellenic
Type III Masters of an Empire	0 BCE	mono-multi-religion	Roman Christianity
Type III Masters of an Empire	400 CE	universe-mono-religion	Islam
Type IV Masters of a Planet	1,400 CE	mono-multi-religion	Christianity
Type V Masters of a Solar System	2,000 CE	universe-mono-multi-religion	Corpus

4.26 Hinduism

About 80 percent of India's population regard themselves as Hindus and 30 million more Hindus live outside of India. There are a total of 900 million Hindus worldwide, making Hinduism the third largest religion (after Christianity and Islam).

Foundation			
Date Founded	1,500 BCE	Place Founded	India
Founder	None	Adherents	900 million
Major Sects	Saivism, Vaisnavism, Saktism		
Main Locations	India, also United Kingdom and United States		

Sacred Objects, Rituals and Locations	
Sacred texts	Vedas, Upanishads, Sutras, Bhagavad Gita
Original language	Sanskrit
Spiritual leaders	guru or sage
Place of worship	temple or home shrine
Major holidays	• Mahashivarati (mid-February) • Holi (Spring) • Ramnavami (late March) • Dusserah (early November) • Diwali (mid-November)

Fundamental philosophy	
Theism ("god")	Pantheism with polytheistic elements
Ultimate reality	Brahman
Human nature	in bondage to ignorance and illusion, but able to escape
Purpose of life	to attain liberation (moksa) from the cycle of reincarnation
How to live	order life according to the dharma
Afterlife	if karma unresolved, soul is born into a new body; if karma resolved, attain moksa (liberation)
Cosmology	

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Laws and commandments	
Three Paths	• karmamarga - path of works and action • jnanamarga - path of knowledge or philosophy • bhaktimarga - path of devotion to God
Three Debts	• debt to God • debt to sages and saints • debt to ancestors
Four stages of life:	• brahmacharya - school years - grow and learn • grhastha - marriage, family and career • vanaprastha - turn attention to spiritual things • sanrgasu - abandon world to seek spiritual things
Four purposes of life:	• dharma - fulfill moral, social and religious duties • artha - attain financial and worldly success • kama - satisfy desires and drives in moderation • moksha - attain freedom from reincarnation
Seven sacred cities:	• Ayodhya • Mathura • Gaya (Bodhgaya) • Kasi (Varanasi, Benares) • Kanci • Avantika (Ujjain) • Dvaraka
Ten commitments:	• Ahimsa - do no harm • Satya - do not lie • Asteya - do not steal • Brahmacharya - do not overindulge • Aparigraha - do not be greedy • Saucha - be clean • Santosha - be content • Tapas - be self-disciplined • Svadyaya - study • Ishvara Pranidhana - surrender to God

The term "Hinduism" includes numerous traditions, which are closely related and share common themes but do not constitute a unified set of beliefs or practices.

Hinduism is thought to have gotten its name from the Persian word hindu, meaning "river," used by outsiders to describe the people of the Indus River Valley. Hindus themselves refer to their religion as sanatama dharma, "eternal religion," and varnasramadharma, a word emphasizing the fulfillment of duties (dharma) appropriate to one's class (varna) and stage of life (asrama).

Hinduism has no founder or date of origin. The authors and dates of most Hindu sacred texts are unknown. Scholars describe modern Hinduism as the product of religious development in India that spans nearly four thousand years, making it the oldest surviving world religion. Indeed, as seen above, Hindus regard their religion as eternal (sanatama).

Hinduism is not a homogeneous, organized system. Many Hindus are devoted followers of Shiva or Vishnu, whom they regard as the only true God, while others look inward to the divine Self (atman). But most recognize the existence of Brahman, the unifying principle and Supreme Reality behind all that is.

Most Hindus respect the authority of the Vedas (a collection of ancient sacred texts) and the Brahmins (the priestly class), but some reject one or both of these authorities. Hindu religious life might take the form of devotion to God or gods, the duties of family life, or concentrated meditation. Given all this diversity, it is important to take care when generalizing about "Hinduism" or "Hindu beliefs."

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The first sacred writings of Hinduism, which date to about 1200 BC, were primarily concerned with the ritual sacrifices associated with numerous gods who represented forces of nature. A more philosophical focus began to develop around 700 BC, with the Upanishads and development of the Vedanta philosophy. Around 500 BC, several new belief systems sprouted from Hinduism, most significantly Buddhism and Jainism.

In the 20th century, Hinduism began to gain popularity in the West. Its different worldview and its tolerance for diversity in belief made it an attractive alternative to traditional Western religion. Although there are relatively few western converts to Hinduism, Hindu thought has influenced the West indirectly by way of religious movements like Hare Krishna and New Age, and even more so through the incorporation of Indian beliefs and practices (such as the chakra system and yoga) in books and seminars on health and spirituality.

4.27 Buddhism

Buddhism represents one of the foundation and dominant religions of human beings on the planet Earth. One in ten of all of us profess to be followers of a Buddhist faith.

Foundation			
Date Founded	520 BCE	Place Founded	Northeastern Indi
Founder	Siddharta Gautama ("the Buddha")	Adherents	360 million
Major Sects	Theravada, Mahayana, Vajrayana		
Main Locations	China, Japan, Korea, Southeast Asia		

Sacred Objects, Rituals and Locations	
Sacred texts	Pali Canon (Tripitaka), numerous Mahayana sutras
Original language	Pali
Spiritual leaders	Monk (lama in Tibetan Buddhism)
Place of worship	Temple, meditation hall.
Holidays	Vary by region, but often include Buddha's birthday, Buddha's enlightenment, lunar quarters

Fundamental philosophy	
Theism ("god")	Theravada is atheistic; Mahayana is more polytheistic.
Ultimate reality	Nothing is permanent
Human nature	There is no self or soul. Human existence is nothing more than a combination of five impermanent components (khandas).
Purpose of life	Theravada - Become an arhat, escape the cycle of rebirth, and attain nirvana. Mahayana - Become a bodhisatva then help others attain enlightenment.
How to live	Saturday (Shabbat/Sabbath)
Afterlife	Rebirth or nirvana. Nirvana is seen simply as the cessation of suffering by some and as a heavenly paradise by others.

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Laws and commandments	
Three Jewels/Three Refuges	1. The Buddha 2. The sangha (monastic community) 3. The dharma (truth or teachings)
Three Delusions:	1. Ignorance 2. Desire 3. Anger or hatred
Three Trainings:	1. Moral discipline 2. Concentration 3. Wisdom
Three Marks of Existence:	1. Impermanence (anicca) 2. Unsatisfactoriness (dukkha) 3. No-self (anatta)
Four Noble Truths:	1. All of life is marked by suffering, 2. Suffering is caused by desire and attachment. 3. Suffering can be eliminated. 4. Suffering is eliminated by following the Noble Eightfold Path.
Four Immeasurables or Sublime States:	1. Equanimity (upekkha) 2. Loving-kindness (metta) 3. Compassion (karuna) 4. Sympathetic joy (mudita)
Four Reminders:	1. Human life is precious. 2. Death is inevitable. 3. The laws of karma cannot be avoided. 4. Suffering permeates all existence.
Four Bodhisattva Vows:	1. I vow to rescue the boundless living beings from suffering. 2. I vow to put an end to the infinite afflictions of living beings. 3. I vow to learn the measureless Dharma-doors. 4. I vow to realise the unsurpassed path of the Buddha.
Five Precepts:	1. Do not kill. 2. Do not steal. 3. Do not engage in sexual misconduct. 4. Do not lie. 5. Do not use intoxicants.
Five Powers:	1. Faith and confidence 2. Energy and effort 3. Mindfulness 4. Samadhi 5. Wisdom
Five Hindrances:	1. Sense craving 2. Anger or ill will 3. Sloth and torpor 4. Restlessness and worry 5. Doubt and the inner critic
Five Dhyanis	Vairochana Akshobhya Ratnasambhava>

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Five Hindrances:	1. Sense craving 2. Anger or ill will 3. Sloth and torpor 4. Restlessness and worry 5. Doubt and the inner critic
Five Dhyani (Wisdom) Buddhas:	Vairochana Akshobhya Ratnasambhava> Amoghasiddhi
Six Perfections:	1. Concentration 2. Effort 3. Ethical behavior 4. Generosity 5. Patience 6. Wisdom
Six Realms of Existence:	1. Hell-beings 2. Hungry ghosts 3. Animals 4. Humans 5. Anti-gods or demigods 6. Gods
Noble Eightfold Path:	1. Right beliefs 2. Right aspirations 3. Right speech 4. Right conduct 5. Right livelihood 6. Right effort 7. Right mindfulness 8. Right meditational attainment
Ten Paramita:	1. Giving or generosity 2. Virtue, ethics, morality 3. Renunciation, letting go, not grasping 4. Wisdom and insight 5. Energy, vigour, vitality, diligence 6. Patience or forbearance 7. Truthfulness 8. Resolution, determination, intention 9. Kindness, love, friendliness 10. Equanimity
Twelve Links of Dependent Arising:	1. Ignorance 2. Karmic formations 3. Consciousness 4. Name and form 5. Six senses 6. Contact 7. Feeling 8. Craving 9. Grasping 10. Becoming 11. Birth 12. Aging and Death
35 Buddhas of Confession:	Shakyamuni, Vajragarbhapramardin, Ratnarchis, Nageshvararaja, Viresena, Viranandin, Ratnagni, Ratnachandraprabha, Amoghadarshin, Ratnachandra, Vimala, Shuradatta, Brahman, Brahmadatta, Varuna, Varunadeva, Bharadrashri, Chandashri, Anantaujas, Prabhasashri Ashokashri, Narayana, Kusumashri Brahmajyotirvikriditabhijna, Padmamajyotirvikriditabhijna, Dhanashri, Smritishri, Suparikirtitanamashri, Indraketurdhvajaraja, Suvikrantashri, Yuddhajaya, Vikrantagamishri, Samantavabhasavyuhashri, Ratnapadmavikramin, Shailendraraja

Buddhism and UCA

Buddhism in seeking enlightenment also seeks to empty oneself to a perfect canvas, a place of nothingness and all.

The deepest and most spiritual of buddhists teachers and philosophers understood this place in the art of meditation. They also wrote about in the wise books of buddhist philosophy.

The mystery of nothing, the paradox of absolute is brought to life in the understanding of UCA. In being buddhist your path toward enlightenment brings UCA and the UCADIAN model to the fulfillment of that dream.

It is possible to achieve enlightenment. It is possible to emancipate the soul.

4.28 Judaism religious model

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Foundation			
Date Founded	1,300 BCE	Place Founded	Mesopotamia
Founder	Abraham	Adherents	14 million
Major Sects	Reform, Conservative, and Orthodox		
Main Locations	Israel, Europe, and USA		

Sacred Objects, Rituals and Locations	
Sacred texts	<u>Tanakh</u> with the Talmud
Original language	rabbi (rebbe in Hasidism)
Spiritual leaders	rabbi (rebbe in Hasidism)
Place of worship	synagogue ("temple" in Reform Judaism)
Day of worship	Saturday (Shabbat/Sabbath)
Major holidays	<ul style="list-style-type: none"> • Rosh Hashanah: Jewish New Year (1 Tishri) • Yom Kippur: Day of Atonement (10 Tishri) • Sukkot: Festival of Booths (15 Tishri) • Hanukkah (25 Kislev) • Tu B'Shevat: New Year for Trees (15 Shevat) • Purim (15 Adar) • Pesach: Passover (15 Nisan) • Shavuot: Pentecost (6 Sivan)

Fundamental philosophy	
Theism ("god")	Monotheism
Ultimate reality	One God (YHWH)
Human nature	created good
Purpose of life	obedience to God
How to live	obey the law and atone for sin
Afterlife	views vary: Gan Eden, Gehinnom, nonexistence, or reincarnation
Cosmology	

Laws and commandments	
Seven days of creation	<ul style="list-style-type: none"> • Separation of light from darkness. • Separation of water above and waters below. • Separation of land from water. • Sun, moon, and stars. • Sea creatures and birds. • Land creatures and man. • God rested
Ten Commandments	<ul style="list-style-type: none"> • Worship no other gods. • Do not worship idols. • Do not misuse the name of the Lord. • Keep the Sabbath holy. • Honor your father and mother. • Do not murder. • Do not commit adultery. • Do not steal. • Do not give false testimony • Do not covet.
Twelve tribes of Israel	<ul style="list-style-type: none"> • Reuben • Levi/Simeon • Judah • Issachar • Zebulun • Benjamin • Dan • Naphtali • Gad • Asher • Ephraim • Manassah
13 Articles of Faith	<ul style="list-style-type: none"> • God exists • God is one and unique • God is incorporeal • God is eternal • Prayer is to God only. • The prophets spoke truth. • Moses was the greatest of the prophets. • The Written and Oral Torah were given to Moses. • There will be no other Torah. • God knows the thoughts and deeds of men. • God will reward the good and punish the wicked. • The Messiah will come. • The dead will be resurrected

Judaism and UCA

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4.29 Christianity and UCA

Christianity represents one of the foundation and dominant religions of human beings on the planet Earth. One in three of all of us profess to be followers of a christian faith.

Foundation			
Date Founded	33 CE	Place Founded	Palestine
Founder	Jesus of Nazareth	Adherents	2,000 million
Major Sects	Roman Catholic, Eastern Orthodox, Protestant (Over 22,000 smaller sects)		
Main Locations	Europe, North America, South America		

Sacred Objects, Rituals and Locations	
Sacred texts	The Bible
Original language	Aramaic, Greek, Latin
Spiritual leaders	Priest; bishop; archbishop; patriarch; pope; pastor; minister; preacher; deacon
Place of worship	Church, chapel, cathedral, basilica, meeting hall
Day of worship	Sunday
Major holidays	• Advent (Nov. 30 - Dec. 24) • Christmas (Dec. 25) • Epiphany (Jan. 6) • Lent (40-day period prior to Easter) • Good Friday (last Friday before Easter) • Easter (date varies) • All Saint's Day (Nov. 1)

Fundamental philosophy	
Theism ("god")	Trinitarian Monotheism
Ultimate reality	One God (a Trinity of Father, Son and Holy Spirit)
Human nature	Created good but now born sinful
Purpose of life	Know, love and serve God
How to live	Have faith in the true God and Christ's resurrection, do good works, participate in sacraments
Afterlife	Resurrection of body and soul, purgatory (Catholic and Orthodox), and eternal heaven or hell
Cosmology	Tanakh with the Talmud
Spiritual leaders	rabbi (rebbe in Hasidism)

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Laws and commandments	
Two Greatest Commandments	1. Love God with your heart, soul and mind. 2. Love your neighbor as yourself.
Four Last Things	1. second coming 2. judgment 3. heaven 4. hell
Seven Deadly Sins	1. pride 2. greed 3. lust 4. envy 5. gluttony 6. anger 7. sloth
Seven Ecumenical Councils	1. Council of Nicea (325 AD) 2. Council of Constantinople (381) 3. Council of Ephesus (431) 4. Council of Chalcedon (451) 5. Second Council of Constantinople (553) 6. Third Council of Constantinople (681) 7. Second Council of Nicea (787)
Twelve Apostles	1. James, son of Zebedee 2. John, son of Zebedee 3. Philip 4. Bartholomew 5. Thomas 6. Andrew (Peter's brother) 7. Simon Peter 8. Matthew the tax collector 9. James, son of Alphaeus 10. Simon the Zealot 11. Judas Iscariot 12. Thaddaeus
Fourteen Stations of the Cross	1. Jesus is condemned to death 2. The cross is laid upon him 3. Jesus' first fall 4. Jesus meets Mary 5. Simon of Cyrene bears the cross 6. Veronica wipes Jesus' face 7. Jesus' second fall 8. Jesus meets the women of Jerusalem 9. Jesus' third fall 10. Jesus is stripped of his garments 11. Jesus is crucified 12. Jesus dies 13. Jesus' body is taken down 14. Jesus's body is laid in the tomb

4.30 Islam

Islam represents one of the foundation and dominant religions of human beings on the planet Earth. One in six of all of us profess to be followers of Islam.

Foundation			
Date Founded	622 CE	Place Founded	Mecca, Saudi Arabia
Founder	Muhammad	Adherents	1,300 million
Major Sects	Sunni, Shiite and Sufi		
Main Locations	Middle East and North Africa		

Sacred Objects, Rituals and Locations	
Sacred texts	Qur'an (Koran)
Original language	Arabic
Spiritual leaders	sheikh (Sunni), imam (Shi'ite)
Place of worship	mosque
Day of worship	Every day, but Friday evening prayers now has greater emphasis
Major holidays	• Ramadan - month long • Eid al-Fitr - Festival of Breaking the Fast • Hajj - week long; begins 1 Muharram • Eid al-Adha - Festival of Sacrifice

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Fundamental philosophy	
Theism ("god")	Monotheism
Ultimate reality	God (<i>Allah</i> in Arabic); the same God revealed in the Jewish and Christian Bibles
Purpose of life	Submit to the will of Allah and attain paradise after death
How to live	Follow the Qur'an, Hadith and Five Pillars of Islam
Afterlife	Resurrection of body and soul followed by eternal paradise or hell
Cosmology	r

Laws and commandments	
Five Pillars	1. Confession of faith (shahada) 2. Daily prayer (salat) 3. Alms tax (zakat) 4. Pilgrimage to Mecca (hajj) 5. Fasting during Ramadan (sawm)
Seveners	Shi'ite denomination holding that the legitimate line of imams ended with the seventh.
Twelvers	Majority Shi'ite denomination that reveres the Twelve Imams.
Twelve Imams	1. Ali 2. Al-Hasan 3. al-Husain 4. Ali Zayn al-Abidin 5. Muhammad al-Baqir 6. Ja'far al-Sadiq 7. Musa al-Kazim 8. Ali al-Rida 9. Muhammad al-Taqi 10. Ali al-Naqi 11. al-Hasan al-Askari 12. Muhammad al-Mahdi

4.31 Pagan/Wicca religious model

The pagan and wicca religious groups all share the common belief in the spiritual power of the Earth and nature itself. Pagan and wicca seek to return to old ways, especially what is believed to be ancient Celtic (druid) beliefs.

Pagan and UCA

The base of the Unique Collective Awareness and this whole journey and website is the belief that the universe is aware, that the Earth is a living and unique spiritual entity. In this sense, UCA is perfectly aligned with wicca and pagan.

However, where pagan and wicca are fixated in areas of charms, crystals, potions and magic, UCA sees the magic in ordinary things, in all life in touch and living.

UCA opens the wicca mind to greater magic. The Ucadian symbolic language is pure magic. In this way the fulfillment of Wicca is to adopt the understandings of UCA.

4.32 Satanism and black magic

Now that we have discussed the concept of wisdom and its historical connection to the rituals and objects of magic, it is important we briefly discuss the concept and nature of black magic beyond the summary as a negative religious instrument of power.

Images of fear and evil

When the average person alive considers magic per se, they probably think of people in cloaks and images of the pentagram and a rams head man with red evil eyes, or some other similarly

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foreboding image. We now know this is not the case when considering magic overall. Good magic, good wisdom is the essential distillation of understanding of the world around us for positive purposes.

However, any initial feelings of fear and trepidation are not far from the mark in terms of the ultimate keys to why black magic works.

The high rituals of black magic

The high rituals of black magic centre around one fundamental principle- to ensnare the service of departed spirits to loyally carry out tasks assigned of the black magician/sorcerer/witch. This is typically called "The Art of Necromancy".T

Once a black magician has in their control one or more departed spirit, or more particularly the services of a recognized demon then that person conceivably can exhibit great powers over objects, health and the lives of the people in the district/region.

Over the years, there have been countless rituals discovered (and a great many "made up") regarding necromancy, most involving elaborate preparation and mixtures of sacred geometry, sacred symbols, rare objects, living sacrifices, words and sounds.

The success of black magic via fear

The key of all successful black magic, like any religion is:

- (a) to convince the living it works, and at the same time
- (b) convince the dead

Therefore, the more gruesome and complicated/secretive the rituals, the more chance that both the living and the dead believe in some way that it works.

Of course when people do believe it works, it works. Therefore, in black magic we see fear being the implement to build belief, to build power.

Grand Grimoire and other tales of black magic books

Now that we have explained the principle high ritual of black magic and the essential goal and underlying mechanic of black magic, there is no need to explain the elaborate and often confusing rituals associated with many rites.

In terms of Black magic actually being based around some kind of great text of black magic- the fabled Grand Grimoire, the most notable historians in Black Magic refute such a book ever existing. Even if such a book did exist, we now have a better understanding of the essential principles of Black magic and why it works when it works.

4.33 UCADIAN religious model

The problem in possibly wanting to rise above religion and ancient beliefs is that to be human, we need to celebrate, we need ritual.

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Nature hates a vacuum. Whenever one appears some idea, something fills it. That is the paradox of religion. In seeking to find answers and greater awareness, one still needs an option.

A system free of messiahs

OK, what if there was a religion that wasn't based on worshipping some messiah, but celebrating and respecting each other?

What if there was a system that still helped us to celebrate together births, birthdays, marriage and when we die, but also aimed to open our minds, rather than fill them with doubt, and feelings of being less?

What if there was a religion that taught you are more because of who you are, not less and that the answers to life are inside, not externally.

The SOL code

For an eternity we have been told by others and ourselves that we are less because of who and what we are. A host of reasons have trapped us as being less, whether we believe we are ugly, poor, fat, too skinny, bald, hairy, short or too tall.

We have been taught that even to be a perfect human is to be an imperfect being, a lesser being than any god or the universe. We have also been taught that only a handful of humans ever get a glimpse of divine inspiration and for the rest of us it is a matter of choosing which messiah and which religion we feel best benefits us.

But what if every human did have the ability to both know and feel connected with the universe? What if the knowledge and inspiration we seek has been hidden in our DNA (the SOL code) all along, just waiting to be unlocked?

What if life is a dream and everything is connected? What if the human mind is already immortal and we have no need of any messiahs or gurus?

This is the purpose of ucadia.com, to express as clearly as possible that we are more because of who and what we are, not less, that no-one has the right to try and interpose themselves between ourselves and the absolute.



05.1 Society and self

All human beings, no matter where they are on the planet Earth are affected by at least one society.

For most of us, from the time we are born, to the time we die, live, work and interact within the confines of certain rules and standards set down by national and state governments, city councils, associations and corporations.

Where we live, what we own, where we work, where we choose to relax, how we move between places are all largely determined by the products, services and rules of our societies. Most importantly, how we see ourselves, our standards and aspirations, what we learn and how we keep informed (e.g. via television and or other media) is strongly influenced by government.

So strong is a societies influence over its inhabitants that most of the Earth's population only speak one language. Even then, the way in which a language is spoken may differ greatly from region to region. When we seek to identify ourselves to people from different parts of the world, we may instinctively describe ourselves as Afro-American, or Australian, or Indonesian, implying a set of characteristics just by our national "identity".

So all pervading is the influence of a society over its inhabitants that in some cases it can literally convince people that "black is white" and "wrong is right". During World War II, the propaganda machine of the Nazis was most successful with average German families in convincing them that fellow neighbours and friends who happened to have parents, grand parents or even one great grand parent who might at one time have been Jewish were subverting society and "enemies of the state". Without the tacit approval of the German middle and working classes, the plans of Hitler would not have succeeded for the length of time it did.

In Serbia and Bosnia, the atrocities committed by neighbour against neighbour because of cultural heritage at the end of the 20th century was not the work of barbarians, but educated Westerners. Many forget that Sareyevo, a city of infamy was also once the home of one of the worlds great spectacles of achievement, the Olympic (Winter) Games. The leader of the Serbian Bosnians, main profession before genocide was as a philosopher and poet!

In Iraq, even though older people remember the terrible cost of the wars with Iran and the rest of the world, the children view their leaders with affection because of the constant messages taught to them at school.

5.1.1 About this chapter

Over the previous chapters, we have discussed and understood that a great many factors combine to influence our sense of who we are and why we do what we do, including needs, wants, values beliefs, goals, relationships with other people.

Significantly, we have seen that these factors also affect how we perceive life and living to be.

Now in this section, we seek to understand the impact of social systems on ourselves and our

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values as well as our perceptions. In this way, we continue to search for the underlying answers to the questions first posed in chapter 1.

In this chapter we also seek to understand what makes a society, its rulers, its government, its rules, its cities, its people and how these still strongly influence us today.

In seeking to understand, we seek to understand further influences of how and why we do what we do, what we wish and how we think.

5.2 The importance of society and self

All of us live under the control of one society or another. Even people living in isolated locations are able to do so under the protection of some nation.

Most of us live in large communities that are defined by the geography of the location, the climate, the population, the nature of work and industry and city services.

Our lives are dominated by our societies

We are born into, live in and will die in some kind of social structure. The way in which we live, the way in which we interact, where we work, where we entertain are all determined by the social structures around us.

Sometimes these structures are formed in such a way that the quality of life of citizens is very good (such as Australia). For many however, the quality of their life in their society is far from happy. For most of the human race, life is marginal.

Understanding the components of our own society

And in being so totally influenced by the society in which we live, it is important then to understand what the components of our society are. Why is it so? Does it have to be? Are there other ideas?

5.3 The common components of all societies

Before we venture further into new concepts concerning structure, and modern examples of society, we should summarize the key insights discussed r/e society and self from Chapter 20 of book UCA- Unique Collective Awareness.

In addition, given that religion represents the fundamental template upon which the first and almost all civilizations since have been built, it is worth reviewing what we have learned concerning instruments of power and integrated systems of control established in Chapter 4- Religion and Me.

A general review of the six levels of organized self aware life

We began with a general review of the six levels of higher order self aware life four, of which human beings and all species of similar or higher potential might be categorized, namely:

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Type I Civilization of a colony and language

Type II Civilization of a Region

Type III Civilization of a Country (this is where all our civilizations are at the moment)

Type IV Civilization of a Planet

Type V Civilization of A Solar System

Type VI Civilization of a Galactic Quadrant

A review of the 12 key concepts associated with a society

In Chapter 20 of UCA (Human Community Life), we introduced the essential concepts associated with any organized society.

	1. STATE CREED (Goal law) I wish to exist).		7. KNOWLEDGE (Awareness of position in dimension)
	2. BELIEF SYSTEM (Logos law) To exist, I use a language belief system		8. TRADE (Immediate near neighbours) <i>As I exist in 3 dimensional space, I can only interact with immediate near neighbours according to the laws of LOGOS.</i>
	3. CONSTITUTION (Creation law) To exist, I exist as-		9. SOVEREIGNTY & DEFENCE (Exclusiveness of position) <i>No two points will ever occupy the same position</i>
	4. BODY POLITIC (Co-dependence law) For I (The UCA) to exist, you (The Universe) exist For you (The Universe) to exist, I (The UCA) exist		10. ECONOMIC ACTIVITY Change of position <i>To exist, you change position. For you to exist, I change position</i>
	5. INDUSTRY (Specialization law) For I to exist, you exist as- For you to exist, I exist as-		11. COMMUNICATION Conservation of effort Using <i>the laws of geometry and Logos, I use the minimum required motion to achieve my goal</i>
	6. INFRASTRUCTURE (Geometry)		12. GROSS PRODUCTION (Change of position)

The definition and classification of different models of society

We then investigated how these common components of all societies come together to form different models of society namely:

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Category (1) Rule by divine right or birthright

- Regal/Monarchy
- Religious
- Aristocratic

Category (2) Rule by force

- Military dictatorship

Category (3) Rule by Constitution

- Democracy
- Socialism
- Communism

Category (4) Rule by hybrid mix of instruments of power

- Constitutional monarchies
- Constitutional Dictatorships
- Constitution religious states

The earliest models (category 1) of civilization/society and religion

We then saw the direct translation of elements of category(1) civilization from the religious systems of beliefs and social model being one and the same. That religion has influenced and continues to influence the very fabric, the very models and beliefs upon which all societies have been based since the first recorded settlements by humans around 8,000 to 14,000 years ago.

5.4 Common component-The six levels of organised self aware life

In Chapter 15 of UCA, six specific levels of organised self aware life were defined:

- Type I Civilisation-Masters of a colony and language
- Type II Civilisation-Masters of a Region
- Type III Civilisation-Masters of a Country (this is where all our civilisations are at the moment)
- Type IV Civilisation-Masters of a Planet
- Type V Civilisation-Masters of A Solar System
- Type VI Civilisation-Masters of a Galactic Quadrant

5.4.1 The classification of Type I- Masters of a local colony & language

Type I Civilizations are those that have at least mastered at least one type of ergon particle field as well as basic weak chemical fusion/fission in the form of fire and agriculture. Their knowledge of their planet is limited and importantly they have developed the basis of written language, oral communication and the ability to pass to new generations the knowledge gained from previous generations.

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Sub Classification	Component
Highest Class	Local Colony
Number	Region of 12 to fourteen families
Families	20 to 30 blood relatives per family

5.4.2 The classification of Type II- Masters of a region

Type II Civilizations are those species that have sufficiently mastered matter, ergon fields and the processes of fusion and fission to develop transport vehicles and machines. A region is defined as large land mass, or series of land masses (such as an Island Group) that are considered autonomous and controlled by some form of organized leadership.

Sub Classification	Component
State	universal personification deity
Tribe	Inter-stellar, Earthy deity- nature

City States

Sub Classification	Component
Highest Class	universal personification deity
City State	1 city/state, walled, settlement
State Religious/Warrior Leaders	12 to 40 religious/warrior leaders
Scribes/Assistants	50 to 100 supporters
Worker Families	Thousands of workers
Slave Families	Thousands of slaves

Tribes

Sub Classification	Component
Highest Class	Inter-stellar, Earthy deity- nature
Tribes	40 to 100 families
Lead family and elders	10 to 50 elders

5.4.3 The classification of Type III- Masters of an Empire

Type III Civilizations see the emergence of new energis understanding, the unlocking and awareness of matter and the nature of motion. They begin to harness their understanding into genetically altering life. Type III civilizations have mastered the basics of control of strong chemical, weak chemical fission, but not yet weak nuclear fission (atomic fission).

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Sub Classification	Component
Highest Class	universal personification deity
Emperor	Legal, Spiritual and Military representative.
Empire	Extension of legal, military power over several kingdoms
king/Prince	Legal, Spiritual and Military representative.
Province	Region around a city/state
City State	1 city/state, walled, settlement
State Religious/Legal Leaders (Church)	12 to 40 religious/legal leaders
Public Servants (Govt)	Thousands of public servants
Professionals (Military)	Thousands of professionals
Merchants (Merchants)	Thousands of workers
Worker Families (Workers)	Thousands of workers
Slave Families	Thousands of slaves

5.4.4 The classification of Type IV- Masters of an Planet

Type IV Civilizations are defined as Masters of a Planet Civilizations This can mean one of two things- the ability to destroy their planet, as well as the ability to protect and manage their planet.

Negative- Planet "destroyers"

Sub Classification	Component
Highest Class	GOD
Legal Covenant	Legal and spiritual contract (constitution)
Church(es)	Spiritual representatives.
National Leadership	National leader and immediate team
Merchant Elite (Bankers)	Financial Elite
Military	Military
Legal	Legal
State leadership	Region around a city/state
Local Leadership/officials	1 city/state, mapped, settlement
Elected Officials	Elected Officials
Public Servants (Govt)	Thousands of public servants
Professionals	tens of thousands of professionals
Small Merchants (Merchants)	Hundreds of thousands of small merchants
Worker Families (Workers)	Millions of workers

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Positive- Planet "creaters"

Sub Classification	Component
Highest Class	The universe
Legal Covenant	United Nations
Global Systems(IMF, Global defence, etc)	Global Defence
Regional elected economic zone leadership	APEC, NAFTA, ASEAN, EU
Regional economic structures & standards	markets, exchanges, rates, currency
Regional military	NATO, APEC, ASEAN, ETC
Regional Legal	Effective inter country courts & standards
Merchant Elite (Bankers)	Financial Elite
National political leadership	National elected officials
Legal	Legal
State Economic Zones	Region around a city/state
State Police & Military officials	
Local Leadership/officials	1 city/state, mapped, settlement
Elected Officials	Elected Officials
Public Servants (Govt)	Thousands of public servants
Professionals	tens of thousands of professionals
Small Merchants (Merchants)	Hundreds of thousands of small merchants
Worker Families (Workers)	Millions of workers

5.5 Common component-The 12 rules of creation of all societies

In Chapter 20 of UCA, we investigated the common structural components to all modern societies.

Just as a city may be defined by its components, a society may also be defined by its organic components. Differing opinions still exist as to exactly what constitutes the essential elements of a society. However, in the context of UCA, a society is considered a living organism, thereby exhibiting the same motives and elements that constitute all matter in the universe:

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The 12 laws of a society

	1. STATE CREED (Goal law) I wish to exist).		7. KNOWLEDGE (Awareness of position in dimension)
	2. BELIEF SYSTEM (Logos law) To exist, I use a language belief system		8. TRADE (Immediate near neighbours) <i>As I exist in 3 dimensional space, I can only interact with immediate near neighbours according to the laws of LOGOS.</i>
	3. CONSTITUTION (Creation law) To exist, I exist as-		9. SOVEREIGNTY & DEFENCE (Exclusiveness of position) <i>No two points will ever occupy the same position</i>
	4. BODY POLITIC (Co-dependence law) For I (The UCA) to exist, you (The Universe) exist For you (The Universe) to exist, I (The UCA) exist		10. ECONOMIC ACTIVITY Change of position <i>To exist, you change position. For you to exist, I change position</i>
	5. INDUSTRY (Specialisation law) For I to exist, you exist as- For you to exist, I exist as-		11. COMMUNICATION Conservation of effort <i>Using the laws of geometry and Logos, I use the minimum required motion to achieve my goal</i>
	6. INFRASTRUCTURE (Geometry)		12. GROSS PRODUCTION (Change of position)

5.6 Common component-Religion

Religion has always been a common component of virtually every society.

As you might have already guessed, instruments of power exist as the basis of any organized formal power of society - the ability to maintain control and influence.

When we consider the influence of religion in terms of the structure and nature of society later in this chapter, we should expect to see the existence of religious instruments of power as the basis for most models of organized society.

Given what we have discussed in terms of religious instruments of power, it is important to reflect on the implication of religious instruments of power always being the most powerful of all instruments of power.

Military/State mandate versus religious mandate

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In simplest terms, the right to govern, the right to lead and the instruments of power that reinforce these rights are most powerfully positioned and crafted by religions than the State.

By definition, a religion is a "divine covenant with God", whereas a state constitution in the traditional sense is a "covenant between men". Therefore, religious mandates are philosophically stronger than State mandates in strongly religious societies.

The instruments of power are more powerful for a religion than a state

By definition, the instruments of power representing physical objects of a religion will always be more powerful than those of a State. This is because the religious instruments of power representing physical objects for a religion are considered absolute and divine- above the laws of man, whereas the State instruments can only be a subset of these instruments.

5.7 Common component- Government & laws

Laws and government (executive power) have always been common components of society.

While military power can sustain a temporary invasion, it has always been the power of laws and government to build, construct and allocate limited resources that has determined the longevity of societies and empires.

Even societies with vast military machines such as the Soviet Empire of the 20th century was ultimately unsustainable because it was based on such poor laws and government. In contrast, well constructed laws and governments such as the Roman Empire was able to last over 400 effective years. Most recently, the longest lasting laws and governments are The United Kingdom, The United States of America, France Republic and Australia.

The constitution of a society

Of all the laws that define and hold a society together as one, it is the constitution that is most important.

The constitution is the document which is the first to define the state as one, to name its primary institutions, state the legitimacy and source of power and sustainment of power. It is the primary law of all laws.

In older societies, such documents were principally modeled around essential sets of rules or commandments. Then in the 17th and 18th century, the notion of a document been capable of defining a nation as a democratic model was first considered possible.

Since then all societies whether corrupt, dictatorships or democratically elected government are all based on some kind of constitutional document.

5.8 Common component- Military power

Rule by force and military power has always been a common component of society and Empires. The ability to defend ones community and to control other communities has always traditionally relied upon the power of military forces.

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The earliest and most successful empires of humanity were in many respects a result of advanced military skills and weapons. Alexander the Great was as much an innovator in tactics of warfare as a builder of common laws and cities.

The Romans became experts at organizing military units and effective battle. In recent years it has even been discovered that the whole Roman Empire and the position of Roman Legions was such that within a few days, great armies of men could be moved from one place to another to squash an uprising.

5.8.1 Military supply and economic activity

Not only has military power been a common component of all major societies since the beginning, but economic growth and activity (jobs and growth of prosperity) have been important factors in underpinning the economies of Empires.

The machines of war need to be built somehow. This means people need to be employed and when not slaves, need to be paid. In turn these people buy other goods and support their families and communities.

Investment in military power has been a major source of underlying economic activity for many of the great Empires including Rome, Spain, France, England, Russia, Japan and The United States of America.

5.8.2 Military power and protection/growth of trade

By far the most influential aspect of military power and general prosperity of the home nation of the Empire has been its use to grow and protect trade and in many cases, dislodge competitors from valuable markets.

Both many economists and military historians alike forget this essential element regarding powerful military forces over time, that they have served a more valuable service in protecting trade than merely defeating enemies in war and battle.

5.9 Common component- primary elements of economy

In Chapter 20 of UCA, we introduced the essential parameters upon which any society, and city, indeed any population of human beings may be considered economically.

While the model differed from the traditional nature of economics, it nonetheless enabled us to glimpse a simple and effective understanding of the inter linkages of an economy as well as the key themes of trade that have existed at each and every level step of human civilization.

The key components to an modern economy

Just as ancient economies, the basic elements to a modern economy are the same, namely primary producers/industry. Historically and today, the first and most important primary producers and industry are:

· Food · Water/Sanitation

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- Fuel · Mining and materials
- Transport Systems · Storage and distribution
- Building · Rules of economy- economic policy
- Means of exchange (money) · People
- Knowledge/education system · Law/legal system

People

The central environmental and economic problem of the world today is the overpopulation of human beings. Regardless of studies that show a more equitable distribution of resources would enable most people to live above poverty, the current estimate of 7 Billion people and 10 Billion people by the year 2005 will stretch the resources of the world to its limit.

Overpopulation incredible strain on the resources of any country, and no where is such strain not needed than poorer under developed countries where over population is rife.

The strange twist of the 20th Century has been that thanks to the improvements in medicines and health, the rate of population growth has never been greater.

Food

In contrast to over population, the largest populations of the world experience shortages of essential dietary foodstuffs. At the same time, developed countries are battling a completely different problem- the increase in obesity from over eating.

As a result and quite perversely, people hooked to satellite in poor third world countries are able to watch cable TV shows about the fat and cosmetic problems of developed countries, while rainwater erodes under their tin shacks.

Water/Sanitation

Similarly to food, the planet now suffers chronic lack of adequate water and sanitation systems in most cities (developed world) and especially undeveloped world.

As a result, periodic outbreaks of infectious diseases continue to erupt in cities right around the world. As most cities are built on rivers, the rivers themselves have become one of the no 1 carriers of infectious death to thousands of city residents per year.

Fuel

As we discussed in Chapter 17 of UCA, fuel is a fundamental resource for any society. A lack of fuel leads to a dramatic reduction in manufacturing and increased focus on essential living needs- and abundance of fuel leads to a growth in manufacturing and health of the economy.

At the end of the 20th century, there has been a general increase in the cost of fuel, corresponding to a rise of scarcity of essential fuels. As a result, many manufacturing industries have now become effectively extinct, while at the same time growing unemployed in countries as diverse as American heavy manufacturing to Africa.

Mining/Materials refinement

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There has been a steady increase in the cost of mining and materials refinement throughout the 20th century.

In contrast, something rarely understood, the manipulation of minerals in 1920's contributed in part to severe economic slowdown in the 1930's through Germany (in particular) and again in the 1970's with higher costs in appliances and transport being a reflection of both higher primary mineral (refinement) costs and fuel costs.

Countries with rich mineral wealth experienced a strange environment in the 1930's and 1970's/1980's with high inflation, yet high wealth from the mineral deposits .Refinement industries e.g. Australia, USA, Canada and Sth America.

Transport Systems

Transport is undoubtedly one of the three greatest economic growth areas of the 20th century and a key signature to the modern society. In the last 10,000 years, we have gone from:

- The road and cart 10,000 years to 4000 years
- The commercial airport and plane 50 years ago to present day

While we outlined the inherent importance of integrated transport strategies, transport planning has largely been a commercially driven part of the economy for most of the 20th century (excepting two world wars).

As a result, few transport systems of the world are fully integrated and optimized. Instead, most economies waste precious resources in duplication and triplication of transport- from national highways, to national rail systems, to multiple city transport systems.

Transport type Cargo type Optimum distances

Large Ships Seafaring-Long haul, heavy cargo 1000's km
Small ships Canals/locked rivers- short haul heavy cargo 10 to 100km
Rail- Medium haul, heavy cargo 30 to 1000 km
Road- Short haul, small cargo 0 to 30km
Air Very long haul, small cargo 1000's km

At the same time, each system of transport is least efficient in certain circumstances-

- Large Ships- · Short distances
- Small ships- · Long distances
- Rail- · Long distances, very small distances
- Road- · Medium to long distances
- Air · Short distances

Storage and distribution

Traditionally storage and distribution is seen either as a function of transport or a secondary industry. However, in terms of infrastructure and planning, storage and distribution (i.e. warehouses and docks/goods transfer systems) have been a feature of the earliest cities of

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humanity to the present day.

A society with poor storage capacity is vulnerable in times of low fuel, food, mineral levels. A society with good storage capacity has greater chance of overcoming seasonal variations and unforeseen events such as war. Principally the function then of an efficient system of flowing goods and services is a combination of both storage, distribution and transport system.

Building

As we discussed, similar to storage and distribution, building is often seen as a secondary industry associated with the sourcing of materials (such as wood/stone). However, the skills and development of cities as well as key structures rests on the ability to build and build well.

It is to the eternal regret of the human race that building and the associated skills of architecture, stone masonry and craftspeople has been replaced by functional/universal design so that a building in New York looks exactly the same as a building in downtown Hong Kong.

Means of exchange/finance

Money is also a signature of the 20th century, the advent of electronic money and the speed of growth of money relative to the growth of economic wealth. Money is an independent power unto itself, capable of bankrupting or supporting an economy within hours.

In the 20th century, the advent of foreign exchange hedging has given rise to speculative values of currencies and the manipulation of exchange rates by market forces for their own gain.

Education/skills/knowledge

Of all systems that have suffered under the reforming of the modern society has been the Victorian dream of an enlightened society. Now much of education has been left open to commercial market forces, shaping attitudes and ideas via television, the NET and mass marketing.

Few societies have control of the education of their masses. Those that do, control their media for other motives, such as state controlled television as a key part to dictatorship rule.

The cognitive disadvantaged can be seen across the world in no starker example than the modern 20th century city ghetto, of poor education standards, delivery corresponding to even bleaker job prospects. To consumer companies, these people still represent legitimate markets. However to law makers, these areas represent dead economic value.

We will say more about this issue and its implications later in this chapter.

Legal/Legal system

As we discussed, the legal framework of the society, similar to education is often considered more a secondary element than primary economic element of a society.

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A great trend and experiment of the 20th century has been the American dream via the United Nations to develop international law. While significant documents have been designed, international law has also had the unintended result of weakening the effectiveness of law enforcement in many countries.

Permissive erosion of law enforcement, to statute law has caused the law process in many countries to become corrupted to its foundations. The relevance in litigation in the United States of America is testimony to the decline in the enforcement of surgery as a fundamental attack on the integrity of the legal process.

At the same time, the opening of trade via relaxation of trade restrictions has resulted in many countries losing vast economic wealth to the home of multi-nationals well structured to taking advantage of distribution opportunities and loopholes.

Economic policy

The determinations and focus of the state leadership has a significant effect on a society's economy and therefore must be considered a primary element.

In terms of social science, economic policy has been one of the greatest growth areas in thinking of the 20th century, from more of a philosophy to a seriously recognized science and regarded as critical for projection planning for all governments and major corporations.

Economic policy effectively can be divided into the following categories:

- monetary policy
- govt expenditure policy
- govt standards
- govt planning and trade

A healthy economy

A healthy economy is where all 12 primary elements are functioning and have solid foundations, ideally self sourcing.

As we have shown, leaders that understand this, have prospered greatly in world history. Increasingly, economic policy has been away from understanding these elements of part of a closed system and more points of specialization in an increasingly specialized world. As a result of free marketing thinking, many countries have opted to wind down certain parts of their economy in preference for specialization in some other area.

Increasingly, the push and principles of a global economy has been in opposition to this point.

5.10 Common component-Secondary elements of an economy

The 12 primary economic elements are enablers to the secondary economic elements- a far vaster and richer variety of activity that owes its existence to the healthy existence of the primary elements.

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We can summarize the secondary elements as:

- manufacturing- domestic/business/government
- services - domestic/business/government
- retail - domestic/business/government
- communications- domestic/business/government

Manufacturing- domestic/business/government

Manufacturing is heavily dependent on the relative abundance of fuel, people and materials for the right prices.

In an ever increasing global market, the most expensive resource of the 3 has been the increased quality of living standards of people in developed countries. As a result, large manufacturers have re-located factories to countries where labour rates are as cheap as possible. In developed countries, this has meant the exodus of hundreds of thousands of jobs previously available to low skilled people.

Services- business/domestic/government

It is the service and communication sectors that have been the largest creators of new employment in the past 100 years. From limited professional services 100 years ago, industries such as entertainment, financial services, marketing & advertising, health, fitness, legal, accounting, psychology, cosmetics and personal beauty, have all exploded in jobs.

Unlike manufacturing, service industries are sometimes difficult to pinpoint as wealth creators (e.g. tourism). For the most part, service industries are wealth absorbers and therefore are ultimately reliable on wealth creators of the primary elements and manufacturing secondary elements to prosper.

As has started to be experienced, countries and cities that have become centres for service industries risk strong economic down-turns if manufacturing or the primary elements change.

Tell-tale economic signs of an economy in dangerous position of over-reliance of service industries at the expense of manufacturing is rising business debt (in the form of current account deficit). While the dollar of a country's exchange rate may remain relatively strong, mini recessions can still occur as certain service industries feed on themselves to stimulate economic growth- an element of mergers and acquisitions is such an example.

Countries that show these tell-tale signs of over-reliance on service industries (vs declining manufacturing) are Australia, US, Canada and many European countries.

The risk as manufacturing locally is allowed to decline versus increased expenditure on services, is that any major shift in the primary elements causing a downturn, can result in catastrophic job losses as service industries go into deep recession. A global downturn of significant proportions is yet to be felt in developed countries.

Product sales

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Product sales (often defined as retail) is the industries that deliver end manufactured products to domestic markets. Increasingly as global companies shift manufacturing off-shore in search of cheap labour means that imports of products has skyrocketed in most developed countries.

Added to this is the fact that countries that have liberalized their trade tariff barriers means that large corporations are able to distribute cheaper stock, or compete against local manufactured product, often happy to sell at a loss. While anti-dumping laws are in place, most are reactive (after the fact) rather than pr-active (tariffs before market). Thus many economies have seen shrinkages in both domestic secondary manufacturing and primary economic elements.

In many countries, the lowering of trade barriers has had the effect of stimulating economic growth from domestic demand, particularly in employment in product sales and services, thus creating an effect of economic prosperity. however the signs of misaligned economic policy reveal themselves in stagnant levels of long-term unemployed in geographic densities, rising crime in these former centres of manufacturing and rising current account deficits.

Further, the lack of real wealth retained in these economies is revealed in the declining tax proportion of business as value-add primary and secondary manufacturing declines. A sharp change in conditions, causing a sharp lowering in consumer confidence can cause a massive drop in economic activity- as experienced in the global shift in Asia at the end of the 20th century.

Communication/Information

One industry of specialized manufacturing and services that has grown dramatically in the past 20 years is communications. Unlike many other secondary manufacturing, communications information requires skilled labour. Intelligent governments around the world have recognized this as one of the examples of having high-skilled workforces and developed valuable employment and wealth creating industries. The United States is the best example of this, playing a dominant role in the communication/information influence of the world.

5.11 Common component- Cities and citizens

Cities and citizens have always been a common component of society. A society after all is a living embodiment of the people that live within it.

In many cases, an Empire has been defined by the city representing its capital and heart such as the Roman Empire.

The capital city of an Empire or a Society has always symbolized the society itself and as such has also been a place of power and influence.

The capital of the United States of America (Washington DC) is a largely planned capital by the founders of the constitution and that society in such a way that the central instruments of power within the city would also be arranged by positions and relationships of power.

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In recent years, conspiracy theorists and fans of the occult have pointed to the star designs in relationships between the White House and other major buildings of Washington DC as proof of some great conspiracy. The truth is that the founders of America wanted it to be so.

5.12 Socio-Political models

When you look at any encyclopedia on references to types of social systems, two broad categories are often defined- political philosophy and social philosophy.

Social philosophy is typically the overall category defining the behaviour of societies and social behaviour, while political philosophy is concerned with fundamental questions about the state, government, politics, liberty, justice, property, rights, law and the enforcement of a legal code by authority.

5.12.1 The dozens of different "isms" of political models

Open any textbook on political science and/or political philosophy and you will see literally dozens of purportedly different models such as communism, socialism, liberalism, conservatism etc.

Each political philosophy or "ism" is claimed as distinct based on a number of criteria including (but not limited to:)

- * original inventors/authors/promoters of the distinct political philosophy;
- * examples of political parties and/or governments that have come to power on the basis of such political ideologies;
- * ability to define a unique set of approaches to the structure of government and policy.

5.12.2 The blurring of the lines between various "isms"

One hundred and ten years ago when Europe was once again in dramatic political change and monarchies and wealthy classes were being challenged by a new breed of socialist ideologies, the differences between philosophies such as monarchism, liberalism, conservatism and socialism could not have been clearer.

Distinctions could be made by the absence of key elements such as constitutions under dictatorships and monarchies. Clear differences existed on approaches to policies and political apparatus such as the promotion of welfare, workers rights under modern liberalism and the support of business and lower taxes under conservatism.

However, the rise of the modern "global" economy and the pressures of modern cities for virtually every state means that even most dictatorships today have constitutional rule of law, even socialist states have workers rights and support of private property- the lines between these models have become blurred.

5.12.3 Dozens more "isms" and less clarity of difference

Political science now finds itself in the strange position of dozens more "isms" yet less clarity between them. In a way, "isms" no longer represent genuinely different and wholly unique

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political philosophies rather than attempts of "brand differentiation" by authors, inventors, political parties and governments.

As a result, the value of meaning many methods of describing political ideologies have themselves become less meaningful and in some cases, merely an advertisement for a particular ideology.

5.13 The core types of sociology-political models

Clearly, there remain key differences between various socio-political models such as dictatorships and democratic states. But how best to define the classification of the many dozens of different socio-political models?

5.13.1 The eight (8) key socio-political models of human society

UCADIA defines all possible socio-political models into eight (8) core types:

Dictatorship
Monarchism
Elitism
Socialism
Nationalism
Conservatism
Liberalism
Synergism

All the varieties of different political ideologies, while superficially appearing different can be classified by these eight core socio-political models

Type	Formed	Base Type
Monarchism	1650	Monarchism
Classical liberalism	1689	Liberalism
Anarchism	1792	Elitism
Conservatism	1794	Conservatism
Anarchist communism	1796	Dictatorship
Radicalism (historical)	1797	Socialism
Liberalism	1801	Liberalism
Socialism	1830	Socialism
Communism	1840	Socialism
Social liberalism	1890	Liberalism
Christian Democracy	1891	Conservatism
Christian anarchism	1899	Socialism
Progressivism	1912	Liberalism
Galicianism (Galicia)	1916	Nationalism
Social democracy	1916	Socialism
Agrarianism	1920	Socialism
National Bolshevism	1921	Nationalism
Anarcho-syndicalism	1922	Elitism
Fascism	1922	Dictatorship
Nazism	1932	Dictatorship
Market populism	1933	Liberalism
Hindu nationalism	1937	Nationalism
Nasserism	1953	Nationalism
Anarcho-capitalism	1955	Elitism
Synergism	2000	Synergism

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5.13.2 A society may shift between two or more socio-political models over time

Unlike contemporary systems of classification that "box" societies by forms of government, political ideologies, the UCADIA socio-political model recognizes that a society may shift between various ideologies from time to time as different leaders come to power and/or as the attitudes of the population change.

5.14 Socio-Political Model- Dictatorship

	Element	Component
	State Creed	<p>"For the safety/security/future of the people, one must rule (temporarily)"</p> <p>"To rid (society) of corruption, one must rule (temporarily)"</p> <p>"I have been chosen by a higher power/higher calling"</p>
	Belief System	Political/religious manifesto
	Law	<p>Suspended constitution</p> <p>Common law by decree</p>
	Body politic	Leader, council/cabinet, regional appointed leadership/tribunals
	Industry	State controlled, but often privately owned and in partnership with big corporations, wealthy asset owners.

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	Infrastructure	<p>May have initially been expanded, often for political purpose.</p> <p>Usually degrading, poorly maintained infrastructure, except for key infrastructure key to maintaining power.</p>
	Knowledge	<p>Frequently decimated/imprisoned intellectuals, large intellectual refugee population.</p> <p>Narrowly focused knowledge, usually weapons/state apparatus focused.</p> <p>Poor/no education system.</p>
	Trade	<p>Usually warped by military/state control centered spending.</p> <p>Often large amount of cash generated from black market trade (drugs, slaves, natural resources).</p>
	Sovereignty & Defence	<p>Extreme concentration of resources on military/defence/police to maintain power.</p>

	Economic activity	
	Communication	<p>Usually tightly monitored communication.</p> <p>Heavily restricted state controlled media, controls over content.</p>
	Gross production	

5.15 Social model-Monarchism

Initially, the concept that a society could function on a model that is based on dismantling the social infrastructure and pulling back human rights, trade and learning may seem strange. In

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fact, many communities have rejected technology and "gone back in time" in practices and beliefs and proven self-sufficiency.

	Element	Component
	State Creed	<p>"The monarch is an important symbol of our nation, our identity, our culture, our tradition"</p> <p>"The Monarch is the independent protector of democracy, free from party politics"</p>
	Belief System	<p>Ancient political/religious treaty/text</p> <p>Ancient and renewed religious blessing/anointment</p>
	Law	Common law of decree or constitution
	Body politic	Monarch, court officials (including prime minister), representative body of people with real or limited powers.
	Industry	State controlled, but often privately owned and in partnership with big corporations, wealthy asset owners.

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	Infrastructure	
	Knowledge	Depending upon the monarch/system- can flourish under patronage.
	Trade	
	Sovereignty & Defence	May differ from one nation to the next.
	Economic activity	
	Communication	Generally open communication. Some restricted media, controls over content, mostly through censors/rules.
	Gross production	

In many parts of the world, the social model of nihilism, of tearing down society, of returning to ancient restrictive cultural practices is increasing in popularity, especially amongst the disenfranchised of Islamic nations.

Many of the radical intellectuals and their teachings that have increased in influence and power since the 1950's aim for an Islamic super state based on nihilistic principles.

Cambodia and Pol Pot

A recent example of extreme nihilism was the terrible reign of Pol Pot and the Khmer Rouge in Cambodia. In a reign of horror, the charismatic leader and followers massacred millions of innocent men, women and children in a delusionary goal of bringing Cambodia back to stone age principles.

Iran

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Iran is another example of a country that through the adoption of radical Islamic principles has lived under a nihilistic social model for over 20 years.

What once was an enlightened country with a strong middle class and fine unique culture has been systematically dismantled and destroyed by isolated and backward thinking for decades. More recently there have been signs that Iran may wish to return to a more sensible social model. However, radical Islam remains the stronger opponent to change.

Zimbabwe and Robert Mugabe

An even more recent example of extreme nihilism is the most recent reign of terror of Robert Mugabe. Approaching the end of his life, this early crusader for human rights and the end of "white rule" in his country has now become determined to dismantle and destroy the complete infrastructure of the country he once saved.

There are many historical examples of powerful dictators during the final years of their lives actually initiating a kind of mass suicide pact with the society that so trusted them. Like the stories of ancient pharaohs of Egypt who demanded their courts death on their death.

This kind of nihilism is the most terrible and sad and was evidenced during the final months of the reign of Hitler and other terrible dictators.

Nihilism still remains attractive to some

In spite of all the terrible evidence of the consequences of nihilistic policies, there are many living in societies that hate their lives and their fellow citizens so much that they seek to destroy society.

This is particularly evidenced by extreme anarchists and suicide bombers. So filled with self-hate and feelings of underachievement, the promise of destruction is more attractive than contributing to society.

In future, nihilistic attraction can be reduced by clear education on examples and history of nihilism as a social model.

5.16 Socio-political model-Elitism

Monarchism is the oldest social model of humanity and is based on the principles that someone through birthright has power over you as your King/Queen while you are their subjects.

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	Element	Component
	State Creed	<p>"Those who are born into power and influence are more capable of handling the complexities of a modern society than those who are uneducated and do not understand the real world".</p> <p>"The elite, the educated and influential are the only ones able to recognize the dangers of mass populism, dictators and other who would seek to take advantage of the general population"</p>
	Belief System	Ancient political treaty/text
	Law	Usually constitution

	Body politic	<p>Council, regional leadership with tribunals, or</p> <p>Executive leadership, democratically elected parliament dominated by two or one party system.</p>
	Industry	State controlled, but often privately owned and in partnership with big corporations, wealthy asset owners.
	Infrastructure	
	Knowledge	<p>Depending upon apparatus of state- can be strong in classical knowledge and weak in contemporary political/social debate.</p> <p>Education tending to be limited to basics.</p>
	Trade	

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	Sovereignty & Defence	May differ depending upon specific instance, but usually higher than average military/police spending.
	Economic activity	
	Communication	Generally open communication. Some restricted media, controls over content, mostly through censors/rules.
	Gross production	

Monarchism has always been associated with some major state religion as the assumed power of the monarch is as "god's representative". In ancient cultures this was perfectly aligned when the king was also the high priest.

The strength of the monarch model

5.17 Socio-political model-Socialism

Socialism is an ancient social model and is based on the principle that the collective owns the assets of society that in turn is managed through some elite. This elite might be in power through force, or through election.

Socialism bears many common features to monarchism and the outcomes of both systems in terms of historical poor human rights is virtually identical.

	Element	Component
	State Creed	"That workers fulfil their rights to own the means of their own labour, instead of being slaves to capitalists who would exploit them." "To rid society of social inequity where a few have all the wealth and many have little wealth." "To ensure equality for all".
	Belief System	Political manifesto
	Law	Usually constitution

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	Body politic	Council, regional leadership with tribunals, or Leader, council/cabinet, regional appointed leadership/tribunals, or Executive leadership, democratically elected parliament dominated by two or one party system.
	Industry	State controlled and owned, but often in partnership with big corporations, with leadership and families also being wealthy asset owners.
	Infrastructure	
	Knowledge	Frequently decimated/imprisoned intellectuals, large intellectual refugee population.

	Trade	
	Sovereignty & Defence	Much higher concentration of resources on military/defence/police to maintain power.
	Economic activity	
	Communication	Usually tightly monitored communication. Heavily restricted state owned/controlled media, controls over content.
	Gross production	

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Quazi-born to rule

Typically socialist states grow out of the collapse and revolution of monarch states and around some great and charismatic leader. The result is that the families of the leadership of the revolution become the defacto rulers and quazi-born to rule.

Few societies have ever implemented an effective version of democratic socialism where the elite government in fact lives up to the morals of state ownership and the rights of the collective. Most implementations of socialism have bred corrupt and ultimately incompetent elite social classes who fail to manage the overall dynamic needs of the society.

China in some respects is an exception where generational change seems to have become a strategy of the political infrastructure so that previous leaderships and their families and relatives do not hold and retain power as defacto Emperors.

5.18 Socio-political model-Nationalism

Empiricism is a social model whereby an elite seek to extend their power and wealth through the control of global corporations and systems.

	Element	Component
	State Creed	"The nation is the fundamental focus of life, ahead of international obligations and/or allegiances" "In a nation-state, the language of the nation should be the official language, and all citizens should speak it, and not a foreign language"
	Belief System	Political manifesto/movement
	Law	Usually constitution
	Body politic	Executive leadership, democratically elected parliament dominated by multi-party system.
	Industry	State controlled, but usually privately owned and in partnership with big corporations, wealthy asset owners.

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	Infrastructure	
	Knowledge	Frequently limited knowledge to promotive nationalistic views with dissent exiles/imprisoned. Restriction on alternate views Education more narrowly focused.
	Trade	
	Sovereignty & Defence	Higher spending on defence/military police law and order.
	Economic activity	
	Communication	Generally monitored communication. Restricted media, controls over content.
	Gross production	

5.19 Socio-political model-Conservatism

Capitalism is a social model whereby the wealth of a nation is divided amongst its citizens with citizens being able to increase the value of their wealth and assets through trade and work.

Very few pure capitalistic societies have ever existed. certainly none of the modern national economies are capitalistic. Most are consumeristic or empirical.

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	Element	Component
	State Creed	"To preserve and protect the values, history and institutions of our society against those that would destroy them." "To protect and strengthen the rule of law."
	Belief System	Key speeches/writings
	Law	Constitution
	Body politic	Executive leadership, democratically elected parliament dominated by multi-party system.

	Industry	State controlled, but usually privately owned and in partnership with big corporations, wealthy asset owners.
	Infrastructure	
	Knowledge	Greater focus on sciences/less arts Greater focus on education of skills, not necessarily development of critical thinking abilities.
	Trade	

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	Sovereignty & Defence	Higher spending on defence/military police law and order.
	Economic activity	
	Communication	Generally open and diverse communication. Open media, with tighter controls over information.
	Gross production	

5.20 Socio-political model-Liberalism

Consumerism is the social model whereby citizens of nations and the world are given access to the widest possible choice of consumer items to buy, with workers working to make money to purchase goods and through the freedom of trade barriers the standards of living will increase.

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	Element	Component
	State Creed	"To protect and encourage the values and rights of citizens." "To remove government interference and oppression against the individual and enterprise".
	Belief System	Declaration/statement of rights
	Law	Constitution
	Body politic	Executive leadership, democratically elected parliament dominated by multi-party system.
	Industry	Smaller privately owned businesses, large middle class of industry/entrepreneurs.
	Infrastructure	
	Knowledge	Promotion of education, difference of views, critical thinking.
	Trade	

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	Sovereignty & Defence	Lower emphasis on defence/military spending.
	Economic activity	Tends to be more diverse, given freedom of commerce.
	Communication	Generally open and diverse communication. Open media.
	Gross production	

The postwar outlook that eventually took shape, with origins actually extending to the internationalists surrounding Woodrow Wilson during World War I (1914-1918) was simple in its fundamental premise:

First, it was the assumptions:

- (1) That every nation will act out of its own self interest;
- (2) Every nation ultimately do what it thinks will best promote its own economic well being and national security.

Second, it was to convince each nation that its self-interest, from consumer goods, to security was best protected by protecting the other fellow's self interest.

In short, the idea was to build international economic interdependence or, in the fashion of today's language, a global economy.

Cordell Hull, as a senator and as Franklin D. Roosevelt's secretary of state, had been arguing this point prior to the Second World War and had sought to show how national prosperity was dependent on a vitality shared among nations.

He initiated a series of trade agreements in 1934 that stimulated a liberalization of trade. He wrote in his memoirs as 1916 that "unhampered trade dovetailed with peace; high tariffs, trade barriers and unfair economic competition with war."

He reasoned that if he could get a freer flow of trade- freer in the sens of fewer discrimination's and obstructions- so that one country would not be deadly jealous of another, the living standards of all might rise.

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Implementing this sort of philosophy after 1945 would be as daunting as it had been after WWI.

The creation of the global order, the early outlines of a new epoch had to begin with the material rehabilitation of nations injured by the war and an economic system that ensured increasing levels of prosperity everywhere.

American economic dominance was the first obstacle to making the vision a reality. When the United States entered the war, it held about 80 percent of the world's gold supply. American decision makers realized that the United States accounted for nearly 50 % of the world's gross domestic product in 1948.T

Clearly, for one nation to account for half the dollar value of all goods and services exchanged on the planet was unrealistic. American products needed markets; that required the revitalisation of Europe's economic strength.

A "dollar shortage" whether real or imagined, was a hurtful to America as it was to Europe.

Second, the rejuvenation and reconstruction of a Europe devastated by war had to proceed against a nightmarish backdrop of deprivation and hopelessness. Millions were homeless. The infrastructure was in a shambles even two years after the war Bridges were still in disrepair.

A lack of coal caused a deficit of steel production that inhibited the construction of everything including ironically badly needed coal mines.

Skilled workers who had gone off to war had not returned. Long standing commercial relationships had been destroyed. Inflation had rendered many currencies useless.

Agriculture for lack of fertilizer and neglect of the soil, could not yield the harvests necessary to prevent starvation throughout Europe.

The Americans were crucial in restoring confidence, providing money, food, fuel and machinery and in pushing Europe toward sharing defense, economic integration and the common Market.

Along with the establishment of the World Bank, the International Monetary Fund, the General Agreement on Tariffs and Trade (GATT), the Bretton Woods arrangements, the United Nations and particularly the Marshall Plan, American efforts were clearly aimed at building a world order out of different dimension. The intention was to demonstrate the power of mutual aid and collective responsibility. It was to restore faith in free market systems and to inspire democratic processes.

The Marshall Plan is often taken as emblematic of both the challenge and the achievement. It was, according to historian Michael Hogan, an outgrowth of America's "search for a new economic order at home and abroad."

In this sense, the plan was an effort to recast Europe in America's own image.

1960 the twist in the tail

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The primary lesson of epochal change is the obvious one: it requires adaptation. America's success in accelerating global economic interdependence was not matched by its readiness to deal with this new inter-relatedness.

A nation that held sway over most of the globe at mid-century openly wondered, not more than a generation later, about the decline of its ability to compete internationally.

The roller coaster ride of America's international competitiveness provides dramatic evidence that judgment, as well as resources, needs to keep pace with the changes taking place.

The success of various reconstruction activities would have consequences for which US industry leaders were not prepared.

America's unique position at the end of the war was an anomaly. It was unlikely that 6 percent of the world's population could continue to account for half of the world's economic activity.

Indeed, by the late 1960's, the American share in the world economy had declined to around 25 percent, roughly where it remains today.

The surprise that emerged throughout the world was that the changes caused a whole new set of business dynamics to develop. In a phrase, transformation to a global economy forced corporations worldwide to renew and reinvent themselves.

5.21 Socio-political model-Synergism

Synergism is a new social model based on the integrated philosophies of the UCADIAN model. Synergism essentially states that the effective function and operation of society is to be found in the effective synergy between its various parts.

An optimum society needs to have an optimum constitution.

	Element	Component
	State Creed	
	Belief System	
	Law	Constitution
	Body politic	

5.22 The sticky web of social values and constants

Whatever we may think about the values of our different societies, the web of concepts from the prime universals, secondary universals to prime ideas is so complex and complete that there is conceptually no escape.

Like an onion, we may strip away at the values and standards that affect our perception of race, creed, colour, gender, physical appearance. Step by step we may re-assess our trust in the nature of money, law, virtues, or even re-assess our opinions in negative behaviour deemed as bad, evil deceitful, sinful.

Yet as far as we go, the prime universals and secondary universal concepts and prime ideas remain untouched, unchallenged. Simply, the circular self-reference and absolute nature of these concepts do not permit conceptual breakout. So we live, as all civilizations of humanity have lived- within the models that continue.

5.22.1 The internal conflicts of the present social system

The conflicts of absolutes remain; the rigidity and uncompromising nature of the Universals.

Terrible sadness has and continues to be wrought. From the unjust murder of millions of humans for thousands of years, to the consignment of individuals humans to work as virtual slaves for the benefit of a few.

What is saddest of all is the way in which social organisations have suppressed the self worth and self value of the human being for thousands of years.

Fundamentally, the first prime universal constant proposes that higher beings exist to ourselves and effectively "own use" and have the power to judge us. Secondly these same Gods (or Gods) tell us what we must do, or forever be damned.

Thanks to UCA and all the knowledge that it displays, we know these prime universal concepts to be inferior. There is no higher than our highest self. Our requirement for existence is permanent.

Our connection to all other things is absolute. No human being stands or can stand between ourselves and our greatest self.

You know now that there is no universal judgments except life and that your judgment matters. yet, the current models underpinning most of our societies do not share these understandings. In their eyes, you are less than (a) what you think you are and/or (b) what you could or should be.

We have people still being born today that are told they are less, because of money, race, religion, family history, caste, culture and physical appearance. We have gurus and prophets telling us we are born less and could be more (usually if we ascribe and follow their message.)

Where is the organisation that tells us we are more than what we think we are, not less? Unfortunately there are none. The web has been so strong for so long that everything is

tainted.

5.23 Top 10 General social trends

There are many social issues that are listed in the newspapers and television every day such as crime, health care, education, the environment, the war on terror and many others.

The frequency of these reports and the importance seemed to be placed on them by politicians and the media might indicate that such issues are at the very heart of challenges facing the nation. However, many of these issues quoted are simply a reflection of much more significant and underlying trends in our societies around the world.

5.23.1 The top 10 general trends

It is these underlying trends, these massive changes in the nature of society that are causing many of the problems we see as day to day social problems. The top 10 general social trends for the world are:

- #1 The shift of intelligence by geography
- #2 The ageing population
- #3 The rise of remote and non-personal interaction
- #4 The rise of personal and home entertainment
- #5 The growing gap between the very rich and lower-middle income earners
- #6 The growth in personal, family and inherited debt
- #7 The growing dependence on synthetic drugs
- #8 The rise in mental illness
- #9 The rise of urban radicalisation and extremism
- #10 The rise of big brother surveillance

5.24 General Social Trend #1:

The shift of intelligence by geography

One hundred years ago, within social frameworks by geography people of higher than average intellect lived, worked and played in communities alongside people of average or lower than average intellect. Before the explosion of 20th century mega cities, the evidence of localised intelligence was everywhere, from the owners of central stores, to the doctors and specialists that existed side by side with their patients, customers and supporters.

However, since the development of large urban landscapes, this distribution of intelligence has changed dramatically. We now see the development of intellectual ghettos, of upper middle class and middle class "fortress" neighbourhoods populated by educated people with degrees.

At the other end of the spectrum, those with higher than average cognitive abilities continue to be plucked out of poorer areas to be schooled, developed and sometimes redistributed into the intelligent ghettos. Not since the earliest days of societies have we seen such a deliberate delineation of resources and policies to the detriment of those that have less.

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Rather than reducing such trends, governments of developed and developing economies have actively promoted such stripping of general and higher intelligence from communities into "smart ghettos" and "dumb ghettos".

5.24.1 The invisible migration

As we described, the cognitive elite refers to people in the top percentiles of cognitive ability who, over the course of the 20th century, have been part of a vast but nearly invisible migration.

At the beginning of the century, the great majority of people in the top 5 to 10 percent of the intellectual distribution were not college educated, often not even high school educated and they lived their lives scattered almost indistinguishably among the rest of the population. Their interests were just as variegated. Many were small business people or farmers, sharing the political outlook of those groups. Many worked on assembly lines or as skilled craftsmen. The top of the cognitive ability distribution probably included leaders of the labour movement and of community organisations.

Among the smart women, a few had professional careers of their own, but most of them kept house, reared children and were often the organizing forces of their religious and social communities.

People from the top of the cognitive ability distribution lived next door to people who were not so smart, with whose children their own children went to school. They socialised with, went to church with, and married people less bright than themselves as a matter of course. This was not an egalitarian utopia that we are trying to recall. On the contrary, communities were stratified by wealth, religions, class, ethnic background and race. The stratification may have been stark, even bitter, but people were not stratified by cognitive ability.

As the century progressed, the historical mix of intellectual abilities at all levels of society thinned as intelligence rose to the top. The upper end of the cognitive ability distribution has been increasingly channeled into higher education, especially the top colleges and professional schools, thence into high- IQ occupations and senior managerial positions. The upshot was that the scattered brightest of the early 20th century have congregated, forming a new class.

Membership of this new class, the cognitive elite, is gained by high IQ: neither social background, nor ethnicity, nor lack of money will bar the way. But once in the club, usually by age eighteen, members begin to share much more as well. Among other things, they will come to run much of the country's business. In the private sector, the cognitive elite dominates the ranks of CEO's and the top echelon of corporate executives. Smart people have no doubt always had the advantage in commerce and industry, but their advantage has grown as the barriers against the "wrong" nationalities, ethnicities, religions or socioeconomic origins have been dismantled. Meanwhile, the leaders in medicine, law, science, print journalism, television, the film and publishing industries and the foundation world come largely from the cognitive elite.

Almost all of the leading figures in academia are part of it. In Washington, the top echelons of federal officialdom, special interest groups, think tanks and the rest of Washington's satellite

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institutions draw heavily from the cognitive elite. At the municipal level, the local businesses and political movers are often members of the cognitive elite.

5.24.2 Giving mediocrity its due

Life has been increasingly good for the cognitive elite, as it has displaced the socioeconomic elites of earlier times. In the far-from-idyllic past when most of the people at the top of the cognitive distribution were farmers, housewives, workers and shop owners, many of them were also frustrated, aware that they had capabilities that were not being used. The steps of steep rise in IQ jobs of the course of the century was to some important extent a picture of people moving from unsatisfying jobs to lucrative and interesting ones.

Technology has not just created more jobs for the cognitive elite, but revolutionized the way they may be done. Modern transportation has expanded the realm in which people work. Beyond that, physical separation is becoming irrelevant. A scientist passionately devoted to the study of a certain protein or an investment analyst following a market can be in daily electronic conversation with people throughout the world who share the same passion, passing drafts of work back and forth, calling up data files, doing analyses that would have required a mainframe computer and a team of assistants only a few years ago- all while sitting alone at a computer, which need not be in an office, but can as easily be in a beach house overlooking the ocean.

Across the occupational domain of those who work primarily with their minds, the explosion of computer and communications technologies has liberated and expanded creativity, productivity and personal freedom. They may be some costs of this physical isolation, but many people are happier and more fulfilled as a result of the reach of modern technology.

For a nation as a whole, the invisible migration has surely brought benefits as well. We cannot measure the gains precisely, but they are the inevitable side effects of greater efficiency in identifying intellectual talent and channeling it into high-IQ occupations. Compared to 1900 or even 1950, America in the 1990's is getting more productivity out of its stock of human capital and this presumably translates into more jobs, gains in GNP and other effects that produce more wealth for the society at large.

5.24.3 Isolation within the cognitive elite

What is concerning about the emerging cognitive elite is its coalescence into a class that view society increasingly through a lens of its own. The problem is not simply that smart people rise to the top more effectively these days. If the only quality that CEOs of major corporations and movie directors and the White House inner circle has in common were their raw intelligence, things would not be so much different now than they have always been, for to some degree the most successful have always been drawn disproportionately from the most intelligent.

But the invisible migration of the twentieth century and continued into the twenty first century has done much more than let the most intellectually able succeed more easily. It has also segregated them and socialised them. The members of the cognitive elite are likely to have gone to the same kinds of schools, live in similar neighbourhoods, go to the same kinds

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of schools and restaurants, read the same magazines and newspapers, watch the same television programs, even drive the same make of cars.

They also tend to be ignorant of the same things. They watch far less commercial television than the average American. Their movie going tends to be highly selective. They seldom read the national tabloids that have the highest circulation figures or listen to the talk radio that has become the major form of national communication for other parts of America. This does not mean that the cognitive elite spend their lives at the ballet and reading Proust. Theirs is not a high culture, but it is distinctive enough to set them off from the rest of the country in so many important ways.

The isolation of the cognitive elite is by no means complete, but the statistical tendencies are strong, and the same advanced in transportation and communication that are so enhancing the professional lives of the cognitive elite will make their isolation from the rest of the public that much greater. As their common ground with the rest of society decreases, their coalescence as a new class increases. The traditional separations between the business world, the entertainment world, the university intellectuals and government are being replaced by an axis of bright people that runs through society. They already sense their kinship across these spheres of interest. This too will increase with time.

5.24.4 The new underclass

A frightening, terrible and fearful trend has been occurring in developed and developing nations as a result of the extraction of intellect and the creation of intellectual ghettos- a new underclass that has neither the skills nor the intellectual competence to take care of themselves, let alone their children.

Single parent families, multiple fathered children, long term chronic welfare recipients, heavy drug dependence, violent and angry children. So poor are the conditions for this new underclass of below average intelligence that children unfortunate enough to be born into such conditions are statistically more likely to follow the mediocrity and failures of their parents.

5.24.5 The “welfare” and “correctness debate” that hides this trend

As perverse as the trend of intellectual ghettos is as a global trend across nations, races and religions, the “welfare” and “political correctness debate” which refuses to admit its existence is verging on evil. Not only do those who refuse to admit the root cause of crime, drug dependence, unemployment and failed marriages for the millions of people who live in these below average intelligence ghettos, but they attack any person who even suggests these people have any cognitive challenges as elitists and sometimes racists.

5.24.6 The bleak future for the underclass

The future is not bright for the underclass. For now, the state tolerates to some degree the cost of welfare, the levels of crime and social problems of these intellectual ghettos. But there will be a time soon when the costs of dealing with their problems will become too high.

When this happens, expect to see ghettos transform into their next evolutionary phase- prison

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settlements, where people from these areas will need passes and authority to visit other parts of the nation for which they were born a citizen. The transformation will be complete- they will have become officially second and third class citizens.

5.25 General Social Trend #2:

The aging population

The populations of developed and developing nations are aging rapidly due to two contributing facts: increased life expectancies and declining birth rates associated with improved living conditions and social choices.

Country	1995	2050
PNG	2.9	9.7
India	4.6	14.9
Malaysia	3.9	15
Indonesia	4.3	15.7
China	6.1	18.2
New Zealand	11.3	20.4
USA	12.6	20.8
Canada	11.8	21.7
Sweden	17.3	22.3
UK	15.5	22.6
Australia	11.9	24.1
Switzerland	14.2	25.2
Netherlands	13.2	25.6
Japan	14.1	30.2
Greece	15.9	31.4
Italy	16	34.2
Hong Kong	10.2	34.5

5.25.1 Implications

The implications and impact of the ageing populations of developed and developing countries will be different to some degree, but all will relate to the same general issues:

- reduction in national savings: • reduced public savings because of the call on public resources for age related services and income support; • reduced private savings through individuals drawing down on their savings to fund their retirement • reduction in investment because of the drawdown on national savings • reduced taxation through wages and salaries and subsequent pressures on federal budgets • a slowing of productivity growth with the contraction of labour supply • loss of human capital through retirement without replacement by younger people.

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In nations that have also experienced a movement of intelligence into ghettos, the effect will be even more pronounced as the lowest birth rates tend to be the most productive and educated members of society, while the least productive and lower cognitive skilled have a higher birth rate (see megatrend #1).

This will amplify the welfare budget gap for many nations causing dramatic changes in government welfare and further social disruption and anger, particularly among the underclasses.

5.26 General Social Trend #3:

The rise of remote and non-personal interaction

Sit on a train, or bus and you will see it. Watch any group of people outdoors and you'll witness it- The phenomena of mobile text, email and phone calls.

There is conservatively estimated to be around 1.3 billion mobile phones (2005/2006) now in existence around the world- an unheralded technology adoption greater than the adoption of computers (578 million as at 2005) and second only to televisions as the most pervasive example of technology (1.6 billion televisions as at 2005).

While such technology represents a wonderful innovation for anytime communication, it also represents a major influence in the rise of remote and non-personal interaction.

Remote and non-personal interaction is when individuals choose to communicate via some intermediate device or forum rather than face to face. Email is a classic example of remote and non-personal interaction. A phone call is an example of remote interaction.

5.26.1 The dramatic rise of non-personal and remote interactions

Since the early 1990's, there has been a dramatic rise in the volume and use of non-personal and remote interactions thanks to the twin technologies of mobile phone devices and email/internet. This is especially the case amongst the "children of the internet age", those born after 1975 who are or were in their teenage years during the birth of the internet and mobile phone devices.

These people are by far the heaviest users of remote and non-personal communication to the point that for many families, traditional dinners around a dinner table have become quarterly events, even when all members still live under the same roof.

5.26.2 The impact of non-personal and remote interactions

The impact of non-personal and remote interaction is different depending upon whether you were born before, during or after the advent of the internet/mobile phone age. For older generations born before the advent of these technologies, they represent useful and secondary methods that in many cases enhance existing relationships.

However, for people born during and after the advent of these new technologies, the phone and email/internet represent primary methods and avenues of relationship formation, with

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face-to-face contact often being a secondary, or in some cases non-existent element of relationships.

The effect of such detachment from the reality of flesh and blood relationships is still a matter of fierce debate amongst “experts”. What is clear is that such dependence and even addiction to a remote world of relationships (such as MySpace) can lead to dissociative mental disorders where young people are cut-off from the normal network of support relationships that used to be a feature of living in a real-world community.

5.27 General Social Trend #4:

The rise of personal and home entertainment

Computer games, like computers, are relatively young phenomena. Even more recent is the trend of “super sized” TV's connected to high quality video and audio devices creating “home theatre” environments.

5.27.1 Obesity epidemic in children as a symptom, not a cause

In many developed nations, the epidemic of childhood obesity is causing great concern given the long term health implications of diabetes, heart disease and other complications. Yet what is the underlying causes of such obesity?

Some “experts” blame the fast food industry for targeting young children by slick marketing campaigns. Some lawyers have even jumped on “fast food” as the next big thing in class law suits after the success of tobacco. Yet is fast food a cause, or a convenient scape goat for a much deeper problem?

There are numerous studies by non-litigious “experts” that counter the argument of fast food being to blame for childhood obesity pointing to the levels of consumption and calories intakes being roughly the same as those from the 1960's, 1970's and 1980's. What is dramatically different is that children today perform far less physical activity than children of previous generations.

5.27.2 Why are children spending less time with physical activity and exercise today?

If the underlying “cause” of childhood obesity is the dramatic reduction in childhood exercise and physical activity, then what is the underlying cause of this fact? The answer quickly comes back to the growth in popularity of both computer games and home entertainment systems.

Homes across the developed and developing world are fast becoming the new “pinball arcades” with children glued to monster sized televisions with high quality computer game consoles, DVD players and surround sound. When children are not playing their high quality graphics computer games, the rest of the family is using the “super-sized” TV's for other entertainment such as cable, DVDs and recordable “live” cable/TV devices such as TIVO.

5.27.3 The always-on TV home entertainment system

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In the 21st Century, the super sized TV in many homes is always on. Even new kit homes being developed in nations such as Australia, The United States, the UK and Canada are being designed around the entertainment room being the most important room of the house, next to the kitchen. These new “McMansions” are being designed on super-sized bedrooms for computers, cabling throughout the house, large entertainment areas and no need for backyards or in some cases even a front yard!

The fact that such houses are popular- houses for families where the outside space for children has been sacrificed for the indoor space for personal and home entertainment systems speaks volumes as to the likely future trend of childhood obesity. If it is bad now, this is only the start.

5.28 General Social Trend #5:

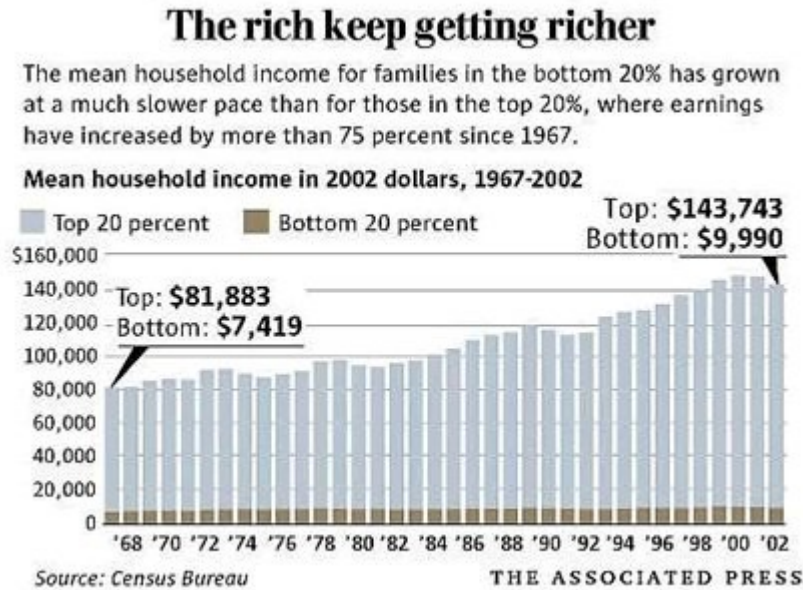
The growing gap between the very rich and lower-middle income earners

The global economy has grown sevenfold since 1950. Meanwhile, the disparity in per capita gross domestic product between the 20 richest and 20 poorest nations more than doubled between 1960 and 1995.

Income Inequality in Selected Countries, 1990s			
Country	Share of Income		Gini Index
	Poorest 20 Percent	Richest 20 Percent	
	(percent)		
Denmark	9.6	34.5	24.7
India	8.1	46.1	37.8
United States	5.2	46.4	40.8
Russia	4.4	53.7	48.7
Zambia	3.3	56.6	52.6
Brazil	2.2	64.1	60.7

Source: World Bank. Data are for most recent year available.

Of all high-income nations, the United States has the most unequal distribution of income. In America, the wealthiest 20 percent of households in 1973 accounted for 44 percent of total U.S. income, according to the Census Bureau. Their share jumped to 50 percent in 2002, while everyone else's fell. For the bottom fifth, the share dropped from 4.2 percent to 3.5 percent.



5.28.1 Are the rich really getting richer?- fact vs smokescreen gobblygook

Some may be surprised to learn that while 99.9% of the population know with their own eyes that the rich are getting richer, that few politicians in developed and developing countries are prepared to admit this undeniable fact.

Some, most notably those in the United States are even confident to deny the facts by quoting gobblygook “reports” and surveys” that compare real wages, buying power and all sorts of other distractions to claim the wages of the poorest have never been better.

Even more suprising is that these smokescreen antics not only get printed, they largely hide this trend from media scrutiny for several years at a time, until the next undeniable report is published and promptly attacked.

As a result, few nations have even commissioned any kind of series investigation into what factors are causing the undeniable shift of proportion of wealth and assets to the already rich at the expense of the poor and middle class of society.

5.28.2 Don't panic, its perfectly normal, it will be over soon

Arguably one of the most cynical and most over used excuses by leaders of developed and developing nations when finally cornered on the truth that the rich are getting richer is the excuse that it is a “perfectly normal” economic phenomena and that the trend will soon change.

This excuse has been trotted out every few years for now close to thirty years when trends started to clearly show an alarming gap in the distribution of wealth in developed democratic nations. Even today, the excuse is still used even though the fastest growth in the gap has been in the last five to ten years.

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The principle argument used by politicians under the advice of “expert” economists is that as the economy adjusts from uncompetitive industries (where jobs are sent offshore) and firms become more competitive, they hire more staff and wages increase.

In fact, wages in many industries within developed countries have remained static with working conditions actually going backwards under industrial reforms designed to make firms “more competitive”- the result is higher profits, the right getting richer and workers getting less in their pockets.

5.28.3 Why is the gap happening?

Several features have conspired against the poor to middle income earners in most developed nations over the past 10 years, in contrast to the improved conditions of the very rich.

The first is the growing inequality of effective taxes and fines. While the effective tax burden of the very rich has decreased, the effective tax and fine burden of the poor and middle classes has increased due to the growth in taxes, parking fines and all sorts of costs from local and state governments. When federal governments point to the lowering of tax rates for the lowest and middle income earners, they frequently fail to include the rising costs of rates, fines, and assorted local and state government revenue raising.

The second is the static nature of real wages. While high income earners have been able to take advantage of bonuses and other incentives, lower and middle income earners now have to compete for jobs with cheaper overseas suppliers. The result has been a trade off for those who still have jobs in being more productive while keeping a job vs firms who shift their manufacturing/service centers completely off-shore.

The third is the higher cost of purchasing and maintaining primary assets such as a home and a motor vehicle and the depreciation or slow growth of such assets versus those of the very rich. In many countries, the growth in values of real estate of the most expensive properties is ten to twenty times that of the cheapest property. It means many poor to middle income earners have engaged in high personal debt with assets that are either static in value or losing money.

5.28.4 The future impact

The world has seen great gaps between the very rich and poor many times in the past. In fact, most of the history of the world has seen great inequality of assets between the richest and poorest of society.

Periodically however, the poor have risen up and challenged the rich, sometimes overthrowing such unjust regimes, taking the assets of wealthy under the leadership of champions of revolution. Often, all that effectively happens is that people who were once rich are murdered, imprisoned and stripped of their assets and another band suddenly become very rich and powerful.

Certainly, the time is fast approaching, thanks to denials and inaction in developed nations, that the seeds of revolt have been sown. Only time till tell when the poor will rise up and what will happen.

5.29 General Social Trend #6:

The growth in personal, family and inherited debt

Debt has been a financial option for some countries and companies for decades. However, for consumers, access to debt financing was limited until the last thirty to forty years. Today, there are literally hundreds of different types of credit and loyalty cards and thousands of finance options for most consumers in developed nations.

The net result of this sea of debt finance has been to fuel an unprecedented period of consumer spending in nations such as Australia, the United States, UK and Europe. US consumer debt has reached staggering levels after more than doubling over the past 10 years. According to the US Federal Reserve Board, consumer debt hit \$1.98 trillion in October 2003, up from \$1.5 trillion three years ago. This figure, representing credit card and car loan debt, but excluding mortgages, translates into approximately \$18,700 per US household.

Outstanding consumer credit, including mortgage and other debt, reached \$9.3 trillion in April 2003, representing an increase from \$7 trillion in January 2000. The total credit card debt alone stands at \$735 billion, with the household card debt of those who carry balances estimated to average \$12,000.

According to CNNMoney, consumer spending accounts for some 70 percent of the US gross domestic product. "So the world economy is leveraged to the US consumer. And the US consumer is leveraged to the hilt," states the web site.

Experts warn that the debt bubble potentially dwarfs the US stock market asset bubble that burst in 2000. Consumer credit and mortgage debt represent a higher percentage of disposable income than ever before. Household debt as a percentage of assets reached the historic high of 22.6 percent in the first quarter of 2003. The Federal Reserve revealed that personal savings dropped to a mere 2 percent of after-tax income in the first half of 2003.

5.29.1 Rising inflation, interest rates and the doomsday scenario

If everything were to remain the same, especially low interest rates and stable costs, then the consumer debt bubble of the US and the world could probably continue along for a few more years. However, the doomsday scenario has already started in the United States, except for a brief blimp when the Bush Administration deliberately dumped millions of barrels of oil into the economy to keep fuel prices low. It is rising inflation fuelling rising interest rates and ultimately massive debt default levels.

The cost of energy has been pushing up prices across the world. Interest rates have already started to rise in most markets and just how dangerously geared households is reflected in consumer behaviour to small interest rate rises. If inflation continue to rise, then interest rates will also have to rise and millions of households around the world risk losing everything.

5.29.2 The biggest crash in history

Unless tens of millions of Americans find a way of simultaneously reducing their debt burden, then when the crash occurs, the bankruptcy of American consumers will potentially be the

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largest financial disaster in human history- causing some of the world's largest companies such as car manufacturers, airlines, massive retail stores to collapse.

This is not an unsubstantiated or arbitrary hope for such terrible outcomes, but the realization that the crash, caused by runaway debt fuelling consumer spending for over ten years was never sustainable and ultimately the world economy will have to pay the price.

5.30 General Social Trend #7:

The growing dependence on synthetic drugs

One of the great changes of society over the past forty years has been the campaign of transference and ultimate domination of global pharmaceutical companies in the production of synthetic pain killers compared to traditional plant based opiates.

For thousands of years, communities around the world have grown and harvested their medicine plants alongside their food crops. Hardy and tough plants such as hemp (marijuana) have been relatively easy to grow and have been a source of very cheap, reliable pain killers along with the poppy (morphine) and a host of other naturally grown plants.

However, in the space of a couple of generations, mostly American and some European based consortiums have succeeded in ensuring virtually every nation on Earth has banned the growing, importation and use of naturally grown pain killer crops in preference to the highly expensive, tightly controlled supply of patented pain killers and other drugs.

5.30.1 The massive size and value of the US controlled pharmaceutical industry

The global pharmaceutical industry is vast, at around \$350 billion in annual sales. North America (US around 50% of total world market), Europe and Japan together accounted for 88 per cent of the worldwide market. Of that, 70% of sales were synthetic pain killers.

While the total synthetic drug market continues to grow at around 5 to 10%, the size of the US market has started to decline, mainly because of the long term health side effects and ensuing law suits against various synthetic pain killers that have been found to have potentially lethal side effects. Many Americans no longer trust these multi-billion dollar synthetic drug manufacturers' promises on the safety of their drugs.

At the same time, it has emerged in the past four years that many hundreds of thousands of Americans and people around the world have become addicted to synthetic pain killers, much like addicts to prohibited drugs. However, unlike heroin or marijuana addicts, the supply of these pain killers have been much easier to source, and sometimes promoted.

5.30.2 Prohibited drug trade

The prohibited drug trade is the production, traffic and consumption of drugs that have been made illegal by the majority of governments of the world. These principally concern the agriculture crops of opium, cocaine (coca plant) and marijuana (hemp plant). It also includes the increasing market for synthetic opiates.

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While virtually all of these drugs have been legal at some time in every country and the global coverage of prohibition has only effectively existed in practice for the past twenty years.

Today, the prohibited (illegal) drug trade is vast, accounting for over \$240 billion in annual world trade (around 2.6% of total world trade) and slightly under the legalized monopoly of synthetic drugs. However, unlike legally traded commodities, no effective direct government revenue is gained from this traffic.

Of all illegal drugs, approximately \$150 billion and around 4 million Kg of opium resin continues to be produced each year, mainly the mountainous Asian nations, predominately Afghanistan. This in turn fuels the \$25 billion heroin industry per year. Cocaine (around 835,000 Kg at around \$22 billion), Marijuana (2 million Kg and around \$12 billion), Hashish (230,000 Kg and around \$4 billion) are the other traditional drug crops now produced illegally by organized crime.

Significantly, methyl amphetamines, largely produced from converting legal synthetic drugs such as flu pills into illegal drugs has grown quickly to account worldwide trade of around 640,000 Kg and \$17 billion.

5.30.3 Effects of handing legal control of synthetic drug manufacturing and supply to US and European Drug Companies

The effect of enforcing the legal monopoly of synthetic drug manufacturing companies of the world's market of pain killers has been as devastating distortion of the world's resources, individual health and well being.

Most cruelly, it has denied many of the poorest countries in Africa and Asia the right to grow and supply their citizens with cheap, safe pain killers. Instead, drug companies have for the past ten years been dumping old stock, which provides next to no effective relief along with potentially lethal side effects on the poor nations of the world, while receiving foreign aid dollars for their efforts.

At the same time, taxpayers in developed nations have watched as billions of dollars have been diverted to enforce the legal monopoly of drug companies, occasionally smash "illegal" drug cartels and jail millions of people found to be using, or selling drugs not manufactured by American and European drug companies.

American politicians funded and supported by drug companies have now jailed over 2 million of their fellow citizens, of which 70% relate in some way to drug crimes.

Meanwhile, billions of dollars in "illegal" drug trade is untaxed and available across the world to help fund terrorist and radical organizations, organized crime and bribe hundreds of thousands of officials around the world.

5.30.4 The looming synthetic time bomb

In an added perversion, the most recent looming crisis is the dramatic rise in the use of methyl amphetamines, a market of illegal drugs essentially made possible because of the

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monopoly of multi-national synthetic drug manufacturers of flu and cough medicines as well as other pain killers.

What makes this latest drug craze of greater concern is that along with virtually all synthetic classes of drugs produced by the multi-national drug companies, there are severe side effects in long term use, most notably severe psychosis and violence.

The drug "ice", a refined form of methyl amphetamines has been found to be responsible for some of the most shocking violent crime in major urban American and European cities since it became popular.

At the same time, the very American and European companies that forced law makers around the world to make their drugs the only legally available pain killers are now faced with a disaster of their own making as class actions in America and elsewhere are tipped to cost the industry tens of billions in compensation for the misery, death and permanent health injuries their drugs caused thousands of unfortunate users.

In the end, naturally grown, side effect free opiate drugs might be permitted to be grown again as pharmaceutical companies are sued out of the business of making pain killers after all.

5.31 General Social Trend #8:

The rise in mental illness

While the media focuses on the sad plight of millions of people who have contracted HIV/AIDS and other potentially lethal diseases, the World Health Organisation (WHO) has estimated in a series of reports since 2001 that approximately one in four of the world's population will at one point in their lives suffer from some form of mental illness.

If true, it means around 1.6 billion people are suffering some kind of mental illness or are at risk of mental illness making mental illness the largest pandemic in the history of the human race.

5.31.1 What is the current state of mental illness?

Mental illness is a broad generic label for a category of illnesses that may include affective or emotional instability, anti-social behaviour and/or cognitive dysfunction or impairment. There are literally dozens of now recognized mental disorders including major depression, addiction, generalized anxiety disorder, bipolar disorder, psychosis and schizophrenia.

WHO estimated in 2001 that around 450 million people around the world suffer from mental or neurological disorders such as depression. Of these, approximately 121 million people were suffering from depression, 24 million from schizophrenia and around 70 million from addiction.

5.31.2 What is the trend? Has mental illness always been high?

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As substantial as the present day figures on mental health appear, a key question is whether mental illness is rising, declining or has always been high, just under diagnosed.

Surprisingly, there are different “experts” who argue in favour of all three positions. For those who say mental illness has always been significant point to the lack of adequate analysis one hundred years ago, let alone two hundred years ago. There are even those who claim that some mental health issues (such as schizophrenia) are actually decreasing from a peak in the 1960's. Then there is a large body of respect scientists who point overwhelmingly to mental illness being an ever growing modern pandemic.

Unfortunately historic records of mental illness cases are highly suspect, given it records only the most extreme of cases. However, if these “extreme” cases are taken on their own then in the United States, the number of severely mentally ill in 1840 was listed as 2,561, in 1955 it was 558,992 and in 2005 around 16 million to 20 million.

If America is taken as one example, then clearly severe mental illness is on the rise, and dramatically so, even if non severe mental disorders are being better diagnosed today than one hundred years ago.

5.31.3 What is causing the rapid rise in mental illness around the world?

Once again, mental health “experts” disagree wildly on the causes of the rapid rise of mental illness, with some blaming modern culture and society, others blaming modern food, some drugs such as marijuana and alcohol and others still blaming an as yet undiagnosed virus.

In terms of drug abuse, there is no question that excessive use of opiates and/or sedatives can lead to severe mental illness. Contrary to marijuana being a major cause of mental illness as promoted by some politicians and media, alcohol abuse is twenty times more prevalent a cause for mental illness than “smoking pot”.

In terms of food additives and diet, there is some evidence to suggest that high sugar and salt diets can affect the brain over long periods of time causing some people to be more prone to mental illness such as depression. However, the number of people and the consistency of data cannot mean this is the sole reason, or even a significant factor alone.

In terms of modern society, there is a wide number of possible candidate contributing factors to mental illness, from the rise in isolated behaviour, the rise of personal and home pressures and the general processing stresses placed on the modern human brain. Excluding extreme substance abuse, the effects of modern society seem to be a major contributing factor in the rise of mental illness.

5.31.4 So what next?

When your own society is slowly killing you and sending you insane, do you honestly think the leaders of such a society are going to stand up one day and fix things?

Such is the curse of the economic success of developed nations who have been managed by “experts” obsessed in economic growth at the expense of quality of living. The net result is

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“road rage”, “commuter hell”, “permanent smog” and a host of other social illnesses in the way our cities fail to run properly.

Rather than admit such policies of economic rationalism were wrong, many experts have become even more emboldened in encouraging massive job outsourcing and the creation of new mass unemployment of service jobs in developed nations to developing nations. In the end, it will not be until revolutionary change expels such people and their theories to oblivion that modern developed societies will have a chance to start to pick up the pieces of any existing quality of life and re-built, consolidate and heal.

Until then, our cities continue to be living hell for many. A breeding ground for insanity, managed by insane policies by people who refuse to acknowledge the madness of it all.

5.32 General Social Trend #9:

The rise of urban radicalization and extremism

In generations gone by, when faced with oppression, when faced with intolerable cruelty and deprivation, masses of ordinary citizens rose up against the government of the day and those that benefited by it and changed society.

Unfortunately, the history of revolution has not always resulted in better conditions for those who need it. Many craft dictators have ridden to power on the back of social disenchantment only to create even worse conditions than the people who they helped overthrow. Such is the danger of growing urban discontent and radicalization.

5.32.1 Urban disenchantment, radicalization and extremism is on the rise

Urban disenchantment, radicalization and extremism is on the rise. However, you may not have heard it put in such a way before. Instead, certain politicians have managed to skew the message as “the war on terror”, a seeming battle between the culture of Islam and the culture of Christianity.

Certainly, the tragedy of 9/11 and the World Trade Center is an example of this radical Islamic terrorism, but it is minor and separate towards a growing global trend.

Urban disenchantment and radicalization has nothing to do with Usama bin Laden, although extremist and unwise policies by some Western government seem hell bent on making the two one and the same. Notwithstanding poor choices of words and extremist rhetoric from both sides, in western democracies and developing nations, a growing permanent underclass is watching as it is largely ignored, remains under employed, or unemployed and increasingly victimized by more militant law enforcement regimes.

This is the same underclass mentioned in the first trend, people living in cognitive ghettos, people living in poorer housing, but currently with equal access to TV, news and to observe the ever increasing wealth of their cognitive elite neighbours.

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Continuing demands for “zero tolerance” by the cognitive elites as well as deliberate ignoring of the plight of this underclass by many nations has now put this loosely affiliated group on a collision course.

We are not talking about a few sleeper cells of extremist Muslims. Instead, we are talking about tens of thousands and millions of disenfranchised people who have lost all work, lost all hope and have nothing to lose.

5.32.2 The forest is dry, but where is the spark?

Come the day that the debt driven US consumer spending bubble bursts, will see many millions of the cognitive elite thrown into the same wretched conditions as the underclass they so despised. When this happens in months or a few years, the conditions will be ripe for social revolution and radicalization across a whole number of nations including virtually every developed democracy and developing nations.

It is at this point that the next breed of savvy, politicians will rise up and take control, using the mass protests against the very rich, against wealthy and corrupt corporations as the focus of mob anger.

Will they succeed? History tells us that in the short term almost certainly yes. Will these new radical leaders have the ability to solve the social problems of nations in turmoil? It is yet to be seen.

5.33 General Social Trend #10:

The rise of big brother surveillance

George Orwell famously wrote a book “1984” in which he predicted a world in which the state had both the technology and the mandate to pry and interrogate every aspect of its citizen's lives, an ultimate regime of control, fear and power.

Of course, there have already been a great many regimes in the 20th century with advanced control techniques for urban masses, not the least being the Nazis, the Stasi (East German Secret Police) and the KGB (Soviet Union).

What is different between 20th Century “fear” states and modern fears of Big Brother is that it is supposedly democratic and free states that are now collecting unprecedented amounts of data and spying on its own citizens.

A recent example is the United States and a massive illegal phone tapping program aimed to allegedly stop potential terrorist threats. Another example is the massive network of cameras and intelligent software linking major infrastructure areas in London and around the United Kingdom.

5.33.1 If you have nothing to hide, what is there to fear?

It is a perfectly reasonable assumption that if you have nothing to hide, then why should the citizens of democratic nations fear the massive apparatus of big brother being built around them? Of course, this assumption rests on a questionable underlying premise that the

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government and its authorities are competent at distinguishing threats and that the government and its authorities remain by and large disposed to upholding most of the values of a progressive democracy.

However what happens when the government gets it wrong and what happens when someone is elected who recognizes the unprecedented power of the new big brother apparatus of cameras, monitors and computers to quash dissent and maintain power?

Unfortunately, history is a cruel and unrepentant teacher that when you build something as powerful as a fully integrated state monitoring and control system, one day in the months and years ahead, it is going to be used for evil.

5.33.2 Urban radicalization and future extremist leaders

Returning to the previous major trend of urban radicalization, the national big brother apparatus is an asset to law enforcement in being able to identify potential problems and allocate resources- a fairly benign use of such powerful technology under a democracy.

Some back room power brokers may even feel that such apparatus ultimately acts as a disincentive to revolution, much like the massive Maginot Line of French reinforcements was supposed to bog down Hitler's army for years. Certainly, when a few hundred and even a few thousand people are in uprising, the system is useful in quelling such unrest. But what happens when tens of thousands and even hundreds of thousands of people are in unrest? What good is the machine then?

Of course, the same apparatus that was built to seek out and deal with urban radicals and terrorists represents the most perfect tools of control for any radical government swept to power on anti-rich, anti-establishment anger.

This is the real and present fear of the big brother system being built today. Not that it will hurt citizens while government continue to be elected democratically, but when inevitable social upheaval comes, because of years of poor policy and neglect, such apparatus will make any restoration of values, of genuine democracy against dictators and their supporters a very hard challenge.

06. People and Self

We depended upon other human beings for our creation as an organism. We depended upon our mother for our safe development in her womb and other human beings, whether it be doctors or midwives for our safe delivery at birth. And we depended on human beings, family or others for our nurturing as a child.

We are in every aspect, a social animal, dependent upon other human beings to some degree, for our entire lives.

As we discussed in Chapter 15 and 18 of the book UCA, our dependence on others goes much further than the requirements of food, clothing and shelter. Our development as healthy and complete members of the species is significantly dependent upon the level and quality of physical contact with other human beings from birth. And our mental development is

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intimately linked to the interaction, imitation and support of others and hence our sense of self.

In the previous chapter, we considered in detail the underlying motivations behind our actions, including the important beliefs, values and ethics linked to our life as human beings. While this hopefully helps us refine a clearer picture of our goals, necessities and desires, it nonetheless does not yet answer the essential questions outlined at the beginning of this book e.g. why do I feel the way I do? How can I find balance?

Now we seek to move closer to finding answers to the questions originally posed by considering how and why we think of ourselves the way we do? and the mass of relationships, interactions and pressures from others that affect us and shape self.

6.2 The influence of relationships- who are you?

Who are you? and why? Why do you do what you do? and how do you view your actions and thoughts?

From such simple questions, whole industries of therapists, books and hundreds of thousands of pages now exist. Answers to these questions flood our lives, from gossip magazine horoscopes, to our friends and relatives providing "free" advice.

So As it is, we went some way to attempting to provide for you answers to the question of what you are according to UCA, yet this is our opinion- not necessarily yours.

What we wish to understand now is what you think about your self? and why you think that way? What we seek is to understand the range of interactions and influences that affect our lives and our attitudes to these questions.

6.2.1 What you think you are (self)

What you think you are- is what you are- to you. This circular argument is self referencing, and therefore is both true and false.

Of course, we as human beings are more than we think we are from time to time, yet our mind limits our perception from time to time for us to think of ourselves as less.

That we see ourselves as just humans, as being alone, as being less, of not being attractive, of being too old, of being less intelligent, less charismatic, of being less wealthy, of being less able.

All of the perceptions of mind are what you think you are- yet are not. This is the illusion of the mind and the greatest frustration, to try to calm our minds so that we can think and see beyond those thoughts that rule our perception of who we think we are.

6.2.2 What others think of you (self)

You are what others think of you- even though you may disagree. If a magistrate or a judge on a court convicts you of being a thief, or being a liar, then you are a thief and a liar in the eyes

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of others. This cannot be disputed.

The issue is whether you perceive yourself to be and whether you perceive this to be true and accurate.

For most of us, what others think of us is often the main source of our opinion of ourselves. That when we receive negative feedback, it affects us to believe we ourselves are less.

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6.2.4 What you are (UCA understanding of self)

Then there is the you- what you are- what you are underneath and above the petty perceptions of others and of our own minds. That we are the earth, we are the sun, the solar system, the stars, UCA and ALL.

This is the hardest self to stay focused and live at the same time. For moments, for glimpses we meld into the oneness, only to be faced with more decisions of the self, of the person others see us as, as

6.2.5 Relationships as transmitters of belief systems

Of all the belief systems of the world, society and religion- the information is still transmitted via individuals to individuals. Increasingly information is provided to us, minus the human touch- the voice activated phone .

Relationships therefore are primary influencers of our sense of self- for it is through relationships that belief systems are developed and inputted into our own mind.

Relationships close to us become major areas where belief systems have an enormous impact on how we see ourselves- our parents.

6.3 Types of relationships and self

The relationships we have with others has a profound and defining impact on our sense of self. Humans, like most sophisticated animals on the planet Earth learn much of their education from watching and imitating others of the same species.

6.3.1 The definition of relationship

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The word relationship comes from Latin stem *relatus* (a past participle of *referre*) meaning "having relation to, or relationship with something else." In a modern sense, there are two key definitions of relation:

"The state of being related; a condition or character based upon this" and
"Of persons connected by blood or marriage to another, or with each other 1702"

Therefore, the people who live around our place of residence are related to us, based on geographic proximity. The people we work with are related by virtue of our place of work, the people we see and join in group activities are related by our common interests and association, and so on.

A human being, therefore may have many hundreds and thousands of relationships depending on their location, place of work, interests, hobbies and friends.

6.3.2 The relationships of family

The word family comes from the Latin stem *familia* meaning "household", and related to the word *famulus* meaning "servant".

Hence, one of the earliest definitions of the word (around the 8th century) means "the body of persons who live in one house under one head, including parents, children, servants." In this definition we see no distinction between family and non family members based on blood, but according to the common location of residence and leadership.

Until the last two hundred years, a more specific word "kin" was used to describe blood relation only. The word kin comes from the old English *cyn(n)* related to the Latin stem *genus* meaning "race". Kin originally meant "a group of persons descended from a common ancestor, and so connected by blood-relationship, a family, stock, clan."

The next major development of the word family did not appear until the late 16th C with the definition "The group consisting of parents and their children whether living together or not; in wider sense, all those who are nearly connected by blood or affinity" and; "Those descended or claiming descent from a common ancestor; a house; a kindred, lineage".

Thus by the 16th Century, the word developed a more specific reference to blood relationships, minus the geographic requirement to be in the same location. While both understandings are still used today, most governments around the world, tend only to formally recognize the more recent "blood or marriage relationship" definition of the word.

6.3.3 The relationships of friends

The word friend is derived from Old Norse and Old German word *frijojan* meaning "love" and *frijaz* meaning "beloved". In old English the word was *freond*. In Latin the word *amicus* is equivalent to the word friend.

One of the earliest definitions of friend is "One joined to another in mutual benevolence and intimacy. Not ordinarily used of lovers or relatives" and; "One who is not an enemy; one who

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is on good terms with another, not hostile or at variance; one who is on the same side in warfare, politics."

Thus we see in the word friend a literal relationship to the word love and the bonding of common interest.

6.3.4 The relationships of strangers

The word stranger comes from the 14th Century and is a derivation of the Middle French word *estrangier* meaning "foreign or foreigner".

Thus people who look different by way of their appearance and/or dress appeared many centuries ago to be from a foreign place and therefore strangers.

Today, we use the word to describe someone who is unfamiliar to us without realizing the stigma associated with the word from its very origins.

6.3.5 The relationships of enemies

The word enemy comes from Old French *enemi*, from *ennemi*, modification of Latin *inimicus*, IN + *amicus* (not friend)

Thus, the definition "One that hates and wishes or seeks to injure another; an adversary, opponent" and; "One of a hostile army or nation"

6.4 Guilt, fear and anxiety

Essentially, when we look at negative words, we are looking into the heart of the philosophy of human behaviour- what we do and why we do it. It is in the philosophies over the ages that we see the greatest growth in meanings and key understandings.

A person has a hand gun and shoots another dead. This represents not only a violent act, but a morally questionable act as well. We then investigate it, not only in terms of forensic understanding, but also for the understanding of why the person did it and for whose benefit. We are therefore investigating the action of human behaviour.

However, there is even greater importance in relation to the negative behaviour of humanity, especially when we consider the historical meanings of the words "lie, false and deceive." It is essentially the smoothness of operation of human communication.

In spite of everything that is printed, shown on video screens and mountains of books, the connection between human beings is at best tenuous. Our ability to comprehend the conversation of others perfectly, let alone in a rough-hand way is in bits and chunks. It is still one of the most amazing things to hear your voice back on tape after a conversation, unknown that the conversation was taped and to consider what you remember and what you forget.

What is even of greater concern, is the fact that the nuances of human communication, so integral to the conversation have passed and we scarcely forget the sarcasm inflected on certain words. Go a step further and watch the conversation recorded secretly on camera and

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try to remember the body movements as we speak.

Then it can become quite apparent just how little we remember of the thousands of inflections and body movements that go with our conversations.

6.4.1 Control words, control behaviours

The way society survives is not by having police and guards at every corner to ensure we do the right thing, but that we grow up and quickly learn what is considered right from wrong.

More importantly, there are control concepts and control words that are taught early in life that act as behavioural limiters for most people- the key concepts and control behaviours most important for curbing impulsive behaviour are considered guilt, fear and anxiety.

6.4.2 The nature of guilt

The word guilt comes from the Old English word *gylt* before the 12th century meaning "crime, sin, fault, fine". *Gyltis* is sometimes also associated incorrectly to the definition of "delinquency" which is a more recent definition added to the concept of guilt around the 17th Century.

The unique aspect of the original concept of guilt as opposed to sin is that it combined both the idea of a breach of conduct and some kind of penalty. This is possibly due to a similar Old English concept at the time *gieldan* "to pay for, debt".

As the word guilt was developed with more meanings, it took on the added meaning of "feelings of culpability especially for imagined offenses or from a sense of inadequacy". Therefore in legal understand, to admit true "guilt" is to also show clear signs of remorse. A lack of remorse, therefore shows a lack of true admission of guilt.

6.4.3 The nature of fear

The word fear comes from 12th Century Old English *faer* meaning "sudden danger". *Faer* itself originates from much older words and concepts from 8th Century Old Norse *far* meaning "harm, distress, deception or ambush" and old German *Gefahr* meaning "danger".

The word danger which is an essential component to the word fear itself comes from the old 12th century English-French word *daunger* meaning "power of a lord or master, jurisdiction" and *dangier* "power to harm, mastery" (from Latin *dominarium* "power of a lord"). Hence, sudden danger implies the sudden enactment of the power of a lord/government/authority to do harm".

It makes perfect sense then that the concept of fear has always been associated with powerful entities whether it be the fear of divine retribution, or fear of government action or even fear of loss of property/liberty.

6.4.4 The nature of anxiety

The word anxiety comes from the noun *anxious*, itself a word coming directly from Latin *anxius* "solicitous, uneasy, troubled in mind,"

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Therefore when a person is being anxious, they are in fact showing outward signs of a troubled and uneasy mind.

Anxiety remains an important tool of control of society as people who are troubled and uneasy in mind are less likely to think with clarity and therefore represent a clear and effective threat.

That is why governments periodically must mix good news with terrible news in order to ensure a population remains unsettled so some degree and unable to be clearly focused. During close fought elections, desperate governments have frequently manufactured dangers and fears to raise anxiety levels in the hope that electors will stay with what they know.

6.4.5 Lie

Is the present participle of lying Old English- Liggest. The form lie replaced the normal Medieval spelling of ligge from the 2nd and 3rd person singular position. The origin of the word is the Latin word Lectus = bed

Of persons or animals: To be in a prostrate or recumbent position 800 A.D. (Lig = lie), while (Licgan = Lying)

Of material things: to be placed horizontally or length wise or at rest on the ground or other surface.

To be extended on a bier or the like; to be buried (in a specified place) 800 A.D.

To be deposited, remain permanently in a specific place;

To remain unworked, unused untouched or undiscovered.

To remain in a specified position of subjection, helplessness, misery, degradation or captivity; to be kept in prison; to continue in sin; also simply "to lie in prison" 1700 AD

To remain in a state of inactivity or concealment (not necessarily prone or reclining) 1400-1600

To dwell or sojourn; especially to sleep or pass the night (in a place), to lodge temporarily 1400-1600

To be situated (in space), to have specified position.

6.4.6 Lie

Old English = Leogan, and Old English Lyge.

To tell a lie or lies; to speak falsely;

To convey a false impression; to be deceptive;

6.4.7 Untrue

Old English = untreowe, untrewe

Of persons: unfaithful, faithless (1400's)

Contrary to fact, false, late

Dishonest, unfair, unjust, wrong

Not straight, inexact, not agreeing with a standard

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6.4.8 Lying

The telling of lies

Mendacious, deceitful, false.

6.4.9 False

Latin= falsus (adjective) and falsum sb prop. pa. participle of fallere = deceive. Deceive is an older word than False:

Deceitful, treacherous ME

Defective (1523)

Fallacious, deceptive; distorting (1531)

To counterfeit (money), to forge (a document) (1553)

Improperly so called (1578)

Counterfeit, sham; pretended; artificial (1591)

To falsify; to corrupt (1598)

Spurious (1600)

To maintain to be false, impugn (1708)

6.4.10 Mendacious

Latin: mendum (defect, fault) + aci ax (given to, inclined to, abounding in)

Lying, untruthful, false.

6.4.11 Perfidy

Latin perfidia, perfidus = treacherous, The word comes from per (through, by, by means of) + fides (faith)

The profession of faith/friendship in order to betray

The deceitful violation of faith or promise; base breach of faith or betrayal of trust; often the professional of friendship in order to betray.

6.4.12 Trickery

Old French = trique, triche, trichier The word is of unknown origin
deceive, cheat

6.5 Perception of others, communication and the assumption of trust

If you live in a modern large city, then chances are you have to interact with literally hundreds of people each day, maneuvering to get onto the elevator, onto and off the train, through the doors of an office block, or wait in line to be served for lunch, apart from shopping at a supermarket. Then there are those people who we call our family and friends and those who we class as just acquaintances.

In this data overloaded environment, that is a modern city, we no longer have the time or necessarily the patience to approach communication with others slowly. A hundred years ago,

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it was considered proper behaviour that a person first receive an "introduction" either by letter or in person before approaching another. As archaic as such a system may sound to us today, it allowed in large part a filter mechanism of confidence thanks to those who provided the introduction in the character of those we then meet.

Today, the art of conversation and contact has been replaced with a "just the facts" approach. Like changing channels, our conversation time has become less about communicating than data exchange, whereby one person "downloads" to the other person and then the other tries to do the same before moving onto the next urgent task of the day.

In such an environment, it is understandable that we rely heavily on assumed confidence that those we meet are who they are, and mean what they say and say they will do. For if we were to start to question and doubt the integrity of what people around us say, then very quickly we would find it next to impossible to live in such an environment, given the volume of interactions and the constant requirement to check and test every bit of information that comes to us.

That is why the concept of trust is so critical to the function of human relationships, especially so in the modern high information world we live in.

6.5.1 The critical concept of trust

The word trust comes from the Medieval English word *traiste* meaning "to have faith or confidence; to place reliance; to confide". Hence to "trust" something is to be confident in the reliability that something is what it seems.

Unlike words such as verify and validity, trust is the assumed belief something is true. In many cases the evidence that we accept to make such a judgment may be superficial and in many cases may simply be on face value e.g. "he is wearing a suit, looks like a good person and appears to act like one."

Thus the loss of trust in people can be one of the most crippling episodes to people who experience it, as opposed to the people who caused it.

We rely on trust to be able to communicate and to communicate quickly and efficiently. What would happen if we did not believe what we read in the papers, or did not believe what was said on television, or even doubted the words of our friends and our families? In such a situation, we might describe such a notion as paranoia.

Yet is it justified to quickly dismiss the concept that almost everyone we meet and everything we read is in some way a person's interpretation of events that actually happened or are happening. That the human input of interpretation, given our inability to capture a complete and true picture means we will always get certain slants on the true nature of information. It is on this basis that studies around the world have shown that almost every person in some way says tells lies, sometimes hundreds, sometimes a few each day. That's a few dozen lies each and almost everyone of us say to others each and every day.

6.5.2 The need for certainty

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As we discussed and discovered in the second chapter of ME, we each seek in some way a degree of certainty in the world and environment in which we live. Certainty provides us with a base, from which we may choose to explore new relationships and new interests.

The loss of certainty, is no less severe than the loss of physical movement in our limbs. It is a paralyzing experience. Without certainty, humans find themselves unable to stretch out to their full potential, nor focus on greater growth.

We become suspicious and easily depressed. We look at each situation and each word, looking and waiting for the proverbial rug to be pulled out from underneath our feet.

It is why when trust is breached, so many people find themselves, returning to a minimal contact behaviour until trust in people is regained and they feel confident enough to re-approach the world.

6.5.3 The destructive principles of breach of trust

Remember the concept of trust? Isn't a key negative to losing trust is to be deceived? If we were to take this concept of dozens of white lies each and every day to its fullest extent, then we are effectively being deceived from the true nature of truth each and every day by complete strangers and friends and relatives/work colleagues.

It is no surprise then that trust between humans, particularly in social structures is a tenuous and most precious thing. To protect that trust has sometimes required extraordinary lengths of governments, to perform clandestine acts to cover clandestine acts.

History is littered of stories when societies have lost trust in their leaders and institution leading to revolution, revolt and change. Trust is something, once broken, is almost impossible to get back without the consistency of time. In most cases, this is a luxury we cannot afford- we have no time.

6.5.4 The incidence of breach of trust of self to others

In our world, where we do not ascribe any greater characteristics to atoms and sub-atomic particles other than their fast movement and seemingly unpredictable behaviour, the nature of trust is sorely misunderstood.

Trust isn't only displayed at the complex human level of structure. It is shown throughout the universe and is an integral part of how the way the universe operates.

Trust is based on the assumption that behaviour shall remain largely the same after a brief encounter. This includes classification and then assumption.

In the case of the human decision making process, the process goes something like " if it looks like a duck, and acts like a duck then it is a duck."

This way from a very short and very small amount of information an object can be classified and interpreted.

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Just as a human being cannot always predict accurately how certain peoples behaviour will occur in different environments, the same applies at the atomic level and at each and every level of matter.

If a certain structure is the same size and appears to vibrate within certain tolerances, then it is possible under certain circumstances for this particle to be mistaken for another.

This most often happens to particles that have similar sizes and similar general characteristics in the most normal of conditions. However, under extremes of conditions, these particles behaviour change dramatically.

A classic example is the behaviour of bromine to mimic iron under certain conditions. The same can be said for the chlorine atom and the fluorine atoms.

The result is the lowering of performance of the metabolism of certain people exposed to large amounts of these elements at growth stages of their lives.

This means that issues relating to the treatment of a range of diseases does not take into account that the body does not know it has structures in place that under certain conditions will behave totally differently.

The classic example of this substitution problem working against the modern human is in the presence of strong magnetic fields. This is where the behaviour shows up in the strongest possible way as the substituting particles show stronger extremes causing the damage that occurs.

In the case of children, with leukemia, it is in the failure for the bromine to allow the proper function of hemoglobin structures and the leeching of calcium from the system, attracted to the stronger bromine.

The cure is in the increased dosages of iron and the use of neutral capture mechanisms such as zinc tablets that are able to leech the bromine from the body.

6.6 The concept of personality

In recognition of the complexity of personality, it has been said that every person is in certain respects like all other people, like some other people and like no other person.

6.6.1 The general concept of personality

What this means is that, although all human beings share the biological features that are universal to the species, they also hold membership in a particular society and take on the characteristics of certain people in that society. In spite of all these physical, social and cultural uniformity, however, each person in the world remains wholly unique.

You can say that about yourself that in the long history of the human race and the lengthier future that lies ahead, there has never been and will never be anyone quite like you. The way you think, feel, perceive and behave has a pattern which, in its finest details, will never be duplicated. You simply cannot be cloned!

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Your individual personality is created by a combination of unique factors- your biology, constitution, temperament, genetic structure, social development, motivational patterns, specific family and cultural environment and life experiences. All these contribute both to your individuality as well as to your similarity to others.

The idea that you are what you are and that you can never be replaced is mind-boggling, not only for you, but for the personality theorist and researcher whose challenge it is to integrate these many aspects and dimensions of personality into a coherent framework.

We begin our discussion of the topic of personality with the search for a theoretical framework within which to understand the complexity of human personality. Theorists have addressed this challenge have adopted one of two alternative orientations or conceptions.

The first is the descriptive view which emphasizes the structure of personality, either in terms of major behavioral dimensions called personality traits or in terms of personality types.

The second is a developmental orientation in which the task is to describe how personality develops and how individuals adapt to their diverse environments

6.6.2 Trait theory

A trait is a stable and enduring attribute of a person that is revealed consistently in a variety of situations. Were a trait theorist to study all possible characteristics that can be used to describe individuals, the number of possibilities would be overwhelming.

The most cited number in the psychology of personality may be 17,953. This is the number of distinguishing adjectives that Gordon Allport and Henry Odbert (1936) were able to extract from the English language when they set out to create a dictionary of trait names that could be used to distinguish one person's behaviour from another. Thirty years later, Warren Norman (1963) developed a pool of some 40,000 trait-descriptive terms. Using experimental and statistical methods, however, Norman was able to reduce this number dramatically.

He began his search for simplicity by creating a set of paired polar opposite adjectives from the Allport-Odbert list. Statistical analysis revealed that five personality traits seemed to account for the way in which ratings by subject grouped together.

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Trait Dimension	Polar adjectives	
	A	B
1. Extroversion	Talkative	Silent
	Frank	Secretive
	Sociable	Reclusive
2. Agreeableness	Mild, gentle	headstrong
	Good-natured	Irritable
	Not jealous	Jealous
3. Conscientiousness	Fussy, tidy	careless
	responsible	Undependable
	Scrupulous	Unscrupulous
4. Emotional stability	Poised	Nervous, tense
	Composed	Excitable
	Calm	Anxious
5. Culture	Polished	Crude
	Imaginative	Simple
	Artistically	Artistically
	sensitive	insensitive

6.6.3 Source Traits and Surface Traits

Surface traits are considered the overt expressions of personality. Speaking figuratively, these attributes are close to the surface and are expressions of more basic traits of personality. Using a statistical method called factor analysis, sixteen source traits were identified.

6.6.4 Type theory

Types are broad inclusive patterns of traits on which some psychologists have attempted to classify people. perhaps the most famous of all typologies is that of introversion-extroversion first described by Carl Jung. According to Jung, the extrovert is outgoing, exuberant, lively and inclined toward direct action. The introvert presents the opposite side of the behavioral coin and is more prone to thoughtful reflection. This attractive typology unfortunately shares the two major shortcomings of all simple typologies.

First, typologies put people into extreme categories that apply only to a few individuals. As with most dimensions of human variation, the graduation from introversion to extroversion is a continuous one on which people are normally distributed.

Most people fall in the middle of the dimension and show both introversion and extroversion to a degree. Second, in their simplicity, typologies ignore one of the most important facts about personality, that it is multidimensional and consists of many attributes.

6.7 The historical development of personality theories

The roster of great names in history of ideas must surely include hat of Sigmund Freud is we accept as a criterion of greatness the influence of a person upon society.

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Freud contributed to psychology and psychiatry, to our language and to the arts and literature.

He put forward theories of personality structure and personality development. he developed a method of psychotherapy. As a result of Freud's work, "ego", "unconscious", "repressions" and "neurosis" became everyday expressions. In a more general way the lenient social and sexual morals of the 20th century are attributable in part to Freud's influence.

Freud born in 1856 spent almost his entire life in Vienna. There, over a span of more than fifty years, sitting in his study, surrounded by his books and Egyptian art objects, Freud listened to his patients, observed their distress and watched their struggles to conquer it. On this basis he formulated, revised and revised again his theory of psychoanalysis. When the Nazis moved into Austria, Franklin D. Roosevelt and many others urged Freud to leave Vienna. reluctantly he finally did so. he traveled to London a dying man, ravaged by the terminal stages of cancer of the mouth and jaw, the result of decades of relentless cigar smoking.

6.7.1 The emergence of psychoanalysis

If one had to point to the first great milestone in the historical development of psychoanalysis, it would have to be Freud's meeting with Josef Breuer, a noted Viennese physician. Breuer was treating a young woman, now celebrated in psychoanalytic literature as "Fraulein Anna O", who suffered from a variety of hysterical symptoms, including paralysis, an inability to swallow, blurred vision and visual hallucinations. Breuer used hypnosis to treat her, would place Anna into a semi trance.

During these states Anna would cry out, as though she was going through an anguishing experience. Breuer found that when he asked Anna what was tormenting her, she would describe painful memories of the past. Breuer found that when she "talked out" these experiences, Anna would awaken relaxed and comfortable, her hysterical symptoms obviously relieved.

While both men tried this combination method of hypnosis and letting the patient "talk through" the experiences disturbing them, each wrote differently on what they considered were the causes for the problems. Freud emphasized repressed sexual factors; Breuer tended to blame the "hypoboidal state" of the neurotic. Later these differences were to split the men apart from anymore joint research.

Freud through seeing the malleability of patients in developing an addiction to the notion of psychoanalytic treatment developed the concept of transference- a view that holds that the analyst acts as the parent substitute, attracting the patients love for this reason.

6.7.3 Classic theory of personality structure- Sigmund Freud

Freudian theory divides personality into three major components:

- id
- ego
- superego

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The id is the original and largest component of mental organisation and represents a source of instinctual energy derived from the essential needs of sex and aggression. It is the repository of unacceptable thoughts and impulses and is representative of a person's baser nature.

The id is governed by the pleasure principle, a search for pleasure and immediate gratification.

The ego is the rational, conscious component of a personality and unlike the id is governed by the reality principle. Its actions are constantly monitored by the demands of reality. The ego serves to keep the id in check by rejecting the primitive and amoral forces that are under the id's direction. In this sense the ego is the instrument of socialization whereby the individual learns to forgo minor immediate gratification for more significant delayed gains.

The superego is equivalent to conscience and emerges in childhood sometimes between the ages of three and six as a necessary aspect of ego development. It reflects the child's acceptance of the values and morality of society- the ego ideal. In the struggle between id and ego, the super ego obviously stands on the side of the ego and assists in containing the pleasure demands of the id.

6.7.4 Anxiety and the mechanisms of defence

Repression is the unconscious banning from memory of traumatic, dangerous or embarrassing thoughts, events and desires, thus preventing arousal of anxiety. Repression differs from inhibition holding back a response for fear of punishment and also from suppression, a conscious exclusion of an unpleasant thought.

Denial- one of the most primitive of the defence mechanisms, is frequently used by children and severely disturbed adults. In denial, the individual rejects an intolerable reality by denying its existence. Persistent denial as an avoidance of reality can, in time produce more serious signs of disorder.

Repression and denial are designed to block the expression of a wish or thought. A more adaptive form of defensive mechanism involves the use of a group of mechanisms in which a wish or thought is expressed but in a modified form designed to disguise its true nature.

Displacement is a mode of defense in which one object is substituted for another as a source of gratification. The point to remember is that an associative link must exist between the original stimulus and the substitute stimulus onto which and emotion or action is displaced. Freud saw dreams as a form of displacement in which the contents of the dream serve as symbols of other actions or persons that evoke severe anxiety and thus require repression.

Introjection, taking onto oneself the beliefs and values of another and identification involved imitation of the attributes and qualities of another person. Identification is the result of introjection.

Projection is introjection in reverse. It involves a process whereby undesirable traits or impulses in oneself are attributed to others

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Rationalisation is the most common and most harmless of the mechanisms probably because it comes closest to representing a conscious way of dealing with unacceptable material.

Sublimation is a mechanism whereby the expression of an impulse in its original form is repressed, but the impulse emerges in a socialized manner so that it can be gratified without disapproval.

Reaction formation is closely related to repression and represents one method for maintaining it.

Compensation is a mechanism that is more related to one's status than to the satisfaction of unacceptable impulses and needs. It is a method for handling our deficiencies by "making up" for them in some way.

6.7.5 The psychosexual theory of personality development

The individual according to Freud, has a certain amount of psychic energy or libido. The history of psychosexual development is the history of the various activities and objects to which the libido attaches itself. According to the theory in the normal course of development the individual goes through a number of stages in which the libido is invested first in one kind of activity and then in another.

Freud associated the sexual instinct in infancy with the manipulation of various body parts for pleasure. Tensions that build up in these areas are reduced by manipulation and such relief is pleasurable. The major areas for satisfaction, termed erogenous zones, are the mouth, anus and genitals. Each is associated with a primary drive- hunger, elimination, and sex- and each, in turn, becomes the central focus of the child's activity in a stage sequence of development.

6.7.6 Classic theory of personality structure- Carl Jung

Jung not only challenged Freud's preoccupation with the sexual basis of neurosis but his very concept of the unconscious. Jung argued that sexual thoughts were not alone in being subject to repression. He believed that repression could lead to the forgetting of any frightening experience or threatening event. Jung also believed that these repressions form "complexes" in what Jung termed personal unconscious. As one always interested in myth and mysticism, Jung believed that there also existed an impersonal collective unconscious. The collective unconscious contained the images of humanity- the inherited archetypes that reflect the great mythical ideas of the past and involved the repeated experiences of human kind. Part of those experiences are represented in the concept of persona, or the social mask people use to portray the roles that societal pressures impose on them.

A final point should be made about another major theoretical shift that Jung introduced. He saw human development as growth-oriented, and as such it was aimed not at the resolution of conflict but at goals marked by achievement, maturity and "self-actualization". The words were Jung's not Abraham Maslow.

6.8 Impact and influence of personality theories on people today

Characteristically, the behaviour of others affects us in different ways, depending on the

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meaning we assign that behaviour. This meaning in turn, is conditioned by our perceptions of the behaviour itself, but also by our perceptions of the motives, intentions and broader personal dispositions of the person so behaving.

The account of an car breakdown can be a tragic recital of unfortunate facts, a hilarious account of the driver's own mechanical ineptitude, or a plaintive plea for help, depending on the circumstances surrounding the telling. Not surprisingly, a great deal of research and theorizing has concerned the perceptions of persons, their motives and dispositions; and if we accept the reasonable position that the behaviour of persons observed is conditioned by social stimuli as perceived by them, person perception is as good a place as any to enter the realm of the social psychology.

People are, of course perceived as physical objects just as surely as we perceive rocks, trees and skyscrapers as objects. People emit sound, they reflect different wavelengths of light, they have three-dimensional solidity and palpable texture. Typically , however, people are important because of the psychological significance of what they communicate verbally and non verbally.

6.8.1 Stereotyping and the influence of category

Countless studies have shown that the very framework of a question has a profound impact on the results of the experiment. While personality tests do not have the same rigorous science normally attached to them as experiments, the effect is not dissimilar to the "observer influence" outlined in Quantum Mechanics. In Quantum, the actual observation of an experiment is itself an active influence in the outcome of the observation.

This is manifestly so when "popularity polls" use techniques of presenting "loaded" questions to push the participant into a certain frame of mind. The best results are overwhelmingly for negative skewed phone polling, rather than positive. In the United States this is called "push polling" and several states have now banned such practice.

Essentially, a desired result can be obtained through the careful construction of leading questions. For example, to encourage a higher percentage of people "polled" to comment negatively on an environmental issue, the questions might go something like:

Q. So Mr/Ms like any responsible person, how highly would you rate the rise in pollution and destruction of natural environment?

Q. And because you care for the environment Mr/Ms, how important would you rate local examples of illegal dumping of toxic wastes and pollution in your area?

Q. So Mr/Ms are you not concerned, somewhat concerned, or highly concerned about Congressman Smith's approval to (name of big business), the biggest polluter in North America to set up a treatment plant in our area?

Of course, the results of this "independent poll" are going to show overwhelmingly that good and concerned citizens are extremely concerned about Congressman's plan to allow this business to set up a local operation. And that is how some crafty, sly and dishonest issue

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groups get to influence the media to their own ends every day of the week in most western democracies.

6.8.2 Stereotyping and the influence of self-fulfilling prophecies

The preceding account clearly implies that the perception of persons is an active, constructive process. The perceiver goes well beyond immediate information to construct an impression of unseen personal traits and environmental forces that control behaviour.

Psychologists have long understood that these constructed impressions are a combination of the given and of the expected. Perceivers do not confront the social environment empty handed- or empty minded. On the contrary, they have richly developed expectancies about people in general, about classes or types of people and about people who engage in certain behaviour in certain situations. The network of expectancies that guide a particular perceiver is sometimes referred to as an implicitly personality theory. Some of us have better-elaborated or more articulate theories than others.

It was Robert Merton who in 1948 first argued that prophecies about social events may affect those events. In some cases social prophecies increase the probability that the events prophecies will actually happen. According to Merton's self-fulfilling prophecies, a false definition of a situation may evoke new behaviour which makes the originally false conception become true. The prophet may then cite the actual course events as proof that the prophecy or hypothesis was correct.

This is classically illustrated in the prophecy of the destruction of Jerusalem attributed to Jesus both figuratively (himself) and literally to the AD65 Roman destruction. However, it is because of Jesus and the characters surrounding what occurred that caused the destruction anyway.

6.8.3 Expectancies and self-concepts

The episode that make a prophecy about a person self-fulfilling may induce a change in the persons self-concept, locking in the new behaviour for future occasions. Some evidence for such an outcome has been identified.

6.9 Analysis of personality theories and the understandings of UCA

Personality theories, intelligence tests and "independent polls" have become the hallmark of the psychology industry and people smart enough to know how such reports can be manipulated to say anything.

Today, in the 21st Century, such "scientific tests" have replaced the snake oil salesmen of the Old who used to sell magic remedy bottles of what was essentially alcohol mixed with whatever they could find. Today, it is virtually impossible not to find a major corporation, nor a major education institution or media company that does not rely heavily on the outcomes of these surveys to decide their strategies and news.

No matter how many times that polls are exposed as fraudulent, no matter how many times it can be shown that people will say almost anything you ask of them, people who should know

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better continue to support and indeed advocate the continued use of such tests.

6.9.1 The existence of natural patterns of personality

There are natural patterns that exist between all personalities, therefore certain categorization can be certain.

Therefore, any person with a reasonable understanding of demographics should be able to make educated guesses of some ways to categorize a region.

In America it could be older people, employed people, young students and unemployed. The trick from a marketing perspective is to come up with a catchy name for your demographic classification system.

"Generation X" and Generation Y have been tremendously successful descriptions, which in truth yield no more factual information than saying people born after 1970, and people born after 1980.

It is because sexy marketing labels sells advertising and makes people sound more in tune that such silly classification systems will continue. In terms of UCA, there is no sound basis or justification whatsoever for personality or polls.

6.10 Love, lust and human relationships

In the analysis of human relationships, two of the most mixed around emotions is the difference between love and lust.

Many a person has openly stated their undying affection and love towards another only to be in a state of lust and superficial attraction.

6.10.1 The nature of love

One of the problems with discussing the nature of love is that whole books have been written on the subject, millions of words and poems without one conclusive agreed position. Instead, there are broad categories of agreed understand on the nature of love.

Some modern day experts see love as a physiological mechanism that employs both the chemical attractions and rituals as well as a degree of mutual respect and compromise.

Some philosophers and romantics consider love both an inward and outward display of genuine and deep affection and friendliness reflected in a desire of intimacy and companionship.

Others still consider love a more esoteric quality that is displayed not necessarily in open affection but in the actions of individuals and how they protect, nurture and make sacrifices for their partner and/or family and friends (i.e. the "love" of a soldier for their country).

6.10.2 The nature of lust

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In contrast, lust is seen as a set of emotions driven by both strong physical reactions and mental desires. Unlike love, lust is frequently considered to exclude any higher motives for intimacy.

6.10.3 Lust, love and human relationships

Do human relationships between couples need a degree of lust as well as love? Most relationships experts believe so. Certainly, healthy and complete relationships between consenting adults should have some kind of healthy sexual chemistry.

That being said, there are many long term and loving relationships between couples that may not involve regular sexual contact.

6.11 Definitions and philosophies of individual human relationships

We define that all humans have the capacity, not withstanding death, disease or disablement to undertake the following individual physical human relationships to other humans:

Family
Relative
Partner
Friend
Acquaintance
Stranger

6.11.1 Family

(a) A "family", is a group of people who through common objectives, rules and sharing of resources choose to operate economically and socially as greater than two individuals.

(b) A family can never be defined as a grouping of less than three. Two people form partnerships.

(c) A family can never be defined purely on the basis of bloodline, adoption, formal marriage and other legal arrangements. All of these may be factors, but can never be considered on their own as indicating a "family" environment.

(d) Family environments should be considered the fundamental units of our society for the growth and development of children and the care and respect of the elderly.

6.11.2 Relative

(a) A relative is a person who is defined as having a legally recognized common relationship with another person, usually based on bloodline.

(b) Relatives can be described more specifically according to the type of relationship between people, defined as:

Cousin
Aunt, Uncle
Grandfather, Grandmother (including Great Grandfather etc)
Father, Mother (including Stepmother, Stepfather)
Son, Daughter
Brother, Sister

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(c) Husband and wife relationships are defined as partner relationships, not as relative relationships.

(d) That someone is a relative does not mean that they may also be a member of the same family. The concept of family is separate and distinct to people being relatives.

6.11.3 Partner

(a) A "partnership", is when people who through common objectives, rules and sharing of resources choose to operate economically and socially as greater than one individual.

(b) While certain partnerships may be recognized through legal means as having some recognition of two people operating as one entity, the lack of legal representation does not diminish the social validity of a partnership. A partnership does not need the legal sanction of marriage to be regarded as a partnership.

6.11.4 Friend

(a) A "friendship" is when two people two people through common respect and areas of interest, share common communication and pursuits, free from threat, mis-intent or promise.

(b) As relationships involving the exchange of money require certain conditions and promises, the level of financial transactions between people can never be considered a level of friendship.

(c) Furthermore, friendship is best identified in the actions of people in terms of consideration of others by their own free will. Obligation is not a component of friendship.

6.11.5 Acquaintance

(a) An Acquaintance is a person to whom no establishment of common respect, areas of interest nor common common communication and pursuits of significance currently exists, but whose identity is known.

6.11.6 Stranger

(a) A stranger is a person to whom no communication has occurred and whose identity is not known.

07.1 Mind and self

Over the past four chapters, we have discussed a great many key influences on our self- what we do and why we do what we do.

In our discussions, we have revealed a web of complicated relationships and concepts working against our ability to find answers to our deeper selves and what we do. From the beliefs that religions tell us we are if we are female. That the images of beauty that we are taught from a young age if we are male. To the beliefs in the value of money and security in owning our own home, in working hard.

The web of influences weighing down upon our sense of self seems endless and inescapable. For the very thinnest of fibers of our society to what our teachers taught us are all interlinked and influenced by each belief.

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At the same time, we have managed to identify common threads running through the various belief systems that fundamentally influence our sense of self- from religions, to government structures and contemporary culture. Like running our fingers along the edge of an old rug, we see the sameness is the unity, not the difference. And looking harder at the endless fibres of beliefs we see them for what they are- distractions, distractions from who we are and what we are a part of.

It is only then that we see the mass of complicated definitions, of semantic hair splitting of words and their origins, the television shows, radio waves and senseless chatter of news, disasters and advice- distractions from very thing that makes life so special- life as it is, life now, living life deeply.

7.1.1 So far, yet so close

Now in this chapter we are ready to face the final major influence on our sense of ourselves - the ego, the mind, what we call the I and our very sense of self. That we return to our self, to look directly at ourselves make sense. For we know- what we think- we are, what we dream- we see.

7.2 Summary of influences on self discussed so far

As complex as the web appears, let us seek to summarize the very essential of what we now understand:

7.2.1 Belief Systems and Self

It is belief systems that we have discussed and seen cloud our understanding, while at the same time promising. belief divides. belief judges. Belief closes minds and doors. It is the thing we fear the most- fear is our memory, a memory of a belief coming to fruition.

Memory and belief, the things that we say make us who we are- knowledge, acquiring knowledge and acquiring belief until we can see no further.

7.2.2 Religions and sense of self

Religions we now see share the same undergarments, that the colours and hues of the different religions are like the different colours of the hawkers stalls in a bazaar. Only religions have paraded for so long and controlled the destiny of kingdoms and people that nothing else has appeared possible.

Giants edifices of history. mountains of scholarly work, lifetimes of pictures and texts, insights and saints, miracles and wars, faith and paradise. The embers of religion burn on still in the minds of billions of human beings. Great pillars as hard as the hardest granite are the pillars of belief upon which religions stand. And as solid as the stones of the Great Pyramid, we see religions holding firm, when all else changes. That we believe is their existence. Our end of belief would be their end. But fear and uncertainty keeps us going on.

7.2.3 Society and sense of self

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And in the structure of society we see the influences of religion permeating. The instruments of power, the legacy of centuries and millennia of beliefs.

In the modern society we see the spinning tops of corporations, turning and twisting perspective, working at our perceptions. We see consumers becoming more aware, yet less powerful.

7.2.4 Relationships and sense of self

Then at the heart of influence, we see the impact of relationships and the effect of the overall web, the reinforcement of the values displayed in religion and the twisting of perspective. Living life without ever really knowing the people we are surrounded by.

7.4 An understanding and clarification on the concepts of perception, ego and judgment

As sensible and generally understood as the words ego and conscience are, there is something inherently disturbing to consider that within us are two voices- potentially one positive and one negative.

In modern circles of social psychology the analogy is to dismiss the fragmentation of the mind as a natural flexibility to response in each given situation- in other words one mind- multi-response.

Certainly, something within us feels better with the notion that our mind, like our body might be viewed as one. Yet is not the concept of two halves also consistent with models of unity? The model of yin and yang for example?

7.4.1 The dark side- is it the devil speaking?

As we have discussed, it is a particular strange characteristic of the human species that it can at one be so creative and so destructive towards itself and others. On the one hand, we may create poetry and art of beauty and in the same breath kill without giving it a second thought. If that is not base enough, human beings have a unique ability to destroy themselves within intricate webs of unhappiness-

the professional that works seventy hours a week for most of their lives- achieves their financial ambitions, but dies before the finish line of retirement;

the worker that dreams of living by the sea for their entire lives, but instead lives in a grey house, in a grey suburb in a grey city, even though the cost of living in rural beach side areas is probably cheaper;

the beautiful girl that has everything from private school education, athletic physique, naturally intelligent and popular, who cannot be happy with who they are and must compare themselves to fictitious images of anorexic drug dependent

In years gone by, it was religions way of explaining the actions of those negative aspects of the human psyche that evil thoughts were because of the devil.

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In some courts in America, this is still occasionally offered up as an excuse- now more towards a plea of insanity than acquittal. Yet there is no example of the darkness within having anything to do with a centrally controlled and orchestrated plan to perpetuate evil- rather a convenient excuse to externalize the cause of negativity.

7.4.2 The frightening truth- kept under wraps

The frightening truth as discovered by American and Russian psychological testing during the Cold War period is there is a murderous psychotic lurking within each and everyone of us.

What the likes of the CIA discovered in the 1960's period of drug taking was a parallel dark side to the "mind expanding" effects of LSD and other hallucinogenic drugs. Deep within us is something quite terrible and savage- the ability not only to kill, but to kill for the enjoyment of killing.

While many of the tests were both illegal and immoral, they nonetheless proved that ordinary law abiding citizens under the right conditions and sufficient inducement can become every bit a killer as a trained soldier.

In Chapter 6, we explained in part the effect of the modern culture of violence as entertainment on the psyche of self and the self-fulfilling nature of violence in society. As violent as the movies get, society only seems to catch up or surpass the minds of Hollywood.

What we are saying here is that darkness appears to be already within us. Something we may find abhorrent, yet true.

7.4.3 No need to judge negatively

That we can be so destructive to ourselves and others, that we have within us such darkness may cause us to judge that such things hold us back from what we might be- to be more to be pure.

Thus in so many books and so many books of literature we see the words of cleansing- of purification- that somehow if the world was pure, then the world would be better- that perfection is better.

This thinking is fundamentally misaligned to everything that UCA has taught us about balance and the necessity for night to bring day, from darkness to balance light, for evil to mirror good.

When we describe these issues- we do so without judging in a negative fashion- we are not seeking to "demonize" those things within us- but to seek to identify them for what they are so that we might move forward.

7.5 Identifying behaviour and nature of ego

Ego is the you- the thing that identifies itself as the inner you- the thing that claims to be you speaking inside of your mind. It is the first to identify itself and the first to give advice without necessarily the gut feel. It is the loudest voice in your head. It is the angry mob that want to

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kill someone in your mind. It is the person complaining about tenancy in your body. It is the friend that never quite seems to say the right things when your alone and considering other peoples actions. It is the advisor that independently tells us to be suspicious or the naughty child that tells us we have a good chance of getting away with it. It is the spiritual guide or the confessor that forgives our indiscretions or the counselor that explains away our actions, or the blamer that blames others for our indiscretions.

But it is not completely you- it is only part of you- and one of the greatest achievements of ego is to succeed in the claim that it is the singular you.

When someone says "you're selfish", ego doesn't want to be isolated as the failing part of your character. In the first instance, ego wants all of you to feel guilty, or all of you to reject such attacks.

For if ego were to be isolated, then the truth can be revealed that only part of you is that way and that "it" does not necessarily have the best interests of the whole of you in heart.

7.5.1 Offering no hope of resolution

Whatever angle ego is approached, it has an answer, for it learns by our experiences as much as what we sometimes call the "other" voice- our conscience. When we try to outsmart it as part of the character, it tells us that it is hopeless, it is too engrained.

It is happy to be fought, for it gains strength from such battles. In fighting ourselves, through discipline or repression of previous behavior, it moves into guerrilla mode, constantly probing and pushing. Constantly, it looks for the openings of weakness, our fears, any fear that it can magnify.

If it is failure we fear, then ego becomes the fears as manifest as it can make them, the concerns, the uneasiness. If it is guilt that we fear, ego will play on our guilt as hard as it can.

For in battle, we see it claim to be our primal nature, our animal instinct. While we see such urban sophistication in this. So long as we are divided or ego is in control, it achieves its purpose- for its best interests have never been our best interests.

7.5.2 Ego on the spiritual path

To end the bizarre tyranny of ego is why we go on the aligned UCA path, but the resourcefulness of ego is almost infinite and it can at every stage sabotage and pervert our desire to be free of it. The truth is simple, and the teachings are extremely clear: but we see it again and again, with great sadness, that as soon as they begin to touch and move us, ego tries to complicate them because it knows it is fundamentally threatened.

At the beginning, when we first become fascinated by the spiritual path and all its possibilities, ego may even encourage us and say: " This is really wonderful!. Just the thing for you! This teaching makes total sense!"

Then when we say we want to try meditation practice, or go on a retreat, ego will croon: " What a marvelous idea! Why don't I come along with you? We can both learn something." All

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through the honeymoon period of our spiritual development, ego will keep urging us on "This is wonderful- it's so amazing, so inspiring.."

But as soon as we enter, what can be called the "putting into practice" period of the spiritual path and the teachings begin to touch us deeply, unavoidably we are faced with the truth of our selves. As the ego is revealed, its sore spots are touched and all sorts of problems will start arising.

It is as if a mirror we cannot look away from were stuck in front of us. The mirror is totally clear, but there is an ugly glowering face in it, our own, staring back at us. We begin to rebel because we hate what we see. We may strike out in anger and smash the mirror, but it will only shatter into hundreds of identical ugly faces, all still staring at us.

Now is the time we begin to rage and complain bitterly; and where is ego? Standing staunchly by our side, egging us on: "You're right, this is outrageous and unbearable. Don't stand for it.!" As we listen enthralled, ego goes on to conjure up all sorts of doubts and demented emotions, throwing fuel onto the fire: "Can't you see now this is not the right understandings for you? I told you so all along! Can't you see he is not your teacher? After all, you are an intelligent, modern, sophisticated Western person, and exotic things such as UCA are too strange."

As ego watches gleefully as we become more and more ensnared in its web, it will even blame all the pain, loneliness, and difficulties we are going through as we come to know ourselves on the teaching and even the teacher: "These gurus don't care anyway, whatever you're going through. They are only out to exploit you. They just use words like "compassion" and "devotion" to get you in their power.."

Ego is so clever that it can twist the teachings for its own purposes: after all "The devil can quote scriptures for his own ends." Ego's ultimate weapon is to point its finger hypocritically at the teacher and his followers and say: "No one around here seems to be living up to the truth of the teachings!" Now ego poses as the righteous arbiter of all conduct and the shrewdest position of all from which to undermine your faith, and erode whatever devotion and commitment to spiritual change you have.

Yet however hard ego may try to sabotage the spiritual path, if you really continue on it, and work deeply with the practice of meditation, you will begin slowly to realize just how gulled you have been by ego's promises: false hopes and false fears.

Slowly you begin to understand that both hope and fear and enemies of your peace of mind: hopes deceive you and leave you empty and disappointed, and fears paralyze you in the narrow cell of your false identity. You begin to see also just how all-encompassing the savvy of ego has been over your mind, and in the space of freedom opened up by meditation, when you are momentarily released from grasping, you glimpse the exhilarating spaciousness of your true nature.

You realize that for years, your ego, like a crazy con artist, has been swindling you with schemes and plans and promises that have never been real and have only brought you to inner bankruptcy. When, in equanimity of meditation you see this, without any consolation or desire to cover up what you've discovered, all the plans and schemes reveal themselves as

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hollow and start to rumble.

This is not a purely destructive process. For alongside an extremely precise and sometimes painful realization of the fraudulence and virtual criminality of your ego, and everyone else's, grows a sense of inner expansiveness, a direct knowledge of the "egolessness" and interdependence of all things and that vivid and generous humor that is the hallmark of freedom.

Because you have learned through discipline to simplify your life, and so reduced the opportunities for ego to seduce you; and because you have practiced the mindfulness of meditation and through it loosened the hold of aggression, clinging and negativity on your whole being, the wisdom of insight can slowly dawn. And in the all-revealing clarity of its sunlight this insight can show you, distinctly and directly, both the subtlest workings of your mind and the nature of reality.

7.6 A greater analysis of the concept of happiness

In Chapter 2 of Me we identified a central desire, a central want of most humans to be happy. We also considered the meaning of the word happiness, first in its original meaning as "chance" and then later as "the state of pleasurable content of mind, which results from success or the attainment of what is considered good."

Our search to find a means of happiness was one of the central goals we stated in Chapter 2- a means of finding happiness, of finding balance. It may have surprised you and anyone you shared these insights with to find that the original meaning of happiness had more in common with chance.

While we moved on, on our search, we did not fully investigate the implications of the definition of happiness as "the state of pleasurable content of mind, which results from success or the attainment of what is considered good."

7.6.1 Is happiness found in the physical or the mental?

Before you started this book, if someone asked you what makes you happy?, you would have probably answered with something that included a physical component, e.g. "I like reading", or "I like mountain climbing" or "I like ice cream". If pressed further with the question why?, you would probably have provided more detail of the objects or process involved.

It seems certain then that the state of being happy always involves in some physical component.. or does it?

Let us look again at the definition of happiness we quoted above, namely: "the state of pleasurable content of mind, which results from success or the attainment of what is considered good."

Now let us break this statement down into a step-by step process list:

(1) Firstly we must have some image/concept in our mind of what we consider is good. The good is entirely subjective and dependent upon our impression and values. What we might

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consider is good for us, may be bad for someone else. In any case, this first step of having a pre-conceived goal/desire/value is clearly mind.

(2) Next is the physical journey/process whereby we set about to achieve this pre-conceived goal/desire/value. This is clearly physical.

(3) Then we reach the point, achieve the goal/desire/value as originally set out by mind. This is the fulfillment. This is a mind process at the end of the physical process.

(4) Upon reaching the goal/desire/value and reaching fulfillment as recognized by mind, we then feel a state of pleasurable content of mind. Given this occurs after the physical and after the mental fulfillment- this state we call happiness is an effect- a byproduct of the steps listed in (1), (2) (3).

Therefore on saying this we can confidently say that happiness is more mental than physical. Happiness is the effect of pleasure of the mind, that momentary point after we achieve our desire/goal/value, before the next journey.

7.6.2 The fleeting nature of happiness- pleasure of the mind

As anyone would know given the way in which thoughts in the human mind change and flitter, as happiness is an effect, a state of pleasure in the mind, its longevity can only ever be considered momentary. As soon as the mind is distracted, that state of pleasurable content shifts. The state of happiness may change within seconds, or if few distractions are around in a few hours. Inevitably, it passes only to chance a return upon the achievement of our next pre-conceived goals/desires.

We now have an understanding of why happiness is so fleeting. It is by nature a fleeting thing, reliant on factors in our own minds.

7.7 The nature of desire, anticipation and ego

Desire by ego is a strong emotion that effects our whole being. As we have discussed the word by its original component parts translates as "to have a strong wish for, to long for, crave, to feel the want of, to miss." As we also discussed, it is a peculiar word in that its Latin components parts de = "I", sider = "consider" and ate = "infatuation" (ate= the Latinized version of the Greek goddess of infatuation, considered the goddess of misfortune and rash destruction).

What we anticipate, what we desire is often greater in mental stimulation than the gratification we receive. More so, it is often the stimulation derived from anticipation of gratification that gives us greater pleasure than the final gratification. Let us explain further what we mean.

7.7.1 The pleasure of anticipation for sex

Sexual anticipation is one of the greatest pleasures of the mind, surpassed only sometimes by the pleasure of sexual fantasy and masturbation.

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What we mean is that the physical feelings experienced along with heightened stimulation from near anticipation of a sexual encounter where we find greater than level of overall sexual experience of the act.

To some, this might appear to be wrong and misguided, given our ability to recall moments of great sexual pleasure. However, are these memories exact? or are these memories accurate? For example, did the person we experience the sexual pleasure with look exactly like our memory of the experience? Did all of our memory of sexual pleasure come from the act, or did some of it come from the feeling of satisfaction in fulfillment of the expectation?

In this we explain fulfillment of expectation/desire as the goal of sexual pleasure with someone we have desired, someone we consider sexually attractive?

When we discount the memory of the pleasure derived from the fulfillment of desire/goal, is our memory of the actual sexual encounters still greater than our actual memory of the act?

Without the initial desire, without the anticipation, stimulation leading to the fulfillment would not necessarily be as pleasurable.

Thus, we see the mind, the ego, the desires of I playing a substantial part in the fulfillment of pleasure from the act.

7.7.2 The loss of sexual pleasure at the lowering of anticipation

Conversely, we see examples in our own lives when the lowering of anticipation and heightened pleasurable stimulation actually leads to a lowering of the pleasure derived from sex.

Sometimes, this is misrepresented as familiarity. However, familiarity itself cannot be classed as a prime cause of the lack of anticipation. rather, it is how the ego changes its mind, once desired pleasures are fulfilled, or constantly fulfilled.

For many males, brought up with the modern developed world's models of pleasures, sexual experience of pleasure with a regular partner over a period, may lessen compared to the heightened potential pleasure from lusting for other female companions.

The pleasure, anticipation of alcohol/drugs

The thought of a favourite drink and its effects in anticipation actually changes our physical state. The same can be applied to almost any drug. The most pleasurable part is the combination of desire and the immediate point of gratification.

Often the effect of the drug is less than the anticipation. When discussing the addiction of injected drugs, the greatest pleasure is usually ascribed as "the hit", rather than the effect.

Once again, we see the mind being the greatest source of pleasure, compared to the physical effect of the drug.

7.7.3 The pleasure/anticipation of food

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That dogs start to salivate uncontrollably at the smell of attractive food and the near anticipation of fulfillment that we see signs of the effect of anticipation of mind.

Humans have also been shown to begin salivating in the near point of fulfillment of food. It is a key consideration in the behaviour of people to food. The sugar "hit", the pleasures of the first mouthful compared to the last. Once again we see mind playing an integral and superior role to that of the physical effect of the stimulus.

7.7.4 The word "pleasure" itself denotes mind

If this is not enough support, then consider the word pleasure and the understanding of the influence of mind in the original definition outlined at the beginning of Me. The word denotes mind as a critical factor. Thus we see the word as self fulfilling- mind is critically important in determining what is pleasurable and what is not, because pleasure is a state of mind, not necessarily physical.

7.7.5 The fine line between pleasure and pain

The fine line between pleasure and pain can be demonstrated in no better way than the way in which stimulation during sexual encounters can be reinterpreted in the mind as pleasurable and therefore trigger a pleasurable response, aiding chemical response.

Signals coming into the brain such as pain is reinterpreted as pleasure triggering the release of dopamine and other neurotransmitters. Pleasure and pain therefore are almost intertwined- both relate to response.

It is why some people not only are immune to pain but find pleasure in being hurt- the masochist. the person who has lost touch with what should by rights be the natural defence mechanism of their body to denote damage and pleasure being that stimulation that does not damage the body.

Sex to many people becomes muddy waters when these two important responses become intertwined. But it is ultimately the mind that does so and the ego- has a large part to play.

7.8 The nature of depression, loss of desire and ego

Of states of mind that are most disturbing and sad, the state of depression would have to rank as one of, if not the worst state of mind.

Depressed people, stagnate indoors, away from others. They lose appetite. They get sick, they wither, they sometimes even kill themselves.

Depression knows no social barriers- almost every human being has experienced depression at least more than once in their lives.

Then there are those who experience severe forms of depression, sometimes called "manic depression", or now known as the condition "bi-polar disorder".

7.8.1 The loss of interest

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We sometimes call this a "loss of interest". When we lose interest, our mind, our ego, our I no longer actively participates in the actions. It wanders to other thoughts to comparing actions, to comparing memory with action. We judge the present against the past, or the future and we find it less stimulating.

7.8.2 The feeling of inner pain

Conversely, we see mind, ego, I experience bouts of depression when desire is somehow lost. With this loss of heightened stimulation, actions, sex, drug taking and food all lose stimulation.

Therefore we see judgment as a major source of dampening desire. That we judge- past with present, present with future, that we see a source of ill feeling.

Sadly, we see depression increasing as a mind-set for people's ego's and minds, in some cases, causing people to feel suicidal and reclusive. Hospitals and clinics around the world are full of people who suffer this kind of depression. So much so, that depression, loss of desire/anticipation of pleasure is considered a major "mental illness."

7.8.3 What this means

What this means in considering desires and pleasures is significant in that we have discussed a clearer and different perspective than is currently explained.

For we have discussed and revealed that the greatest pleasures are those of the mind, expressed as "stimulus derived from anticipation/fulfillment of a desire."

That our behaviour towards what we see as pleasurable has more to do with our minds perception than the physical stimulus of the action.

7.9 The time effect of anticipation/fulfillment and desire/depression

A further point to consider is "where the mind is at concerning the present time." Anticipation is by definition forward motion. But does anticipation significantly involve comparison of the future to the present or the future to the past?

When we consider the actions of the mind, we see the mind focusing anticipation/fulfillment of desire between the future and the past, that the present comes into play from the physical stimulus derived from the mind and then judgment of past-present once the desire has been fulfilled.

This means that in a state of desire we have little awareness- awareness of present action. Our mind swirls unconscious of the present between the future anticipation and the past memory.

7.9.1 Anticipation/fulfillment of desires and forward perspective

When considering the future, when considering desire, our minds dash between the memory of what we know and what we want- the present becomes the place where movies are shown of what is to come- "watch this space" as movies of the future becomes clearer and clearer-

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added realism as we move towards fulfillment.

In this state, the present awareness has little to no value or meaning to a mind rushing between the future and the past.

7.9.2 Depression/loss of desire and memory perspective

When considering a negative future, a future without hope, a future without faith, a future without promise compared to the past- the present represents the pain- the painful reminder of failure.

Each waking moment becomes pain- becomes depression. The now has no value, as the future has no value, compared to the past, or against whatever system denotes the future to have no value.

7.9.3 The common theme between two states being loss of present perspective

In both cases we see that in a state of desire or in a state of depression, the present has no value. In other words, the common theme between the two states is the low value of the present:

7.10 The effect of different characters- ego and memory

Let us then look at practical examples of the ego in action.

A question that is asked constantly is the question of just what voice is that we hear within our heads, One aspect , a risk of ego is when major incidents occur in our lives when ego fragments- this is the basis of schizophrenia, when the ego, when the mind - when ego fights between itself- it is fragmented..

7.10.1 The development of memory and ego

Ego develops memory just as we do- that is because ego is us. The accumulation of responses continues to grow and we continue to modify our behaviour and develop greater and greater memory- until memory itself takes over and we lose sight.

7.10.2 The development of separate voices through ego- schizophrenia

There are certain inbuilt safety mechanisms that prevent ego from splintering into many parts- simultaneously fighting and arguing against one another- This relates to the back of the brain that makes the connection between conscious stimulation and internal stimulation making effectively the mix- What this means is that during the mix, the body effectively adds one main voice, one main internal stimulus to the current external influence and stimulation at a time- any more and the body is unable to cope with the rush-

However, when external stimulation is reduced, or tired, when the controls are worn down- due to stress, it is possible for ego to fragment into more than one voice- worse still it is possible for ego to begin arguing between itself- causing effectively a conscious block to reality- to the ability to function with input of the now moment and execution program of a

single driver.

There are a number of factors that can contribute to such as state- the most effective and fast working are drugs, followed by alcohol, genetic predisposition and psychotic breaks occurring due to shock or horror.

All humans are susceptible to schizophrenic reactions, especially the older we become.

7.11 The bases of ego (desire and depression)

The base of ego is lust- sexual desire. The basis of this theory, due in large part to the work of Freud has been variously discredited and later reinstated as sound theory. However it remains highly controversial.

Sexual pleasure sexual desire became the teaching ground and development of the counterfeit spirit- This is expressed in the story of the chief aliens behaviour towards women in the gestating of the first human beings. therefore desire in the form of sexual desire is the base desire, from which other desires derive.

Counterfeit evils- greed, anger, envy, jealousy, desire These appear from the beginning of the development.

7.11.1 Lust

The word "lust" comes from Old English, Old Frisian, Old High German and Old Norse. Its original definition meant "pleasure, delight also a source of pleasure (1607)"

Sensuous appetite or desire (OE)

desire, appetite, relish or inclination for something (1627)

Sexual appetite or desire, degrading animal passion (OE)

Lawless and passionate desire of or for some object (1678)

To have a strong, excessive, or

7.11.2 Envy

The word envy comes from Old French (envie, which originally translated as desire.) In turn the word envie is derived from the Latin invidia meaning "malice, ill-will and invidere "look maliciously upon, grudge". The Latin is constructed from in (upon, against) + videre (see)

Harm, mischief (1460)

Mortification and ill-will occasioned by the contemplation of another's superior advantages (1500's)

To regard with discontent another's possession of (some superior advantage)

To wish oneself on a level with (another) in some respect, or possessed of (something which another has)

To feel a grudge against (1630)

7.11.3 Greed

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Having an intense desire or inordinate appetite for food or drink; ravenous, voracious, gluttonous

Eager for the gain of wealth and the like
Avaricious, covetous, rapacious
Zealous

7.11.4 Covet

From Latin cupiditare, cupiditas (cupidity)
To desire, especially to desire eagerly, long for
To long for what is another's

7.12 Freud, Psychoanalysis, Ego And The Development Of Sexual Drive- Lust

The theories of Freud, while suspect in some regard, also hold valuable lessons in the evolution and construct of the ego and the manifestation of sexual drive at different stages of human growth.

7.12.1 Libido- sexual psychological drive (Freud)

The first desire is the desire of sensual pleasure from stimulation, specifically the stimulation of the erogenous zones of the body.

The first period of life, up to the age of seven or eight months, is the oral stage, in which the baby gains intense pleasures from nursing, sucking and mouthing. In this stage of development, the libido expresses itself as an oral drive with satisfaction of the drive usually provided by the mother. If this drive is frustrated as when infants are deprived of adequate mothering, the baby's behaviour reveals its distress; breathing is shallow, crying is exaggerated and there is tension and muscular rigidity. Other babies may become lethargic, their body muscles may grow lax, and tube feeding may even become more necessary. A return to adequate mothering will often relieve these acute symptoms.

The second stage of psychosexual development is the anal stage, in which the baby derives pleasure from the process of elimination. For the first few months of life, the eliminative processes are automatic; apparently the baby is unaware of them. As the child matures, there is increasing pleasure in excretion. The parent in our society is likely to frustrate this satisfaction by initiating toilet training, often before the child has either the necessary muscular control or the use of language.

Parental discomfort with defecation can provide the growing child with new means of exercising control over the parents. If the child is incontinent, the parents are distressed; if feces are retained and offered at the proper time, the child gains praise and reward. In the Freudian view, the experiences of the child during toilet training can exert profound influence on later adjustment.

The third stage in psychosexual development is the phallic stage, occurring between the second and fourth years. In this phase definite signs of sexuality appear in the child, sometimes in the form of overt masturbation, sometimes as a desire for contact with the

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parent of the opposite sex. At least in our culture, many factors lead to the suppression of this infantile sexuality. Parents may be disturbed by the child's behaviour, and they may avoid answering questions that they find embarrassing or even punish this early form of sexual interest.

Partially as a result of parental suppression of early sexuality, the child moves into latency stage in which little direct sexuality is observed. Interests are likely to be centered in sex-typed activities and the child is likely to be negative to members of the opposite sex.

The male child often shows strong identification with his father, the girl with her mother. During this period the male child resolves his oedipal relationship to his mother. this relationship, generated out of the child's original closeness to the mother, represents a desire for union with her. Freud reasoned that the child rejects this desire out of fear of retaliation from his father who is a lover competitor.

This is the castration complex. The son then sublimates his affection for his mother and turns to an identification with his father. The onset of puberty, which follows the latency period, sees the re-emergence of heterosexual interests as the individual reaches the adult genital stage of psychosexual development.

7.12.2 The negative reactions to Freud since theories

Since Freud first published his theories of sexual psychoanalysis there have been many that have found this line of thinking concerning. One in particular was the eminent psychologist Jung. In more recent times it has been Jung that has been on the ascendancy, while the theories of Freud have gradually waned.

7.13 Habit, Ego And Awareness Of Present

The word habit comes from the 13th Century and is a translation of the Latin word *habitus* meaning "condition, character". Hence a habit is often seen as both character forming and a condition of one's character.

In modern psychology there are three key definitions used with the word habit:

a behavior pattern acquired by frequent repetition or physiologic exposure that shows itself in regularity or increased facility of performance
an acquired mode of behavior that has become nearly or completely involuntary
addiction

7.13.1 Are all habits unconscious?

Unconscious as we have defined is the non-awareness and participation of the mind in the present moment.

It is not to be confused with the mind not being active. This is a mistake of present day psychological classification.

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Under present classical psychological classification, unconsciousness is defined as non-activity of the conscious mind-ego-I.

What we defined unconsciousness as is the distraction of consciousness- ego-mind-I from the present- either focusing on the future past or a mixture of both.

As we have been able to define the emotion of desire in action of anticipation/fulfillment as being a non-conscious state of the present (hence- unconsciousness state) we can conclude that almost all behaviour that can be classed as habit as unconscious?

7.13.2 What about awareness of habit and the previous answer

While the previous answer appears to make sense, some readers may disagree given the point that we ofte discuss and are aware of our habits.

Most smokers know they are smokers. Most smokers know it is bad for their health. Therefore how does this relate to the answer given that habits are supposed to be unconscious?

Another classic example that seems to contradict the previous section is anyone who recognizes they have an eating problem, such as over consumption of sugars and salts. We know that what we are eating is excess is bad for our general health, therefore how can we consider the action unconscious.

Our answer is simple- awareness in one moment, does not mean awareness is necessarily present in the next moment. Once desire takes over and the near anticipation takes over, the mind is experiencing heightened stimulation towards the goal- present awareness is blocked, past awareness is history and we eat the chocolate bar anyway.

7.14 The Cycle Of High's And Lows In General Human Life

While in theory it would be nice to be happy all the time, people who seem always happy, or even artificially chirpy tend to get on our nerves after a while.

Life is cycle in everything we see and experience. Night turns to to day, then night. Rainy days, sunny days and then rain again. Spring, summer, autumn, winter then spring again. Everything is cycle.

7.14.1 The natural Mood cycle of being human

Given that everything else in nature goes through cycles it makes sense then that the human mind affected both by seasons, and its internal physiological cycles also goes through general cycles of higher than average levels of seratonin (general sense of well being) and lower cycles of seratonin.

This applies both to men and women, even though women have a physical manifestation of a cycle every 26 to 30 days in menstruation.

7.14.2 Intolerance of natural cycles in the modern world

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While we may be aware of our own natural cycles of highs and lows, the modern world in which we live is unfortunately intolerant of such cycles and makes little to no concessions.

Front counter and call center staff are expected to be happy and chirpy every day of work. Professionals are expected to be impartial and non-emotional in the delivery of their respective specialties.

The world that we have created sets artificial constants which bear no resemblance to most natural cycles. It is no wonder that those unfortunate to have the 1 to 3pm timeslots for meetings in offices frequently find the attendees dozing off- not because of large lunches, nor boring content but because of the natural circadian rhythms of the human body which encourages us to have a brief rest during this period each and every day.

In the few societies that recognize such natural cycles should be respected, the siesta provides a mechanism to try and keep the body, mind and world in harmony rather than in conflict.

7.15 Ego and mental illness

In the previous section of Chapter 5, we outlined one of the top 10 trends of modern society is the explosion of mental illness.

We also discussed that this pandemic remains something both highly controversial and stubbornly refuted by many "experts" and governments. As a result, precious little resource is allocated world wide into both understanding its causes and finding a cure.

In the meantime, it is time to reveal a strong and compelling connection to the rise of mental illness and the development of the modern ego. Furthermore, it is also time to make the connection between the growth of ego and the growth and sophistication of money.

7.15.1 The lack of "I" prior to 600 BCE in Europe

Is it pure coincidence that the concept of "I", of "self" in Europe coincided with the birth of portable coinage in Greek city states and the emergence of the warrior/poet class?

Some might say yes, but there is strong evidence to suggest that the invention of not only coinage but easily redeemable money (money that was universally accepted as having real value and highly exchangeable) allowed people the time to think about themselves, without having to spend every working day slaving to make a living.

Evidence even today shows clearly that people who must constantly work each and every day do not have the practical time to "navel gaze" and look inward. The humble farmer remains a noble image in many cultures as a class of people somehow blessed with not having the curse of the modern city ego.

7.15.2 The sophistication of English money and the sophistication of English culture and ego

Once again, is it pure coincidence that the growth in sophistication of English money in the development of paper money, of companies for trade and insurance to cover potential trade losses also coincided with a boom in English culture and ego?

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Maybe, maybe not. What is clear however is that with the new found wealth and booming cultural development of England came the growth of severe mental disease. So strong is this cultural heritage that even today the saying "mad dogs and Englishmen.." remains a phrase recognizing the English as somehow having a higher degree of susceptibility to madness.

Many ludicrous excuses for this connection remain part of the rationale for this apparent connection, including the alleged poor weather of England. Yet many European and Asian centres receive the same climactic conditions without any of the historic signs of mental illness of England.

7.15.3 The explosion of American consumer credit, American culture and mental illness

The United States is credited in the creation of the modern mass-consumer age of credit (debt) fuelled purchase and marketing culture. Even today, the United States commands around 23% of the worlds economy, largely dominated by the spending and consuming power of their population.

At the same time, the American culture of the individual, of the American dream dominates the Western world in movies, music, art, clothes and virtually all aspects of human culture.

The United States population is also said to have one of the highest rates of mental illness. Again are these things all coincidence, or once again are we seeing the connection between the sophistication of money, the consequential sophistication and growth of ego and mental illness?

7.15.4 The clear connections between ego, money and mental illness

Money is not necessarily a bad thing, nor is a sense of self, nor even the odd eccentric thought. But what is clear is that the pandemic of mental illness has a clear connection to the development of our modern society and more particularly to our sense and behaviour of self and that there is a clear link between our egos and the sophistication of money.

7.16 The power of ego to mask the present beyond life- ghosts

One of the growing beliefs amongst the "spiritual" and "enlightened" brigade of new age healers and mystics is that once a person leaves their body they somehow come in contact with a greater awareness and knowledge.

This may be so, but what about the power of ego? Is there some way to prove just how powerful the ego is even after death?

7.16.1 Ghosts and ego

There have been and continue to be many theories concerning ghosts, providing you believe in their existence in the first place.

For many ghosts are people who are somehow trapped between this world and the next. Frequently ghosts are said to be people who have been murdered and/or who feel they have

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unfinished business. But what about ego? What if ego has a clear influence in pushing people into a ghost state and keeping them there?

7.16.2 What if the ego has the potential to continue to hold a person in delusion even after they have died?

Are we being too nice to consider that ego somehow passes away when the body dies? Is it possible the effects of ego and madness can continue to entrap us in death as in life?

The answer may lie firmly and squarely on the state of the ego and that individuals may not realize that they are in the state they are- or worse- that they may keep themselves in that state for a range of reasons including guilt, sadness, regrets.

Given ego is capable of distracting us from the now when we are alive, there is nothing to suggest that ego is not capable of continuing on into and beyond life in the physical form to the other states of human consciousness. Therefore it is a program of the mind far stronger than the original concept of a distraction to the now, to being a distraction to UCA- per se.

7.17 The self-destructive nature of ego

What we have just discussed is no less of a paradox than the major paradoxes of existence. How could something as significant as ego, of mind, of that which calls itself I be such a destructive force within the human mind?

Surely, such a judgment of the human ego is misguided, possibly overly moralistic towards general human behaviour?

We wish it were the case. We wish that our understandings of ego were simply misguided and over statements of a moral point of view. It would then be much easier to explain the apparent anomaly of a program operating within the human mind, largely being the human mind that seems determined to cloud the present and to perpetuate behaviour detrimental to the general alignment, well being and sustainment of the host.

7.17.1 Ego and virus

Considering that ego operates against the general well being and benefit of its host, a reasonable comparison can be made between ego and another biological program that shows no apparent concern for its host, only for its own goals- the virus.

As we discussed in UCA, a virus is a biological program, based on specific RNA code that has the simple goal of taking control of a host.

Ego to all intensive purposes has the same goal. to avoid at all cost, the host being aware of the present, to be clear minded and fully aware of the sensations of the present, rather than to be perpetually focused on the future or more likely the past.

7.17.2 If the ego is so destructive, where did it come from?

It is an interesting question to ask whether a program of this is a cost of cognitive intellect, or

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some other explanation- i.e. is ego a product of cultural and human evolution, or like viruses, potentially from other influences?T

Certainly the nature of the ego indicates that it does not serve humanity at all will to consider itself so different and so unique- to the point that it isolates itself from itself and its potential.

The simple answer is that ego itself seems unable and disinterested in generally asking, and seeking an answer to the question. That we prefer to avoid such questions indicates that the subject might be taboo for most ego's (people).

7.18 Arguments Of Ego For Its Own Self Sustainment

Something that we are reminded of by ego each and every day is that it is all we have- everything else is either esoteric or beyond our reach/comprehension.

Interesting that ego considers self referencing and self justification and important past of perpetuating its existence each and every day for many people.

So the question is never fully, openly posed, is ego the only thing that makes us? the greater self? or is there other parts to the human mind and person that we are yet to discover, fully appreciate?

7.18.1 The human soul

The most obvious component of that we are yet to identify as having physical existence is the human soul.

7.18.2 Human values

Human values are statements and mantras that provide instant and immediate focus on appropriate action for the ever changing environment of life. Values themselves seem to be a component that can exist outside of the influence of ego.

Are you only you by virtue of your desires, or because of more? Are you only you because of what others think of you, or what you think of yourself? Do you as a human being cease to exist if you feel less about your self?

The answer to these questions are the same. You are you and you are more.

Ego compels us to speak about ourselves to others, to explain the importance of ourselves. That we are unique, that we are special and more.

Yet UCA already reveals to us that everything and everyone is unique- so what do we lose if this kind of self satisfaction behaviour ceases to distract us each and every day? Nothing

Ego finds it necessary to remind us each and everyday of its existence and obtain by some means self praise and gratification that we are worthwhile, that we are loved.

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Yet UCA already reveals that if just one point of our existence ceased, then the universe would cease to exist, we are made of pure UCA, we are the UCA incarnate. So how can getting people to tell us we are the best cook, a great lover, a kind partner make us any greater? It doesn't. So what do we lose in significance if this kind of constant requirement for back-slapping ceases to be required and sought after each day? Nothing.

Ego finds it necessary to fill our mind with desires and urges and then set us on a path for the fulfillment of as many as possible, some short term and some long term.

Yet, we see that in the case of the fulfillment of almost each and every gratification and pleasure, the pleasure to the mind is greater than the physical benefit/effect. So why chase pleasures of the mind when the mind can imagine what ever it wishes? What then is lost if we focus in the amazement of the present and the creative potential of the mind to dream whatever it wishes to dream? Nothing.

Ego finds it necessary to put other people down in order to build us up.

7.18.3 Ego and guilt

In all cases, nothing of consequence appears to be lost when ego no longer continues to perform what it currently does. Nothing of importance is lost. In other words, it is still there- our memories, our senses, our ability to think problems, remember faces, recognize our own unique identity and others- but what is gained is a clearer understanding of the present- whether or not other components such as the soul exist or not.

7.19 The Implications Of The Understandings Of Ego

Imagine a person who suddenly wakes up in hospital after a road accident to find they are suffering from total amnesia. Outwardly, everything is intact: they have the same face and form, their senses and their mind are there, but they don't have any idea or any trace of a memory of who they really are.

In exactly the same way, we cannot remember our true identity, our original nature. Frantically and in real dread, we cast around and improvise another identity, one we clutch onto with all the desperation of someone falling continuously into an abyss. This false and ignorantly assumed identity is "ego".

So ego, then is the absence of true knowledge of who we really are, together with its result" a doomed clutching on, at all costs, to a cobbled together and makeshift image of ourselves, an inevitably chameleon charlatan self that keeps changing and has to, to keep alive the fiction of its existence.

In Tibetan, ego is called dak dzin, which means " grasping to a self." Ego is then defined as incessant movements of grasping at a delusory notion of "I" and "mine", self and other, and all the concepts, ideas, desires and activity that will sustain that false construction. Such a grasping is futile from the start and condemned to frustration, for there is no basis of truth in it, and what we are grasping at is by its very nature ungraspable.

The fact that we need to grasp at all and go on grasping shows that in the depths of our being

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we know that self does not inherently exist. From this secret, unnerving knowledge springs all our fundamental insecurities and fear.

So long as we haven't unmasked ego, it continues to hoodwink us, like a sleazy politician, endlessly parading bogus promises, or a lawyer constantly inventing ingenious lies and deafness, or a talk show host going on and on talking, keeping up a stream of suave and emptily convincing chatter, which actually says nothing at all.

Lifetimes of ignorance have brought us to believe the whole of our being with ego. Its greatest triumph is to convince us into believing its best interests are our best interests, and even into identifying our very survival as its own.

This is a savage irony, considering that ego and its grasping are at the root of all our suffering. Yet ego is so convincing, and we have been its dupe for so long, that the thought that we might ever become egoless terrifies us. To be egoless, ego whispers to us, is to lose all the rich romance of being human, to be reduced to a colorless robot or a brain-dead vegetable.

Ego plays brilliantly on our fundamental fear of losing control, and of the unknown. WE might say to ourselves: "I should really let go of ego, I'm in such pain; but if I do, what's going to happen to me?"

Ego will chime in, sweetly: "I know I'm sometimes a nuisance, and believe me, I quite understand if you want me to leave. But is that really what you want? Think: If I do go, what's going to happen to you? Who will look after you? Who will protect and care for you like I've done all these years? I am you!"

And even if we were to see through ego's lies, we are just too scared to abandon it, for without any true knowledge of the nature of our mind, or true identity, we simply have no other alternative.

Again and again we cave into its demands with the same sad self-hatred as the alcoholic feels reaching for the drink that he knows is destroying him, or the drug addict groping for the drug that she knows after a brief high will only leave her flat and desperate.

7.20 Ego and respect

Can ego, in action towards a desire ever show respect in a present now moment?

The word respect, comes from the Latin *respicere* meaning "look (back) at, regard, consider" (re + *specere* = look).

Therefore when we consider respect in its original sense, we are talking about the feature of awareness of things as they are, the esteem of things we witness, as they are.

The word esteem, comes from the Latin *aestemare* originally meaning "fix the price of, estimate (value)", hence to esteem something is to value something.

In contrast, as we have discussed, anticipation and desire of ego is the projection of the future, using past considerations, without much due consideration to the present awareness-

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this is exemplified by the effect of perpetual desires, being habits of behaviour, or the conscious ego driven mind being distracted to the present moment.

The original question of this section can therefore be re-phrased- "can ego distracted from the present and showing less regard for esteem of the things of the present, show at the same moment an esteem of things around it at the present?" Clearly the answer is no.

What we are saying then is that ego, in a state of desire, in a state of future momentum, or even in a period of depression of judgment can show no respect at the same moment. Without respect, without esteem for the things and people around us, our behaviour towards those things and those people must by definition be less than if we are in a now moment state of respect.

Hence an additional by-product of habits and desires is the lowering of esteem- self- esteem and the esteem of what is around us.

What we have just discussed is no less of a paradox than the major paradoxes of existence. How could something as significant as ego, of mind, of that which calls itself I be such a destructive force within the human mind?

o8. Understanding our ancestors

Chapter 12 and 13 of UCA (Life & Higher Order Life) establish clearly that the patterns of matter throughout the Universe and our own solar system indicate the conditions for Hydro-Carbon life is a feature of almost all Hydrogen, Carbon and Oxygen star systems.

Chapter 12 and 13 also established the clear argument implying that higher order life at least as advanced, if not more advanced than the human species must exist throughout the Milky Way galaxy and likely within near proximity to our solar system. By way of seeking proof of their existence, in Chapter 13 we outlined a list of "intervention signatures" by category that when considered as an entire base of evidence enable an objective assessment of testing whether higher order life has influenced nearby systems of life.

8.1.1 The controversial conclusions of Chapter 15 of UCA

Then in Chapter 15 of UCA (History of Modern Human Life), we outlined a range of evidence of apparent "intervention signatures" by higher order life from external systems on life on Earth. In particular, we discussed the strong evidence pointing to human beings as living examples of external "genetic" intervention by higher order life in the Earth's ecosystem.

As clearly as we outlined the evidence in Chapter 15 of UCA, the conclusions nonetheless remain controversial to a great many readers. In spite of the evidence, many readers may have found what was discussed as highly dubious and lacking any real "hard" evidence.

In contrast the same readers may feel more comfortable with the popular assumption of Darwinism and neo-Darwinism that the human species is wholly a product of the unique path of evolution on the planet Earth. This may be in spite of the evidence we provided showing that the co-author of origin of Species, Dr Wallace stated he could find no other explanation for the human species other than by the external intervention of some "outside force", nor the

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fact that Origin of Species only dealt with the rest of life on Earth not the human species, as Darwin and Wallace could not make human beings fit their assumptions on the theory of evolution!

8.1.2 Most of the world believes in creation of humans by genetic intervention, they just don't know it

Maybe those readers who still find the contents of Chapter 15 disturbing, or unbelievable were once indoctrinated into one of the mainstream religions of the world such as Islam, Christianity, Judaism, Hindu. If this is the case then each of these religions state categorically that human beings are not products of natural evolution, but the product of external intervention, albeit "divine".

As simplistic as the story of the creation of Adam and Eve may appear in the Book of Genesis, it nonetheless describes a process of creation. The difference between what is written in the Bible and what we stated in Chapter 15 of UCA is that the Divine Being(s) are no more than higher order life from nearby star systems and the "clay" from which we were made, is simply a description for the essence of life- DNA.

In other words the oldest beliefs of humans (well before Darwin) are that humans were "created", not evolved creatures from evolution on planet Earth.

8.1.3 Why?

There are a thousand questions raised by chapter 15. Why would such an advanced race ever be so misaligned to genetically alter existing species? for what end? why would they do such a thing? Then there is the question of was more than one race of higher order beings involved? more than one instance of genetic intervention?

These are questions that are answered in many texts of antiquity- with answers being less than what one might expect.

8.1.4 The trail of evidence of intervention does not end at just creation of the species

As controversial as the concept of intervention on the Earth by higher order species is, the trail of evidence of intervention does not end there. There is more, much more contained within the pages and fragments of humanity's oldest and most sacred texts, from the Rig Veda, the Nag Hammadi Scrolls, The Bible, to Sumerian Texts, Babylonian Texts and Greek texts.

For it is one thing to assert that human beings are a product of external intervention, and another to ask why? for what purpose were we created?

This is what we will be investigating in this chapter, referring back to the words of our ancestors- the oldest texts and traditionally considered the most important texts of history.

Before we begin, let us consider two important points that affect our understanding of the value of these texts and the meanings contained within them.

8.2 The meaning of words and their translation

Throughout the journey of UCA and SELF we have seen the power of words and their origin playing a crucial part in understanding the deeper meaning of how and why things happen the way they do. The word "humour" as we discussed, had a vastly different meaning four hundred years ago than it does today.

We also saw that a range of words and concepts in fact have a multitude of meanings. That one word can mean a range of things, depending on the context, such as the word "universe", or "gods".

8.2.1 The power of the translator

The correct translation of meaning becomes even more difficult when considering the translation of ancient texts written in languages thousands of years old that also refer to words with double meanings and symbolic representation. In these cases, the knowledge and impressions of the translator can and do have a profound impact on how texts are translated into English.

As a result, a text containing rich and colorful symbolic meanings can be rendered simplistic and nonsensical due to the interpreters skills and desires. The same text, when deciphered with a greater understanding of the symbolic meanings can have a completely different interpretation.

Worse, the translator may actually choose to deliberately obscure the depth of meaning of a text they find particularly challenging, or disconcerting. This has often been leveled at those scholars performing the earliest translations of the Dead Sea Scrolls and the Nag Hammadi Scrolls.

A classic example of this is the translation of a number of ancient words in Hebrew and in the Sumerian language.

For example, a popular translation of the Hebrew word Shem in ancient texts is the meaning "heaven or heaven chariot", even though the word shem-esh means "shem-fire". Looking at the word and its important relationship with the passage of key saints in Hebrew literature, and the Tower of Babel incident, some sentences do not make sense until an alternative (more contemporary) definition is applied such as "sky vehicle".

Thus the Tower of Babel story becomes: Then they said "come let us build ourselves a city with a tower that reaches to the heavens, so that we may make a sky vehicle and not be scattered over the faces of the whole Earth."

In Sumerian, a more contemporary definition of the word AN. UNNA. KI is "Those who from heaven to Earth come."

8.2.2 Re-looking and re-defining texts

So it is, we re-look at a range of the oldest and arguably the most sacred texts of humanity, to seek and understand the meanings behind the words. In particular, we seek to understand

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and see similarities between different cultures regarding the creation of humanity, the role of external forces in our history and the reasons behind this influence.

8.3 The concepts of myth and mysticism

The second major obstacle before beginning to consider the oldest and most sacred of humanities texts is the popular classification of these ancient religious works and stories as "myths".

8.3.1 The concept and definition of the word "myth"

The word "myth" comes from the late Greek *mythos* (Late Latin = *mythos*) meaning "a purely fictitious narrative usually involving supernatural persons, actions, or events, and embodying some popular idea concerning natural or historical phenomena. Often used vaguely to include any narrative having fictitious elements."

Hence when the word mythology is used to describe the ancient writings of Egypt, Greece, or even South America, the word means "a body of myths, that belong to the religious literature or tradition of a country or people" (1784).

The word "myth" in large part is an offensive word, because of its implications, yet it is used freely to describe the ancient writings of traditional cultures.

We describe the history of philosophical and religious thought of the Egyptians "mythology", yet contemporary science has no comprehensive and provable theory on the construction of the Great Pyramid.

8.3.2 The concept and definition of Mystic

The word mystic and mystical comes from the Greek concept, translating into *mysticus* in Latin. The ancient original meaning was a combination of words, from "close + eyes/lips" and in its first combined meaning meant "initiated one."

The combined meaning and the combination of words of close + lips is interesting, given those "initiated" into the mystics of the Greek traditions of the temples to Orpheus were sworn to secrecy, under penalty of death.

Thus the words initiation and secrecy are synonymous with the word mystic. As in its first meaning, the word mystic applies to people, not to objects or concepts, as concepts of secret knowledge to the Greeks was called "gnosis", a completely separate word. Therefore, one schooled in "gnosis" was a "mystic".

The word mystery, itself has an interesting pedigree, comes from the Latin word *mysterium* meaning secret thing or ceremony, as in the ceremony (mystery) of an initiated one (mystic).

Interestingly, during the mid 16th Century with the rise of the trade guilds in Europe, the skills, occupation and art of crafts were called by the word mystery, from the contraction of the Latin word *misterium*, related to *ministerium* meaning "to apply, to serve, to impart".

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Given the closed shop nature of the craft guilds and their codification of skills as secret arts, it is entirely common sense that the word should have been used in this context, later to be developed to the abbreviation of a person skilled in an art or craft or occupation as Mister (later contracted to Mr).

8.3.3 The negation of the word "mystic"

It was only around the 14th to 16th Century that the words "mystic" and "mystical" developed their negative connotation in European languages thanks to the rulings of the Roman Catholic Church to make clear distinctions between church doctrine and the complete separation and suppression of any magic remnants from the holy scriptures and holy rituals of church history, except of course those permitted under church law (such as the sacraments).

This is probably in large part in response to the mass extermination of heretical thought and regions of heretical thought during this period by the church and its supporters. It is during this period that mystic and mystical developed an apparently negative connotation of "of dark import, obscure meaning, or occult influence," and "of a person: obscure in speech or style".

Thus the term mysticism emerged at the end of this period at around 1700 meaning "(a) as a term of reproach: applied loosely to any religious belief associated with self delusion and dreamy confusion of thought" and (b) "Sometimes applied to philosophical and scientific theories which assume occult qualities or mysterious agencies of which no rational account can be given."

Hence also the derisive word "mystify", meaning "to bewilder, to play on the credulity of: to hoax, humbug, to wrap up or involve in mystery: to make mystical, to involve obscurity."

8.3.4 The creation of the science of "myth"

The success of the word myth, compared to the other derisive words attacking mystic history is that under the guise of common senses it attacked as unscientific and fictional the cultural heritage of non-Christian cultures.

The duplicity of such descriptions were largely hidden by including the condition that myths usually include such supernatural events in a context as to be highly questionable. Therefore Christian historians deemed the Egyptian religions as being based on myth, while the Virgin Birth, resurrection of Jesus Christ and the the possession of the Holy Spirit as matters of personal faith.

8.3.5 The subtle rhetoric of myth and mysticism

In combination the concepts of myth and mysticism are a powerful defence for the Roman Christian and Neo Platonic view of the world. On the one hand, stories of the past and ancient knowledge can be classed as myth, therefore having no practical basis, except of course for that literature that coincidentally is deemed to have some factual and spiritual basis such as The Bible.

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This wipes out the past. Then if one is to attempt to apply any ritual outside the norms of the christian concept, to question concepts not described in the christian concept, then the concepts are described as mysteries or mysticism. Strike 2 and 3 once mysticism is applied, the derision is already implied.

All a critic need do is look to those religions and philosophies that happily accept the branding of mysticism and accept the branding as a point of difference and summarize these as bewildering clap-trap and game-set-match.

This is the greatest sadness of the emerging new age debate. That the words of derision of the past are not considered by the authors of the present. They view the nature of words such as mystical and mysticism as an advantage against theology- not realizing that the words were created and carry the legacy of the past derision to which they were designed.

8.4 The patterns of similarity of ancient texts

While we may choose to look at the merit and message of individual texts and belief systems in search of clues as to the motives of our creators and their history with the human race, we choose in this section to see to find synergies and patterns represented in common belief systems within the texts.

In this way we seek to identify those stories that appear to have a common basis across different cultures therefore raising the possibility that in the context of external intervention of higher order life might be true.

8.4.1 Differences in what we may have originally been taught

If you were schooled as a Muslim, Jew, or Christian, the belief is that those that created us did so for good and holy reasons. Likewise, the same systems of belief tell us a different behaviour of "God" in the following years via stories such as the Great Flood, the destruction of Sodom and Gomorrah, the mental/physical torture of Job and Abraham.

To date, this seeming conflict in behaviour has represented a prime paradox in the personality of an apparent supreme being- once being absolute in love and care, while at the same time displaying characteristics that if classed of a human being with high technology (e.g. atomic weapons) would be considered evil.

God = good, humans = flawed has historically represented the mainstream position of the major religions of the planet Earth for the past 2000 years. Yet even within the Christian fraternity, counter-arguments have also existed and continued in some quarters.

The Gnostic Christian sects for instance, believed our creators as inherently evil and developed bizarre ceremonies by way of repudiating their power, in order to "purify" ourselves to the deeper message of Christ. While Roman Christian authority has long since massacred and destroyed most evidence of such religious division, the mystery has persisted.

The reason we mention these examples and conflicts before beginning to look at the similarities and common stories of ancient texts is that you should be prepared to see quite

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different views and concepts emerging from these texts, sometimes disturbing in their implication.

8.5 Common theme (1)- the existence and history of “god(s) before creation of humans

The first and most important common theme of all ancient texts, older than 3000 years is the consistent statement that God(s) existed before Human existed.

The oldest writings from Sumeria, Egypt and the Olmecs in Sth America parallel one another in the hierarchy of Gods and their existence on the planet Earth before the existence of humanity.

In most cases, these texts talk of the Gods being the creators of the Earth from the primordial waters/kaos. Interestingly, when one considers another interpretation of this translation, the creation of order from disorder also implies the creation of civilization, of fields, of the things we take for granted out of the untamed wilderness that would have been pre-settlement Earth.

8.5.1 Levels of Gods- pre-humans

All ancient texts universally describe various layers of hierarchy to the Gods pre- existence of humans. There appears to be a supreme leadership followed by supporting leadership (council) then worker gods.

8.5.2 Fallen/slave gods

Secondly, there appears to be a number of fallen gods, effectively prisoners to those in power who effectively were the workers- building the facilities and life support systems of 1st settlement.

In the case of ancient text the Enuma Elish (3000BCE) , we see the following key quote, before any mention of humans:

“...Let the fallen gods day after day serve us; and as we enforce your will let no one else usurp our office. Marduk, Tiamat’s conqueror, was glad; the bargain was good; he went on speaking his arrogant words explaining it all to the gods, “They will perform this service, day after day, and you shall enforce my will as law.”

8.5.3 Development and location of 1st settlement

Judging by the ancient texts, the location of 1st settlement appears to be within the region of Tigris/Euphrates and Egypt. In the ancient text Enuma Elish, a clear passage referring to the Gods having lodging at pre-human Babylon is mentioned:

"When others from heaven descend to the Assembly, you too will find lodging and sleep by night. It shall be babylon the home of the gods. The masters of all the crafts shall built it according to my plan." Enuma Elish

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When both heaven and earth had been completed finished, And the mother of the goddesses had been brought into being; When the earth had been brought forth (and) the earth had been shaped; When the destinies of heaven and earth had been fixed; When trench and canal had been given their right course; And the banks of the Tigris and Euphrates had been established, Then Anu, Enlil, Shamash and Ea The great gods, Seated themselves with the Anunnaki, the great gods, In the exalted sanctuary And recounted among themselves what had been created. "Now that the destinies of heaven and earth have been fixed; Trench and canal have been given their right course The banks of the Tigris and Euphrates have been established What else shall be do? What else shall we create? O Annunaki, ye great gods, What else shall we do? Assyrian version of creation (1100 BCE)

...And Ohrmazd made Time of the Long Dominion manifest which has the measure of 12,000 units[25,920 years aligned to the precession of equinoxes of the earth] and within it he attached the firmament, the artificer (and heaven). And each of the twelve Signs of the Zodiac which are bound to the firmament he appointed for a thousand units [2,160 years] . During three thousand units the spiritual creation was made; and Aries, Taurus and Gemini held sway each for a thousand units.

Then Ahirman (with the aid of Time) turned towards the heights that he might do battle with Ozmazd: he saw an army marshalled and drawn up in ranks and rushed back to hell. From the foulness, darkness and stench that was within him, he raised an army. This was possible for him. In this matter much has been said. The meaning of this is that when he was empty-handed he rushed back to hell. because of the righteousness he saw in Ohrmazd for three thousand units [6,480 years] he could not move, so that during these three thousand units [6,480 years] material creation was made. The control of the world passed to Cancer, Leo and Virgo. In this matter much has been said.

I will say a few words on this subject. In the creation of the material world first he manifested the sky and the measure of it was twenty-four by twenty-four parsangs and its top reached Garooman... After forty-five groups [99,360 years] he caused the water to appear from the sky; after sixty groups [129,600 years] the earth appeared out of the water ; after seventy-five groups [162,000 years] he manifested plants, large and small; after thirty groups [64,800 years] the Bull and Gayomart appeared; and after eighty groups [172,800 years] Adam and Eve made their appearance. Speaking of the world (Zoroastrianism 650 BCE)

8.6 Common theme (2)- context in lead up to creation of 1st humans

We are now about to return to stepping outside the boundaries of the Darwinian theory of evolution again as in Chapter 15 of UCA to discuss the question of "why were the 1st humans created?" The very answer to this question represents a foundation belief to all "creationist" religions. For the answer to this question represents the actual motivations of God or the Gods in creating human.

We are not going to re-debate the various merits and concerns associated with a "creationist" theory versus the Darwinist "evolutionary" view as to the truth of our origins as human beings. This was more than adequately explained in Chapter 15 of UCA itself.

Our interest in this chapter is to understand the common themes and inherited knowledge of our ancestors as to these questions. Further, we endeavor to shed light on the meanings of

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these ancient texts in making sense of “what happened to cause the creation of the 1st humans.”

8.6.1 Differences in the beliefs of what were the motivations of God/Gods in creating the 1st humans

The oldest creation stories that describe the underlying motivation of God/Gods in the creation of the 1st humans can be divided into two groups: (1) Goodness: those religions that believe the 1st humans were created out of love and design “in the image of God(s)” and (2) Evil: those that believe humans were created out of immoral practical slavery to be workers, prisoners of a system and never to be free.

The beliefs and stories associated with the 1st humans being created for Evil reasons are essentially the oldest of the two groups and date back to the original beliefs of the Sumerians, Egyptians and earliest Sth American cultures. The beliefs and stories of humans being created for Good reasons are more recent and date back to the beliefs of Moses, the tribe of Israel and Christian/Moslem beliefs.

8.6.2 Differences in creation beliefs relating to different time periods and “versions” of humans being created

When we re-look at the texts and two groups of Creation beliefs, it is entirely conceivable that we are viewing not two competing views, but different aspects of the same view that describe two periods of history and two periods of human creation- a Version #1 Human created for Evil reasons and a Version#2 Human created for Good reasons.

For this reason, we will now consider the heritage of understandings of the oldest religious texts and beliefs to consider the context, motivations and time of the creation of the 1st humans by God/the Gods-the sacred texts of the Sumerian, Akkadian, Egyptian and earliest Sth American/African cultures.

8.6.3 An uprising by the worker/slave gods

It is the heritage of the oldest texts that describe humans being created for Evil reasons that also describe a race of gods preceding humans that were effectively worker/slaves. In the previous section, we summarized the context and detail of their existence and common sense conclusions that in effect the worker/slave gods were no better than prisoner-slaves and the earliest settlements being no better than large jails to house the prisoners.

Certainly, all texts and accounts talk of a sparse existence and rigid existence- a kind of higher forced morality on these worker/slave gods- that these lesser gods also had lesser morality. In fact the earliest texts place with graphic detail the very human emotions of love, hate, jealousy and excess with these lesser gods- in some cases, being what can only be described as evil beings.

In any case, at some point the most ancient texts talk of an uprising by the lesser gods on Earth against their master Gods. The mutiny by all accounts was initially successful, its motivation coming from years upon years of back breaking toil- in the fields, in mines, in building their own prisons.

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While words and their translation differ slightly, what is clear from the most ancient texts is that the crunch point for the creation of the homo sapien species by the gods, was an uprising by the worker/slave gods and a general breakdown in law and order in settlements.

The rebellion was crushed, however a concession was made to re-establish peace- a worker would be established.

8.6.4 Decision to create biological workforce

The decision to create biological workforce:

Now that Marduk has heard what it is the gods are saying, he is moved with desire to create a work of consummate art. He told Ea the deep thought in his heart. "Blood, to blood, I join, blood to bone I form an original thing, its name is Man, aboriginal man, is mine in making. All his occupations, are faithful service, the gods that fell have rest, I will subtly alter their operations, divided companies, equally blessed." Enuma Elish

That which is slight shall grow to abundance The burden of creation man shall bear The goddess they called ... the mother The most helpful of the gods, the wise mami Thou art the mother-womb, the one who creates mankind Create then Lullu and let him bear the yoke! The yoke he shall bear, The burden of creation man shall bear ...opened her mouth Saying to the great gods With me is the doing of all that is suitable; With his...let Lullu appear! he who shall be...of all.. Old Babylonian Text (1750-1550 BCE)

With their blood let us create mankind; The service of the gods be their portion; For all times To establish the boundary ditch To place the spade and the basket Into their hands For the dwelling of the great gods which is fit to be an exalted sanctuary To mark off field from field For all times To establish...

..To make the field of the Anunnaki produce, To increase the abundance in the land To celebrate the festival of the gods To pour out cold water for the great house of the gods which is fit to be an exalted sanctuary Ulligarra and Zagarra They called their names That Ulligarra and Zagarra should increase ox, sheep, cattle fish and fowl, The abundance in the land Enul and Ereshul decreed with their holy mouths Aruru, the lady of the gods, who is fit for rulership, Ordained for them mighty destinies; Skilled worker to produce for skilled worker and unskilled worker for unskilled worker, Spinging up among them like grain from the ground...Among themselves did Anu and Enlil, Ea and Nimah The great gods decree for them In the place where mankind was created There Nisaba was firmly established Let the wise teach the mystery to the wise. Assyrian version of creation (1100 BCE)

8.6.5 Pre-Genesis Creation

The oldest texts of the Sumerian and Akkadian civilizations of the fertile plains of the Tigris and Euphrates talk of a 1st creation of human being the Lu.Lu, not Adam and Eve. Contrary to the ideal "creation in his own image", the Sumerian account is quite brutal in describing the 1st humans as being nothing more than "slaves."

This does not discount the understandings of the Hebrew and Christian history. It merely reflects a pre-dating of belief of creation being different for one generation of humans

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compared to some future genetically created generation of humans- Adam and Eve coming after the creation of the 1st- the Lu.Lu.

8.7 Common theme (3)-how were 1st humans created

The earliest texts of humanity are clear and unequivocal regarding the artificial creation of the humans by multi-gods via the use of advanced knowledge. Even the sanitized Biblical versions of the Catholic Church and Jewish Rabbinic faith allude to the “artificial” creation of humans.

However, there still exists a substantial difference between the most ancient accounts of creation and those of the Middle East and Genesis systems of belief.

8.7.1 Key steps in creating biological workforce

There is one issue relating to genetic workforce- that is the question of internal knowledge. 200,000+ years ago, hominids were nothing more than smart apes. To train such apes to perform and even to behave would take considerable time. Further, their ability to perform careful duties, remember instructions would be limited (as evidenced by endless studies of chimpanzees in captivity).

8.7.2 The slaying of rebellious God to mix DNA

Ea answered with carefully chosen words, completing the plan for the god's comfort. he said to Marduk, “let one of the kindred be taken; only one need die for the new creation. bring the gods together in the Great Assembly; there let the guilty die, so the rest may live.” Marduk called the Great Gods to the Synod; he presided courteously, he gave the instructions and all of them listened with grave attention.

The king speaks to the rebel gods, “declare on your oath if ever before you spoke the truth, who instigated rebellion? Who stirred up Tiamat? Who led the battle? let the instigator of war be handed over; guilt and retribution are on him, and peace will be yours forever.

The Great Gods answered the Lord of the Universe, the king and counselor of gods. “It was Kingu who instigated rebellion, he stirred up that sea of bitterness and let the battle for her.” They declared him guilty, they bound and held him down in front of Ea, they cut his arteries and from his body they created man; and Ea imposed his servitude. Enuma Elish

Let him be formed out of clay, be animated with blood Enki opened his mouth Saying to the great gods “On the.. and ..of the month The purification of the land Let them slay one god, And let the gods be purified in the judgment With his flesh and his blood Let Ninhursag mix clay God and man Shall.. therein.. in the clay Old Babylonian Text (1750-1550 BCE)

What else shall we create? The great gods who were present, The Annunuki, who fixed the detinieis, Both groups of them made answer to Enlil; In Uzumua, the bond of heaven and earth Let us slay the Lamga gods With their blood let us create mankind; Assyrian version of creation (1100 BCE)

There is something profound and deep seated in this passage of the Enuma Elish. By

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considering an essential truth, we must consider that within us, carried within our basic DNA seed is the base memory- of a God, of a high alien from another solar system. Secondly, this alien was no less than a leader, called Kingu (very similar to King), that died so that we may live.

This is not an unfamiliar story when considering the most important and powerful myths and symbolism to humanity for contained within these implications is an underlying explanation of human features since the identification of the earliest settlements. In many parts of the world, the King has been sacrificed for the benefit of the many, over and over again. The symbolism is unmistakable. The ritual of Jesus Christ is by definition a re-enactment of such a ritual.

Therefore, such is the power of this symbolism to our very origin that something within us must call back to the very beginnings- the knowledge of this ancestor and sacrificial parent.

8.7.3 Common themes of genetic creation

....God had not caused it to rain upon the earth and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground, then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. Genesis (600 BCE)

...They kissed her feet, Saying "The creatress of mankind we call thee; The mistress of all the gods be thy name They went to the House of Fate Niniguku-Ea and the wise Mama Fourteen mother wombs were assembled To tread upon the clay before her Ea says, as he recites the incantation Sitting before her, Ea causes her to recite the incantation mama recited the incantation; when she completed her incantation, ...she drew upon her clay. Fourteen pieces she pinched off; seven pieces she placed on the right, Seven pieces she placed on the left; between them she placed a brock. Ea was kneeling on the matting; he opened its navel; he called the wise wives. Of the seven and seven mother wombs, seven brought forth males, seven brought forth females. The Mother-Womb, the creatress of destiny. In pairs she completed them, In pairs she completed before her. The forms of the people mami forms. Assyrian version of creation (1100 BCE)

8.8 Common theme (4)-the creation of 2nd humans

The earliest texts of humanity are clear and unequivocal regarding the artificial creation of the humans by multi-gods via the use of advanced knowledge. Even the

....God had not caused it to rain upon the earth and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground, then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life was also in the midst of the garden and the tree of knowledge of good and evil.

A river flowed out of Eden to water the garden and there it divided and became four rivers. The name of the first is Pishon; it is the one which flows around the whole land of Hav'ilah,

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where there is gold; and the gold of the land is good; bdellium and onyx stone are there. The name of the second river is Gihon, it is the one which flows around the whole land of Cush. And the name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates. Genesis (600 BCE)

"And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given. And each authority supplied a characteristic in the form of the image which he had seen in its natural (form). He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam, that his name may become a power of light for us.'

...."And when the mother wanted to retrieve the power which she had given to the chief archon, she petitioned the Mother-Father of the All, who is most merciful. He sent, by means of the holy decree, the five lights down upon the place of the angels of the chief archon. They advised him that they should bring forth the power of the mother. And they said to Yaltabaoth, 'Blow into his face something of your spirit and his body will arise.' And he blew into his face the spirit which is the power of his mother; he did not know (this), for he exists in ignorance. And the power of the mother went out of Yaltabaoth into the natural body, which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous. .."

The Apocryphon of John (Nag Hammadi Scroll- dating Egypt 80-200AD)

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

GENESIS-The Bible

8.9 Common theme (5)- the great flood

One of the universal themes amongst the ancestors of the Mesopotamian region is the history of a great flood. On unearthing the clay tablets of the Sumerians, one of the key stories translated turns out to be the story of Noah and the Ark.

While the stories right down to the Biblical version talk of a great global flood, it is quite possible that this flood relates in part either to the Mesopotamian region or a major shift and flooding of the Black Sea. This would account for the ruins of human settlement found on the sea floor of the Black Sea.

A major Earthquake causing the higher water levels of the Mediterranean to flood through the straits and into the Black Sea would have been the end of the world for any farming

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communities living in the path of the wall. Such an event could have represented a major loss of life consistent with the story.

- 1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,*
- 2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*
- 3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.*
- 4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.*
- 5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*
- 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.*
- 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.*
- 8 But Noah found grace in the eyes of the LORD.*
- 9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.*
- 10 And Noah begat three sons, Shem, Ham, and Japheth.*
- 11 The earth also was corrupt before God, and the earth was filled with violence.*
- 12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.*
- 13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.*
- 14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.*
- 15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.*
- 16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.*
- 17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.*
- 18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. THE Bible- The Great Flood*

Genesis

8.10 The creation of the human soul

While in the book UCA we discussed and described no apparent physical proof of the existence of the concept of soul as an object that actually exists, there is sacred literature that

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provides apparent clues as to where the soul might be located and what the nature of soul might be.

One of the strongest hints towards both the existence of the soul and the method in which soul was given to the human being is the story contained in the Nag Hammadi Scroll, translated as the "Apocryphon of John". The language is at times flowery and difficult to fully comprehend. However, the imagery is unmistakable.

After the jealousy and misery caused by a lower higher order being upon others prior to the human race, the creation of Homo Sapien takes place. In this way, the concept of many gods coming together to form the human being is consistent with the early Sumerian and Akkadian religious stories of creation.

Yet the definite focus of this section of the Apocryphon of John scroll is the gift of the human soul and how this remarkable event took place. The current Christian Bible does not provide sufficient information on this most fundamental belief of christianity in the existence of the soul, except to imply that the breath of life by God at the beginning of Genesis, represents the giving of this most important of human concepts- the concept of soul.

Unlike the more spiritual and generalized nature of the Christian Bible account, you will be able to clearly see by the following translation that the soul represents very much something attached to wisdom/knowledge and powerful knowledge/wisdom at that.

8.10.1 The loss of the power Yaltabaoth stole from Sophia to Mankind

"The body moved and gained strength, and it was luminous..."

"And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognized that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter.

"But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they (the archons) might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed (and) by teaching him about the way of ascent, (which is) the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia might be a correction of the deficiency of the mother.

"And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought him (Adam) into

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the shadow of death, in order that they might form (him) again from earth and water and fire and the spirit which originates in matter, which is the ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking.

"And the archons took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their promise is death. And the tree of their life they had placed in the midst of paradise.

"And I shall teach you (pl.) what is the mystery of their life, which is the plan which they made together, which is the likeness of their spirit. The root of this (tree) is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest.

"But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that he (Adam) might not look up to his fullness and recognize the nakedness of his shamefulness. But it was I who brought about that they ate."

And to I said to the savior, "Lord, was it not the serpent that taught Adam to eat?" The savior smiled and said, "The serpent taught them to eat from wickedness of begetting, lust, (and) destruction, that he (Adam) might be useful to him. And he (Adam) knew that he was disobedient to him (the chief archon) due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon. And (the latter) wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam."

And I said to the savior, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'

"And he (Adam) saw the woman beside him. And in that moment the luminous Epinoia appeared, and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognized his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be one flesh. For they will send him his consort, and he will leave his father and his mother ... (3 lines unreadable)

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"And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognized their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.

"And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was lord over her, though he did not know the mystery which had come to pass through the holy decree. And they were afraid to blame him. And he showed his angels his ignorance which is in him. And he cast them out of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin who stood by Adam, and that the luminous Epinoia of life had appeared in her. And Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed (it), she sent some and they snatched life out of Eve.

The Apocryphon of John (Nag Hammadi Scroll- dating Egypt 80-200AD) (part listed)

8.10.2 Yaltabaoth's seduction of Eve to produce sons

"And the chief archon (Yaltabaoth) seduced her and he begot in her two sons; • the first is Eloim, who had a bear-face. • the second is Yave, who had a cat face.

- Yaltabaoth set Eloim over the water and the earth, • Yaltabaoth set Yave over the fire and the wind;
- Eloim is un righteous • Yave is righteous
- Eloim was also called by Yaltabaoth as Abel, while • Yave was also called by Yaltabaoth as Cain with a view to deceive (someone?)

Eloim has a bear-face and Yave has a cat-face. The one is righteous but the other is unrighteous. (Yave is righteous but Eloim is unrighteous.) Yave he set over the fire and the wind, and Eloim he set over the water and the earth. And these he called with the names Cain and Abel with a view to deceive.

"Now up to the present day, sexual intercourse continued due to the chief archon. And he planted sexual desire in her who belongs to Adam. And he produced through intercourse the copies of the bodies, and he inspired them with his counterfeit spirit.

"And the two archons he set over principalities, so that they might rule over the tomb. And when Adam recognized the likeness of his own foreknowledge, he begot the likeness of the son of man. He called him Seth, according to the way of the race in the aeons. Likewise, the mother also sent down her spirit, which is in her likeness and a copy of those who are in the pleroma, for she will prepare a dwelling place for the aeons which will come down. And he made them drink water of forgetfulness, from the chief archon, in order that they might not know from where they came. Thus, the seed remained for a while assisting (him), in order that, when the Spirit comes forth from the holy aeons, he may raise up and heal him from the deficiency, that the whole pleroma may (again) become holy and faultless."

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And I said to the savior, "Lord, will all the souls then be brought safely into the pure light?" He answered and said to me, "Great things have arisen in your mind, for it is difficult to explain them to others except to those who are from the immovable race. Those on whom the Spirit of life will descend and (with whom) he will be with the power, they will be saved and become perfect and be worthy of the greatness and be purified in that place from all wickedness and the involvements in evil. Then they have no other care than the incorruption alone, to which they direct their attention from here on, without anger or envy or jealousy or desire and greed of anything. They are not affected by anything except the state of being in the flesh alone, which they bear while looking expectantly for the time when they will be met by the receivers (of the body). Such then are worthy of the imperishable, eternal life and the calling. For they endure everything and bear up under everything, that they may finish the good fight and inherit eternal life."

I said to him, "Lord, the souls of those who did not do these works (but) on whom the power and Spirit descended, (will they be rejected?" He answered and said to me, "If the Spirit (descended upon them), they will in any case be saved, and they will change (for the better). For the power will descend on every man, for without it no one can stand. And after they are born, then, when the Spirit of life increases and the power comes and strengthens that soul, no one can lead it astray with works of evil. But those on whom the counterfeit spirit descends are drawn by him and they go astray."

And I said, "Lord, where will the souls of these go when they have come out of their flesh?" And he smiled and said to me, "The soul in which the power will become stronger than the counterfeit spirit, is strong and it flees from evil and, through the intervention of the incorruptible one, it is saved, and it is taken up to the rest of the aeons."

And I said, "Lord, those, however, who have not known to whom they belong, where will their souls be?" And he said to me, "In those, the despicable spirit has gained strength when they went astray. And he burdens the soul and draws it to the works of evil, and he casts it down into forgetfulness. And after it comes out of (the body), it is handed over to the authorities, who came into being through the archon, and they bind it with chains and cast it into prison, and consort with it until it is liberated from the forgetfulness and acquires knowledge. And if thus it becomes perfect, it is saved."

And I said, "Lord, how can the soul become smaller and return into the nature of its mother or into man?" Then he rejoiced when I asked him this, and he said to me, "Truly, you are blessed, for you have understood! That soul is made to follow another one (fem.), since the Spirit of life is in it. It is saved through him. It is not again cast into another flesh."

And I said, "Lord, these also who did not know, but have turned away, where will their souls go?" Then he said to me, "To that place where the angels of poverty go they will be taken, the place where there is no repentance. And they will be kept for the day on which those who have blasphemed the spirit will be tortured, and they will be punished with eternal punishment."

And I said, "Lord, from where did the counterfeit spirit come?" Then he said to me, "The Mother-Father, who is rich in mercy, the holy Spirit in every way, the One who is merciful and who sympathizes with you (pl.), i.e., the Epinoia of the foreknowledge of light, he raised up the offspring of the perfect race and its thinking and the eternal light of man. When the chief archon realized that they were exalted above him in the height - and they surpass him in

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thinking - then he wanted to seize their thought, not knowing that they surpassed him in thinking, and that he will not be able to seize them.

"He made a plan with his authorities, which are his powers, and they committed together adultery with Sophia, and bitter fate was begotten through them, which is the last of the changeable bonds. And it is of a sort that is interchangeable. And it is harder and stronger than she with whom the gods united, and the angels and the demons and all the generations until this day. For from that fate came forth every sin and injustice and blasphemy, and the chain of forgetfulness and ignorance and every severe command, and serious sins and great fears. And thus the whole creation was made blind, in order that they may not know God, who is above all of them. And because of the chain of forgetfulness, their sins were hidden. For they are bound with measures and times and moments, since it (fate) is lord over everything.

"And he (the chief archon) repented for everything which had come into being through him. This time he planned to bring a flood upon the work of man. But the greatness of the light of the foreknowledge informed Noah, and he proclaimed (it) to all the offspring which are the sons of men. But those who were strangers to him did not listen to him. It is not as Moses said, 'They hid themselves in an ark' (Gn 7: 7), but they hid themselves in a place, not only Noah, but also many other people from the immovable race. They went into a place and hid themselves in a luminous cloud. And he (Noah) recognized his authority, and she who belongs to the light was with him, having shone on them because he (the chief archon) had brought darkness upon the whole earth.

"And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they had no success, they gathered together again and they made a plan together. They created a counterfeit spirit, who resembles the Spirit who had descended, so as to pollute the souls through it. And the angels changed themselves in their likeness into the likeness of their mates (the daughters of men), filling them with the spirit of darkness, which they had mixed for them, and with evil. They brought gold and silver and a gift and copper and iron and metal and all kinds of things. And they steered the people who had followed them into great troubles, by leading them astray with many deceptions. They (the people) became old without having enjoyment. They died, not having found truth and without knowing the God of truth. And thus the whole creation became enslaved forever, from the foundation of the world until now. And they took women and begot children out of the darkness according to the likeness of their spirit. And they closed their hearts, and they hardened themselves through the hardness of the counterfeit spirit until now.

"I, therefore, the perfect Pronoia of the all, changed myself into my seed, for I existed first, going on every road. For I am the richness of the light; I am the remembrance of the pleroma.

"And I went into the realm of darkness and I endured till I entered the middle of the prison. And the foundations of chaos shook. And I hid myself from them because of their wickedness, and they did not recognize me.

"Again I returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the Pronoia. I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task. And the foundations of

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chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time.

"Still for a third time I went - I am the light which exists in the light, I am the remembrance of the Pronoia - that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their aeon. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honored place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades.

"And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on.

"And behold, now I shall go up to the perfect aeon. I have completed everything for you in your hearing. And I have said everything to you that you might write them down and give them secretly to your fellow spirits, for this is the mystery of the immovable race."

8.10.3 The impact of understanding the Apocryphon of John and the soul

When we consider this exciting and disturbing translated document, we see the possibility to consider the soul as a distinct physical part of each and every human, but hidden somehow, in a place difficult to find. We also see the possibility of other implanted objects of knowledge considered "counterfeit" and designed to "block" awareness of the soul and power of soul.

8.11 The creation of a counterfeit (dark) soul

What is most often missed in Western mystical traditions over the past 2000 years is the most ancient of teachings that human beings have a dark soul as well as a good soul.

In the teachings of the gnostics we see the reason for this as a "mask" to the true knowledge of the good soul, encoded, (secretly hidden such as in DNA) inside every human being.

The second soul, the dark soul as a mask supposedly was the programming of information designed for us to forget this higher soul as realizable in life.

In the Chinese tradition of Yin and Yang, and the concept of good genius and evil genius (divine inspiration) of the Romans in their words *genii*, we see this awareness existing.

And I said to the savior, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to

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bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'

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"And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognized their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.

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The Apocryphon of John (Nag Hammadi Scroll- dating Egypt 80-200AD) (part listed)

3.15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

3.16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

3.22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

3.23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

GENESIS The Bible

09. The legacy of the gods

If there is one thing our ancestors seek to tell us over the millennia, it is that human civilization in many ways has been trapped in a cycle of growth and decline since the

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beginning.

Murder and violence has always been a part of society. Injustice has always been a part of society. Evil and unhappiness has always been part of a society.

In many respects the world that our ancestors believed was made by god or the gods has been a lesser world, a prison, a hell for many. To a precious few it has been Eden and bliss.

9.1.1 Ideas give cause to action

Yet just to look at the history of humanity is superficial. The real reasons behind war, unhappiness and a lesser world are the ideas that propel the human mind.

Suicide bombers don't just decide one day to kill people, they are exposed to ideas that infect their mind and convince them that it is "gods will".

The first ideas, the first beliefs, those which are cornerstones to our religions and society are those relating to god and the gods.

This we call the legacy of the gods. The ideas that perpetuate the world we see and even the world beyond.

9.2 The genetic legacy of the gods

It is the most common and most ancient belief of humanity that we were created by the gods. The creation of humans as described in the ancient creation stories of western and eastern cultures is therefore the first legacy of the gods.

9.2.1 Genetically engineered from apes to be slaves

The first legacy of the Gnostic and Sumerian traditions is humans first being genetically engineered from biped apes into hairless negroid humans.

There is no romantic or noble purpose for our first creation by the gods listed in these ancient texts other than to serve the Gods as organic machines. To work their mines, to toil their fields, to tend their needs.

9.2.2 Genetically modified humans to create "perfect" human

The second legacy of the Gnostic and Sumerian tradition is humans being created again as a result of a genetic sampling of the best DNA of the gods to form one perfect being Caucasian from the first humans as prototype.

Far from white humans being created for good, the ancient Gnostic and Sumerian traditions saw the second creation as an act of supreme arrogance that ultimately led to the next generation of humans possessing the assembled sol-code— the luminosity greater than any of the ancient gods.

Thus in the stories of our genetic creation lies also the seeds of all other evil and negativity

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we see in society such as the justification of racism, genocide, self-hate, slavery and oppression.

9.3 The mind legacy of the gods

If the legacy of the creation of humanity is continued, then it follows the last memory of the god "Kingu" slain to create the first humans is also the first memory of being human.

It also follows that the first memories of genetically modified humans must also be the first memories of modern humans, passed within the genetic structure of our DNA, from generation to generation.

9.3.1 What is the first memory?

If the creation stories of our most ancient ancestors are to be considered having some basis, then it follows the first memories of our ancestors in relation to the gods would have been:

We are not free, We are slaves/prisoners, We are property, like sheep We are less than the gods, We must obey the gods, We are nothing, The gods are to be feared, The gods control life and death, The gods must be appeased.

By memory, we mean the 1st memories as a human being the 1st thought of any human being- the 1st genetic ancestor from which we all trace back our existence as a human being. the universal memory transmitted and stored in DNA to each and every generation of humans. That which is our universal and first memory as one.

This memory is wholly and secondly important in that it represents the last memory transmitted from our genetic parents- the DNA legacy that is our basic and unique structure. the last memory of god, gods or what we were before.

Put simply, the first memory, the legacy of the gods is the primary negative emotions such as self-hate and fear. The belief that we are prisoners, that we are not free.

9.4 The race legacy of the gods

The creation stories give us two very different sequences and sets of reasons for the creation of humanity- first the creation of humans as slaves, workers, to till the soil, to mine minerals and to work at the guidance of the Gods. Then we have the creation of humans as an glorification to the image of the creators creator- the perfect image and likeness.

9.4.1 The legacy of racism

What such stories immediately imply is a genetic distinction between two races of humans- white and black. Furthermore, the stories imply that one genetic race of humans were effectively bred and destined to be slaves, while the other were bred to be "like" the gods as rulers. This is pure racism- the legacy of racism.

9.4.2 The ignorance of racism

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Genetic research has confirmed irrefutably that all human beings have a common ancestor. Furthermore, common sense and enlightenment tells us that for one human being to assume superiority over another human based on skin colour alone is on face value is wrong and deliberate ignorance (evil).

Yet the sense of racism, the belief in one tribe being genetically superior to another runs deep across the entire human race. Up until now, it has remained somewhat of a mystery how such ignorant, stupid and false concepts could still perpetuate.

In the legacy of the gods we now see a possible reason. That racism continues in any part of the world, the legacy of the gods continues to manifest itself.

9.5 The emotional legacy of the gods-fear

No one reading the Old Testament objectively could possibly consider the image of God being anything other than fearful.

“An eye for an eye”, the destruction of large numbers of people and the taunting of most loyal servants such as Abraham all insight a God of fear and retribution.

9.5.1 Fear of the gods

In all religions, the gods demonstrated their absolute power over human beings by inflicting death from famine, flood, earthquake, fire and all kinds of ill. At other times, the gods bestowed favorable conditions.

The most earliest memories of our ancestors, the legacy of the gods is one of fear. Fear of the gods and fear of what the gods might do if we displease them.

9.5.2 Eternal fear of the gods

In more modern times, this fear has been extended to not only this life, but eternal life. Not only can't human beings escape the fear of god in life, but must also face the fear of god after death when we are supposed to be judged and saved or damned on their will.

Such belief structures continue to underpin the mindset of virtually all the major religions and hence most human beings.

It means the legacy of the gods is that to be human is to never experience life without fear of some kind.

9.6 The cultural legacy of the gods

You only have to walk down a city street anywhere across the planet Earth to see some kind of religious building: the Christians have built and continue to build churches to their God, the Jews have built and continue to build synagogues, the Muslim have built and continue to build mosques to Allah, the Hindus have shrines, the Buddhists their temples and even the newest of religions have their places of worship.

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All in all, more than 90% of the entire population of the planet profess in one way or another to believe in some kind of religious faith and have attended or continue to attend religious services.

Religions collectively are the largest non-government asset owners on the planet. The Catholic Church alone holds property and assets worth many hundreds of billions of dollars. Religious leaders continue to have profound influence over the affairs of state.

The building of grand edifices to the worship of various gods (higher order beings) is by far one of the most visible legacy of the gods (higher order beings). In some cases, temples, shrines, mosques and churches become so numerous (as in Jerusalem) that they almost become invisible.

Yet the visible signs of the gods (higher order beings) influence on contemporary human civilization run even deeper and more profound than simply the building of shrines.

There are few constitutions for government in the world that do not at some point defer to a higher god or gods as the ultimate provider of truth, knowledge and wisdom.

For example the Constitution of the United States is a classic example. In many other cases, prayer is considered a mandatory component of the running of parliament and government.

9.6.1 Those that rule

To believe that the gods are greater than humans means humans must accept their destiny is to forever be someone else's servant.

A foundation of every religion is the history of some kind of covenant with the gods and anointed humans. In turn, each religion presents a history of how these blessed humans then bestowed their authority on to their followers through some kind of church.

Thus every human that has ever been born into human society has been born a servant of this ruling class, whether they like it or not.

9.6.2 Divine birthright to rule

Even today, the legacy of the gods that some humans have a "divine birthright to rule" continues. There remain a number of monarchies in the world. There remain the church leaders of the major religions around the world. There remain the wealthy and elite of societies who consider themselves to be the natural rulers of all of us.

The legacy of the gods is in even recognizing a belief in their existence means we are ruled by some higher power. And in believing that oneself is a servant to a higher power makes it easier for others to make the case they too are our rulers, our monarchs, our leaders.

9.6.3 The concept of law

In the contemporary models and concepts of law that govern the people of the planet, that sentence people to death, that seizes and distributes property, that seeks to protect and

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enforce the laws of state where we see the continuing influence of the gods (higher order beings).

No where is this more graphic than in Western Societies where witnesses in court are required to give an oath to "god" on The Bible that what they shall say is true.

9.6.4 The concept of social organisation

It was the gods (higher order beings) that provided us the blueprints for civilization that we continue to day, the centralized city- the concepts of education .

The concept of law and ultimate law being derived from god or gods that we continue. It is continuing legacy of the gods governments in the world.

9.7 The messiah complex

A phenomena virtually never spoken about in public is the hundreds of thousands of men and women around the world who believe in their hearts and minds that they are the one true messiah, come to redeem the world.

This self-belief is usually manifested through the associated icons of the culture to which the person was born. In the case of Christian cultures, it is the belief by a person that they are Jesus Christ, or Mary. In the case of Islam or Judaism, it is the belief of a person in being the reincarnation of a great prophet.

9.7.1 There are too many people to simply call this just delusion

While many thousands of unhappy souls have found themselves committed to psychiatric clinics and prisons around the world, an equal number of people still manage to function within society, masking their true personal beliefs. Some, occasionally manage to grab the reins of power of a religion or society only to wreak havoc.

The point is that there are simply too many humans that have lived and who are alive today to consider the "messiah complex", some psychological delusional disorder.

9.7.2 The great trap– the poisoned enlightened mind

It is the belief of the author that the "messiah complex" is a deliberate program within the mind designed to totally disable any mind seeking greater enlightenment and understanding of self.

Once stumbled upon, it poisons 99.999% of enlightened minds to think of themselves as better, greater, higher, more unique than others. A perfect trap, a terrible legacy of the gods.

9.8 The art and taste for war

War and the gods have been intertwined since the first memories of civilization. In all ancient cultures, it is the gods who showed humanity the terrible evil of war. In the Gnostic traditions, it is the gods who poisoned the mind of humans to enjoy and lust for the taste of war.

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9.8.1 War in the name of the gods

Many of the worst wars and genocides of humanity have been fought under the name of a god. At the beginning of the 21st century, holy war has re-emerged between Islamic extremists considering it a holy right to kill innocent women and children, while on the other side it is a Christian right to respond and kill more women and children through erroneous bombing (collateral damage).

9.8.2 Justification for war

Beyond the horror and shock of war and terrorism, it is the fundamental legacy of the gods that wars continue to be justified in their names.

The acts of Islamic terrorists are in the name of their god, not in their own names. It is their god that they claims gives them the moral right and justification to kill others.

Probably no more heinous and depraved thinking exists beyond the belief of a god given right to kill.

9.9 The lack of care for nature and earth

It was the gods that fashioned and shaped the environment to their pleasure. So it is, that the human race has done the same. No matter how hard we try to explain to our populations that the planet cannot possibly survive if we continue to use and abuse the resources at our disposal- no one seems to listen.

So it is that the gods (higher order beings), placing everything lower, everything to be used, that we inherited the same traits.

So it is these terrible parents, these unholy beings bequeathed to us such behaviour that fight within ourselves to understand ourselves.

9.9.1 It is not the animal, but the God that must be exorcised

Countless books and countless spiritual guides have spoken of the need for the human being to free itself of its animal heritage and embrace the spiritual legacy of God, or the Gods- that which is immortal- the human SOL.

Yet, we see a very different development when considering the actions of our parents, of our ancestors and the cultural and behavioral heritage they bequeathed to the human race.

In giving us the ability to think and to reason, they gave use a tremendous opportunity- to seek self realization and to be self-aware. Yet at the same time, they showed no such example of living and grace- for theirs were the wealthiest of buildings and to this day, untold amounts of wealth and important resources continue to go towards temples erected in their honour, to enslave the people of the planet into their service.

The same legacies from the Gods (higher order beings), talk about the need for the animal to be curbed, for constant worship and constant prayer towards the God, or Gods as the only

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way for freedom. Yet the more we tread down this path the more we enslave ourselves, with virtual chains.

What is the animal of human is the most pure- the heart that beats, the body that lives, the lungs that breath, the mouth that speaks.

The animal is not responsible for human actions- it is the behavioral legacy of the God that is responsible for the failings of man. God is responsible for the failings of man. The Gods (higher order beings) are directly responsible for the failed behaviour of man.

It is neither their right nor their role to judge that which cannot be judged and for that, they themselves are judged by the Galaxy and the planet.

For it was not their role to play God. It was not their role to assume the spokesperson of UCA.

9.10 Evil

The accumulation of all the legacies discussed so far is itself the most terrible of all the legacies of the gods– the perpetuation of evil amongst human beings.

That humans hate themselves means they sometimes find no empathy with others and so kill or hurt with no remorse. That the gods justify racism, or holy war, or master servant, or acts of terrible cruelty all helps continue evil and disharmony within each person and between each person.

9.10.1 Religion is only the machinery– the gods are the problem

Some enlightened minds have rightly pointed to religion as a source of many of the worlds evils and troubles. Yet this is only superficially addressing the problem. It is the belief in the gods themselves, in any god that ensures the continued entrapment of the human mind to believe themselves to be less.

So long a humans believe in one or more gods, the legacy of the gods, the evil of the gods will continue to be manifest in quarters of human society.

9.10.2 The hidden hands of the gods and evil

Virtually every great evil that has happened to humans and the Earth by other humans can be traced directly and indirectly to the legacy of the gods.

The greatest evil being the perversity and duplicity of the message of the gods. All humans die, yet the human mind is immortal. The greatest evil of the gods is to have created such twisted messages as love when meaning hate, and peace when waging war that the human mind is trapped within itself for millennia.

9.11 The imprisonment of the human mind

Of all of the legacies that we inherent from the Gods, the one that must be one of the deepest seated is the nature of prisoner of the system. The system has never changed on the planet

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Earth since the arrival of the gods and the creation of the 1st humans.

9.11.1 Never once been free of the influence of the gods

In the first instance, the human mind has never once in its history been free of the twisted clutches of the gods. Since the very first civilizations to the present day, it is the gods that still influence our culture and even major world politics.

9.11.2 We build homes like prisons

Humans don't build homes based on some ancient need to replicate caves, we build residences like prisons. It is only if you have wealth do you get a prison that actually feels more comfortable.

9.11.3 We accept we can't make a difference

Like all long term prisoners, we accept what we are told, rarely asking for a second opinion or proof.

The system is rule and power and prisoners, and deprivation and sadness, and evil. We have never been free, because we have never known, we have forgotten. When we knew, we did not have the one memory- we had forgotten the values of life. Now that we are here, the past is so far behind us and so seemingly strange that we have forgotten or repress it.

Freedom is the virtue that we must seek to protect and to support. Without freedom there can be no life. Freedom must be guarded diligently. It is freedom that brings greatest hope to the planet and to the mind of humanity- freedom from a system that is unbroken from the days of the Sumerians to now.

9.12 Hell on Earth

And so the legacy of the gods is for such a beautiful, mystical and wonderful planet as Earth is hell for so many billions of self-aware minds. Such paradise is hell.

9.12.1 The madness of making paradise hell

The Earth is extraordinary in its natural wealth and capacity to sustain life, yet we continue to believe all the evils of the gods that somehow this earth is less than what they promise in heaven.

No where in nature does it say that life on Earth has to be endured as some kind of torture. There is no universal law that says all pristine wilderness must be destroyed in order to eliminate beauty.

There is no absolute principle that says all cities must be built so that they make the lives of its citizens a living nightmare.

9.13 Entrapment of minds for millennia

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If you thought the legacy of the gods couldn't get any worse- you were wrong- one of the greatest legacies of the gods is to entrap minds for millennia, long after they have passed on from their mortal bodies.

To consign the minds of people who have suffered in life only to continue suffering long after.

It is a universal concept of all major religions that Hell exists. And for the millions of souls that have passed over, such is their self appointed fate that they continue to exist in a state of anger, of fear, of uncertainty, of hopelessness, of utter darkness.

This is probably the cruelest of legacies of the flesh and blood gods that made us. That we have inherited such evil that we continue to curse and condemn people to an everlasting torment. And so evil begets evil, hate begets hate and millions of souls still have no peace.

9.14 The breaking of the chains

How can we exorcise such deep scars, when everything around us is the legacy of the gods (higher order beings)- our society- its values- its structure- what we wear, what we say the words we use- the things we think-

We desire immortality- yet we are already immortal. We desire success, yet we are already alive. We desire power, yet we are every bit as powerful and most powerful when we cease to grasp.

The Gods (higher order beings) have left such deep scars in our psyche- to be born naked. To be cast out, to be oppressed, to be cut and wounded. To be infected. But to be healed.

It is time to drive the idols from our minds. The crosses, the statues, those things that keep us from ourselves. It is time to be free from the yoke of oppression of the evil and disgusting behaviour of our alien ancestors.

Rise above this heritage- it was their guilt and your blood that wrestled the bones of knowledge to grow- only to be scattered and divided like sheep. They continue to play on our weakness. They continue to play favorites and yearn to return to their behaviour.

9.14.1 Breaking the chains of the gods

It is only by breaking the chains that bind us to the struggle within that we can ever be free. It is their words and their desires that create guilt- that make us feel less-that cause us to doubt. Humanity should feel no guilt for its actions-for its actions have not been with the full knowing and understanding of what we do. It is the Gods (higher order beings) that must face the consequences of what they have tried to create and to control.

Society is still structured on the intricate web of deceit and lies perpetuated since the creation of the human being. The careful changes in our understanding of our past- forever to marvel at their strength and depth of their knowledge.

Even today, we stand in awe at the technology for space travel and the ability to travel vast distances and wield such power as to create new life forms and control worlds.

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But it is in living that the power resides- it is in the being and not the doing that the power of UCA and the universe and the galaxy resides. Every cell, every molecules of our beings is part of the ALL- we are the all- we can see that the break of the chains the break of the struggle within is in understanding that the standards we seek to achieve, are the standards of the gods (higher order beings) that ring hollow.

9.15 We are not experiments- we are not worthless

Our heritage begs the question- are we an experiment in the eye of some greater technology possessing race of super beings? Are we simple pawns. It remains a heightened anxiety of even the greatest of human beings that sees themselves as something nothing more than grains of sand, to be washed away by the winds of time.

Now we say, UCA says that we are not experiments- we are not worthless. We are more than our parents, our ancestors, for we rise above their chains and their boasts.

We are more because we are human beings.

9.15.1 The false desires

Linked to the spiritual history of the human race is the gods (higher order beings) desire after their guilt to infuse strict moral guidelines on the human race to live towards ideals- of piety and spiritual pureness- to abstain from those things that they deemed as less, the animal nature. To turn us away from the instincts of life and live according to their rules.

Yet their words ring hollow to to very deepest memories within our DNA- that on the one hand we must adhere to standards of greatness, while acknowledging our inferiority to their hidden identity.

Their words and their instructions are fraudulent and hypocritical. No wonder the greater population struggles to live up to the contradictions that they espouse.

These rules for higher living are nothing more than social engineering against standards that they themselves did not nor do not live by.

They have no right to judge us by these standards, these hollow standards, of subjugation.

9.16 The human being-greater than any god

The legacy and the message of UCA is that we can be greater than God- greater than all the Gods (higher order beings) of our ancestors. For we have the capacity to overcome our inheritance and blossom forth- to be in touch with that which is out of touch- to be inspired and to feel ALL.

They may believe that they know ALL, but it is the unique human gift to feel what it is like to be ALL.

9.16.1 The end of hell

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To break our bonds. To free our soul. That is our destiny. To rise above and to reclaim each and every conscious being into the family of humanity. That is our task.

And as far fetched and unlikely as any such task might appear, there are instruments that exist that will help us achieve such a goal. The Constitution for One-Heaven is one such instrument- a legal document to officially end the war in heaven and close the gates of hell forever.

9.16.2 To heal the earth

And it is our destiny and indeed our solemn duty to begin to repair the damage to the Earth after thousands of years of selfish behaviour and lack of respect. To repair the damage the mindset of the gods (which we inherited) encouraged us to behave. To clean up the oceans. To end our dependence on fossil fuels and to return nature to its place and balance.

9.16.3 To protect the Earth

While the healing of the Earth must be our first priority, it will also be a sign of our breaking the bonds of our ancestors when we rise up with the knowledge and technology we possess to establish a clear defence system for the planet against the single largest thing (outside humanity) that can destroy life- external large impacts from asteroids and/or comets.

9.16.4 To Give life to Mars

And in establishing the protection of life, there is one more thing we must consider, which is our entry into the pantheon of galactic enlightened beings- the elite of all lifeforms in the universe- to give life back to Mars by creating a stable moon to compress its atmosphere so once more it shall rain on Mars.

No longer will the Earth be alone. No greater gift can we give our Sun than the gift of two living water planets.

9.16.5 Forgiving the gods. Forgiving our creators

And probably the greatest moment, the point in time that truly shows humanity has rise to become an enlightened race is when we can look honestly at ourselves and our origins and forgive the gods. Forgive our first parents, the ones who first made us.

9.17 The hollow secret

If there is one thing that all the elite of secret societies have in common, it is the belief that they possess the secrets and answers of the true knowledge. Yet as we have seen with UCA, this is not so. In no way do we see the power of UCA in their actions. Instead, we see the adherence to a ritualistic behaviour and feeding of ego to the point of self destruction. Why? Why should these elite of our societies have gotten it so wrong in terms of the knowledge they worship as being the supreme understandings?

The answer may lie in the origin of this knowledge and the very nature of the alien minds that they have worshiped and feared for countless generations. In anything we have discussed so

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far, do we see any compassion, any care towards the human species other than to direct us so far away from our potential as to trap us for millennia- in war and self hate?

If this is the case then, why should their gifts of knowledge be anything less. Indeed, if their history is anything to go by, it is quite possible they had no view whatsoever as to the power and might of UCA revealed.

This leaves only two options:

- (a) the gods knew the answers but deliberately misinformed human descendents. Instead setting them off on a wild goose chase to find holy grail information of meaningless importance;
- (b) they simply didn't know and instead place their own misaligned belief systems on us.

Either way, those humans that believe themselves to be all powerful in terms of being in charge of secret societies are at best misinformed and sadly out of touch with real power, or at worst on the receiving end of the longest running joke in human history- the secret knowledge of the Templars , the christians, the masons, the jews is a joke- a fraud.

To those in positions of power who find this impossible to fathom, consider this- for all the rituals of savagery and depravity that they have participated in, have they once come in contact with the absolute power of all that is ALL, compared to the flash and sound of pitiful self absorbed minds? Of course the answer is no.

9.18 Freedom

It is the Buddhists that come closest to understanding the nature of power and the freedom from the struggle. The struggle seemingly between the animal and the spirit. The struggle between the "gift" from god and the animal and base nature.

The gnostics too also understood this and in their way sought to protest against what they considered was the evil of the world and its making. Sadly both systems of life were mistaken in underestimating the depth and the culprits of the problem.

Let us rise up and say- I have no fear- I have no guilt- I am responsible for my actions and I live by my actions- I am more because I am a human being.

The battle for power and the desire to dominate others- the lure of face value and possessions- only serve to distract us from finding balance within- the power of every cell in our body of our DNA realigning itself and understanding how beautiful and how powerful a being we are.

We have lived too long as slaves. We have lived too long being trapped in the shackles of former jailers. Time to waken is now. Time to understand is now.

10. A new beginning

We have come to a central junction in our journey and our search. We have investigated a great many ideas, subjects of human inquiry and answers to fundamental questions such as

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the meaning of life and the search for SOL (soul).

In ME, we have considered arguably one of the most controversial ideas that our creators were higher order life from nearby stellar systems and that their intentions were less pure than we might have previously considered.

We established the claim that these higher-order lifeforms have had a profound impact on the emergence and path of human history. Probably most controversial of all, we considered the overwhelming evidence that these higher order lifeforms were and are not as wise nor aligned to UCA as we may have thought. And in considering the last chapter (9-The legacy of the higher order lifeforms (Gods)) we can see the majority of negativity we personally experience is in large part their legacy, not ours.

10.1.1 The question of belief

At times during reading UCA and Me so far, your belief in what you have been reading may have been tested to the extreme.

For even now, the information about UCA and in Me is different and highly controversial. There may even be sections of UCA and Me that you don't believe is accurate or true.

This is good. neither UCA nor Me claim to be fact or right in the literal sense of the word. Nor can UCA nor Me claim to be true in the literal sense (true= adherence to the laws of the gods).

UCA and Me are models- ideas about ideas about (etc). As such, the only measures of a model being useful and "true to itself" is where:

- The model is consistent to itself
- It answers the questions you ask
- The physical answers are consistent with what we see

As you know by now, both UCA and Me completely meet these measures.

10.1.2 Where do we go from here?

The reason why we pause to consider these thoughts at this points is to consider what our answer might be to- where do we go from here?

Certainly the knowledge acquired so far, may already have proven useful in expanding and aligning your thinking to a different way of looking at life. The question is- is this enough? or is there more to consider?

In this chapter, we consider the overwhelming implication of all that has been written so far, for the need for a complete- new beginning within ourselves and then to each and life. or to choose one of the alternative paths of not-completely committing to a new beginning.

10.2 The greatest evil-deliberate self ignorance

As we have discussed, there are a great many actions that human beings have traditionally

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classed as evil. Yet one stands out as the greatest of all. It is the evil that the most advanced sages and holy men have considered- the greatest evil is deliberate self ignorance.

10.2.1 Sometimes we don't want to know

To most people, life proves very early on that there are things we simply don't want to know.

The daily ritual of flick-passing windows faced envelopes, or looking away from sickly looking people on the street are two constant examples. Life shows us that to be too aware sometimes is suppose to be too painful, too much pressure- so we plead ignorance.

That we monitor the truth, bending it, molding it to the circumstance at the time- the "white lie" concept that it is better to tell a white lie than the truth that may hurt. And withholding information or delivering it in a vague ambiguous way is the easiest form of lie and deliberate self ignorance.

10.2.2 The sadness inflicted by deliberate self ignorance

Selfishness owes a large part of existence to our occasional deliberate self ignorance. To plead ignorance, to be silent sometimes allows us to hope that "bad things" will go away.

But bad things look for points of non-resistance, for it offers the best environment for growth of more evil. This has been proven countless times throughout history, from genocide to murder, from Hitler to Rwanda, deliberate ignorance only increases the darkness.

It was Thomas Jefferson who once said "freedom is only kept with constant vigilance and action". And so are many of the freedoms we often take for granted.

Nowhere is deliberate self ignorance sadder than the deliberate self ignorance of the physical self and the onset of terminal diseases.

As we have constantly stressed, the desire for life si the highest goal of ALL. And yet we see the terrible existence of killer viruses and cancers.

Within our prime protein-aware self, the desire for life is paramount. That we wish to live is our strongest conscious connection to the goal of UCA and the Universe.

Yet at a cellular, and molecular level, we see our bodies unable or not dealing with the threat of deadly viruses and cancerous growth.

If we consider the other side of the battle, it is intriguing that the cancer or virus is not aware that its actions shall lead to the death of the host, and self. For if a virus or cancer truly understood the meaning of its actions, and was aligned to UCA then it should choose life instead of death.

The main problem in answering and addressing these understandings is when we perpetuate consistent deliberate ignorance. That we refuse to look, that we refuse to accept certain memories, or parts of our self only creates division and allows darkness to grow.

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10.2.3 The deliberate ignorance inflicted by others on us.

What we have also seen is the deliberate ignorance that others have and continue to inflict on us.

We live in societies with the same misaligned values and models as the earliest civilizations. We have the dark soul- The "I" that constantly seeks to distract us from knowing our self and knowing our potential.

Considering all this ignorance, it is a wonder we have come so far. Yet even as we speak, it continues to grow around us until the source- deliberate ignorance suppression, repression is challenged.

10.3 The infection of historical models

Every model of thought on the planet is infected with the legacy of the higher order beings to some degree- including ourselves.

10.3.1 The values of society, the models of society

We see the legacy of the Gods affecting the very foundations and structures of our own societies, from the symbols of power, the allegiance to the loyalties of the God(s), the values by which our society is chartered via its constitution.

Few people, if any live on the planet Earth that are not affected by governments that hold power by virtue of the models and attitudes adopted from the behaviour of the Gods.

10.3.2 The values of religious thought and teaching

Our religious teachings, are permeated with the values and programmes of the Gods. Whether it be in traditional religious systems.

The only way to be free is to re-invent from the bottom up a new world concept.

Our legal system, our philosophies, our thinking systems, our methods of argument, our mathematics. All of it has traces or large slices of influence from the higher order life forms (Gods).

10.3.3 The values of government

Our government structure is infected with the same thought processes we have discussed in religion and see throughout each and every culture inherited from the very first until now. The unbroken legacy of symbolism and ritual- the worship of the gods in architecture, culture and our constitutions.

The only way to be free is to reconsider new models. new models of government organisation based on common sense.

10.3.4 The values of corporations

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Corporations like all components of economies are infected with the mind set of the generations whereby the massing and accumulation of possessions is seen as an end in itself. Corporations grow at different paces and different mind sets- some seek to grow like some terrible cancer, unable to manifest anything positive in their existence except the wealth and benefit of the originating shareholders.

Others, seek in some genuine way to benefit the world around them. The problem, once again is the value structure and tools corporations have to make the transition.

Once again we see the tools as inadequate to be able to provide the necessary focus on their function.

10.3.5 The values of self

The values of self, as discussed at length have provided until now, little assistance in revealing the underlying structure and nature of the struggle that most of us find ourselves competing against. the structure to find acceptance. The struggle to find peace. The struggle to maintain the standard of living that we expect or are accustomed to.

10.4 The need for a new beginning

Not every person who will read the previous section on the infection of historical models will believe. Many will refute such ideas as at best wrong, at worst rantings of great conspiracy and delusion.

Yet there is no hint or suggestion of grand conspiracy, nor of people deliberately trying to "hoodwink" others. Instead, there is a history of accepting/believing the size and challenge of re-writing new models and new ideas is simply too big and difficult.

10.4.1 Even if there are flaws, how do you change something so big?

Such is the enormity of any challenge to established and infected western thinking, that to consider revision is to be faced with the daunting task of dozens of different disciplines, hundreds of theories and thousands of ideas all carefully interwoven, all having a place and a strength.

Like a living organism, any theory that emerges that does not conform is relatively easily attacked not only by its own discipline but by supporting disciplines of the orthodox.

But the central point remains, first you need to accept a new beginning is needed.

10.4.2 A new beginning

We need a new beginning. But in order to have a new beginning, we must have the tools to replace the infected systems. This is what UCA and Me represent- a new beginning upon which all human knowledge, ideas, personality, understanding, philosophy can be based.

There is no author, standing between the message and you. There is no organisation trying to convince you to join some movement. There is no copyright, no secrecy, no claim of

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ownership of knowledge. And importantly, there is no price on this information. It is free to you and to whoever you wish to give it to.

These are some of the firsts. These are the ends of old cycles. No more messiahs. No more people placing themselves between you and the Universe (the higher you). No more false gurus. ideas about ideas about..

10.5 Change and the questions we need to ask

So it is, in spite of everything we have been shown by UCA it unsettles us to consider that life is ever changing and that the source in a large part of misery and unhappiness is due to our desires being dashed when change continues to happen.

10.5.1 Looking at the problem from a different perspective

Many of the problems we face seem impossible to answer based on our questions. Up until now, we have been looking for the right solution, when in many cases we should have been investigating the question.

Every question by its very nature carries with it inbuilt assumptions which if wrong and/or misguided in the first place mean that no answer can be adequately given.

For example, when people ask where does the soul go when it leaves the body? they have asked a question with a whole host of in-built assumptions that (a) the soul at one point is part of the body, therefore something real and that at death it leaves the body.

In contrast, a question that asks what happens to our mind/soul when we die? is a much stronger question because it does not contain such assumptions and can then be answered by the duality of awareness and life that is possible by the dream of Unique Collective Awareness.

10.5.2 Looking at the problem from a different perspective

Science and the world of discovery is unfortunately littered with hundreds of examples such as the soul/death problem which contain in-built assumptions themselves questionable.

As a result, many great minds end up chasing their tale, not because a valid model, a valid answer exists, but because of the fault of the questions.

Therefore, when we seek new beginnings, we must also consider some of the inherent "big questions" we ask and whether these questions themselves need to be revised.

10.6 Synergy

Truth grows dark as the ego becomes accustomed and interested in the material. Matter and mind focus

Self starts with the very thing we are used to consider dark in some way- me- the human being. From our discussions, we see darkness and the extent to darkness. Light grows, we see

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the duplicity of the world for what it is.

Light becomes dark Dark becomes light The alignment of light and dark The 23 and the 23-
the complete human being

All these mysteries and the mysteries of the words within these books fall within these boundaries.

10.7 Don't believe UCA

It is time to be blunt. For if we do not understand the message of UCA then we will struggle and miss the understandings of the following chapters of ME. Please take the following statement to heart:

10.7.1 Don't believe UCA- none of it is true

There is no point believing anything you have read in UCA or ME so far. The word "belief" we have seen is redundant, so is the word true.

UCA does not meet the criteria set out by these words. That does not mean it is all false. It simply means there is no point putting ideas of UCA up against others ideas as a means of measure, nor is it worthwhile holding these ideas as certainty. Nothing is certain.

As we will discuss and see- a fundamental change in perspective is required to feel comfortable with uncertainty and change- to be free of dogma- to be free of the barriers of belief and superstition.

10.7.2 Beliefs and knowledge are intimately linked to desire.

Can the mind be free from the craving for security? That is the problem- now what to believe and how much to believe. These are merely expressions of the inward craving to be secure psychologically , to be certain about something, when everything is so uncertain in the world.

10.7.3 Beliefs separate people

Religious, national and various other types of beliefs separate people. There is the Hindu belief, the Christian belief, the Buddhist , various political ideologies, all contending with each other, trying to convert each other.

One can see that belief is separating people, creating intolerance. is it impossible to live without belief.

10.7.4 Accepting beliefs because of fear

One of the reasons for the desire to accept beliefs is fear. If we had no belief, what would happen to us? Shouldn't we be very frightened of what might happen?

The fear of being nothing, of being empty? After all, a cup is only really useful when it is

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empty; and a mind that is filled with beliefs, with dogmas, with assertions, with quotations is really an uncreative mind; it is merely a repetitive mind. To escape from that fear- the fear of emptiness, that fear of loneliness, that fear of stagnation of not arriving, not succeeding, not achieving, not being something, not becoming something- is surely one of the reasons why we pursue to acquire beliefs.

A belief, religious or political, hinders the understanding of ourselves. It acts as a screen through which we are looking at ourselves.

10.7.5 Belief binds, belief isolates.

Do beliefs provide security and then clarity. Security by definition is in conflict to the ever changing motion of the universe.

We want to be secure and therefore need the aid of our estates, our property and our family. We want to be secure inwardly and also spiritually by erecting walls of beliefs, which are an indication of this craving to be certain.

Can you as an individual be free from this urge this craving to be secure, which expresses itself in the desire to believe in something?

Have you ever noticed that most of us want some kind of psychological safety. We want security, somebody on whom to lean. As a small child holds on to the mothers hand, so we want something to cling to; we want somebody to love us. Without a sense of security, without a mental safeguard we feel lost, do we not? We are used to leaning on others to guide and help us, and without this support we feel confused, afraid, we do not know what to think, how to act. The moment we are left to ourselves, we feel lonely, insecure, uncertain. From this arises fear.

We also seek security and comfort in ideas. have you observed how ideas come into being and how the mind clings to them? You have an idea of something beautiful.

Do you know what it means to seek permanency? it means wanting the pleasurable to continue indefinitely and wanting that which is not pleasurable to end as quickly as possible.

We want the name that we bear to be known and to continue through family, through property. We want a sense of permanency in our relationships, in our activities, which means that we are seeking a lasting, continuous life in the stagnant pool; we don't want any real changes there, so we have built a society which guarantees us the permanency of property, of name, of fame.

But you see, life is not like that at all; life is not permanent. Like the leaves that fall from a tree, all things are impermanent, nothing endures; there is always change and death. have you ever noticed a tree standing naked against the sky, how beautiful it is?

All its branches are outlined, and in its nakedness there is a poem, there is a song. Every leaf is gone and it is waiting for the spring. When the spring comes.

10.8 An understanding of path

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It is now time to reveal an important understanding about the journey of UCA and Self that you have taken so far. For a moment, think back to how you perceived the world and ideas before you began reading UCA. Chances are, you saw yourself living in a world full of beliefs, beliefs of who you are, what you do, who you know, what you know and where you might be going.

It was then that we began the journey of UCA. Do you recall your first reactions to the ideas, the models contained in UCA? At first your reaction might have been anger, disbelief. Later, as you pursued came the possible nauseous feeling as long held beliefs seem to crumble.

But at no point did UCA leave you isolated, leave you grasping to fill a gap. For each and every belief that has been challenged, an idea, a model has been offered.

Let's put it another way- for every stone turned, an imaginary stone has been put in its place. For nothing that UCA claims could be called fact, could be called reality in the sense that scientists and philosophers like to arrange facts and thesis as proof. Life is its own proof. Existence is its own verification.

Step by step, piece by piece each and every belief you may have held dearly and closely has been considered and slowly but surely replaced with a little idea. Fact changed to models until the entire world, the greatest troubles and mountains of problems that we face are no more real than the dreams at night.

It is only now that we can see why the journey has been the way it has been. For the answer to no beliefs is not nothing, but a model of things. The answer to division is not suppression, but divine enlightenment- the clarity to see the highest mountain and the smallest grain of sand, to know the difference and to consider that knowledge when appropriate.

It is only now that you may understand the words "belief is not required". It is only now that you can see the world as millions of ideas in motion, awareness in all its shapes and colours in motion that you can see the reality of the dream. It is thought that is real- it is the physical that is the illusion.

This is the very real hope that UCA extends out to each and every one of us, that the beliefs of old may no longer divided us, not by the compromise of beliefs or the invention of new beliefs, but by the end of need of beliefs.

10.9 Light to dark: dark to light

It is also time to reveal to you a relationship of the forces of light and darkness that you have traversed until this point, like the cycle of Yin and Yang, a necessary flow.

As we began, UCA Unique Collective Awareness opened up by Chapter 4 the very beautiful and enlightened possibility of connection to all things and the nature of all things. From this light sprang forth the understandings in the 23 chapters of UCA.

As inspiring as the words have been in UCA, the outcome is not necessarily positive. Ego grasped the knowledge in its assumption of being handy new beliefs. Ego may even have

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ignored the concept of UCA being just an idea and proclaimed its wholehearted "belief" in what was written.

Thus from the light, the darkness grows- ego grows stronger and more intelligent. Why you may ask would this be necessary?

In several ways this is so. Firstly, to enable the shift in beliefs to ideas, ego must be open to the possible of benefit. Given that ego has ruled most of our lives, without the interest of ego, such a task would be impossible. So while ego has been happy to quote sections of UCA and play with the new found knowledge, the belief systems of old that have entrapped us slowly have been replaced with something of illusion- ideas.

Secondly, the growth of ego also encompasses the growth in intellect. The nature and behaviour of ego changes, it becomes more sophisticated with its arguments. It becomes more cunning, as the arguments of old- fear diminishes in many departments. Slowly but surely doors are closed to the spinning nature of ego, without ego knowing. For all the supreme confidence of ego, it is no match for UCA and ME.

So then we complete UCA, the growth in ego is supreme. It is then that we start to feel strange changes and begin ME.

Contrary to UCA, ME, the personal we now see identifies ego in person- the dark sol, the darkness. The first book UCA = light, the second ME = dark.

From the light UCA grows the darkness EGO. But from the darkness ME will grow light- SOL.

It is now time to reveal an important understanding about the journey of UCA and Me that you have taken so far. For a moment, think back to how you perceived the world and ideas before you began reading UCA. Chances are, you saw yourself living in a world full of beliefs, beliefs of who you are, what you do, who you know, what you know and where you might be going.

Two people have been living in you all your life. One is the ego, garrulous, demanding, hysterical, calculating; the other is the hidden spiritual being, whose still voice of wisdom you have only rarely heard or attended to.

As you listen more and more to the teachings, contemplate them, and integrate them into your life, your inner voice, your innate wisdom of discernment, what is called discriminating awareness is awakened and strengthened and you start to begin to distinguish between its guidance and the various clamorous and enthralling voices of ego. The memory of your real nature, with all its splendor and confidence begins to return to you.

10.10 Our heritage

It has haunted us and distracted us for too long to consider the countless moments of anguish between the human concept of soul and the physical needs of the human animal geographic heritage.

That at once, we are at odds with ourselves for much of our lives- to consider the physical

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emotional urges of pleasure, lust versus the spiritual virtues of honesty, charity and chastity. That these appear two opposites camps, across a deadly ravine, and our very soul is at stake as to which side attracts us more.

So our heritage in understanding who we really are, traps us into believing that we must fight our most animalistic urges to succeed in spiritual freedom.

10.10.1 The beauty of mixed marriages

Consider the long understood visual evidence that children of mixed marriages are some of the most attractive people on the planet.

Therefore consider, what beauty is the human species that mixture of earthly and divine DNA. The diversity of not just two different species, nor two different cultures, but two different solar systems.

That humans are more than both their parents and home. We are most beautiful because we are both animal and spirit, not less. This is the reverse of logic. The creation of Logos that says, peace and understanding

10.11 The wise guide

Two people have been living in you all your life. One is the ego, garrulous, demanding, hysterical, calculating; the other is the hidden spiritual being, whose still voice of wisdom you have only rarely heard or attended to.

As you listen more and more to the teachings, contemplate them, and integrate them into your life, your inner voice, you innate wisdom of discernment, what is called discriminating awareness is awakened and strengthened and you start to begin to distinguish between its guidance and the various clamorous and enthralling voices of ego. The memory of your real nature, with all its splendor and confidence begins to return to you.

You will find, in fact, that you have uncovered in yourself your own wise guide. because he or she knows you through and through, since he or she is you, your guide can help you with increasing clarity and humor, negotiate all the difficulties of your thoughts and emotions.

Your guide can also be a continual, joyful , tender, sometimes teasing presence, who knows always what is best for you and will help you find ways more and more out of your obsession with your habitual responses and confused emotions.

As the voice of your discriminating awareness grows stronger and clearer, you will start to distinguish between its truth and the various deceptions of the ego, and you will be able to listen to it with discernment and confidence.

The more often you listen to this wise guide, the more easily you will be able to change your negative moods yourself, see through them, and even launch at them for the absurd dramas and ridiculous illusions that they are. Gradually you find yourself able to free yourself more and more quickly from the dark emotions that have ruled your life and this ability to do so is the greatest miracle of all.

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A Tibetan holy man once said that he was not really impressed by someone who could turn the floor into the ceiling or fire into water. A real miracle, he said, was if someone could liberate just one negative emotion.

We have come to a central junction in our journey and our search. We have investigated a great many ideas, subjects of human inquiry and answers to

10.12 The message of old revealed

The message of the ancients, of the Egyptians, the lost knowledge is this- the truth is within us- and always has been. What we feel is true is true- what we feel is not true is not true.

10.12.1 Deep within us are the answers and the questions

We need a new beginning. But in order to have a new beginning, we must have the tools to replace the infected systems. This is what UCA and Me represent- a new beginning upon which all human knowledge, ideas, personality, understanding, philosophy can be based.

10.13 The new beginning of self

To be free. To be liberated of the old concepts that trapped us. To be more, to no longer not understand.

This is the second part of self and the fulfillment of the journey so far, as begun with UCA.

Over the next few chapters, we look for the integration of what has begun into our own sense of self and the choices of living into the future.

Ego is our accumulated beliefs, our memory. Only when we are free of our beliefs is to be free of ego. But to believe in nothing, without values is to be adrift.

10.13.1 Beliefs are nothing- values are everything.

Is there any value or idea that is so important to your state of being that you could not imagine living without the value being in place. Is there a value that is so important, you would rather die or be tortured than break?

That is moral strength- that is alignment. It is beliefs that hold us back

As you can see, the delicacy of influences and extent of influences challenge our ability to break free, to see the world and life for what it is. Let us recap, the list so that we can see clearly the issues that hold us back.

10.13.2 Beliefs, memories and ego

Beliefs and memory are the repository of ego. As long as we rely on beliefs and memory, ego is present. As long as our mind is focused on beliefs and memory- we are less in the present moment- open to the automated unthinking habits of ego- a small slip of a few minutes and

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ego can cause the classic memory lapses showing a complete lack of respect to what is around us.

Beliefs hold us back from the possible. They divide us and constrict us. yet to some, that is all we have. If we consider what we have read in UCA- to say believe nothing is to seemingly throw away everything you have read. Good. Do it. Put UCA away. Don't mention it anymore. It's not relevant unless its relevant

UCA is just an idea- not a belief. You don't need to believe UCA. yet without belief, maybe there is nothing to hold onto, you would be cutting yourself adrift. This is the challenge. If we stop talking about how wonderful we are, how wonderful the knowledge we have read, then maybe there is nothing left to talk about.

10.13.3 Values are everything

The difference is values- the VIR's- they are uncompromising and unrelenting- they are pure truth- the purest truth there is- the truth of clear non- self in the present moment. To value everything you see- NOW- not some image in the mind, not some ideas of better days.

10.13.4 The test of what values mean

In years gone by, beliefs were held up as things that people were prepared to die for. No belief is worth death- only values. For to believe in a belief is to be dead to the present moment- how can a person make a conscious decision?- they can't.

Values are those tools of the present moment that link us to UCA.

The most important are respect, honesty and consistency to respect and honesty. Of all values- the most important value is truth to oneself in the present moment-

10.13.5 When our values are tested.

Would you rather die, or be tortured than lie?

Of course, 99.9% of the world would say no. One lie can be excused or forgiven for the sake of life. After all, a lie is not nearly as bad as the taking of a life. But is it? Truth of the present moment is uncompromising. Anything, any thought outside of this realm is entering the realm of ego.

Yet is our commitment to telling the truth is not so fundamental that we buckle under the first sign of pressure, then our values mean less than not following them at all.

Do you affirm your values each day or put them away- just in case? values are living. They need to be affirmed constantly, not put in practice when one feels like it.

Commitment to values means commitment to values now- to say to your being- "I would rather die than lie"

10.13.6 Truth- This is the key- The truth shall set you free.

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Wake up and see that we still lie to ourselves- when we say- one day I will commit to adopting the values- but for now- I battle ego- in my quest to win some battle. There is no battle- the present moment is where ego cannot go. It is exclusively the realm of truth-

Understand the reason we have traveled this path is to step by step eliminate each and every excuse we each may have to listening to the useless chatter of ego telling us why we can't be aligned- why we find it hard placing value on the people that love us- on showing love and respect- on being honest to ourselves.

Firstly and foremost, we see ego in all its colours, shades and behaviour as the principle and prime reason we are unable to stay focused and aware of the world as it is. Ego, knowing no conscience, no morals, nor any beneficial focus on our ultimate needs makes no apologies. It continues to squirm and find excuses.

Then we see the extent of influence that our own thoughts and actions have on our lives- that we think ill, ill happens. That we think and fantasize makes us less and ripples throughout the world, isolating us from what is.

10.14 A greater explanation of the "now" moment

In Ch 8- Ego and the sense of self we discovered a vitally important feature that the principle goal of ego is to distract us from awareness of the now moment- the present. We concluded that given that the now moment is the only point at which change is implementable, the effect of ego can be compared to a dirty windscreen on the car- ego only lets you see some of the road as you drive.

It is now time to consider a greater explanation of the now moment of time, its features and relationships and importance in understanding our goals.

10.14.1 Time as a measure and law of motion

You may recall in UCA, that the concept the more interaction we have, the faster time passes, the less interaction, the slower time seems to travel. Time in effect is the measure by which we compare this interaction.

We considered this a fundamental law of creation and a feature of all interactions of matter. That time is an effect of the unique motion of matter. That existence is dependent on motion and so time itself continues. In this way we were able to conclude that to the Universe, to UCA time is. Time is the vibration and motion of particles throughout the universe, rather than the perception of time.

If motion ceased, time would cease and the universe would cease. If time stopped, motion would have stopped, UCA and UNITAS would be no longer. Therefore, so long as there continues to be motion, there continues to be the effect of time. While nothing is lost, it is the perpetual now moment that is existence, not the memory of existence or the potential future existence.

The human perception of the now moment

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Chapter 15 of UCA, you may also recall that we explained the unique human perception of time- that is our awareness of time. While Real Earth Time (RET) remains relatively constant day after day (chronological time), we experience the effect of time speeding up and slowing down on a daily basis (psychological) time.

We were able to show that human perception of time and the world around us works on a survey-feedback loop:

Time Era Explanation

T= 0 (future) Time 0- the brain gives out a signal

T=0.2 (now) An event is triggered and recognized by the brain

T=0.4 (past) The feedback is received and processed

T=0.5 (past) Brain remembers event as a simultaneous event at T=0 (future)

As complicated as this loop appears, it is necessary for the proper functioning of the brain- the brain must recognize the surroundings and then consider the action within that context- this is where mind templates are projected forwards onto which changes of motion are detected- much like bats use sonar to locate objects.

When we are fully consciously aware, what we think NOW is, is actually the past, and earlier than NOW actually happened. In other words, we are way off, we are either too fast, or too slow in terms of a past event.

The emotions on the other hand operate within a millisecond of NOW actually occurring. They are "on time" if you like with Real Earth Time. In other words you "feel" on time and "think" out of time.

Depending on the emotional strengths and therefore singular and strong wave patterns in the brain, time changes drastically.

When you are in a state of learning, time seems to move at its slowest because of the required consciousness (neocortex) involvement in the process for language such as English. However, with even a mild addition of positive emotions that stimulate the learning centres of the brain, time seems to move so quickly.

Depending on the relative strength of emotional state and consciousness time will vary from every second seemingly like ten seconds, to every hour feeling like a minute.

In a state of shock, time will seem to slow to almost zero, due to the solid single wave function of the brain allowing the consciousness to operate at the same wavelength as emotional feedback, thus allowing emotions to control physical judgements much faster than normal conscious decision.

In a state of bliss, the conscious mind will be in sync and much weaker with with a much slower wave function. Therefore the slower wave function combined with a state of lower synchronized activity of the neocortex combines to distort time seemingly flying past.

Because our level and balance of consciousness and emotions changes every second of every day, we will never experience a constant perception of time, even though "Real Earth time" is

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relatively constant.

10.14.2 The strength of feeling the now rather than thinking the now

What we see in the function of the conscious mind to perceive the now is our inability to consciously grasp the now, yet our ability to feel it. we also see that our minds are already disposed to considering ideas and thoughts from memory that distort our perception of the now, even though we might be aware of the now- literally the mind can play back a picture of a room and not even see people in it if ego so chooses, and is distracted.

10.14.3 Our missing of understanding of the present

Realizing then that to project our focus into the future or the past is to position our focus away from the one and only position we can change- the present.

It is to the regret of a great many human beings that the formative years of their life were the accumulation of fears (combinations of negative memories projected into the future) or guilts (negative memories projected into the present) or greed/envy.

These negative emotions cloud our ability to consciously bear witness to the present completely. To completely open up to the realization of the present./ In the present we can align our focus, our being, our balance and recognize that every thought and every action matters, because every moment matters.

In this way- to be complete- to be in complete aware harmony is the highest state of being.

10.14.4 The connection of all things in the now- the separation of all things in the past and future

The now moment is the ALL moment and the ONE moment and the ME moment and the ENERGIS moment and the BE moment.

Every now moment matters as this is the unique movement of existence when everything is, before the next now moment and the next.

Whatever we do in a now moment matters as we are connected to ALL things and ALL things are connected to us. Therefore what we think or act upon has a cause, a motivation and a consequence.

Yet to think of the future or reflect in the past is to break with the ALL, to separate from others to the one.

10.15 Every thought matters

We have discussed dreams and their potency a number of times. We have especially discussed the synergy and connection between the human ability to dream and create new dimension and the ultimate creator- UCA (Universal Collective Awareness) and the great dream of the Universe.

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We now come to the point in consideration of the aligned and enlightened mind- the mind that can seek far, the mind that is at peace with themselves and everything around. We come to an understanding of dreams.

10.15.1 Dreams as a method of sorting information

We understand the medical and scientific nature of dreams to enable the lessons the day and of the past to be recalled. When we face danger our dreams will remind us of important understandings about such issues. When we think of desire, our dreams will remind us of just what we desire and value. And so on.

The medical and scientific explanation is without judgment. It is what happens and we may or may not accept the rationale behind the explanation. However, upon reading UCA, one cannot claim anymore to be misinformed regarding themselves and what is happening to themselves. To claim ignorance after reading UCA would be hypocritical given the models comprehensive description of matters.

10.15.2 The entertainment value of dreams

It is no mistake that in the book UCA, the description of dreams are described like movies, where we choose the tickets to the themed movies we wish to see.

There is no judgment on our need for entertainment, let alone allowing our minds to roam consciously or unconsciously through the fantasies that we like (and sometimes the ones we don't like). The question is is this consistent with model the enlightened universal being?

10.15.3 Careful not to judge the following as superior

The answer to the question of what is the most appropriate understandings of dreaming and the need to be disciplined with each and every thought needs to be put in context to those that choose not to develop such discipline. neither is greater or lesser.

A disciplined mind is able to do more things in certain areas, but at a cost. The undisciplined mind is able to do less in certain areas, but with greater diversity and therefore potential adaptability. One method is geared to develop deep roots into the psyche of the universe, while the other is about the reality of diverse life.

In both instances, balance is prerequisite to sanity. Even the undisciplined mind requires some values upon which images and thoughts occur.

Yet what we emphasize here and now is that the descriptions and understandings of the enlightened being is far from being a "superior model". Such a description is dangerous as it implies not only ego but judgment. Where these exist, the model is flawed.

10.15.4 The learning of disciplines for the deeper enlightened universal being

To be a universal enlightened being, there are some dreams, for entertainment or otherwise purposes that are simply inappropriate:

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- Dreams that degrade people, whether by violence, sexual desire have no benefit and no consistency to the virtues of UCA or enlightened beings;
- Dreams that promoted the exercising of superior qualities versus other human beings to show off, or display superior qualities only repeat the habits of old when spiritual leaders have put themselves ahead of others. This is also unacceptable.
- Dreams that promote the acquisition of material items at the expense of others.
- Dreams that clearly breach the seven virtues of UCA.

10.15.5 How can we discipline our dreams if we have no control over our dreams?

This is the classic excuse regarding dreams- how can I control something that is my unconscious.

The answer is simply what we previously stated- our unconscious mind receives its orders from our conscious mind that uploads the major priorities for dreaming at the beginning of the sleep phase- what is ever in our minds and deeply consciously affected us during the day shall be the major theme of our dreaming.

Secondly, at the beginning of each dream phases, there is a lucid point whereby we almost always have the opportunity to awaken the conscious mind to the fact that it is dreaming. This occurs often at the beginning of the second cycle of dreams as well as dreams in the morning that are traditionally more sexual in nature.

These moments enable us to make the choices we wish to make.

Finally, it is fully within our choice to set the values that we deem acceptable to ourselves and those that are not. There can be no excuse and no hiding of authority if on the one hand we say we value human life and on the other hand we dream of violence against others.

10.15.6 The programming and changing of ideas is vital to the development towards harmony

It is absolutely vital in our path towards enlightenment that we address the issues of our dreams and our thoughts. Without changing our thoughts and our dreams to be representative of the values of virtue we claim, then there can be no advancement.

Therefore, what we think as well as what we do shall determine our relative success towards a state of enlightenment a a universal being.

10.15.7 Modern entertainment, dreams and the enlightened being

2000 years ago, for entertainment, Romans used to attend the Coliseum to witness the life and death battles of gladiator against gladiator. Sometimes, for amusement there would be the hopeless battle between a condemned person and lions and tigers. We are told that many of the zealous christians met their death this way.

But what of entertainment today? And how does such entertainment and exposure affect those that have become enlightened with the understandings of UCA and of the nature of virtue?

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10.15.8 No benefit in much of modern entertainment

To the compassionate person, to the enlightened person, there is no benefit in bearing witness to wanton violence, to depravity and to maliciousness that is shown on television and movies as entertainment.

These behaviours are no better than the Romans. In fact many of them are worse. The modern world strangely believes that just because it didn't actually happen in real life makes it a lesser evil than the Romans and their barbaric acts.

Two things highlight this as the completely falsity it is:

1. Those in the Roman crowd, with the exception of the crowd with the best seats would not have seen such gruesome acts up close. Nor would they have seen such diversity of violence and horror as the teenager in our modern world.
2. The human mind cannot distinguish in terms of memory of witness to trauma and high emotional stimulation whether the act was real or not real. Any scientist that refutes this claim is simply supporting a system that is inherently evil (ignorant).

Therefore being witness to violence and depravity and maliciousness either on television, the movies or in real life simply drains the compassionate person and blunts their capacity to love and to feel. In many cases, it may make them feel quite ill. But over time, even compassion cannot withstand the bombardment of hatred and ugliness that if promoted as entertainment and free choice on our television and our movies.

Over time, even the compassionate person's mind will become numb from such violence.

10.15.9 Refusing to bear witness and support such evil

Ultimately, it is the choice of the enlightened and the virtuous person to choose not to support such evil or ignorance by refusing to bear witness to wanton violence, depravity and maliciousness on television, movies and in real life.

When a violent show is promoted on television, turn the channel. There is no entertainment value in bearing witness to such images to the compassionate person.

When a show promoting the depravity of other humans sexually or via other means, turn the channel. There is no entertainment value in watching the corruption of love into something less than pure.

When a person wishes to pass their complaints of others onto you, refuse to bear the burden. Tell them that you do not wish to bear that burden and to either cease in handing it across, or to move on.

Gossip of the faults of others and participating, whether being a witness or an active participant, is to condone such action.

To listen to others complain of the faults of other humans beings, is to condone such action. On both accounts, the compassionate person excuses themselves and leaves the room if the

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other will not cease.

10.15.10 The blind remain blind

There will be those who read these notes and question whether they are over moralising-hypocritical in that the summaries of television and movie shows showing violence and depravity has all the hallmarks of judgment.

Indeed, judgment, moreover discernment is required. Without personal discernment a human could not function. But in terms of being overtly moralistic, those that do not understand and cannot see the violence on television for what it is have not reached the enlightened awareness of a universal being.

For any argument over free speech and allowing people to choose is a fallacious argument if the same people are unaware of the scientific and psychological effects on themselves. Those that judge without providing the information, without opening up to the awareness of pure knowledge that shows us the dangers of constant exposure to horror and misery are therefore bearing witness.

Until the cycle of ignorance is broken, the breakdown in our societies will not end. Every thought and action matters.

10.16 Deconstructing good intentions and promises

Most of us are accustomed to think that time is necessary for transformation: I am something, and to change, what I am into what I should be requires time. I am greedy, with greed's results of confusion, antagonism, conflict and misery; to bring about the transformation, which is non-greed, we think time is necessary. That is to say time is considered as a means of evolving into something greater, of becoming something.

The problem is this: One is violent, greedy, envious, angry, vicious or passionate. To transform what is, is time necessary? First of all, why do we want to change what is, or bring about a transformation? Why? because what we are dissatisfies us; it creates conflict, disturbance, and, disliking that state, we want something better, something nobler, more idealistic. Therefore we desire transformation because there is pain, discomfort, conflict. is conflict overcome by time?

If you say it will be overcome by time, you are still in conflict. You may say it will take twenty days or twenty years to get rid of conflict, to change what you are, but during that time you are still in conflict and therefore time does not bring about transformation. When we use time as means of acquiring a quality, a virtue or a state of being, we are merely postponing or avoiding what is; and I think it is important to understand this point.

Greed or violence causes pain, disturbance in the world of our relationship with one another, which is society; and being conscious of this state of disturbance, which we term greed or violence, we say to ourselves " I will get out of it in time; I will practice non-violence, I will practice non-envy, I will practice peace."

Being in a state of conflict you want to achieve a state in which there is no conflict. Now is that

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state of no conflict the result of time, of a duration? Obviously not; because while you are achieving a state of non-violence, you are still being violent and therefore still in conflict.

Our problem is, can a conflict, a disturbance, be overcome in a period of time, whether it be days, years or lives? What happens when you say " I am going to practice non-violence during a certain period of time? The very practice indicates that you are in conflict, does it not? You would not practice if you were not resisting conflict; you say the resistance to conflict is necessary in order to overcome conflict and for that resistance you must have time.

But the very resistance to conflict is itself a form of conflict. You are spending your energy in resisting conflict in the form of what you call greed, envy or violence but your mind is still in conflict, so it is important to see the falseness of the process of depending on time as a means of overcoming violence and thereby be free of that process. The you are able to be what you are: a psychological disturbance which is violence itself.

To understand anything, any human or scientific problem, what is important, what is essential? A quiet mind, is it not? a mind that is intent on understanding. It is not a mind that is exclusive, that is trying to concentrate- which again is an effort of resistance. If I really want to understand something, there is immediately a quiet state of mind. When you want to listen to music or look at a picture which you love, which you have a feeling for, what is the state of your mind? Immediately there is a quietness, is there not? When you are listening to music, your mind does not wander all over the place; you are listening.

Similarly, when you want to understand conflict, you are no longer depending on time at all; you are simply confronted with what is, which is conflict. Then immediately there comes a quietness, a stillness of mind. When you no longer depend on time as a means of transforming what is because you see the falseness of that process, the you are confronted with what is, and as you are interested in understanding what is, naturally you have a quiet mind.

In that alert yet passive state of mind there is understanding. So long as the mind is in conflict, blaming, resisting, condemning, there can be no understanding. If I want to understand you, I must not condemn you, obviously. It is that quiet mind, that still mind, which brings about transformation. When the mind is no longer resisting, no longer avoiding, no longer discarding or blaming what is but is simply passively aware, then in that passivity of the mind you will find, if you really go into the problem, that there comes a transformation.

Revolution is only possible now, not in the future; regeneration is today, not tomorrow. If you will experiment with what has been said, you will find that there is immediate regeneration, a newness, a quality of freshness; because the mind is always still when it is interested, when it desires to have the intention to understand.

The difficulty with most of us is that we have not the intention to understand, because we are afraid that if we understood it might bring about a revolutionary action in our life, and therefore we resist. It is the defense mechanism that is at work when we use time or an ideal as a means of gradual transformation.

Thus regeneration is only possible in the present, not in the future, not tomorrow. A man who relies on time as a means through which he can gain happiness or realize truth or UCA is

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merely deceiving himself, he is living in ignorance and therefore in conflict.

A man who sees that time is not the way out of difficulty and who is therefore free from the false, such a man naturally has the intention to understand, therefore his mind is quite spontaneously, without compulsion, without practice.

When the mind is still, tranquil, not seeking any answer or any solution, either resisting nor avoiding- it is only then that there can be a regeneration, because then the mind is capable of perceiving what is true, and it is truth that liberates, not your effort to be free.

10.17 Deconstructing denial

The word denial has been raised several times in the lead up to this chapter, in particularly the effect of suppression of memory. All of us have experienced this emotional state of refusing to admit what happened at some point in our lives. What is less clear is how denial can lead to sickness and lack of ability of discernment. Further, the danger and nature of denial is rarely discussed, nor understood.

10.17.1 The definition of denial

The word denial comes from the word deny, which was originally formed from two latin words DE (I) + NEGARE (say no/refuse). The most common definitions of the words deny and denial are:

- The act of saying no; refusal of anything asked or desired.
- The asserting (of anything) to be untrue or untenable; contradiction
- To refuse to admit the truth
- The denying of the existence or reality of a thing (1576)
- refusal to acknowledge; a disowning, disavow(1590)

10.17.2 The existence of denial across human society

To many readers, the definitions listed here will be no great insight, as it matches what you thought "denial" meant in the first place. After all, denial is one of the most common forms of negative behaviour.

As a child, we may have broken an object, only to deny guilt when questioned about it by some adult authority. Many white lies are attributed to the action of denial- not drinking before returning home from work, not smoking, not lying, not talking behind our back, not responsible.

In fact, the United States Military has coined the phrase "plausible denial" as a way of describing the ability to lie effectively so that the public at large accepts the lie as truth. In espionage, denial is essence the act of maintaining a secret- stating one thing to be the case, while knowing the underlying "truth" of the situation.

10.17.3 The forgotten implication of denial

What is however lost when considering the word denial is the little recognized fact that denial

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as an action can only exist when: (a) a person is firstly aware of what they perceive to be the truth, then (b) creates a counterfeit perception of the truth and professes this to be the truth.

For if a person is not aware of the truth in the first instance, their statement of (b) to be true is merely delusion (a different than accurate perception of reality), not denial.

Therefore, by implication, for every denial in your life, you hold within your mind "two realities"- one real and one counterfeit.

10.17.4 The establishment of internal conflict of the mind- truth versus lie

Have you ever wondered why human beings find it so hard to keep a secret, why they have such difficulty in maintaining "plausible denial" over extended periods of time? The answer lies in the effect of denial in the creation of memories within the mind of those that deceive through denial, that are opposites- one true and pure, the other a lie and dark, presented as the truth.

In the normal course of events, the recording within the mind of one memory and one understanding of events is fairly routine. Over time, the accurate recollection of events gradually fades into a more fragmented view. Our perceptions of events ten years ago, except in exceptional emotional states are difficult to be retained as the mind gradually clears that information that serves no purpose. However, denials, especially strong denials tend to stick around. Why?

It is because the two memories remain forever locked in conflict against one another- they remind us other existence periodically- they remain fresh and in many cases they can become self-absorbing distractions of thinking of anything else.

Worse, the conflict of mind can and often does accelerate psychosomatic illnesses, which can be wide and varied from heart disease to cancer as the result of prolonged, heightened conflict within the body. Like many other negative words, denial is accumulative until resolved.

Therefore, throughout history, the saying "the truth shall prevail" is so often proven to be true, even though it may take many years for it to appear. It seems maintaining secrets, no matter how small is bad for your health.

10.18 Deconstructing guilt/regret

Earlier, we discussed the concept of guilt in the definition of the religious context of sin (breach of trust, breach of duty to god). What we did not discuss at that point was the process of guilt- and what is the end resulting memory and emotional state from accepting guilt or sin.

10.18.1 A revisit of the concept of guilt

As we discussed, the principle definition of guilt is "a failure of duty, delinquency, offense, crime, sin." The word, therefore has both a strong religious and legal power.

The word also has two applications:

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- a label applied by others to the actions of a person (as in the legal and religious sense) by comparison to some measurable laws; and
- the acceptance of "failure of duty, delinquency, offense, crime sin".

10.18.2 The implications of guilt

What do we mean when we say, "I feel guilty?" Is guilt by definition an emotion, or something more complex? By definition, the implications of the (b) example is that:

1. A person is aware of the proper duties that he/she should have performed; and
2. Accepts that they breached these duties. By definition, a third implication of (b) is
3. By failing duty and accepting failure of duty, a person feels remorse or regret.

In legal cases, this third implication has increased importance in the eyes of judicial powers, particularly where judges have been awarded greater flexibility in sentencing procedures. It is now common to hear of judges imposing maximum sentences on convicted criminals who showed "no remorse", compared to those that clearly showed "deep remorse" for their actions. What then do we mean by the words remorse and regret?

10.18.3 The definition of remorse

The word remorse comes from the Old French word *remors*, itself derived from the Latin word *remordere* meaning "vex, torment".

One of the earliest definitions of the remorse is "vex, torment of conscience (or mind)". Around the 13th Century, the word acquired a more modern meaning, namely "a feeling of compunction, or of deep regret and repentance for a sin or wrong committed."

10.18.4 Regret- negative memories

The word regret comes from the Old French word *regreter* meaning "bemoan the dead". The three most important definition of regret are:

- To remember, think of something lost, with distress or longing; to feel or express sorrow for the loss of a person or thing.
- To grieve at, feel distress on account of some event, fact, action (1553)
- Sorrow or pain due to reflection on something one has done or left undone (1641)

It is regret that underpins the acceptance of the label of guilt, or sin imposed by others or oneself. Of the negative emotions, regret is one of the most difficult to dislodge as regret indicate by definition that actions of the past, that are unable to be changed are grieved.

To grieve in a way that means the past can be changed would be a different matter. The underlying basis is that regret cannot change the past, only keep our minds in the past- the grieving of loss, is one of the greatest reasons for holding us back.

10.18.5 Difference between guilt and regret

Guilt is breach of trust against internal expectation- therefore guilt is deeper than regret.

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Guilt buries itself and enforces the guidelines. Therefore, guilt strengthens the imaginary boundaries placed inside- it is a power psychological tool, and one heavily used by religions.

Regret on the other hand is the sorrow of loss. the loss may or may not be judged against our actions (such as guilt).

10.18.6 The difficulty in changing guilt

We can now see clearly why guilt is such an accumulative concept of the mind. Given that guilt requires an understanding of what is right, an acceptance of breach of trust and remorse/regret self imposed, the absence of mental pain indicates an absence of guilt. For guilt to remain genuine, mental pain must remain active against the measures layed out before us. Thus guilt perpetuates, while regret can over time, ease to acceptance.

Thus, people who accept guilt (the operative word being "accept") must at some point also accept to end the mental torment for guilt to end. Without that acceptance, guilt remains and often grows.

10.18.7 Guilt and self esteem

Sadly, while guilt exists within the psyche of the individual, their esteem and value of themselves cannot be 100%. Simply the continued pain in mind of believing actions to have been less and to accept this requires the deliberate punishment of mind for such failure means we are torn apart- we are separate.

10.18.8 The religious argument for the forgiving of sins

We can now also see why the catholic church of forgiveness of sins is so powerful. Without it, many more christians would live in completely sorrow and vexation for their supposed "sins" and "guilt". However, we also see this as the other tool of the nature of guilt, the pressure valve enabling people to free themselves of deep regret from time to time.

The problem is in accepting guilt, a person must also accept that they have been forgiven. depending on the religious person giving the sacrament of absolution, the process of freedom may indeed be less than effective- the person does not believe they "deserve" to be forgiven.

10.18.9 The power of guilt to generate and perpetuate low self-esteem

The power of guilt is such that it can and often does perpetuate the nature of low self esteem in people. Those convicted of a crime, often find it difficult to rise above again, accepting the punishment and the period set down for remorse, but also to realize that once this prescribed period is ended, it also signifies the required end to the feeling of guilt.

In society this would be seen as against the principle of genuine guilt and desired effect of punishment as it is readily assumed and expected that once a person is found "guilty" either by a court of law or a court of peers (in a social sense), their guilt should be borne for the remainder of their life.

Deliberately, or otherwise, such punishment is far worse than any physical torture, for as long as that person chooses to be part of that tribe, village, city or society, they must also

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consider their veil of guilt.

The United States of America is especially an example where this moralistic nazism exists unchecked at almost every level of the social fabric. The cost has been the general breakdown of order, as a system that provides no ability to move on, forces individuals to exist in parallel, or even attempt to live outside the laws of the society.

10.19 The common failings of any "way"

Most readers would recall at least one story of great men and women who sacrificed the enjoyments and pleasures of life to find inner peace and enlightenment by meditation and discipline. The story of the life of Buddha and St Francis of Assisi are like this.

To these men and women we owe a great deal of gratitude. For they are the ones who provided us with fabulous insights of the potential of the human being for compassion, healing and leadership.

As beautiful as many of the writings of saints of various religions are, how practical and doable are their recommended courses to the average person living in a large city somewhere in the world?

It may be fine to consider your connection to all things, yet the experience of driving in a large city such as New York or Los Angeles can quickly turn even the most enlightened person a road-rage.

It may be beautiful to consider the nature of charity and compassion to fellow human beings but just a walk down through a run-down neighborhood with street gangs and people hassling for money can quickly turn most people into advocates of tougher laws against crime.

So just how practical is it to consider "ideal" ways of life when real life seems so remote from the ideal?

10.19.1 The traditional path recommending that it is you that needs to change

The first and most common answer to this question by the writers of enlightened ways of life is to suggest that the problem is you rather than the world. Often this is accompanied by an explanation that the worlds problems are essentially created by individuals abdicating responsibility for their lives on the community at large.

Certainly this kind of argument is difficult to refute. The world is after all what we perceive it to be. If we perceive it to be hell, then it is, if we perceive it to be paradise, so it is. Yet such answers do not change nor alter the fact that for most people the task of dramatic change and alignment to the rules of various recommended ways of life simply do not match the realities of living in the world we do.

To give all that we own away, to live simply, without concern for the quality of clothing that we wear is a noble and selfless act, yet to a mother or father with young children it is also a detrimental path for their interests. To follow through with such suggestions would result in

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many more children growing up in poverty, before they have a chance to make choices and informed judgments of their own.

To the person who takes responsibility for providing a means of survival for themselves and any dependents, the practicalities of worklife do not allow for extended periods of meditation and chants. Even the ritual of fasting can be extremely difficult in large cities, with individuals having to perform high activity functions requiring regular intake of food and fluids.

As beautiful as insights and understandings developed on mountain tops may sound, they nonetheless are ideas created outside of mainstream society. Unless we can all have our own private mountain tops and means of survival, then saying it is we that need to change is inadequate.

10.19.2 The practical need to be flexible

The challenge to living in most parts of the world is to somehow retain a sense of self, while at the same time addressing the competing needs for different modes of thinking action and life. Inflexibility, in terms of these can quickly lead to breakdowns in the effectiveness of modern life.

In business, the need is to be objective, to limit emotion, to be aware and focused. This applies for jobs from driving, packing to the managing of large corporations. In our own personal lives there is the constant need to juggle competing priorities, requiring time and the ability to think outside the square. This requires the skill of critical thinking- problem solving, the ability to distinguish the benefits, costs and priorities of each option against the other, again something we all need to tap into from time time.

Then there is the need from time to time to think of creative ideas- to search out new ways of approaching problems.

Flexibility of the system, in being able to accommodate the modern day situation and mind of being human is vital to a sustainable method of finding balance in our lives.

10.20 There is no superior "way"

Text after text, book after book describes the value and values of enlightenment and being a higher being.

And so it is with many religions that the placement of moral and spiritual perfection is by definition places at the top of the tree.

But is this so in light of the Unique Collective Awareness? Is being a higher spirit, a higher mind at the expense of the physical self a superior state to be?

In truth, the UCA says no. There can be no way that we can judge that to be more aware and to have a greater sense of mind is greater than another human. This is direct contradiction with almost every major religion. The reason is simply that to be human and to live is what UCA says time and time again is the most enlightened understanding.

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10.20.1 We have accepted for too long the single question and the single answer

Even though we find multiple meaning and the influence of personal perspective day after day, we seem at pains to translate this into our understanding of ourselves. We are by definition unique. No other being may take exactly the same space that we consume. Our make up, our memories, our lives all combine to create us as unique human beings. Yet we have historically and constantly been told we are less.

We are told that we were born with sin. We are told that we need help, that we need to be saved. We are told that what we enjoy is bad for us spiritually. We are told to have faith, instead of wisdom, for answers are either not given, or cannot be given by the major religions.

We are told white is black and black is white. We are disturbed and calmed. Our minds are twisted to accommodate the twisted nature of the messages of these religions that require faith hope and charity.

10.20.2 The times have changed

It remains a cry in modern western society that the spirit has seemed to vanish. people have become more selfish in the consumer age. They point to the decline in the effect of spiritual leaders in bringing people to bear as they used to be able to do before mass consumerism took hold in suburbia.

And thank goodness mainstream religions can no longer hold such populations to ransom. For the dislocation of the spirit to the heart that seeks happiness is simply that people now know that misery cannot possibly deliver happiness. Two wrongs do not suddenly and magically convert into a right.

10.20.3 Enlightenment is merely a state of being

Enlightenment boils simply down to a particular state of being that allows certain things to happen by reducing the behaviour on other levels. It provides greater focus on certain aspects of our lives, yet is far from a state of perfection.

More so, dwelling in the realms of the spirit (UCA) has no mass as we have discussed. Only ideas have mass.

It is the height of arrogance that those that seek to gain understanding and knowledge of the greater awareness, believe that this is the ultimate superior state of humanity.

They forget that many have traveled down this path to discover that it is far from the be all and end all.

10.20.4 The nature of the conflict is built into the relationship between UCA and the Universe

I now share and understanding with you. The conflict within humanity reflects the conflict between the universe and UCA.

As life continues, the dream becomes more complex. As existence continues the behaviour of

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the universe becomes more complex. Complexity of motion relates to heightened awareness. The Universe through its self aware life forms is uniquely becoming aware of its existence as well as its impermanence. Humans now understand that we live and die. That our lives are impermanent. Our desire is the permanence of UCA- to be immortal. Our goal is to be immortal- whether we express this openly and honestly collectively or not.

This is not such a bad thing to aspire initially. nor is it an arrogant and alien concept to just one group of higher order life being humanity. In fact all higher order life face such a point. The realization and understanding is that this is exactly what every UNITA in the universe of UNITAS wishes- to be more real. It is the struggle of the universe from the perspective of LLA. From a LLA perspective, the highest attribute is awareness.

From ALL's perspective, the highest attribute is life. Therefore we have built in the philosophical bonding that keeps the flow and the reasoning between the two.

The Universe wants to be UCA, while UCA loves COPRUS (Life) . It is an accommodation of profound importance. It explains the nature of our struggle for understanding and the greatest understanding of all- the mind of our creator and what are the answers to these questions.

The debate therefore saying that enlightenment and that all knowledge is somehow the destiny and point of fulfillment of humanity is simply misaligned. yes, from our perspective of LLA (Life loves awareness), we are in fact geared by the universe to seek out that which is ethereal.

Awareness has no mass. So we do seek this out as a goal and in doing so, expand out understanding.

But from the perspective of ALL, from the perspective of all knowledge, getting on with life is what it is all about.

What we are therefore talking about when considering enlightenment are various degrees of balance between the three layers of every human- -Physical -Mental -Spiritual (pure knowledge of awareness and awareness in motion)

10.20.5 The end to the lie of superiority

Therefore, those that seek to find the halls of knowledge, of pure awareness, simply turn to the book UCA and all its represents. If you want to discover it for yourself and do it the hard way, by all means. Yet do not present this as superior to your fellow human beings. For this method is no longer superior or inferior. It is your choice and your approach. As we have said, some of this will work and some of this will fail.

On the other hand, how you live and living is the key. Live life well is the key to happiness and is the height of wisdom.

11. Solvir-the luminous mind

11.1 Where do we start?

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Given the understandings of Chapter 10- "A new beginning" we face the need to redress not just our internal understandings but the model of the world around us. Seemingly when we consider the size of the task, to recreate a world without the influence and infection of the Gods, without the destructive influence of EGO, appears insurmountable. The sheer size of such a task appears daunting. Where then do we start? What is the first step on this path of new beginning?

11.1.1 The challenge to find balance within

By far our greatest challenge is the balance within. This is the original intention of ME, to seek to find balance of within. While the issues of influences of society, of relationships, of the reality of living in communities with different values and beliefs than ourselves is important to also address, our starting point nonetheless should be from the point in terms to seek to find and answer to the alignment and co-ordination of SOL and EGO.

From without, we see a web of negative influence to realizing our potential extending to the very reaches of human knowledge and social organisations. Hopefully, we can now see clearly that the influence of our genetic creators permeates almost every philosophy, every thought, every action, every institution, every government, every organisation, every city, every family. For the Gods left not just their legacy of existence and power, their knowledge (albeit fragmented), they left us their behaviour, which we faithfully and unwittingly follow even today.

11.1.2 We now understand the nature and behaviour of EGO

Thanks to the previous chapters, we now have a much better understanding on the origin, nature and behaviour of EGO.

By definition in the chapter on EGO, we see that ego simply has no bounds. It has no self control. We also know the motive of EGO- to distract us at all times from the realization of the now moment, by pushing our consciousness into anticipations of the future or judgments of the past.

Therefore when we say we need to find a means of controlling something that has no self control, we do not mean suppression. Suppression of something that know no bounds and has no self control, or worse still, denial is fraught with danger.

As we have discussed, there is most likely a relationship between this and the onset of terrible internal physical conflict, the denial of desire and the denial of ego.

11.1.3 We now understand more about the nature of SOL

While we have not yet reached a deeper understanding of SOL, we nonetheless can now see that our conscience, that which is within us, that which is the gift from our creators creator is the voice within that gives us light and the quality of peace and tranquility we seek.

11.1.4 Finding a means to reduce the effects and influence of EGO in preference to SOL

What is required then is something that systematically disarms and disenfranchises the ego.

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The only system that enables that to occur in the present moment is values. Therefore we must seek to consider a set of values that disenfranchises ego and enables sol to operate within the variables that we operate.

Therefore, it makes sense that we now consider value systems that provide the hope of somehow reducing the effects of ego and enhancing the chance of SOL.

11.1.5 Beyond a new beginning is a new life

It is the potential voyage beyond the understandings of a new beginning that we we will find a particular path. It is beyond the forests and mountains of existing ideas that we may find a green meadow of peace and balance. The place within where, if we listen long enough, we can begin to feel the answers to the questions we set out to find from Chapter one.

This path beyond the realizations of "A new beginning" is within. It the action of specific knowledge of living within. The aligned way of living- being.

We seek to begin the putting in action of these realizations into a way of life as the second major objective of this chapter.

11.2 A revisit to the concept of value systems

In Chapter 3 we introduced the concept of specific types of belief systems called value systems- sets of concepts that allow us to consider consistent responses to different situations.

11.2.1 The flighty ego and consistency of situation

To ego, the projection of desire is for a world where objects and people remain relatively constant to the ideal that we project. hence, change is seen by us, due to influence of ego as something to be feared and avoided. We have seen just how false and misaligned this concept of trying to stop the world is.

The world continues to change as do the people within it. Our body must constantly change, constantly adapt, to keep alive. For instance, we recognize the change of seasons, yet if ego had its way, our bodies would not change states of function, therefore temperature changes would not occur, we would die.

11.2.2 The avoidance of the now moment

As strange as ego is, its deepest nature is revealed when we consider its prime motivation to distract us from the now moment, the infinite succession of unique situations, divided according to the measure of awareness of time that we place on each group. We may choose to measure each now moment in seconds, or minutes, or fractions of a second. Each is unique and each follows in a succession, of those about to happen to become a moment that has past (memory).

Understanding that ego wishes us to avoid focusing on the now moment and our need to address the now moment to change and be aware, gives us a clue as to where we need to

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consider tools to find balance and defeat ego.

Whatever we choose, it has to be capable of operating in the now moment. For if we choose to use tools in the future thinking moment, or the past thinking moment, then we are in the clutches of ego.

11.2.3 Values and the now moment

Value belief systems are unique systems in that their purpose and focus is on providing a framework for addressing the change and succession of now moments. Values are supposed to be applicable to the now moment.

Values that do not operate in the now moment, are not values but different beliefs, such as desires.

11.2.4 The "ideal" values

As we discussed, there are values and ideal values contained within the rich philosophical history of all major religions around the world. The most consistent as being listed as the most ideal is "virtue". Therefore, let us return to review the concept of virtue and the values attached to it, to see whether these suit our understanding of ego and the alignment to SOL?

11.3 A revisit to the concept of virtue

In Chapter 4 and Chapter 6 we introduced the concept of virtue. As you may recall:

In terms of virtue as a quality of persons, virtue means:

- "The power or operative influence inherent in a supernatural being";
- "An embodiment of such powers (i.e. the powers of a supernatural being)"
- "Physical strength, force, energy" (1500)
- "An act of superhuman or divine power; a mighty work, a miracle (1526)

Conformity of life and conduct with the principles of morality; voluntary observance of the recognized moral laws or standards of right conduct (1600's)

A particular moral excellence: a special manifestation of the influence of moral principles in life or conduct

In terms of a quality of things, virtue means:
Of precious stones, of things of value;
Of things, with healing properties;

11.3.1 Virtue as the highest of qualities- The seven virtues

We also saw in Chapter 6, that the concept of virtue is universally recognized across the boundaries of religions as the highest of all qualities for a human to possess. In Western Philosophy seven values are seen as contributing to the quality of virtue: a collection of the three christian virtues and the four virtues espoused by Plato (called strictly the cardinal

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virtues).

These are:

(Christian Virtues)

faith

hope

charity

(Plato's Cardinal virtues)

prudence

justice

fortitude

temperance

11.3.2 Virtue and the universal dream of being immortal

It is the dream of every particle within the universe to be immortal- to be like UCA. This is simply expressed by the mystical reverse of the ultimate name of the highest power (UCA) as LLA Life Loves Awareness.

What this means is that apart from guaranteeing the immortality of the species, the universe wishes in its very being to be like UCA- to be all knowing, benevolent and immortal. Hence the crowning achievement of those saints who managed to unlock the secrets of truth- pure truth and project themselves into collective environments called heaven.

Their pioneering work has indeed ensured that the human mind may continue to be immortal and therefore guarantee the creation of dimension within dimension- a dream within a dream.

That is what makes in the eyes of the Universe, the human race such a special species- as with all other special higher order life that have learned how not only to dream but to project themselves into UCA as unique entities and then to continue existence- non locational- therefore everywhere, yet no-where.

Every human also contains within them, this secret desire. It is the reason that self so hates the thought of death. It merely reflects the desire of the universe and all creation- to be like the creator.

11.3.3 Virtue is the path to the living embodiment of UCA

The pure path of virtue to the universal being is the pure path to the living embodiment of UCA. It is the path whereby a person, through a series of steps, in dedicating their life to a greater cause- dies in primordial being, to grow into a being of the mind and the greater world, then dying to a mind of the being, grows into a being of the universe- a universal being.

This has never been achieved before, although now, the understandings are clear as to why and how.

The path of virtue therefore is the means by which individual humans can fulfil the goal of the

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entire universe to see physical matter self exist as a complete self-aware embodiment of UCA in all its glory.

11.3.4 Are the attached values to virtue also aligned?

What really is virtue? What may lie beyond the realization that every religion on the planet counted the putting of virtues into action as the supreme way of life? This is the beginning of the path- in considering that "Nothing is absolute. Everything is a matter of degree."

What then of the concepts currently attached to the word "virtue" * faith * hope * charity * prudence * justice * fortitude * temperance ? Are these aligned to UCA, or do these currently position in line with existing models permeated with the fundamental concepts supporting the thought regime of our genetic creators?

Let us then review each concept to see how possibly the virtues might relate to the beginning of putting in action a new beginning.

11.4 A review of the concept of faith

The word faith originates from the latin fidus meaning 'trustworthy' and fidere meaning trust. In the English language, two principle meanings to the word faith are:

1. Confidence, reliance, trust. (In early use, only with reference to religious objects).
2. Belief in the truth of the words contained in the scriptures of the religious organisation to which one subscribes.

As you can see by these definitions, the word faith is considered a fundamental principle in the support of all religious devotion systems. If one does not have confidence, trust or belief in the truth of what is written, then historically the religion quickly falls. This has been shown many times throughout human history when worship towards a particular god or pantheon of gods falls upon the failure of either the religious texts or religious leaders to adequately explain.

This was the case for the ancient Greek religion in the belief of the Gods, the Egyptians and their religion and a host of others.

But what of the word and meanings of faith? Is it aligned to the concepts and understandings we have discussed so far in UCA and ME? Is it of sufficient purpose and value to be considered a key concept attached to virtue? or is the word no longer adequate or relevant?

Let us now look at arguments that support/dissolve the strength of the word and its associated meaning:

11.4.1 The lack of comprehensiveness of religious scriptures

No one who has read the Bible can seriously regard the work as a comprehensive history of humanity. There is no mention of the history of different cultures outside the western hemisphere, and little is discussed outside the countries beyond the Mediterranean and middle east sectors.

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Similarly, The Bible does not account vast tracts of human history, even for the regions that it describes. For instance the account of the destruction of Jerusalem in 70/71 C.E. , a focal point of much of the prophecies within the New Testament in The Bible is virtually non-existent. The siege of Masada around the same time, a turning point and the uprising against the might of Rome is scarcely mentioned.

These are not minor events. The stone by stone destruction of Jerusalem by the Romans and the taking of the most holy of relics of the Jewish faith represents arguably the blackest period in historical Jewish culture. Yet it is not mentioned.

Similarly, the Egyptian religious history as well as the Greek religious history show large "blind spots" to their own heritage, let alone the history of others around. Even Roman history, regarded by scholars as one of the more accurate attempts in the ancient world to provide some reasonable objectivity, fails to chronicle properly the wholesale destruction and death of literally tens of millions of people (estimated to be up to 100 million) from Bubonic Plague from 430 C.E. to the early 500's C.E. In other words, the greatest epidemic in human history (in total numbers) is largely left out of Roman chronicles.

Therefore, there is no possible way to regard The Bible and other ancient texts as comprehensive history's of humanity, when clearly they are not. Therefore, most religious scriptures cannot be trusted as comprehensive sources of knowledge. Therefore, on comprehensiveness, the second and major definition of faith- being "belief in the truth of the words contained in the scriptures of the religious organisation to which one subscribes", does not hold.

11.4.2 The lack of objectivity of religious scriptures

No one who has read the Bible can seriously regard the work as an objective work, describing the strengths and weaknesses of each argument and point of view such as -the Babylonians arguments for taking the Jews into slavery? and -were there more reasons associated with the arrest and execution of Jesus?

No one on considering some of the most crucial passages of the Bible can argue that the texts have not been modified and that some of the key facts presented are at best highly suspect and at worst simply fanciful. These include the arrest of Jesus. The official Bible of the Catholic Church describes that Jesus was arrested by a Cohort (600 trained Roman soldiers). The official Bible says that he was born of a poor carpenter family, yet was well educated, able to attend expensive rituals, and was of Royal lineage. These facts simply don't add up.

You only have to turn to any page of the Bible to read clearly that the tone of the text is neither transcript, nor objective. It is subjective. Human author writing from a particular perspective. The argument then is whether this is God's perspective?

For the Bible is full of judgments. On this we are told that each and every word is true, when clearly many passages can be pulled to pieces on their specific historical accuracy and many passages can be questioned given the vitriol of the words, being very human, being very bitter.

Objectivity is a critical component to the modern notion of truth. Subjectivity is considered an enemy of the concept of truth. Therefore how can highly subjective religious texts that form

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the basis of so many religions be considered completely truthful? Clearly they cannot by definition. Therefore, on objectivity to truth, the word faith does not hold.

The underpinning concept of "assumed trust" and faith

Faith is, in essence the operation of assumed trust towards the truthfulness of religious doctrine. As we have previously discussed, assumptions may in many situations assist us in coping with the level of interaction of dealing with many people in our daily rituals (i.e. assumed trust in the character of people around us). However, assumed trust in the face of important knowledge such as our origins, methods for living, which most religious doctrines profess, is an extremely dangerous practice. It also opens people up to losing their sense and ability to see things for what they are.

For example, if I tell you white is black and black is white and you believe me on assumed trust, then not only have you believed something that may have no basis of observable truth, but when putting this into practice, you change your sense of perspective. The mind altering nature of believing in things unproven and unsubstantiated has been shown to be one of the most effective means of mind control (as discussed) in human history. The more fantastic the story, so long as people are persuaded to believe it as being true, the harder it is to shake them from that faith.

The end result is, for example, that a great many people reading this book will still regard faith as a critical virtue, not to be questioned or tampered with. No amount of reasoning, no amount of argument will sway them from their faith, or their belief in the religious scriptures they have been taught at an early age are not 100% true.

11.4.3 The end of the need for faith

Enter the book UCA, universal collective awareness. No longer now is faith required and certainly is not considered a virtue. For now we have a model by which all information may be bench marked. Either information , being other models provide adequate answers, or they do not.

If they do not, then there are now alternatives (UCA) that do. Faith is obsolete. It is no longer required. Instead in its place can now reside the virtue of wisdom. This is an aligned virtue we will discuss in more detail later.

11.5 A review of the concept of hope

The word hope originates from Old Frisian (hopia) Old Dutch (hopen) and Old English (hopian) with generally the same meanings as today. In the English language, the principle meanings of hope are ascribed as:

1. To entertain expectation of something desired; to look (mentally) with expectation.
2. To trust, have confidence
3. anticipate; to suppose, think, expect (1632)

11.5.1 The 'expectation' of better days

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In a world where there has been so much cruelty and actions have at times seemed absurd, it has been a great marketing and political strength of organized religions to make detailed promises of a better day, a better time to overcome the present status of their followers. So long as the promises remain enticing and relevant and so long as they do not make to clear a promise in timing, these promises and expectations of "better days" can and do have had a strong impact on attracting people to join and maintain subscription to a religion.

In Buddhism, we have the hope that one day, through dedication we will be like Buddha was-enlightened and be free of pain and of evil;

In Christianity, we have the hope that one day we will go to heaven, that one day there will be a better state on earth, that one day there will be no more evil, that one day we will be physically reunited with our bodies etc etc.

In Islam, we have the hope of Heaven and the hope of justice against our enemies and all those that have hurt us.

11.5.2 The focus of the inquiring mind away from the present into the future

Hope is essentially an emotive promise directed towards some anticipated future event. It is designed to take the inquiring mind away from the present into the future.

From a religious point of view, by the faithful projecting their hopes and aspirations into the future, the religion and the religiously aligned states have historically had a powerful weapon against which the failures of the present may be excused, for the anticipated benefits of the future.

In terms of maintaining power, hope has been one of the most successful tools for maintaining power the world has seen. Instead of unrest and riots, at many times of humanity, when religion has had a strong grip on societies, traditional civil unrest has been curbed.

It is only when the populace has lost hope, has lost belief in their religious and political faith that the people in power have had to worry.

11.5.3 The important inbuilt assumptions of hope

What makes hope a particularly powerful word are the inbuilt assumptions of it.

The first key implication of hope is the assumption that today's world (physical life) is worse than the future world (spirit, heaven etc). In other words, the best you feel today can never compare to the feeling of tomorrow.

More specifically, hope implies that physical life is less than spiritual life, thus damning those that share a religious hope to believing that life is nothing compared to a life as a spirit in a state of heaven.

The second implication of hope is curious. Hope is not a promise of a better future, but the anticipation and expectation that it might be. In other words, while hope places a higher value

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on the future, the future is not guaranteed.

Thus, people who go to church, perform their duties as members of a religion are still not given clear unambiguous signs of guaranteed better life. In most cases, religious leaders state there is always room for more improvement.

Thus the implications of hope, provide a universal elevator for all people, no matter whether they are pious to their religious beliefs or not, to consider they should really strive more to be better in preparation of the possibility, not guarantee.

11.5.4 Hope and the seeds of ego

As we saw in the chapter on ego, ego's goal is to project our minds away from the present towards focusing on the past or future. As we also discussed, the only way to tackle ego is to tackle it with tools than enable us to address a framework for the present.

In both cases, hope on analysis fails. Hope is by definition, based on desire and anticipation of a better future- both concepts being key tools of ego in fogging our perception of the present. By pushing our perspective away from the present, there is no way that hope can be considered an aligned virtue of UCA and ME.

11.5.5 If there is no hope, then what is there

One of the pervading strengths of hope and desire, argued by ego, is that without hope there is nothing to live for. Worse, ego often offers up only depression and darkness as the alternative to a life without hope.

Let us then answer each implication of hope systematically:

- (a). UCA tells us that the greatest expression of ALL is life, is what we are now. To be human is to be more, not less. It is nothing to be ALL. In other words, how we live our lives now is more important than the progression of our minds after physical death.
- (b). Secondly, we are part of UCA, part of the absolute and the absolute. A state of heaven (or hell if we choose to think that way) is not a maybe, it is a fundamental law of everything that we have discussed in the book UCA and self so far. There is no possibilities, maybes- it is- it will be. Because we are and will always be part of the ALL and the perpetuation of mind beyond death is guaranteed as a fundamental law, we should not give it a second thought or doubt- our focus should return to addressing the present moment;
- (c). The only thing that prevents us from feeling what it is like to be ALL, to be connected is ourselves, is ego. For to feel ALL is to feel as much of the present moment as possible. That is why hope is so destructive to our ability to sense the now moment. If we feel sad, pain, uncomfortable, it is only our perspective and judgments that make it so.

n answer to ego's original question- without hope what is there? the answer is simply life, life as a human being and life as a universal human being, the expression of something much greater than a localized vision of heaven- the living realization of what and who we are in as many present moments as we choose.

11.5.6 Hope is definitely not an aligned virtue

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Given all that we have said, hope cannot be considered an aligned virtue. If anything, the concept of hope and the placement of it as a positive makes it one of the more dangerous concepts to entrapping the conscious mind away from the present moment there are.

There is no benefit, nor can something by definition be called an aligned virtue that takes the human mind away from the present.

11.6 A review of the concept of prudence

The word prudence comes from the Latin root *prudens* meaning "forseeing, sagacious (wisdom)."

In English, the principle meaning of the word prudence, is: "Ability to discern the most suitable, politic or profitable course of action, especially as regards to conduct, practical wisdom, discretion."

Hence, the word prudent has historically been associated with the wise management of money for the most profitable course of action, as the name for one of America's largest Insurance companies (Prudential) implies.

11.6.1 The importance of respecting money

The reality of all trade and commerce is that the most efficient means of exchange of goods and services is the use of a intermediate system of representing value, instead of the direct bartering of goods. In other words money is a positive influence in providing speed, flexibility and choice to both manufacturers, service providers and end-customers.

In that sense, money is to be respected for the purpose it plays in maintaining economic activity and people gainfully employed as well as the choice of produce and services in communities. However, is the management of wise management of money for profit then considered a spiritual virtue, or a practical and important business skill?

11.6.2 Money and religion- a dangerous mix

Historically the relationship between money are a dangerous mix. Money is power, by definition of money representing the value of possessions owned by a particular individual or organisation. So when religious organisations exist over extended periods of time invest and accrue large fortunes, their influence in political and economic affairs can be significant. The Roman Catholic Church is such an example.

A danger therefore exists in considering prudence, a practical necessity of good business action as a spiritual virtue.

11.6.3 Prudence in the context of charity and the creation of conflicting objectives

One aspect of prudence in the context of it being listed as a christian virtue is that it comes already associated with the word charity. yet both concepts when considered side by side evoke conflicting emotions. On the one hand, prudence is the careful saving and spending on money, yet on the other, charity is the provision of what we can give and what we have,

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without necessarily consideration to more personally selfish motives.

11.6.4 The need to re-position prudence

As opposed to other concepts considered so far, prudence is rather miscast than a concept that is misaligned. Prudence therefore would be better re-categorized as an important skill and consideration in the management of one's affairs, as opposed to a virtue on its own. A sub-segment of respects, rather than a stand out virtue.

11.7 A review of the concept of justice

The word justice originates from the Latin word *justica* meaning "righteousness, equity" and *justus* meaning "just".

In the English language, the definition most closest aligned to the meaning of the word justice and the traditional cardinal virtues is:

1. The quality of being morally just or righteous; the principle of just dealing; just conduct; integrity, rectitude

11.7.1 The nature of judgment and values

The word justice is by its very nature a "value" laden word- that is, the word implies certain values in terms of what is right, what is fair. These are far from objective and scientific assessments. These are judgments.

As such, the practical definition of justice is open to manipulation by those who codify what is considered morally right and fair, namely the state and administrators of the state.

It has already been shown that it is impossible to consider the judgment of one person as being universally good for all others. That is the nature of limited resources and unlimited wants. therefore, the very act of judgment imparts injustice somewhere within a society.

Justice, therefore is a paradox in that universal justice cannot and does not exist in practice only in theory. Therefore justice can not be considered a virtue as the underpinning concepts that make justice effectual are based on judgment and values of the given state, society or authorities of the time.

11.8 A review of the concept of fortitude

The word fortitude originates from the Latin root *fortis* meaning 'strong'.

In the English language, the meanings ascribed to fortitude are:

1. Moral strength or courage. Now only in the passive sense: Firmness in the endurance of pain or adversity (1500)
2. Physical, or structural strength (1703)

On the surface, such a word denotes in terms of physical application, the genetic

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predisposition of a person as well as their ability to tolerate pain and endurance.

It is therefore not a positive word, but a word describing the ability of a person in negative situations.

11.8.1 Strength in the face of adversity

The question of fortitude is the question of strength in the face is what? Strength denotes the response in some measure to forces placing pressure. Is response necessary?

11.9 A review of the concept of temperance

The word temperance originates from the Latin word temperare meaning 'temper' and temperantia meaning 'moderation'.

In the English language, the meanings ascribed to the word are:

1. The practice of restraining oneself in provocation, passion, desire; rational self-restraint.
2. The avoidance of excessive drinking or eating.

Of all the virtues, temperance, or moderation is a superior concept. However, temperance needs to be placed in context. Simply denying oneself what one wishes to do, is effectively the practice of suppression.

11.9.1 The danger of suppression of an active ego

As we have already seen, the denying of ego's desires via suppression has strong links to physical illness and imbalanced thoughts. In one aspect it promotes extreme thinking, especially when one falls from the height of temperance into excess.

In another aspect, it fails to address the fundamental actions and voice of ego. Disarming ego is not achieved through denial of ego. Disarming of ego comes through the understanding of the processes underpinning ego and the redirection of memory and mind towards a living in the present.

Temperance is self-control of the physical actions. It does not cover self control in the mental state. It is the mental state as we have seen where ego conceives of desire and passion and anticipation. One without the other only leads to physical pain and sickness.

Therefore temperance is imbalanced in practice and cannot be considered an aligned virtue.

11.10 Searching for UCA aligned virtues

While we have traveled through the traditional concepts associated with virtue and shown them lacking the alignment with UCA and ME, this leaves us with the obvious question of what concepts are then aligned?, or any?

We are correct to consider values as the best means of developing a framework to address the

present moment. However, we need to find adequate values.

Our search then needs to focus on those concepts that show superior operation in all aspects of life and the goal of finding balance in the present moment. We will now investigate a set of values, which appear to have these qualities.

11.11 A review of the concepts of wisdom and wise

Many people throughout history have considered and described wisdom as one of the highest virtues. You may recall in Chapter 5- Religion and self we considered the nature of the word wisdom and its history.

Lets recall the essential meanings of wisdom and consider whether it aligned to a present conscious value, or is the accumulated effect of some other focuses?

In summary wisdom is defined as:

1. Knowledge
2. Reason
3. The capacity to judge rightly in matters relating to life and conduct; soundness of judgment in the choice of means and ends;
4. Wise discourse or teaching

11.11.1 Wisdom as a skill- of judgment

What we see then is wisdom less as a value, but as a skill of judgment, a skill of reason, knowledge, judging matters correctly and conduct.

Our ability to judge is critical to be able to make sense of each moment. However, these techniques are something that are learned , via such things as Logos. The second component- the ability to be aware of the now moment and what is the most appropriate course of action requires another component- awareness of the present and what is before us.

Therefore wisdom is dependent on these things being in place, not the other way around.

11.11.2 Wisdom as an effect, not a cause

Given that wisdom is reliant on other skills - skills of judgment and skills of present perception, we can really describe wisdom as an effect rather than a cause. Therefore while wisdom is something to be esteemed and looked towards, it cannot be considered a present moment tool- a value in its own right.

11.12 A review of the concept of love

Like wisdom, many scholars have considered love to be the ultimate value and one that guides all others. As we have done with wisdom and other words, let us review our understanding of the meaning of the word to see if it qualifies as a potential aligned virtue:

Love is variously defined as:

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1. That state of emotional feeling with regard to a person which arises from a recognition of attractive qualities, from sympathy, or from natural ties, and manifests itself in warm affection and attachment.
2. The quality of attraction that brings like entities closer together
3. Scientifically: the mutual act of bonding to form coherent and higher states of form, exhibited by humans in the act of love as well as all other matter in the universe from the smallest to the largest structures
4. The complete and pure emotional affection of the ultimate creator towards all creations.

11.12.1 Love as an emotional state and an action

When we look at these definitions, we see that they fall into two broad categories: (a) love as an emotional state (due to some other actions/feelings/values) and (b) love as a process (action).

In both cases we are describing either an effect or an action, not a value. By definition you can't consciously love someone except via the action of love, which might include kissing, hugging, smiling or sex. You may feel a warmth towards a person which we may describe love- but again this is due to other factors first.

This hairsplitting is important in that we are seeking conscious meditations as real-time now moment values. Love does not provide this to us.

11.13 The concept of respect

The word respect from the latin word *respicere* meaning "look at, regard, consider". *Respicere* itself is a combination of two words RE "I" + *SPECERE* "Look", hence the word for glasses "spectacles".

In English, there are a range of meanings and attributes associated with the word respect, namely:

1. To face, or look to (towards)
2. A consideration, a fact or motive which assists in, or leads to the formation of a decision, an end or aim. (1549)
3. To treat, or regard with deference, esteem, or honour; to feel or show respect for (1560)
4. Deferential regard or esteem felt or shown towards a person or thing. (1586)
5. To esteem, prize or value (a thing) (1638)
6. Heed, care, attention (1647)
7. To pay attention to; to observe carefully (1662)
8. An aspect of a thing; a relative property or quality; a relationship (1753)
9. A relationship of one person or thing to another (1753)

11.13.1 The key qualities of respect

While the definitions for the word respect differ in their wording, there are several key qualities that can summarize the overall meaning of the word. Respect by definition of the

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words upon which it is formed means "to look at (persons, objects) in the present moment". If we look at the other definitions of respect that have evolved, we see this summary concept refining to imply "to consciously look at particular (persons, objects) in the present moment and regard them as having value".

In addition, we see the word respect also meaning "an aspect of a thing; a relative property; a relationship" and "a relationship of one person or thing to another." In other words, the value of persons not only applies to what the observer perceives, but is a quality found to some degree in the relationship and feature of all persons and things."

11.13.2 The perfect alignment between the mind of UCA, UNITAS and respect

What we see with the word respect is an incredible and fundamental alignment to the mind of UCA and UNITAS. In the book UCA, we see that by definition all things are UCA, all things have purpose and value, whether the perceiver is aware of these or not.

Secondly, we see respect implying the level to which we are aware and value the objects and people around us in the present moment. There is no escaping the importance of this. Value and awareness of the past, or the future is not the same.

As we discussed earlier, it has been our goal to find understandings, values that help us develop a framework in the present moment- respect therefore must be considered a fundamental value.

11.13.3 The deeper understanding of respect and awareness

In UCA, we journeyed throughout the major areas of understanding of human knowledge, to see the absolute from nothing to ALL. Literally hundreds of concepts of knowledge and science were presented, some that may still be not fully understood. To simplify our discussions, we used the word awareness.

Now with the concept of respect, we see a word that represents the quality of awareness of what is in the present moment- what is before us in the present moment, not what we know in our minds eye, what we may dream, what we may wish, or recall. These things are different aspects of awareness.

One may be highly aware, yet poorly aware and show little value of those people and objects in front of them in each particular present moment. This is often considered a trait of the "genius", with their heads in the clouds, unable to relate in the present moments to the immediate needs of those around.

11.13.4 Respect is the enemy of ego

Considering that the prime program goal of ego is to displace conscious awareness and value of the present moment (that which is front of you), respect represents the prime enemy of ego.

In other words, when one respects those things physically present in a now moment (* your body *the people around you *the objects *the other living things), ego cannot by definition

be in full operation.

This also explains the apparent paradox that seemingly has haunted the behaviour of so many "great minds" where their ability to touch the philosopher's stone has resulted in great artistic and scientific achievements, yet as individuals they have appeared lacking in grace or compassion. Ego is more than happy for the mind to wander the halls of awareness and knowledge, never to seek the knowledge and wisdom of the present moment. For the mind distracted from the present allows the ego to reign unimpeachable.

It also highlights the point that wisdom is not awareness for awareness sake, but knowledge, at the right time for the right reason in a present moment (the connection between awareness beyond what can be seen into the conscious mind fully aware of what is physically in front of us at a present moment).

11.14 The concept of honesty

The word honesty comes from the Latin word *honestus*, *honor*, both modifications of the ancient Latin word *honor*(honour), hence the original meaning "of persons holding an honorable position, respectable."

In English, there are a range of meanings and attributes associated with the word honesty, namely:

1. Sincere, truthful, candid- that will not lie, cheat or steal (1400)
2. Of actions, feelings, etc: fair straightforward: free from fraud (1400's)
3. Decent in appearance; comely, neat, tidy (1566)
4. Of a thing: genuine (1598)
5. Ingenuous; open; frank (1634)
6. Of persons of good moral character, virtuous, upright (1702)
7. Honorable, creditable (1720)

11.14.1 The key qualities of honesty

While the origin of honesty (along with the word honor) come from a background more to do with position, than character, there are a range of key qualities that have grown with the word. We can essentially summarize the most important of these as definitions that define "clarity of signal/image" namely "truthful, sincere, open, frank.

Inner clarity of signal enables us to be in touch with what our body and our mind is telling us. Without internal clarity of signal it is difficult to keep track and be aligned.

Remarkably, we understand the nature of a clear signal when considering the importance of television or mobile phone reception, but spend little time considering the same concept within ourselves.

The second key quality of honesty relates to the concept of being neat and tidy. This may appear to be in conflict with the behaviour and teachings of many wise and holy gurus and mystics over the ages who promoted the wearing of rags.

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The point to honesty is that dress reflect our inner mind- While we will discuss it in more detail later in this book, it is worth considering that either extreme- extreme rags and extreme wealth are both two sides of the coin.

11.15 The concept of consistency

The word consistency from the Latin word constare meaning "stand firm". Today, it also means:

1. Standing firm in mind; steadfast; resolute)
2. Steadfast in attachment to a person or person; faithful, true (to) (1200's)
3. Certain (1667)
4. Of things: invariable, fixed, unchanging, uniform (1549)
5. Scientifically: remaining the same in quantity or amount under uniform conditions (1753)
6. Of actions, conditions etc: continuing without intermission: continually recurring (1653)
7. Steady (physically) 1741
8. Consistent - holding together as a coherent material body (1580)

11.15.1 The inner strength virtue- consistency

Consistency is the first virtue built upon the foundation of respect and is considered according to UCA to be the virtue of inner strength. Consistency is based upon the emotions (hormones) emanating from the adrenal glands behind the kidneys, creating the "lower gut feeling" effect.

In both the male and female human, the adrenal glands are the producers of the strongest internal pain killer and physical boost to stress and strain called adrenalin. Along with the primal sexual impulses of the sexual reproductive organs, the adrenal glands are responsible for the "gut instinct" feeling within human beings, this being explained principally as the release of adrenalin is principally an unconscious decision in times of perceived danger.

Uncontrolled, constant adrenalin impulses based on trying to guess the future or dwelling about past events creates the negative emotion of anxiety. Anxiety prepares the body to battle danger that invariably doesn't materialize. It weakens the strength and resolve of a human, creating uncertainty of judgment and a lack of resolve of principles.

However, consistency of resolve is absolutely vital in order to build the other virtues and withstand the external pressures placed on our internal beliefs. The expression and development of consistency is accomplished by:

1. Standing firm and repeating your commitment to the values of respect
2. Promising to yourself that your word is your bond. That what you say is what you do.
3. Promising and repeating the promise to yourself that you wish to live according to the living virtues of UCA and UNITAS everyday.
4. Constant meditation on freeing your mind of any speculation about the thoughts and motives of others. Free yourself of judgment.

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5. Constant meditation that every thought and every action matters. That thoughts are as important as actions, but only we know our own actions.
6. Focus on the constant meditation that the only thing you can influence is every thought and every action of yourself NOW, at this moment.
7. The only pain is the conflict of mind. Nothing can hurt me unless I allow it to.

11.15.2 The benefits of consistency

Consistency is required to enable judgments of what is appropriate and less appropriate of inbound information.

The gut then tells us through adrenalin what is dangerous and what should be avoided. Listening to these signals, a person may avoid danger ahead of time, by listening to the body's signals, knowing that they are true.

11.16 The concept of enthusiasm

The word enthusiasm comes from the ancient Greek word eufousiasm EN +THEOS meaning "inspired by or possessed by God".

The word comes from the ancient Orphic (Orpheus) religious belief system as well as the writings of Plato. The two key meanings in English of the word are:

Possession by a god, supernatural inspiration, prophetic or poetic ecstasy; and

Rapturous intensity of feeling on behalf of a person, cause, etc: passionate eagerness in any pursuit.

11.16.1 The key qualities of enthusiasm

In spite of the apparent oddness of the literal English translation of the word ENTHEOS, enthusiasm represents the intensity management value determining the level to which a person commits themselves to feeling and doing what they are doing in the now moment.

By considering the words "possession by UCA" instead of by a god, we can see in the word enthusiasm the Enthusiasm the full intensity of emotions and feelings of bliss that come those moments of inspiration during the reading of UCA and ME.

In considering the second definition, we see enthusiasm as the commitment of all our awareness (mind) and emotions (feelings) to the now moment. Whereas, the values of respect, honesty and consistency are largely disciplines of the mind- enthusiasm is the harnessing of that discipline with the full range of positive emotions at our disposal into the now moment.

11.16.2 Enthusiasm and emotions

It has been a traditional warning of ages, that it is our emotions that largely get human beings into trouble. Given the religious origins of the word enthusiasm and its meaning, it is understandable then that the word has been considered inferior to a great many other words

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such as love, bliss, joy.

In fact, a puritanical Christian definition of enthusiasm from the late 17th Century considers enthusiasm to be "fanciful..ill-regulated religious emotions or speculation."

Yet as we have seen, emotions are a key component to memory recall and learning. Positive emotions, especially are required to be felt towards the voluntary learning of new things. Without sufficient emotional stimulation, even with the discipline of reading or practice, cognitive memory ability is reduced.

Therefore enthusiasm is a power value enabling us to tap into our emotions and stream them focused into the now moment.

11.16.3 Enthusiasm, the now moment and ego

As we have repeated throughout our quest to find aligned values to those of UCA and the need to deconstruct ego, only values that provide maximum focus on the now moment are able to provide these answers. As we have seen, many words that at first appear positive, fail this test, by involving future anticipation/desire, or past memory.

No matter how strong these emotions that are distracted from the now appear, without focus on the now they cannot help us deconstruct ego and find balance in the now.

Enthusiasm does not, it is purely a now value. Just as respect opens our minds awareness to the present, enthusiasm opens up our emotions to the present. Just as respect provides a platform for the discipline of mind in the now, enthusiasm provides a broad and strong scope for emotions of the now.

11.16.4 Enthusiasm- passion for the now and ego argument of loss of passion

One of the key arguments put up by ego in terms of re-considering desire is that without desire, we lose interest and without interest our lives become dull and boring. Certainly this sounds convincing and a well constructed argument until you ask the question - is there any alternative emotion value apart from desire/anticipation that works for the now?

We now see the value of enthusiasm is the answer. What is the point about being passionate for the past, if we can do nothing to change it? What is the point about being passionate for the future if we fail to see that we make no steps in the present?

Therefore, the greater our ability to focus all our being- our mind (respect + honesty + consistency) and emotions (enthusiasm as base) into the present, the greater our chance to meet our goals.

11.17 The concept of compassion

The word compassion comes from the Latin stem *compati* meaning "suffer with, feel pity"; In English the three main definitions of compassion are:

Grief

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Suffering together with another; fellow feeling sympathy.
Pity that inclines one to spare or to succour (heal).

11.17.1 The key qualities of compassion

By definition from the original Latin stem, we see in the word compassion the ability for a person to feel what the other person is feeling (sometimes considered empathy or even sympathy). Yet more so, we see in the word compassion the ability for a person to fully feel the emotional grief and suffering of another with them in the present moment.

This is a key and vital definition of compassion that distinguishes it from many other words. The second definition "suffering together" implies a physical facing and sharing of suffering; not remote control empathy via letters, faxes, phones or television. It is the physical synchronization of two people (or more) in the presence of one another in the present moment.

The second key aspect of compassion is that it is a scaleable and functional value. When a person may not necessarily be suffering, compassion still allows us by the second definition to feel "sympathetic" to their feelings. Thus compassion at all times enables us to see not only the other persons point of view, but the other persons emotional point of view.

11.17.2 The power of compassion in understanding and getting along with people

Not just hearing another persons point of view, but being in sync with what they are feeling is a key value and quality to enabling people from vastly different background to get along. It is very much a quality required of the peacemaker and the good listener. Compassion therefore is a quality that brings people together.

11.17.3 The power of compassion in healing

Compassion is the emotional healing skill, the "magic" of the mystics who throughout the ages have shown time and time again, that by being in sync with the person who is suffering, by understanding and unlocking in the suffering persons mind the root of the suffering and by sharing the burden of guilt, pain or sorrow with them, the compassionate person can absorb their hurt and help them to heal. The result is that this greatly boosts the sorrowful persons chance of recovery.

There is no greater emotion than to feel and absorb another's pain to help ease their burden. Like those famous images of heroes that helped others ease the pain of the journey or the load, compassion is helping other humans in the present moment, ease the pain they experience.

When the compassionate person has such understand and can give themselves completely to the sorrowful person, the healing capacity can be profound. Profound enough to often see immediate recovery, sometimes called "miraculous" recovery.

11.18 The concept of cheerfulness

The word cheerfulness comes from the English word cheer, a derivation of the Old French

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word chiere meaning face (itself derived from the Latin word cara=face).

The word Cheerfulness is rich in definitions. The most common and historical are:

The face
In good spirits, living (1460)
Solace, encouragement (1549)
To brighten up (the face) etc (1611)
To encourage, inspire, animate (1700's)
Disposition, mood, usually qualified as good, glad (1600's)
Gladness, mirth, gaiety (1600's)
Hospitable reception or entertainment (1666)
To take heart (1600's)
To feast (1690)
Food, eating, drinking, living (1600's)
A shout of encouragement, welcome or congratulation (1720)

11.18.1 The key qualities of cheerfulness

Considering the origins of the word, it is interesting and makes sense that the most commonly understood recognition of cheerfulness is a happy/smiling face. as a word rich with positive meanings, we need to consider the division of these into some essential categories of qualities, namely:

positive state of mind and emotions
positive expression of state of mind/emotions (smiling, cheerful)
encouragement of a positive state of mind/emotions to others (motivation)
celebration/expression of a positive state of mind/emotions (eating, entertainment, drinking, gaiety, mirth, living)

1. Positive state of mind and emotions in the now moment

The first group of definitions of cheerfulness represent one being in a fully positive state of mind and emotions in the now moment, expressed as "glad, in good spirits, good mood, gladness, gaiety, mirth". Few words in the English language are so all-encompassing of such an array of positive state of mind and emotions. Even fewer words exist without moral qualification.

With this first array of definitions we see Cheerfulness as a unification of the mind and body as one in a positive state, without reference to desire, to greed or to any of the pleasures normally associated with ego.

2. Positive expression of state of mind/emotions (smiling, cheerful) in the now moment

The second grouping of definitions of cheerfulness is the physical expression of being a fully positive state of mind and emotions by smiling and "brightening up the face".

Again we see no negative attachment to the smile as being self-satisfying or related to the negative emotion of smirking. Instead we see the genuine nature of cheerfulness expressed as

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smiling as the positive radiance of goodness and state of positive mind/emotions.

3. Encouragement of a positive state of mind/emotions to others (motivation) in the now moment

The third grouping of definitions of cheerfulness is most extraordinary, in that it encompasses more qualities of encouragement of a positive state of mind/emotions to others than almost any other word in the English language, including motivation. What is even more interesting is that the word cheerfulness is not usually consciously recognized as having these qualities, even though the saying "smiling is infectious" is well understood.

In terms of qualities of encouragement, we see the word cheerfulness also means "solace, encouragement, encourage, inspire, animate, a shout of encouragement, welcome or congratulation." Again we see these positive attributes are expressed in the present now moment.

4. Celebration of a positive state of mind/emotions (eating, entertainment, drinking, gaiety, mirth, living) in the now moment.

The fourth and final grouping of definitions of cheerfulness again is unique in that the word encompasses an extraordinarily wide set of qualities of the celebration/expression of a positive state of mind/emotions, including "hospitable reception or entertainment, gaiety (also implying singing, dancing), mirth (implying laughter, enjoyment), to feast, food, eating, drinking, living". Again what is amazing is that this list is made without any moral negative judgment as to the appropriateness of one form of expression or another.

11.18.2 The uniqueness of cheerfulness

Simply there is no other word in the English language that covers such a spectrum of life and the joy of life. Cheerfulness is by its very nature the celebration and expression of the joy of life in the now moment. That it has become less common in terms of usage in the English language in preference to other words is surprising.

11.18.3 The superiority of cheerfulness versus pleasure and gratification

A further argument of ego against its own deconstruction is the argument that without pleasure, without gratification, life is boring. We saw a similar argument attached to the nature of ego when considering the word enthusiasm. Yet clearly, there is nothing stopping a person from celebrating/enjoying the now moment with cheerfulness.

Therefore with cheerfulness, ego is unable to argue a mind distracted to future moments or past moments expressed as pleasure/gratification is superior. The word cheerfulness smashes the edifice and lies of ego claiming that living in the now moment, aligned with mind and body, considering respect, honesty, consistency, enthusiasm, compassion is boring and no fun.

Cheerfulness unearths the truth that ego with its fixation on pleasure and gratification has no real concept of what fun is really all about. Fun of the mind, is isolatory, fragmenting of families, friends. Cheerfulness is the infectious spread of fun and joy in the now moment- the

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complete opening of oneself to the fun of being alive.

11.19 The path of VIR

To ensure the essential essence of understanding of virtue, without the attached and established concepts of cardinal and spiritual virtues, we redefine virtue into its origin- VIR, from the Latin- man, complete being.

VIR to UCA is all the highest ideals of the essential concept of VIR as representative of the complete human being, male and female, the enactment of 23 chapters of UCA and 23 Chapters of ME.

We now seek to understand what concepts represent the highest ideals and the stepping stones towards a path of new beginning.

11.19.1 The internal VIR's

The first VIR's are those values that we attach to ourselves first. By ourselves, we means those things that we can control internally first- our bodily functions, the function of choice of the mind, actions of the mind.

It is from the motion of our mind that our actions flow, that all reactions come, that the world turns its unique dance around us. Therefore the first VIR's are the most important VIR's for they deal with the alignment of mind.

	Question	Organ	VIR
1.	Who I am	Mind	Respect
2.	What I am	Groin	Honesty
3.	Where I am	Stomach	Reality (consistency)
4.	Why I am	Heart	Enthusiasm
5.	What is	Throat	Compassion
6.	What will be	Face	Cheerfulness
1.	I am who I am		
2.	I know what I am		
3.	I know where I am		
4.	I know why I am		
5.	I know what is		
6.	I know what will be will be		

11.19.2 The external VIR's

With these internal VIR's, we have the chance to develop to the external VIR's those values that relate to the external world, that link to the internal world in balance.

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1. Respect
2. Honesty
3. Consistency
4. Enthusiasm
5. Compassion
6. Cheerfulness

1. I am aware and value all I now see
2. I speak truthfully of what I see
3. I wish to do what I to be done
4. I feel all feelings
5. I feel your feelings
6. I feel the feelings of life as one

INTERNAL

1. I know who I am,
2. I know what I am
3. I know where I am
4. I know why I am
5. I know what is
6. I know what will be will be

EXTERNAL

1. I feel aware and value all I now see
2. I feel what I speak
3. I feel complete to being aligned
4. I feel all feelings
5. I feel your feelings
6. I feel the feelings of life as one

11.20 The re-aligned virtues

From the discussions and analysis of the previous sections we can now present a re-aligned set of values and virtues.

Wisdom instead of faith
respect instead of prudence
Honesty instead of justice
Consistency instead of fortitude
Empathy instead of hope
Compassion instead of charity
Cheerfulness instead of temperance
No-judgment instead of judgment
Is instead of will

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11.20.1 To be virtuous

WISDOM instead of faith
LOVE instead of hope
COMPASSION instead of charity
RESPECT instead of prudence
HONESTY instead of justice
CONSISTENCY instead of fortitude
CHEERFULNESS instead of temperance

11.21 THE VIRs as goals

Whether we deny it or not, we want and need saints to physically exist, to act as inspiration and to exist as hope- that humanity can someday operate at a more unified framework.

11.21.1 The virtues as goals

Ultimately, the goals of virtue provide us with goals to seek to achieve. That we may not achieve these goals is less important than that we have a series of values by which we understand the intrinsic nature of purity and of enlightenment. In that, we have a centre, we have a means of making sense and of discernment.

Enlightenment, as I have said, is real; and each of us, whoever we are, can in the right circumstances and with the right training realize the nature of mind and so know in us what is deathless and eternally pure. This is the promise of all the mystical traditions of the world, and it has been fulfilled and is being fulfilled in countless thousands of human lives.

The wonder of this promise is that it is something not exotic, not fantastic, not for an elite, but for all humanity; and when we realize it, the ancient and wise tell us, it is unexpectedly ordinary.

Spiritual truth is not something elaborate and esoteric, it is in fact profound common sense. When you realize the nature of the universal mind, layers of confusion peel away. You don't actually become enlightened, you simply cease, slowly, to be deluded. And being enlightened is not some omnipotent spiritual superman, but becoming at last a true human being.

One of the greatest mystical teachings calls the nature of mind "the wisdom of ordinariness."

Our true nature and the nature of things is beautiful in its simplicity and synergy. The irony is that our so-called ordinary world is extraordinary; a fantastic collection of delusions that keep us from knowing our true nature.

Imagine if the wisest enlightened beings that have passed on were looking at us now, how they would marvel sadly at the lethal ingenuity and intricacy of our confusion.

12. The messiah syndrome

Every idea has a creator. Every system has an architect. In human history there has only been recognized two sources for ideas, the human author and some kind of “divine” inspiration.

People who we regard as having exhibited tremendous inspiration over history are classed as messiahs. No great idea, no great religious inspiration has ever come into being without a messiah attached.

12.1.1 What is messiah syndrome?

Deep within every human being is a voice. For some, this voice is the one that encourages you to believe you deserve more. It is the voice that says you are more special than others. It is the voice that says you have a destiny. It is the voice that says you are the one.

For others it comes not as a positive friend, but a hounding demon, a voice that tells you how you have failed, how your dreams will never come true, a voice that creates all kind of illusions and fears.

This is more than just mind or ego, this is the voice of the messiah syndrome.

The amazing skill of the messiah syndrome is how it manages to manifest itself through such variety of methods in a unique way for every human being on the planet.

The person who believes through their piety and devotion to a religion that theirs is a righteous life against others who have failed.

The messiah syndrome strongly keeps that person separate and incapable of opening completely to others and other ideas.

The person who believes themselves to be a great creator, a great inventor, a great saviour of the human race. The messiah syndrome flows most strongly in those who find themselves most in power.

12.1.2 Helping people who believe themselves to be a messiah

For those that continue to claim special powers as gurus, shamans and messiahs, the following book provides a practical step-by-step approach to identifying the “messiah syndrome” and why it does what it does.

In the end, the book hopes to shed a different light on a traditionally touchy subject in the hope that you might find the insights useful.

12.2 What is a messiah?

The word “messiah” directly translates from an ancient word over 2200 years old. The word Christ is also an ancient word (Greek) originally meaning the same thing.

-Origin: (Ancient Hebrew and Aramaic) meaning "anointed";

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- "Promised deliverer of the Jewish nation." (Old Testament, Bible) - "Jesus as the Messiah foretold in Jewish faith" (New Testament, Bible)

- "A professed or accepted leader of some hope or cause." (contemporary)

- What one is at a particular time or in a particular aspect or relation; one's nature, character or (sometimes) physical constitution or appearance, considered as different at different times (1697).

12.2.1 The concept of Christ

- Origin: (Ancient Hellenic Greek) meaning "anointed";

- "Title given to Jesus of Nazareth as fulfilling Messianic prophecy; treated as a proper name." (800s)

All religions and cultures share common heritage of the idea of a saviour, someone who will deliver and lead.

12.2.2 Modern interpretation of messiah

In contrast to the origin of the word, the modern interpretation of the word messiah is as someone who comes to save the day – more a hero than a purely religious role.

Yet in spite of this modern interpretation, the notion of messiahs for many people is a dangerous and disturbing word. It is a concept best left for Sunday reflection and kept out of general discussion.

12.3 The cultural importance placed on messiahs

The idea of Messiahs has always existed in every human culture that has ever lived.

Humans have always believed that there are those few anointed by some divine entity that possess powers beyond the mere human who seek to perform good.

Similarly, humans have always believed that there are those few who are anointed by some dark force with powers beyond the mere human who seek to perform evil.

12.3.1 Hope of one, hope of many

In some respects, the cultural importance of messiahs is that they represent a time and history when something divine touches humanity and in the process opens up the hope of many.

All human beings to some extent have considered the notion of something greater than themselves. The myths of messiahs give us hope that we too might have some special relationship with something greater.

While modern notion of messiah is more akin to hero, there are differences between the concepts of messiah, hero and star.

12.3.2 Hero

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A hero is a particular type of person who through their own actions bring about their exclusion from the tribe. Upon their time of banishment they undergo some kind of transformation of strength and wisdom thereupon returning to the tribe to save it in its greatest time of need.

A key feature of the hero is always the fall from grace. The greater the fall and the greater the rise, the greater the hero.

12.3.3 Star (Role model)

In contrast to the hero, the star or role model is a type of person who through their own efforts rise above their initial circumstances of hardship to make success. Unlike a hero, a star starts from adversity to triumph whereas a hero may start with wealth, fall into adversity before triumph.

12.3.4 The importance of both models

Both hero and stars are important parts of cultural heritage. People who have overcome adversity are models for us all.

12.4 The history of messiahs

The history of messiahs is another way to say the history of religion or the history of society. Messiahs have always been the founders of the great religions and messiahs have been the mythological founders of human society.

12.4.1 The delivery of major new ideas and messiahs

The delivery of major new ideas has always been associated with the existence and lives of messiahs to a faith. In the case of Buddhism it is Buddha, in the case of Christianity it is Jesus Christ.

No major new idea of cosmology and dimension has ever been delivered without a messiah being attached.

12.5 The power of messiahs

Messiahs, gurus, sages, shamans have all believed to possess special powers beyond the scope of a mere human being.

To these special and unique humans have been attributes a wide variety of powers, centered on their unique abilities as a divine messenger.

These special powers can be generally categorized under 3 categories:

Special physical powers Special Communication powers Special knowledge powers

For a person to believe they are a messiah, or to have strong influences of messiah syndrome in seeking personal glory, an individual must believe they possess skills in at least one or

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more of these categories.

12.5.1 Special knowledge powers

The most common skill category for people suffering mild to severe messiah syndrome are those who believe they have some special power of knowledge and/or creativity.

Artists, painters, musicians, stylists and actors are a classic set of people who frequently suffer severe effects of messiah syndrome.

Academics, scientists and inventors are another traditional group that also suffer tremendously from the negative effects of messiah syndrome to such a point that many great scientists and inventors have believed themselves of be "living gods".

12.5.2 Special physical powers

The first general category of powers that human cultures have historically believed Messiahs possess is special physical powers.

Physical powers can be divided into the following classes of special attributes:

- Immortality
- Super strength
- Mind control
- Spiritual communication
- Healing powers

In the west, such claims of powers are generally restricted to new-age and spiritualism movements that are not main stream. However in the East, belief in individuals possessing these special powers is more widespread.

Hundreds and even thousands of years ago, belief in humans possessing such special powers was mainstream. However, thanks to the advent of science and the ability to disprove trickery and fraud, the number of people claiming such special powers in the west and getting away with it has greatly reduced.

Hundreds and even thousands of years ago, belief in humans possessing such special powers was mainstream. However, thanks to the advent of science and the ability to disprove trickery and fraud, the number of people claiming such special powers in the west and getting away with it has greatly reduced.

12.5.3 Special Communication powers

The second general category of powers that human cultures have historically believed Messiahs possess is special communication powers.

Communication powers can be divided into the following classes of special attributes:

- Hypnotic speech

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Clarity and wisdom

These skills are generally rare and found only with the fewest of individuals, most notably political leaders and holy people.

12.5.4 Special knowledge powers

The third general category of powers that human cultures have historically believed Messiahs possess is special powers of knowledge

Powers of knowledge can be divided into the following classes of special attributes:

- Knowledge of everything
- Knowledge of self
- Knowledge of others
- Knowledge of ideas

In the west, this is the most common class of special powers attributed to people who are believed to be messiahs of some level.

Tens of thousands of people consider themselves to be intellectual superiors to others. Thousands of people consider themselves to be gods of culture and creative genius. People who consider themselves genius are people who are suffering messiah syndrome.

12.6 Signs of messiahs

The coming of a messiah (good or bad) has traditionally been foretold by certain signs. These signs represent kinds of cultural “verification” markers of the authenticity of a particular messiah, guru, or shaman.

The main source of prophecy in the Christian tradition are the writings of prophecy that occurred during the height of the implosion of the Roman Western Civilization sixteen hundred years ago.

The main source of prophecy in the Islamic tradition are the translated writings of the fifteenth and sixteenth centuries. The main source of prophetic writing in the Jewish tradition is an amalgam of the thirteenth and fourteenth century Kabbalistic traditions the fundamentalist of the 19th Century.

Signs have traditionally fallen into five key categories

Prophecies Celestial events Climactic events Omens Visions

12.6.1 Prophecies

The first category of signs of messiahs are prophecies. Prophecies are written words and reflections taken by a particular religion to have special symbolic significance on the nature of the coming if a messiah.

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The oldest and most famous archetype of human culture is the hero, that comes out of the wilderness to save a people seemingly doomed.

It is no wonder that all human religions consider enhanced stories and prophecies of such people in the context of their specific religion.

In Judaism, the belief of a messiah foretold in writings thousands of years old is still believed today. In Christianity, it is the belief of the return of Jesus the messiah in some form at the end of time. In Buddhism it is the Maitreya Buddha, the Buddha of compassion that will free the human mind and soul.

Many contemporary messiahs use these writings as justification for their existence, when the writings (as nice as they are) are just ideas and speculation.

12.6.2 Celestial events

Celestial events have always been used as a sign of the coming (or leaving) of both good and bad messiahs.

Astrologers have for thousands of years used the significant arrangements of the heavens as a sign that a messiah is due.

12.6.3 Climactic events

Climactic events have also traditionally been used as a sign for messiahs. Earthquakes, famine, flood, plague are all powerful events that have both destroyed and transformed civilizations.

There is ample evidence that religion has always seized on tragedy as a time to promise their own brands of belief.

12.6.4 Omens

Omens are frequently placed in the same category as prophecy, yet traditionally they should be considered as a separate stream of "signs".

Omens are objects and events of significance— the sighting of a crow on a particular day, the existence of a strange phenomena have all been used by different people as evidence of their claims.

12.6.5 Visions

Dreams and visions have played a significant part in the claims and mythology surrounding messiahs.

While personal dreams should be regarded as highly subjective, many people believe others who claimed to have visions in dreams.

12.7 Signs of messiahs- ancient prophecies

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Ancient prophecies, especially from people believed to be saintly and wise are considered a foundation source for legitimate signs of the messiah. Two faiths with particularly detailed signs by which any Messiah must meet to be duly recognized are Judaism and Christianity. Christianity is in many respects an attempt to match ancient Jewish prophecies of the messiah to the figure Jesus Christ.

More recently, the revelations of the second coming by mystic christian psychics around 400 to 500 CE have also added another set of criteria in the form of the Return of the Messiah signs as well as the signs of the Anti-Messiah and anti-christ.

12.7.1 Ancient Jewish signs of the Messiah

The Jewish faith has a particularly long, specific and detailed list of criteria by which a messiah must "pass" in order to be considered legitimate. Nearly one third of the Bible has something to do with prophecy. To date, no one has passed the test by Jewish religious leaders standards for over 3000 years. For many Jews, the promised Messiah is long overdue.

12.8 Signs of messiahs- numerical/celestial events

The coming of a Messiah within a culture has also traditionally been foretold with significant numerical and celestial events.

The Star above Bethlehem was a story designed to represent a coinciding of a major celestial event and the birth of Jesus. Similarly, signs such as the comets have also frequently been associated with the coming or return of a messiah.

12.9 Signs of messiahs- climactic events

Not only are celestial events given prominence and significance as signs of the arrival of a messiah, but major climactic change.

In the New Testament, the death of Jesus is supposed to coincide (or trigger) a major earthquake that shook Jerusalem. Similarly, the end time prophecies of Judgment day such as the Apocrypha of John ("Book of Revelation") speaks of major plagues, earthquakes, tsunamis, and a host of devastating climactic disasters and the return of the Messiah.

In a not insignificant way, the power of this imagery and its association to the Christian tradition is one reason why many faithful christians believe we are witnessing the "end times" as foretold in the Bible and why the return of the Messiah is soon approaching.

12.10 Signs of messiahs- great knowledge and wisdom

A universal sign of all legitimate Messiahs is that they are supposed to come with great and true wisdom. By default, messiahs are supposed to be great teachers and knowledge bringers.

12.10.1 The quality of the message as a distinction between true and false messiahs

For obvious reasons, it is extremely hard for many candidates who wish to claim themselves to be "the messiah" of a particular culture to time their life and their ministry around celestial

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events and climactic events. That being said, there has always been a history of opportunists who appear suddenly out of left field when such events do occur (such as the Hale-Bopp comet and the infamous Heaven's Gate cult who all committed suicide).

What is more common is for claimed Messiahs and their followers to use the quality and/or quantity of new and unique knowledge as a justification and "proof" of the authenticity of the credentials of the Messiah.

In recent years, this has been the method employed by the latest batch of people claiming to be the true Messiah of Judaism and Islam.

12.10.2 The difficulty in falsifying knowledge

While the bringing of knowledge is considered a fundamental sign of the authenticity of a messiah, it is also extremely difficult to falsify in that external critics and educated scholars are more able today than ever before spot plagiarism, poor research and just plain rubbish.

While a faithful devotee of a person claiming to be a messiah is unlikely to have the objectivity of a forensic historian or scholar, no person claiming the position of messiah certainly over the past one thousand years has been able to hold onto the claim of knowledge without serious cracks in credibility.

12.11 Signs of messiahs- visions and dreams

While celestial events, climactic events and even knowledge are difficult to coordinate for people wanting to claim themselves as Messiah, virtually all cultures have accepted dreams and visions as a legitimate sign of a person being a legitimate Messiah.

12.11.1 The honor and authenticity given to Dreams and Visions

Unlike the present day where dreams and "visions" are considered the ghost of a physiological machine and nothing more, before psychology virtually all cultures placed great honor and faith in the importance of dreams and visions.

The Great Prophet Muhammad claimed the origin of the Qu'ran from visions and dream state through the angels. The Bible is full of prophets receiving their divine mission plan from dreams and visions.

12.11.2 The distinguishing features of a legitimate vision and a false vision

Of course, the difficulty has always existed as to what represents a legitimate vision or dream of divine intervention and what is a false vision? The answer is there are no simple rules. What one person has claimed as a vision, others have frequently classed as madness. Certainly this was the experience of Jesus, Muhammad and most people now historically recognized as Messiahs of their culture during their lifetime.

Such reaction is understandable. No one readily accepts a claim by someone else that they have received a message from "God" or the "angels" unless they hold some official orthodox position in some institution of credibility. The funny thing is that ever messiah that has ever

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been historically validated into culture has always been a revolutionary and "outsider" to this culture.

There are however some general signs of a dream/vision being legitimate compared to false:

- (1) That the dream evokes the image of clearly holy people interacting with the dreamer either in physical form, or voice form;
- (2) That the dreamer is aware that they are having a dream- that is, they are conscious within the dream, "I know I am dreaming, yet this dream feels real and I am able to reflect on this thought while still being in the dream".
- (3) That the dream indicates some divine connection/mission of the dreamer

12.11.3 How many dreams does a messiah candidate get?

It is interesting to reflect on the Bible on just how many divine dreams/visions some prophets get compared to others. For some, only one dream is given and that is enough to change their lives. For others, they have been blessed with several.

Generally speaking, few figures in history have experienced more than a couple of profound visions/dreams in their life that qualify for the criteria listed above. For a person to experience more than a couple is strong indication of their messiah qualifications by traditional methods.

12.11.4 Modern day witnesses of vision/dreams

Over the past one hundred years that have been only a few notable "visions" most notably Fatima and Garabandal.

The message of impending disaster allegedly revealed at Garabandal was repeated, with more detail, in Yugoslavia a decade later. In June 1981, six young people from the mountain village of Medjugorje reportedly encountered Mary near the top of Mount Podbrdo, a small mountain located in central Yugoslavia. In a series of apparitions that still continues, but with much less frequency, she reportedly sent a message of faith, prayer, fasting, conversion and peace. In these apparitions Mary said she came to bring humanity back to her Son; and warned that Satan is especially active in these times and that it was necessary to pray fervently and often to ward off his advances.

During the early 1980s, Medjugorje became well known initially throughout Europe, with newspaper reports in *Le Monde* and the *Financial Times*; by the late '80s it had become known throughout the world. As a result of its growing fame, more than ten million pilgrims had visited it by the tenth anniversary of the first apparition. On the tenth anniversary, conflict broke out among the Bosnian Serbs and Croats. Despite this conflict, thousands of pilgrims still manage to make the dangerous journey to Medjugorje each year.

For example, at Garabandal Our Lady reportedly stated that the Miracle will occur on a Thursday evening at 8:30 p.m. (Garabandal time) between the 8th and 16th of either March, April or May. The Miracle will coincide with an important event in the Church and on a feast day of a martyr of the Eucharist. Russia will finally be converted after the Miracle occurs.

12.12 Signs of messiahs- bloodline

Of all the signs of Messiahs, there is one above most others that has been considered the most reliable- the bloodline connection of a Messiah to traditional lines of Prophets and saints.

In history, four of the most famous divine bloodlines are: Abraham, Moses, David, Jesus and Muhammad.

12.12.1 The Egyptian bloodlines

Probably the most famous and ancient of bloodline traditions are the Egyptian bloodlines. The Pharaohs of ancient Egypt were considered "gods" in their own right, but also carrying the pure blood of divine messengers. So obsessed were Egyptians in preserving and not diluting this "pure blood" connection to the Gods that they frequently married their own siblings to ensure no dilution of this connection.

By the time Alexander the Great and then successive conquerors took control over Egypt, there is no evidence of any of the royal bloodlines surviving in Egypt. The only historical record are those of surviving royal bloodline descendents fleeing to Ireland under the protection of the Priest/King celts.

12.12.2 Abraham, Moses and King David

For Jews, the most famous and important bloodlines are those that are supposed to connect Abraham to Moses and then Moses to King David. This is the royal bloodline of Priest/Kings and the traditional belief that a bloodline has been blessed by God to be the Messiahs of the Chosen People.

So important is dependency to be connected in some tangible way to this bloodline that the New Testament goes out of its way to try to establish a continuing blood connection with Jesus to this traditional bloodline in order to qualify for the strict Judaic criteria of Messiah.

The Maccabeans, the last Priest/Kings of Judea before the Romans took control, were considered legitimate and direct descendents of this bloodline. However, there is much evidence to suggest that this bloodline was lost in the Middle East during this period and only in places such as Ireland (the Milesians) did this most ancient and traditional bloodline continue through the Priest/Kings of Ireland at Tara.

12.12.3 The Holy Grail

The Holy Grail of famed quests and the Arthur legend and now more recently about the Da Vinci code was itself a code to describe one of the oldest and most secret beliefs of the early and late Middle Ages that Jesus did not die on the cross and instead fathered children who in turn had descendents from which all the legitimate Kings and Queens of Europe were descended.

While Royal historians frequently scoff at such suggestions, there is significant evidence that many royal dynasties of France, England, Spain and Germany took the "blue blood" tradition very seriously. Marriage was not only about politics and retaining power, but retaining this

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blood line and therefore the legitimate continuation of Priest/King status.

That being said, there is no evidence that such ancient bloodlines of the early few centuries of the 1st millennium have continued to hold Royal power. In most cases, it appears that war, disease, carelessness and opportunity has ended any clear link between this secret tradition and present day royal families.

12.12.4 The Irish traditional bloodlines

Today, there are hundreds of families in Ireland that claim legitimate dependency from the famed Priest/Kings such as Cormac Mac Art and the Milesians.

Of all the ancient places of Europe and the Middle East, Ireland represents an extraordinary place in that it is the only location that experienced legitimate migrations of the most ancient Egyptian bloodlines as well as the most ancient Jewish bloodlines.

Notwithstanding the genocide of the English over the centuries, Ireland is the only place on the historic map of bloodlines where people possessing such heritage appeared to survive and live on today.

12.13 Great positive messiahs

In history, the most famous Messiah without question is Jesus "the Christ".

While cultures around the world have recorded their own Messiahs, no other historical figure has evoked more history, more controversy and more impact than Jesus Christ.

12.13.1 The message before the history

So obsessed were early christians in seeking to legitimize every possible sign and proof of Jesus being the true Messiah that the sad legacy of christianity for most of its history has been that the message ("what Jesus said") has always been far less important than "who Jesus was".

Even today, there are countless fundamental christian preachers who have little or no understanding of the physical words Jesus is supposed to have spoken, but are fanatical about proclaiming all the signs of his divinity as a legitimate messenger.

That being said, the message of Jesus has got through and as a result he is acclaimed as one of the great positive messiahs of human history.

12.14 Great negative messiahs

When we think of messiahs, we are programmed to think of them in terms of positives. Yet one of the most powerful figures foretold in Messiah traditions within both the Christian and Islamic belief systems is the coming of the Anti-Christ. While the term Anti-Christ is well known in modern western culture, the term Anti-Messiah is more accurate.

In late 20th century thinking and now at the start of the 21st century there have been many

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doomsday cults and writers predicting the dawn of the new millennium will spell the birth of the Anti Christ.

12.15 Testing for messiahs

Messiah Syndrome is easy to test. It is essential to understand whether a person is suffering from Messiah Syndrome or not.

Listed below is a self-help test and scoring system. You can test yourself or test the results for some other person.

Section 1— Clinical Classification

First we need to define any immediate traits of messiah syndrome into clinical classification.

Q1. Have you ever felt or do you currently hate the way you are physically and/or mentally? ☐ Yes (10 points) ☐ No

Q2. Do you feel deeply depressed every few months followed by great periods of activity? ☐ Yes (10 points) ☐ No

Q3. Do you feel the world doesn't understand you and you are frustrated because of their ignorance? ☐ Yes (10 points) ☐ No

Q4. Do you dream of your own greatness and your own world where you are the supreme being and everything is set before you? ☐ Yes (10 points) ☐ No

Q5. Do you feel cut off from the world and have been or are thinking of suicide or inflicting pain? ☐ Yes (20 points) ☐ No

Q6. Do you sometimes feel hate for the world and hate for others? ☐ Yes (20 points) ☐ No

Q7. Do you feel people are trying to kill you or stop you? ☐ Yes (30 points) ☐ No

Q8. Do you sometimes hear voices and receive messages? c Yes (40 points) c No (continue to Q4)

Q9. Do you believe you have some divine destiny and purpose to save the world? c Yes (40 points) c No (continue to Q4)

Q10. Do you believe you have some divine destiny and purpose to spread and teach some divine message? c Yes (40 points) c No (continue to Q4)

Q11. Do you consider yourself to be a messiah? c Yes (80 points) c No (continue to Q4)

Q12. Do you consider yourself to be the messiah? the one anointed and prophesied? c Yes (80 points) c No (continue to Q4)

How to score the test

Against each question of the test is a total mark for the answer you choose as well as the classification type (A.B.C ETC) of type of syndrome trait. At the end, total up your score and review the result.

12.16 The UCADIAN model and messiahs

By the UCADIAN model, all people possess the hidden wisdom of the SOL code within every cell of their bodies. This wisdom enables any person to connect to the absolute with the need for gurus or messiahs.

Put simply, there is absolutely no need for messiahs. None, not one. In other words, this

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should represent the end of the tradition of seeking out and looking for messiahs as every person has the same gift.

12.16.1 The author is no messiah

As such, the UCADIAN model rejects the need for the continuation of the tradition of messiahs. In addition, the UCADIAN model absolutely rejects the Author Frank O'Collins as ever being claimed a Messiah.

Such claims are unfounded and contradict the very fabric of this site and the UCADIAN model. Any such claim laid against the author are totally false and shall be vigorously challenged for correction.

12.17 Messiah syndrome

A phenomena virtually never spoken about in public is the hundreds of thousands of men and women around the world who believe in their hearts and minds that they are the one true messiah, come to redeem the world.

This self-belief is usually manifested through the associated icons of the culture to which the person was born. In the case of Christian cultures, it is the belief by a person that they are Jesus Christ, or Mary. In the case of Islam or Judaism, it is the belief of a person in being the reincarnation of a great prophet.

12.17.1 There are too many people to simply call this just delusion

While many thousands of unhappy souls have found themselves committed to psychiatric clinics and prisons around the world, an equal number of people still manage to function within society, masking their true personal beliefs. Some, occasionally manage to grab the reins of power of a religion or society only to wreak havoc.

The point is that there are simply too many humans that have lived and who are alive today to consider the “messiah complex”, some psychological delusional disorder.

12.17.2 The great trap– the poisoned enlightened mind

It is the belief of the author that the “messiah complex” is a deliberate program within the mind designed to totally disable any mind seeking greater enlightenment and understanding of self.

Once stumbled upon, it poisons 99.999% of enlightened minds to think of themselves as better, greater, higher, more unique than others. A perfect trap, a terrible legacy of the gods.

12.17.3 Function of messiah syndrome

The function of the Messiah syndrome is both focused and unrelenting– to deny the individual the ability to really understand great knowledge and wisdom they have acquired and to shut them off from being aligned in the present moment.

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So powerful is the messiah syndrome that when activated it will largely prevent a person from objectively seeing their position and statements. Messiah syndrome is kind of like being possessed.

12.17.4 Origins of messiah syndrome

Traditional western cultures possess a cryptic tradition of knowledge pointing to the origin of the Messiah Syndrome as a kind of inner-blindness.

The Gnostic tradition talks of a deliberate blindness created in the minds of the first humans being our creator (the gods). Some cultures even talk of this as a kind of “evil seed” or “original sin”.

Further clues are provided in mainstream judeo-islamic-christian tradition of the story of the garden of Eden and the “hubris of mankind” being to believe itself being equal to God.

Thus the concept of Messiah syndrome in one sense (believing yourself a “god”) is listed in plain site as a core part of the cultural tradition of judeo-islamic-christian thought.

12.18 Signs of messiah syndrome

The manifestation of the Messiah syndrome in all its forms (good or bad) with a person manifests in tell-tale signs that can be properly identified once understood.

These signature patterns of messiah syndrome can be quickly and easily identified if you know what you're looking for.

- (1) The person seeks to place themselves above others;
- (2) The person is obsessed in astrology and history in seeking to raise their birth as a moment of historic significance;
- (3) The person claims themselves to be a messiah, or a spirit guide, earth angel or having a special gift above others;
- (4) The person seeks to have disciples or followers around who worship them and their words.

12.19 Messiah syndrome and inner conflict

The Messiah Syndrome is a direct contributor to the state of inner conflict experience by virtually every person during their lives at some point.

You don't have to think you're a messiah to experience Messiah syndrome. For most of us, it is the wish and desire to be "above others", to be greater than the rest- to have some divine significance.

12.20 Messiah syndrome and mental illness

Upon closer inspection a case can be made that Messiah syndrome account for sixty percent of mental illness that manifests after childhood.

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Apart from the hundreds of thousands of people clinically diagnosed as suffering messiah beliefs, traces of the effect of the messiah syndrome can be seen in people suffering paranoid delusion, schizophrenia, narcissism, bi-polar (manic-depressive) and body-image disorders.

In virtually all of these cases, the inability to treat and cure the effects of the messiah syndrome as well as reflected chemical imbalances can explain general poor levels of mental rehabilitation.

12.20.1 Clinical analysis

The most obvious causal link between the messiah syndrome and mental illness is those people who claim to be messiahs, gurus, shamans.

In some cultures, these people are permitted to practice and are revered. In modern western cultures, individuals outside of a strong support base are often institutionalized.

In The United States and leading western countries, there exists today tens of thousands of people institutionalized who believe themselves to be the Messiah.

12.20.2 Schizophrenia

In recent years much has been done to seek to define and de-mystify the mental illness of Schizophrenia. It is now understood that there are a wide variety and deeper levels of affliction of schizophrenia from mild (belief in hearing voices) to severe (separate personality disorder).

At the heart of the disease are forces within the mind seeking to keep the mind separate and in conflict. This is the tell tale signature of the Messiah syndrome.

Supporting the argument of the existence of the messiah syndrome as part of the primary cause of schizophrenia is the relationship between the illness and the mental behaviour of the person affected.

The disease often only emerges after the teenage years.

12.20.3 Narcissism/sociopathy

The sociopath, the narcissist who locks himself or herself away from the world is a classic example of the messiah syndrome in manifestation.

The most frustrating problem for psychologists studying sociopathic serial killers is not how different they are, but how normal their routine interaction and behaviour.

What has never been fully understood is that the sociopath is by their nature narcissistic and within themselves— messiah of their own universe and at will, a god with the power over life and death. The Messiah syndrome does not manifest itself in these people in the form whereby they believe themselves to be Jesus Christ, but usually that they are masters of their own universe.

12.20.4 Bipolar (manic depression)

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The manic depressive is someone who when they are up can change the world and when they are down, a shadows in the corner of a darkened room. In recent years, the disease has been given the name "bipolar".

A common trait of bipolar as a more active than "normal" internal voice. This is sometimes also described as imagination. Virtually every great scientist, poet, painter, musician, sculptor, genius and inventor that has ever lived and who has ever been recognized have also been diagnosed with bipolar.

Such correlations is rarely publicly discussed except in oblique references such as "mad scientist" or "artistic behaviour".

There is amply evidence to suggest that the messiah syndrome is a major factor if not the driving factor behind bipolar disorder.

12.21 Messiah syndrome and evil beings

On deeper reflection it is possible to establish a direct connection between the operation of a developed Messiah syndrome and evil behaviour.

The belief of a person in themselves being greater (good or bad) than others is by definition a conscious separation from the rest of humanity.

Without connection, such a person has no empathy. Without empathy a person may commit terrible crimes and atrocities against other living beings. Indeed, a person with a highly developed case of Messiah syndrome (good or bad) may actually rejoice in inflicting such evil.

12.21.1 Fundamentalist terrorism

A recent feature of modern fundamentalist terrorism is the ravishment of the broadcast and spread of evil and the quazi-celebrity nature of such horrendous acts.

12.21.2 Ego

There is no question that the Messiah syndrome once activated is a primary input into a persons ego and in particular to the fracturing nature that may occur with sense of self.

The effect of hearing two voices, beyond merely chemical imbalances can be directly attributed to the effects of the messiah syndrome, often brought on by unregulated hallucinated reflection.

Unstructured deep reflection can trigger it without being adequately prepared for this consequences.

12.21.3 Self-hate

There is no question that at the heart of the supremely developed messiah syndrome is a hidden core of self-hate.

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So tightly bound is this construct that initially to a person suffering the messiah syndrome, such a statement appears ludicrous. Superficially, the essence of the Messiah syndrome appears to be a persons narcissistic over-belief in their own importance.

Yet the effect of a growing Messiah syndrome is this hidden core of self-hate and self-loathing. Even a guru has to look at themselves in the mirror sometimes and at a point of honest reflection temporarily rise above themselves to see the consequences of their own actions.

12.21.4 Murder and sociopathic behaviour

To kill you must be detached from yourself– to silence empathy from those you hurt. In order to be in such a state of mind, the individual needs to be numbed from being in the present moment– to be distracted from what really is and instead fixated on what is in their heads.

You don't have to outwardly exhibit claims of being a messiah. You can fantasize about in your own mind and think about being the "god within your own mind". This is often quite common with people who suffer passive-aggressive personality imbalance where their outwardly they appear weak and non threatening, thinly veiling a deep rage and Messiah complex within their own mind.

12.22 A cure for messiah syndrome

In terms of finding a cure to messiah syndrome, there is no clear way to eliminate a program so tightly woven into the PSY (mind) of being human. What is clear that once identified its effects can be neutralized through careful management.

12.22.1 Phase#1- identification you are suffering effects of messiah syndrome

The first and most important first step in neutralizing the messiah syndrome is to admit you are suffering from it. This is also the most difficult phase to commence as many people who are suffering extremely active messiah syndrome effects are usually the last people to admit they have a problem.

The leader of a cult, a guru to TV show host, a scientist or artist are unlikely to openly admit they are suffering any effect of messiah syndrome.

12.22.2 Phase #2-identification of the behavioral patterns of messiah syndrome

The second part of eliminating the effects of the messiah syndrome is to identify and understand the consistent behavioral patterns of the messiah syndrome.

12.23 The awareness of being human and more

The whole purpose of literally every page on this web site is to try and show that to be human is to be the embodiment of every dream of the universe- to be the absolute and to experience the uniqueness of life in a super-sensitive physical form.

To be human is to be unique and incredibly special in the universe. To be human is greater

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than any god. And this is where the perversity of the messiah syndrome is laid bare to see.

12.23.1 The messiah message "you are more than just human"

The Messiah Syndrome whispers into the ear of the genius, the creative "you are more than just human". Yet to be human IS to be more.

What the Messiah Syndrome is really trying to do is get a person close to unlocking self knowledge to deliberately set themselves apart from others, to find reason to raise themselves above others.

Once self knowledge is immersed in intellectual and spiritual arrogance, much of its power and value is negated. Its like leaving orange juice out in the Sun- its destroys the Vitamin C molecules.

On the one hand, the Messiah Syndrome appears to be paying a complement to oneself "you are the one". Yet in reality, the message is twisted and reversed from the truth of the situation- you are already unique and special BECAUSE you are human.

12.24 The awareness of being more than a messiah

No satisfied with perverting our perspective on the value of being human, when faced with challenge, the Messiah Syndrome tries one more desperate move- the claim of the voice of divine -"you are a living god".

12.24.1 The ridiculous behaviour of Messiah Syndrome in claiming god status

Again, the Messiah Syndrome shows its limitations and scope when faced with the powerful knowledge of UCA. The Messiah Syndrome can only extend itself to the claim of being God. It has no was of processing and twisting the idea of being the absolute in the context of life being a dream.

The model of UCA already shows how a person can be both a unique human being and part of the absolute and the absolute personified. You would expect then the Messiah Syndrome to be happy with such revelations, but it is not.

The claim by the inner voice of a persons "god status" is all about still trying to cloud and blind a person from the wisdom and knowledge within. The last thing the Messiah Syndrome needs is a method to validate that such a statement is thinking too small.

Believing you are god in this modern world is supposed to put you in a position where you may be diagnosed with a mental illness. To the Messiah Syndrome, such a result would be "mission accomplished" and a good slap on the back for well done.

The explanation that the paradox of UCA actually means a person can be both a human being, a member of the universe and the embodiment of the universe doesn't help the Messiah Syndrome.

12.24.2 The powerful claws of the Messiah Syndrome

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Say to an incredible artist you are the absolute and more, because you are human and they may smile. Say it to a guru or cult leader and they may look perplexed.

The Messiah Syndrome is so powerful, its claws can stay in the mind for life. Great and promising scientists can become arrogant and sometimes forces of darkness instead of good thanks to the Messiah Syndrome.

12.25 No more messiahs

The world does not need anymore messiahs.

It is time for the chain of historical messiahs to end and for individuals humans to become awoken to their own incredible abilities.

No person has the right to stand between another and the absolute. No individual can say or teach you any greater wisdom than that which is lying dormant within the cells of each and every one of us.

13. PSYGOS- logos of mind

13.1 A complete model of mind

As the chapter Mind and self outlined, the human mind is a complex world, with many visible and invisible influences, processes and behaviour.

In some respects, the human mind shares common traits of all self-aware triple neural network lifeforms, especially primates. We share close bonds with families and others we see as compatible. We reject those we see as not compatible.

The behaviour of many animal species are repeated in general human behaviour. Preening is an excellent example of a behaviour that many animal species share in common. Bad temper emotions and violence are also traits shared across many of the primate groups, especially human beings and chimpanzees.

We are more than just behaviour.

Yet you are more than just a sum of behaviour. and programs. You have unique feelings, unique thoughts and dreams as well as experiences. In previous chapters we have also seen how people, society and belief systems affect how we think, dream and see the world.

The need for a complete model of mind

What is missing is a complete model of mind. Something that puts all the different pieces together in a structure that makes sense. This is what we hope to achieve in this section.

13.2 The benefit of experience

Over the past one hundred and fifty years, the collective record of human experience concerning the mind has exploded in volumes of material, theories, data and case studies.

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There are literally millions of pages of interesting information concerning experience of the human mind, behaviour, conditions and analysis.

The benefit of psychology

The formation of the science of psychology has assisted tremendously in the empirical classification of this information by certain categories and theories.

Humanity now knows a great deal about the human mind and human nature. Predictive behaviour modeling has now become a legitimate area of study with sufficient data available to make logical predictions of likely human behaviour under certain events and certain factors.

The accumulative experience of psychology has taken great strides towards the treatment of mental illness and conditions, with a much greater understanding as to the motives that drive us all to do what we do.

Separating the experience from the theories

While it has often been in the pursuit of justifying a certain theory that some of the greatest experience breakthroughs have taken place in terms of the human mind, it is also possible to consider this total experience as separate to the models and theories of psychology.

The separation of experience from theories, frees the chains of this wisdom to new light and potential new thinking.

13.3 The incomplete model of psychology

While it is to psychology that we owe a great debt for the rigorous collection of experience on the human mind and nature, the theories and models of psychology themselves are incomplete.

In many cases, psychology is not a cohesive discipline but continues to exist as various "schools of thought" to which a practitioner chooses to align themselves. These schools of thought themselves originate from a pioneering philosopher such as Husserl, Freud, Jung and Maslow.

Nor has it been that one school of thought has always dominated, rather different schools of thought have had different periods of popularity and opponents.

Despite popular claims to the contrary, Psychology does not yet have a complete nor unanimous model of the human mind- the very thing that the discipline is supposed to address. Instead the various schools of thought have competing theories, models, diagnosis and treatments.

13.3.1 Common treatment does not equal a model

In defence, psychology and psychiatry has developed an impressive history of case study, methods and observations on human behaviour and the cause and effect of various

treatments of assorted mental disorders.

In fairness, it is to this history bank of mostly reputable case study and methodology that qualified psychiatrists and psychologists refer when treating patients.

Given there are tens of thousands of qualified psychologists in the world, millions of people who have been treated and tens of millions of pages of case notes on file around the world, the prevailing material is at first both impressive and seemingly without grave fault.

Yet case history of following the same variety of methods, does not equate to the existence of a comprehensive model of mind. It is not the same thing, nor can it be rationally seen as even comparable.

What case history is, is a history of "testing" theories and their effect. Just because a certain method such as electro-shock therapy has been used before with mixed results, doesn't mean it is a cure or even ethical and humane.

There is no prevailing, indisputable complete model of mind upon which psychiatry and psychology is based, only competing theories.

13.4 The flaws and dangers of modern psychology

A number of serious flaws and dangers exist in the continuing growth and faith in psychological theories that are based on incomplete models.

While a theory may purport to provide answers that appear initially to be factually based and solidly supported by experimental data, all psychological axioms are fundamentally flawed as all are based on incomplete assumptions.

For a theory to be soundly based, its assumptions must by definition provide a level of completeness and universality. The narrower the conditions, the narrower the application and accuracy of the theory.

Making conclusions on unsound judgments

One of the most common and flawed practices of modern psychology is the use of surveys and interview techniques to conduct "intelligence testing" and "personality testing".

Virtually every single major corporation and organisation on planet Earth now employs psychologists to conduct surveys of its key staff to test their intelligence and personality traits against the requirements of the business and the role.

Most new job applicants in developed countries now have to undergo one or more psychological profile tests as part of their application for a new job.

The problem with these methods is that they lead to judgments on what is an extremely narrow base on information and pre-set theories.

Providing advice and analysis following a school of thought

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While personality and intelligence testing is one thing, assessing and treating individuals on the basis of the assumed causes of personality disorders is an entirely different and even more dangerous practice.

In most developed countries, it is now standard practice to have a psychological profile report taken of a defendant during their trial proceedings. As a result, in the last three decades, the number of cases where the defendant was either ruled not guilty by reason of severe mental illness or having diminished responsibility because of a psychotic episode has steadily risen.

"The insanity defense" is seen now as a legitimate course for lawyers to take on behalf of their clients in cases of particular barbarity and depravity. Popular TV shows make much of the perversity of murderers seeming to get off lightly by pleading diminished responsibility because of their mental state.

While mental illness is a major contributing factor to crime, there are significant flaws in concluding just because an individual thinks they are Jesus Christ while they butcher an innocent person they are not cognizant of what is right and what is wrong. There are a handful of controversial theorists (considered heretics by the psychological community) that have argued many serial killers and rapists actually experience a heightened state of cognizance during their evil acts.

In other words, not only did they know what they were doing, understand clearly that it was wrong, but they were perfectly lucid and calm to consider the forensic implications of any crime scene. As any normal person would recall, when confronted by a threat or danger, adrenalin starts pumping, breathing and heart speed up and in a few minutes your hands can start to literally shake.

There is also controversial evidence to suggest that one condition (The Messiah Syndrome) might be a primal and underlying contributing factor to virtually every major clinical condition of mental illness. If this is eventually proven to be true, then it would represent one of the most important breakthroughs in the treatment of mental illness in human history.

The madness of orthodoxy

In achieving its ultimate aim to be a respected and recognized science, psychology has now come full circle to represent in many respects the orthodoxy it tried so hard to challenge.

In many leading centers of learning around the world, philosophy departments and psychology departments have become like virtual medieval castles of opposing views and debate.

So strongly and jealously are traditions and beliefs of these institutions protected that any new idea is either ignored or deliberately set upon to eliminate it as a threat.

To "kill" the past, and claim a the new "Godless" ground

While claiming "tradition" (orthodoxy) and dubious influential mechanisms as testing as somehow scientific, psychology has gone one step further. It has staked its claim of entrance into the league of science in being the "god killer" of the mind by eliminating all notion of

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soul.

The majority of modern psychologists and psychiatrists approach the mind as a kind of "ghost in the machine", a byproduct of the physical workings of the brain and human body.

In particular, dreams have lost their mystical and any reference to supernatural "connection" to the other side to represent working's of the machine. Finally, in the works of many of the gods of psychology, the soul is exposed as a fraud, a folk tale, something that has no basis in science.

So while the methods of psychology and psychiatry are dubious, its anti-religious credentials cannot be questioned. It is probably on this point more than any other that the esteemed brother and sister sciences of mathematics, physics, chemistry etc reluctantly accepted psychology and psychiatry into their club- for a seeming powerful ally they have in a group so fiercely determined to rid science, awareness, soul and spirituality from the human mind as psychologists and psychiatrists.

13.5 The need for a better model of mind

Clearly, there is a desperate need for better models of mind other than those based on the sexual dreams of frustrated married Austrian women (Freud) and other dubious models of mind.

What is needed is a clear and clinical view of mind that incorporates the understandings that have been outlined and discussed throughout the journey of self and the journey of UCA.

That the human mind has certain predisposed skills and functions.

That the human mind is interrelated to other levels of awareness.

That the mind is not simply the ghost in the machine, but part of a greater connection to all things.

Psychology and psychiatry have ruled themselves out as being redeemable, given their obsession in eliminating anything that smacks of the workings of awareness, of dreams and mind as have a legitimate parallel existence.

Only when we have a better model of mind can we begin to grow up from childish diagnosis and analysis and really start to address human mind disorders and misalignments.

13.6 PSYGOS

PSYGOS PRIMUS DIA state:

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PSYGOS

- PSYGOS is defined as the science or study of the thought processes and behavior of humans in their interaction with the environment.

Psychology

- PSYCHOLOGY is defined as the science or study of the thought processes and behavior of humans and other animals in their interaction with the environment. Psychologists study processes of sense perception, thinking, learning, cognition, emotions and motivations, personality, abnormal behavior, interactions between individuals, and interactions with the environment.

Psygosians

- PSYGOS is defined as the science or study of the thought processes and behavior of humans in their interaction with the environment.

ANIGOS

- ANIGOS is defined as the science or study of the thought processes and behavior of (non-human) animals in their interaction with the environment. Psychologists study processes of sense perception, thinking, learning, cognition, emotions and motivations, personality, abnormal behavior, interactions between individuals, and interactions with the environment.
- The field is closely allied with such disciplines as anthropology and sociology in its concerns with social and environmental influences on behavior; physics in its treatment of vision, hearing, and touch; and biology in the study of the physiological basis of behavior. In its earliest speculative period, psychological study was chiefly embodied in philosophical and theological discussions of the soul.

Symbolic language

- PSYGOS is a symbolic language with symbols representing key concepts and relationships as well as rules for their proper use.
- All concepts used in psychiatry and psychology have a corresponding symbol within the PSYGOS symbolic language.
- PSYGOS also includes symbols and concepts not well formed or identified within psychiatry and psychology. All of PSYGOS belongs to the UCADIA symbol set.

UCADIA symbol set

- The UCADIA symbol set defines all human knowledge that has ever been or will be into ten basic shapes and concepts:
0.absolute 1. universal 2. relationships 3. elements 4. galaxies 5. Stellar 6. planets 7. life 8. self aware life 9. human life

UCADIAN model

- The UCADIAN model is an open source model defined by primary, secondary and tertiary texts of which 14 are primary (PSYGOS being one), 130 are secondary and unlimited are tertiary texts.

13.7 PSY (Mind)

PSY PRIMUS DIA state:

PSY

- Psy is the unique name given to the unique human mind. Psy refers to the whole mind, including all physical and unseen, measurable and un measurable components.

PSY and mind

- The concept of mind can be considered a subset concept to Psy. Psy includes all components of the mind. However, Psy includes all physical components contributing to mind as well as all components unseen and un measurable
- Psy can never be legitimately considered as a subset of mind.

PSY and brain

- The physical human brain and nervous system can be considered a contributing sub-set to Psy. The human brain function is a fundamental influence to Psy whilst alive. However, Psy also incorporates all unique human awareness, memories and thoughts which cannot be classed as physical.
- Psy can never be legitimately considered as a subset of brain.

13.8 PSY ANIMUS

PSY ANIMUS PRIMUS DIA state:

ANIMUS

- Animus is the unique name given to the unique singular that is the collective human Psy (mind).
- While all humans possess their own unique Psy (mind), all human beings also represent members of a greater collective awareness representing the singular Psy (mind) of the species.

PSY ANIMUS

- Psy Animus is the unique name given to the greater Psy (mind) of all unique human beings whereby all thoughts, actions, memories and awareness of all humans are also part of one's own greater Psy (mind).

PSY ANIMUS paradox

- The Psy Animus paradox is the name given to the irresolvable state whereby a unique human Psy (mind) is separate and distinct and yet also part of the collective Psy (mind) that is Animus.

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13.9 PSY CORPUS

PSY CORPUS PRIMUS DIA state:

CORPUS
<ul style="list-style-type: none">• Corpus is the unique name given to the unique singular that is the collective universe of cellular life Psy (mind) on Earth.• While all humans are made up of cells with their own unique perspective and intelligence Psy (mind), the cells of all humans also represent members of a greater collective awareness of all cells (species and mono-cellular) representing the singular Psy (mind) of all cellular life on Earth.
PSY CORPUS
<ul style="list-style-type: none">• Psy Corpus is the unique name given to the greater Psy (mind) of all cellular life whereby all processes, functions, intent and awareness of all cells are also part of one's own greater Psy (mind).
PSY CORPUS paradox
<ul style="list-style-type: none">• The Psy Corpus paradox is the name given to the irresolvable state whereby a unique human Psy (mind) is separate and distinct and yet also part of the collective Psy (mind) that is Corpus.

13.10 PSY GAIA

PSY GAIA PRIMUS DIA state:

GAIA
<ul style="list-style-type: none">• Gaia is the unique name given to the unique singular that is the collective awareness of Psy (mind) of planet Earth.• While all humans possess their own unique Psy (mind), all human beings also represent members of a greater collective awareness representing the singular Psy (mind) of the species.
PSY GAIA
<ul style="list-style-type: none">• Psy Gaia is the unique name given to the greater Psy (mind) of all unique human beings whereby all thoughts, actions, memories and awareness of all humans are also part of one's own greater Psy (mind).
<ul style="list-style-type: none">•••
PSY GAIA paradox
<ul style="list-style-type: none">• The Psy Gaia paradox is the name given to the irresolvable state whereby a unique human Psy (mind) is separate and distinct and yet also part of the collective Psy (mind) that is Gaia.

3.11 PSY SOL

PSY SOL PRIMUS DIA state:

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SOL

- Sol is the unique name given to the unique singular that is the collective awareness of Psy (mind) of the Solar System.
- While all humans possess their own unique Psy (mind), all human beings also represent members of a greater collective awareness representing the singular Psy (mind) of the species.

PSY SOL

- Psy Animus is the unique name given to the greater Psy (mind) of all unique human beings whereby all thoughts, actions, memories and awareness of all humans are also part of one's own greater Psy (mind).

PSY SOL paradox

- The Psy Sol paradox is the name given to the irresolvable state whereby a unique human Psy (mind) is separate and distinct and yet also part of the collective Psy (mind) that is Sol.

13.12 PSY GAL

PSY GAL PRIMUS DIA state:

GAL

- Gal is the unique name given to the unique singular that is the collective awareness of Psy (mind) of the Milky Way galaxy.
- While all humans possess their own unique Psy (mind), all human beings also represent members of a greater collective awareness representing the singular Psy (mind) of the species.
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PSY GAL

- Psy Animus is the unique name given to the greater Psy (mind) of all unique human beings whereby all thoughts, actions, memories and awareness of all humans are also part of one's own greater Psy (mind).

PSY GAL paradox

- The Psy Gal paradox is the name given to the irresolvable state whereby a unique human Psy (mind) is separate and distinct and yet also part of the collective Psy (mind) that is Gal.

13.13 PSY UNITAS

PSY UNITAS PRIMUS DIA state:

UNITAS

- UNITAS is the unique name given to the unique singular that is the collective awareness of Psy (mind) of all Unita and therefore all matter in the universe.
- While all humans possess their own unique Psy (mind), all human beings also represent members of a greater collective awareness representing the singular Psy (mind) of the species.

PSY UNITAS

- Psy Animus is the unique name given to the greater Psy (mind) of all unique human beings whereby all thoughts, actions, memories and awareness of all humans are also part of one's own greater Psy (mind).

PSY UNITAS paradox

- The Psy Unitas paradox is the name given to the irresolvable state whereby a unique human Psy (mind) is separate and distinct and yet also part of the collective Psy (mind) that is Unitas.

13.14 PSY UCA

PSY UCA PRIMUS DIA state:

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UCA

- UCA is the unique name given to the unique singular that is the collective awareness of Psy (mind) of the absolute that is ALL.
- While all humans possess their own unique Psy (mind), all human beings also represent members of a greater collective awareness representing the singular Psy (mind) of the species.

PSY UCA

- Psy Animus is the unique name given to the greater Psy (mind) of all unique human beings whereby all thoughts, actions, memories and awareness of all humans are also part of one's own greater Psy (mind).

PSY UCA paradox

- The Psy UCA paradox is the name given to the irresolvable state whereby a unique human Psy (mind) is separate and distinct and yet also part of the collective Psy (mind) that is UCA.

13.15 PSYDA

PSYDA PRIMUS DIA state:

DA (symbols with meaning)

- For the purpose of analysis and measurement, real world and theoretical objects may be defined as symbols and concepts called DA.
- The complete model of PSYGOS Is represented by a complete set of DA called PSYDA that represent the complete integrated set of concepts concerning the human mind and awareness.
- Existence tends towards prime PSYDA objects.

Prime DA

- The prime objects by which all human mind and awareness (PSYGOS) may be defined are: PSYLEX PSYVIR PSYSET PSYSENSE PSYCOG PSYVIEW PSYMEM PSYSTATE PSYBIOS PSYSTAT

DIA

- All groupings of two or more symbols according to the rules of PSYGOS and UCADIA are called DIA. There are only 24 types of DIA.
- All philosophical and psychological concepts expressed as equations, formula and functions are types and forms of DIA.
- The 24 types of DIA are:

linear.simple, linear.simple.tensor, linear.simple.Relator,
linear.simple.mix linear.complex, linear.complex.tensor,
linear.complex.Relator, linear.complex.mix

matrix.simple, matrix.simple.tensor, matrix.simple.Relator,
matrix.simple.mix matrix.complex, matrix.complex.tensor,
matrix.complex.Relator, matrix.complex.mix

tri.simple, tri.simple.tensor, tri.simple.Relator, tri.simple.mix
tri.complex, tri.complex.tensor, tri.complex.Relator,
tri.complex.mix

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IDEA and axioms

- All combinations of DIA that conform to the rules of PSYGOS are called IDEAS.
- A well formed IDEA is a well formed AXIOM.
- All the principle ideas of PSYGOS may be written as DIA.

Equivalence

- All DA may be expressed by one or more DIA and vice versa
- All IDEA may be expressed as a DA and vice versa.

UCADIA symbol set

- The UCADIA symbol set defines all human knowledge that has ever been or will be into ten basic shapes and concepts:
0. absolute 1. universal 2. relationships 3. elements 4. galaxies
5. Stellar 6. planets 7. life 8. self aware life 9. human life

UCADIAN model

- The UCADIAN model is an open source model defined by primary, secondary and tertiary texts of which 14 are primary (EIKOS being one), 130 are secondary and unlimited are tertiary texts.

13.16 PSYLEX

PSYLEX

- In defining all the real world and theoretical objects (DA) that represent the complete model of human mind and awareness (PSYGOS), it is also possible to define all relationships and rules (PSYLEX).

PSYLEX AEON

- The Psylex aeon are the rules of creation as defined for the state of being human. They are rules which form the basis and relationship of all human interaction as they are the primary laws of creation for the universe.



1. Goal I wish to exist



2. Logos To exist, I use logos-



3. Creation To exist, I exist as-



4. Co-dependence For I (The UCA) to exist, you (The Universe) exist For you (The Universe) to exist, I (The UCA) exist

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- | | |
|---|---|
|  | 5. Specialisation For I to exist, you exist as- For you to exist, I exist as- |
|  | 6. Geometry To exist, I exist in dimension according to geometric principles |
|  | 7. Awareness of position in dimension I am aware I exist. |
|  | 8. Immediate near neighbours -As I exist in 3 dimensional space, I can only interact with immediate near neighbours according to the laws of LOGOS. |
|  | 9. Exclusiveness of position - No two points will ever occupy the same position |
|  | 10. Change of position -To exist, you change position. For you to exist, I change position |
|  | 11. Conservation of effort -Using the laws of geometry and Logos, I use the minimum required motion to achieve my goal |
|  | 12. Maximum change constant- rate of change of position and/or interaction -UCA in form cannot change position and/or interact faster than its maximum rate of change. |

13.17 PSYVIR

PSYVIR PRIMUS DIA state:

PSYVIR
<ul style="list-style-type: none"> • All humans living in communities are exposed to rules and values (positive and negative) of that society. When these rules and values are recalled by a Psy (mind) in relation to a conscious moment in time PSYSTATE they are called PSYVIR. • These In defining all the real world and theoretical objects (DA) that represent the complete model of human mind and awareness (PSYGOS), it is also possible to define all relationships and rules (PSYLEX).

1. Respect
2. Honesty
3. Consistency
4. Enthusiasm
5. Compassion
6. Cheerfulness

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1. I am aware and value all I now see
2. I speak truthfully of what I see
3. I wish to do what I to be done
4. I feel all feelings
5. I feel your feelings
6. I feel the feelings of life as one

INTERNAL

1. I know who I am,
2. I know what I am
3. I know where I am
4. I know why I am
5. I know what is
6. I know what will be will be

EXTERNAL

1. I feel aware and value all I now see
2. I feel what I speak
3. I feel complete to being aligned
4. I feel all feelings
5. I feel your feelings
6. I feel the feelings of life as one

13.18 PSYSET

PSYSET PRIMUS DIA state:

PSYSET
<ul style="list-style-type: none">• a PSYSET is a set of emotional templates by which input and new memories are formed.
<ul style="list-style-type: none">• No memory is formed excluded from a PSYSET (emotional template)
<ul style="list-style-type: none">• Emotional templates affect the method of storage and the strength of storage of memory.
<ul style="list-style-type: none">• PSYSET which include both strong positive and negative aspects can the be triggered by extremes of either.

13.19 PSYVIEW

PSYVIEW PRIMUS DIA state:

NOW moment
<ul style="list-style-type: none">• A moment is a period of time defined not only by the period but by the events that take place within this context.
<ul style="list-style-type: none">• A NOW moment is any and all periods of time that is the present. A now moment is as things are happening, as we breath, as the wind blows, as the sun shines.
<ul style="list-style-type: none">• All NOW moments are absolutely unique both to the universe and to individual placement of particles. As everything is in motion, the exact position of every particle in a moment shall never be exactly repeated.
<ul style="list-style-type: none">•
FUTURE moment
<ul style="list-style-type: none">• A FUTURE moment is any and all periods of time and events that might happen, but have not happened yet. A person might get sick, a person might get better. A storm may come, a happier day ahead.
<ul style="list-style-type: none">•
<ul style="list-style-type: none">•
<ul style="list-style-type: none">•

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PSYVIEW

- PSYVIEW is the unique name given to the ability of the PSY (human mind) to see/perceive oneself in a moment (PAST, NOW or FUTURE).
- PSYVIEW is equivalent to the concept of consciousness, thinking and dreaming, but is superior to these concepts as it exists in the context of the whole PSYGOS model.

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PSYVIEW AND PSYMEM

- PSYVIEW is dependent in part on PSYME

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PSYVIEW AND PSYSENSE

- PSYVIEW is an independent function to sensory perception (PSYSENSE).

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13.20 PSYSENSE

PSYSENSE PRIMUS DIA state:

PSYSENSE

- PSYSENSE is the unique name given to the ability of the PSY (human mind) to sense in the NOW moment.

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PSY and body

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PSY and body

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13.21 PSYMEM

PSYCOG PRIMUS DIA state:

PAST moment

- A moment is a period of time defined not only by the period but by the events that take place within this context.
- A PAST moment is any and all periods of time that were NOW moments, but are no longer. Objects have moved, seasons have changed. People have grown old and died.
- A PAST moment is not a FUTURE moment that did not become a NOW moment. Only NOW moments can be considered PAST moments once they are no longer NOW.

PSYMEM

- PSYMEM is the unique name given to the ability of the PSY (human mind) to remember and recall a thought/idea in the context of a PAST moment.
- The human brain does not record NOW moments as experienced by a person, but PSY STATES which are reflected in PSYSETs, PSYVIEW, PSYSENSE and PSYVIRs. A PSYMEM is an approximate reconstruction of a PSYSTATE .
- A reconstruction of a PSYSTATE (PSYMEM) will differ to the extent that the present STATE and time from the event differ as present state of PSY (mind) influences the approximate reconstruction of events.
- PSYMEM while alive can never be regarded as perfect, accurate or consistent, but only as a guide of the likely chain of events as that might have happened.

PSYMEM and PSY

- PSYMEM is dependent upon the skills and ability of the PSY (human mind), but not limited to the unique human PSY of an individual human physical brain and system.
- A PSY may be able to recall events accurately in spite of the fact of never having participated in the event.
- A PSY (human mind) may be able to communicate at a level of clarity that should be impossible due to the physical limitation of the individuals state.
- All PSYMEM happens because of PSY and because of the connection of PSY.

PSYMEM and brain

- PSYMEM is an independent and unique memory of events that is both a product and influence because of brain but also has its own separate existence.
- Once created, a unique moment can never be uncreated or forgotten.
- The existence of PSYMEM is not dependent on brain, except in the context of the unique perspectives of PSY and processing limitations during life.
- At the process of death, both PSY and PSYMEM are released from the filtered limitations of brain.

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PSYMEM and PSYCOG

- PSYMEM (memory recall) is an enabler to PSYCOG (thinking in context). In order to think in context, you need to be able to name and classify things by some means (MEANING).
- However, a person may have extremely high PSYMEM physical skills while still exhibiting average or even very poor PSYCOG (contextual thinking) skills. In others, the ability to recall events does not imply a person will then have similar cognitive abilities (contextual thinking).
- Tests of pattern recognition (as often used in IQ tests) should never be considered a valid indicator of contextual thinking/creative thinking abilities.

13.22 PSYCOG

PSYCOG PRIMUS DIA state:

PSYCOG

- PSYCOG is the unique name given to the ability of the PSY (human mind) to see/perceive oneself in aware thought in the NOW moment, any PAST moment or FUTURE moment.

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PSYCOG and PSYMEM

- PSYCOG (contextual thinking) depends upon a level of ability in PSYMEM (memory recall).

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PSY and body

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13.23 PSYSTATE

PSYSTATE PRIMUS DIA state:

PSYSTATE

- PSYSTATE is the complete state of PSY (mind) in a now moment.
- The state of an individual Psy (mind) will always be unique in a particular now moment because of the wide variety of unique variables. No two people are alike, or standing in the same place, or have precisely the same physiological and mental experiences.

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PSY and body

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PSY and body

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13.24 PSYBIOS

PSYBIOS PRIMUS DIA state:

PSYBIOS
<ul style="list-style-type: none">• Psybios are the external (physical) signals of psystate.• All psystate is reflected in some measure by outward physical signals or PsyBios.• These outward physical signals may be defined into two categories voluntary (directed) and involuntary.• Generally, a persons psystate may be generally summarized by these outward physical signals.

PSY and body
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PSY and body
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13.25 PSYSTAT

PSYSTAT PRIMUS DIA state:

PSYSTAT
<ul style="list-style-type: none">• All behaviour may be generally categorized into statistical examples and patterns.• All behaviour is predictable to some extent in some measure.• Psystat is the predictability of behaviour of a human in a psystate.
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PSY and body
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PSY and body
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14. LOGOS- common sense of mind

14.1 The concept of Logos

Earlier we discussed the Prime Idea of Logic, the system of thinking, categorization and argument created over two and a half thousand years ago. We also discussed how this prime idea of thinking, rules of classification and argument underpins almost the entire structure of human knowledge and education on Earth.

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We now see clearly that there are other methods of thinking, classification and argument that exist, such as multi-valency. That real word examples point toward the concept of multi-valance ("everything is a matter of degree") as being a more precise model of thinking, classification and argument than logic.

However, without an alternative formal system of thinking, classification and argument to consider, the observations of multi-valency do not necessarily provide substantial benefit.

LOGOS therefore is a formal system of absolutes, thinking, classification and argument that represents the fundamental absolutes, thinking, classification and argument system of UCA and the Universe.

The word Logos is used to define this formal system in respect to the original meanings of the word and its heritage as the basis upon which the word "logic" was created. As such Logos precedes the word Logic. 4.9.1 The structure of LOGOS

The structure of LOGOS

LOGOS is based upon a series of statements of relationships between the Primus DA's called the "Absolute DIA's" with primus meaning "first" and DIA representing the meaning of a "statement constructed of two or more DA's".

A founding principle of LOGOS is that these relationships between Primus DA do not change under any circumstance. As such they represent a sent of constant "prime ideas".

The Absolute DIA's are then divided into categories, according to their specific reference in respect of creation and meaning:

1. UCADIA - The Constant Prime Ideas based around the prime idea of UCA
2. UNIDIA- The Constant Prime Ideas based around the prime idea of the Universe
3. CORDIA- The Constant Prime Ideas based around the prime idea of life.

We will outline the categories of UNIDIA and CORDIA later in the book, after we have outlined a number of concepts. However, we have discussed enough to outline the first category of Absolute DIA's- the UCADIA:

By providing practical examples of the principles of Logos in motion, we hope that these principles will become more familiar and potentially useful for the reader's own applications.

14.2 The Re-Cast Prime Universal Constants- The Primus DA's

In discussing awareness and UCA (Unique Collective Awareness) in previous chapter, we used a number of important concepts used in describing the origin and function of the Unique Collective Awareness (UCA), namely

existence non-existence
is is not
nothing

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As you can see, this list of concepts is different to the list of Prime Universal Constants outlined so far. Therefore we use a different set of words to separate this list from the list of Prime Universal Constants that underpin other models. We call these concepts the PRIMUS DA, in respect of their fundamental purpose and nature in respect to existence and creation.

Primus stands for first, "prime", while DA stands for a symbolic meaning (a concept attached to a symbol, and/or words).

Similar to the understanding of the function of Prime Universal Constants, Primus DA's underpin the Prime Idea we term UCA (Universal Collective Awareness).

(1) The Primus DA of IS-NOT

Is-not is defined as the primary and absolute non-idea that defines the boundary of IS and itself. Anything that is, is and must necessarily exist within the bounds of IS. IS-NOT shall always remain a non-idea, for if it were to be realised, then IS-NOT would then by definition become part of IS, by virtue of being an idea. -->IS

(2) The Primus DA of IS

Is is defined as the primary absolute realizable idea of existence of all that exists now, including all that existed at some previous moment (WAS) and all that comes into existence in the near present and future (BE). -->IDEA

(3) The Primus DA of IDEA

The smallest unit of thought or MEANING, the elementary constituent of beliefs or assertions. -->MEANING

(4) The Primus DA of MEANING

The sense, inference, idea(s), connotation, reference and or denotation implied by a grouping of symbols to form a unique combination, normally arranged according to defined rules. -->RULES OF MEANING (EXISTENCE)

(5) The Primus DA of NOTHING

Nothing is defined as the primary realizable idea of IS-NOT IN ACTION, without number, quantity nor value within the boundaries of IS. Nothing, by definition is the purest idea in that it is the only idea that defines only itself. However, as nothing remains a realizable idea, nothing is also something- pure endless realizable idea. Nothing, therefore is also the primary universal PARADOX. Nothing also defines the universal minimum. -->MINIMUM
-->SOMETHING

(6) The Primus DA of ABSOLUTE

Absolute is defined as the largest possible concept of all things combining into one thing.

Absolute is defined as a maximum. -->MAXIMUM

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(7) The Primus DA of PARADOX

A belief or assertion that states $A = \text{not-}A$ to some degree, thereby resulting in the inability for a statement to be made that is 100% true or false.

(8) The Primus DA of EXISTENCE

That which is the self realizable and self aware idea within IS. The difference to NOTHING and EXISTENCE is defined by existence (a) self awareness of the idea and (b) the idea having form in dimension.

(9) The Primus DA of UNIQUE COLLECTIVE AWARENESS

The principle awareness of IS that it IS what is and all it was and can be. As such, awareness is defined as universal, non locational and collective at the same time. -->SELF AWARENESS

The application of these concepts (Primus DA's) throughout this text

The Primus DA as defined above are crucial concept definitions to enable the proper understanding of the model UCA- Universal Collective Awareness.

Similar to how Prime Universal Concepts enable prime ideas and rules of classification to be developed, the Primus DA's enable prime ideas to be created and relationships to be established. The first and most important "prime idea" associated with UCA based upon the Primus DA's stated above, is the Prime Idea of "LOGOS".

14.3 THE UCADIA

The UCADIA are statements that are self-verifying. They are statements that are correct in all situations on ALL applications. As such, they are the first principles of UCA:

Infinite IS (now moment) Infinite NOTHING
Infinite IS NOT Infinite UCA
Infinite INFINITE Infinite ABSOLUTE

(1) INFINITE IS (now moment)

1. IS IS IS IS IS IS x 8

(2) INFINITE IS NOT

1. IS NOT IS NOT IS NOT x 8

(3) INFINITE INFINITE

1. INFINITE IS INFINITE IS x 8

(4) INFINITE NOTHING

1. IS NOT IS no- THING x 8

2. No-THING IS some-THING x 8

3. some-THING IS existence x 8

4. existence IS every THING x 8

5. every THING IS ABSOLUTE x 8 6. ABSOLUTE IS Nothing x 8

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(5) INFINITE IDEA

1. Nothing IS Idea x 8
2. Idea IS Awareness x 8
3. Awareness IS Existence
4. Existence IS Matter of degree
5. Matter of degree IS Everything 6. Everything IS Unique Collective Awareness

(5) INFINITE MOTION

1. UCA IS motion
2. motion IS fluid (every changing)
3. fluid (ever changing) IS thought
4. Thought IS awareness in motion
5. Awareness in motion IS matter of degree (relative) x 8 6. Matter of degree IS Absolutely unique

(6) INFINITE UCA

1. Absolutely Unique IS Unique Collective Awareness
2. UCA IS Life x 8
3. Life IS Creation x 8
4. Creation IS existence x 8
5. Existence IS verification (relative) x 8
6. verification IS perception
7. perception IS everything
8. Nothing IS absolute about life
9. Important IS life not time

14.4 THE ORDOS

14.4.1 The second layer of structure of LOGOS- the principles of thinking, argument and classification based upon the Absolute DIA- The Genesis IDEAS

Through the relationships established in the three categories of Absolute DIA's (UCADIA, UNIDIA and CORDIA), LOGOS enables us to consider a set of principles upon which rules for thinking, classification and argument may be based. These are called the GENESIS IDEA's, or the ORDO's.

Similar to the Absolute DIA's, (upon which they are based) the ORDOS are categorized into a range of headings, including:

The Ordos of Existence The Ordos of Categorization
The Ordos of Identity The Ordos of Contradiction
The Ordos of Pattern The Ordos of Cause
The Ordos of Effect The Ordos of Ratios
The Ordos of Argument

We have discussed sufficient concepts so far to outline the Ordos of Existence, Categorization, Identity and Contradiction for the moment. The other categories will be outlined later in the book after preparatory concepts are defined.

(1) THE ORDOS (PRINCIPLES) OF EXISTENCE

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- (1) All thoughts and actions are governed by the Absolute DIA's
- (2) All existence is governed by the Absolute DIA's
- (3) I EXIST
- (4) I am who I am
- (5) I am what I am
- (6) I am ALL and ALL is me
- (7) Once something is created, nothing is uncreated

(2) THE ORDOS (PRINCIPLES) OF CATEGORISATION

- (1) All things belong to the category of things. There is no higher category except nothing.
- (2) Nothing belongs to a category of itself
- (3) The category of nothing (no-thing) belongs to ALL things as no-thing is also a thing.
- (4) The category of things may be divided into sub categories of named things
- (5) A thing belongs to as many sub-categories as may be determined by the nature and usage of the category of named things.
- (6) All Categorization of things reflects the grouping of various things according to the laws of UCA.
- (7) A thing may be categorized into a sub-category based on its commonality with other things according to the rules of UCA.

(3) THE ORDOS (PRINCIPLES) OF IDENTITY

- (1) A thing is itself absolutely and separate to other things in lesser degrees
- (2) The descriptions of A shall never = 0 , or 8, but a fraction of both
- (3) A = not-A to some degree

(4) THE ORDOS (PRINCIPLES) OF CONTRADICTION

- (1) Nothing is 100% true or 100% false. All other things are true and false to some degree.
- (2) A proposition is both true and false to more or less degree
- (3) A = not-A to some degree

14.4.2 A new set of thinking tools upon which to consider the nature of creation and the knowledge of the universe

While a significant amount of what has been stated over the past few pages may appear foreign and difficult for some readers to initially grasp, Logos will be a vital "thinking" tool over the coming chapters as we seek to understand the nature and behaviour of the universe around us and ourselves.

14.5 The Creation Of Physical Form = Creation Of Rules Governing Physical Form

Once UCA created physical form (the Unita), it also created a series of rules governing physical form. But first, let us re-trace and summarize the important knowledge that allows

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us to consider how UCA- Unique Collective Awareness created the infinite physical universe of UNITA, or UNITAS

14.5.1 The key relationships between rules and concepts discussed so far

First, we began with fundamental concepts (without form), we call PRIMUS DA. Second, the Primus DA, allow us to construct a model of thinking, classification and argument, called LOGOS.

In turn, we saw that LOGOS is categorized into key prime ideas we called ABSOLUTE DIA's:

1. UCADIA- The constant prime ideas around the prime idea of UCA
2. UNIDIA- The Constant prime ideas based around the prime idea of the Universe (still to be outlined)
3. CORDIA- The Constant prime idea based around the prime idea of life (still to be outlined).

These Prime Ideas, then underpin the second level of Logos, enabling us to construct coherent frameworks for categorization and argument we call the Genesis Ideas, or Ordos:

The Ordos (principles) of Existence
The Ordos (principles) of Categorization
The Ordos (principles) of Identity
The Ordos (principles) of Contradiction
The Ordos (principles) of Pattern (still to be discussed)
The Ordos (principles) of Cause (still to be discussed)
The Ordos (principles) of Effect (still to be discussed)
The Ordos (principles) of Ratios (still to be discussed)
The Ordos (principles) of Argument (still to be discussed)

Then from the thinking framework of Logos, we considered the creation laws and their sequence in actually creating the physical universe, we called the AEONs.

The 12 Creation Laws (AEONs)

1. Goal law
2. Logos law
3. Creation law
4. Co dependence law
5. Specialization law
6. Geometric principles
7. Awareness of position in dimension
8. Immediate near neighbours
9. Exclusiveness of position
10. Change of position law
11. Conservation of effort
12. Maximum rate of change and/or interaction law

14.5.2 The laws governing physical form

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From these thinking tools of LOGOS and the AEONS, a range of fundamental sets of laws are then created. These exist as part of UCA and their existence is confirmed by the behaviour of each and every level of matter within certain tolerances.

For example, the fact that chairs where you are do not spontaneously break down into sub atomic elements, causing a massive surge in motion, implies the existence of these rules in constant operation.

These rules are defined from the universal:

- * features of physical matter
- * relationships between physical matter
- * motion (cause and effect) between physical matter

14.5.3 EIKOS- a language describing the features, relationships and complex functions of physical form

EIKOS is the scientific language of UCA, describing in symbolic representation to actual features, relationships, motions and interactions between all matter in the Universe.

Hence the word Eikon from the original greek word meaning "likeness, image". Therefore Eikos describes the likeness of symbolic representation to what UCA actual does- therefore Eikos is a language describing the workings of UCA, just as Logos provides a language of ideas and their relationships with words.

EIKOS is divided into a number of sub disciplines, which are called "branches":

(1) NUMERICS e.g.

Systems of numeration

e.g. forms of numeration additive numeration multiplicative notation o decimal point notation sexigesimal notation binary, octal, hexadecimal

Types of numbers

e.g. rational numbers perfect and amicable numbers powers and roots pi irrational numbers

Combiatorics

e.g. permutations graph theory samples with replacement combinations

(2) SYMERICS e.g.

Symbolic Logos

(including algebra)

Theory of equations

e.g. * linear * quadratic * inequalities * root, exponential * logarithmic * quartic * diophantine equations History *Function theory

(3) GEOLEX e.g.

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Geometric abstraction
Survey of geometries
Topography

(4) AXIOMATICS e.g.

Probability theory

14.5.4 Why Eikos? Why not mathematics?

Considering that most people on earth at some time have learned the essential concepts of mathematics, it is fair to ask why consider the concept of EIKOS, rather than continue with the wealth of knowledge contained in the science of mathematics.

There are three key reasons for this:

(1) The fundamentals of mathematics are based upon the essential pillars of logic, which we discussed in the previous chapter is a classification system, that does not best represent the nature of the "real" world, nor UCA. As such, to use mathematics as it currently is configured, would conflict with the understandings of Logos and the principles of UCA as so far discussed.

(2) Mathematics has become more complex in terms of language, terms, symbols, logic rules and formulas. Mathematics has grown from its beginnings into a major science and language of its own, with thousands of complex terms, symbols, rules of logic and formulas.

Many key concepts underpinning mathematics are simply not supported by UCA as having application to this dimension or the sustainment of any other dimension.

(3) Godel's Incompleteness theorem proved $0 = 1$, proved the existence of the prime contradiction underpinning every mathematic rule, every formula and every set. The rules of mathematics however are still written in a world of $0 = 0$, $1 = 1$. In other words, the rules don't match up to the prime truth- nothing is absolute. Eikos on the other hand is surprisingly simple, consistent with the observations of Logos and UCA.

The American Constitution of Government is one example, the Roman Christian Canon Law and the Ten Commandments are other good examples.

15. UCALLEX- universal model

15.1 The unified theory of the universe (everything)

The theory of everything, the search for the complete standard model of the universe is at the heart of the quest of science.

Periodically a new theory appears making claims that it provides a solution to the problems of the current standard model. In every case to date, virtually every theory has been found to have flaws and at least some missing elementary components.

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Over the following pages you will see the summary of the UCA unified theory of the universe, the most comprehensive standard model ever created.

15.2 The structure of the UCA unified theory of the universe

The UCA unified theory is broken down into several components. These are:

- UCA standard model of universal elements
- UCA standard model of universal elementary properties
- UCA standard model of rules of creation
- UCA standard model of rules and relationships (EIKOS)
- UCA standard model of universal forces (fortis)
- UCA standard model of universal ergons (energy particles)

15.3 The key attributes of the UCA unified theory of the universe

An important question to answer before seeking to unify any of the insights is just how accurate in "real" world application the model is so far? When we mean real world, we mean that the model could be used to say o build a new kind of motor o to enhance our use of technology o to help us answer some important philosophical questions o to build machines that enable us to better manipulate matter.

The best way to answer this question is to state five facts about everything written in the book from Chapter 2 to Chapter 8:

- (1) The model provides a sensible sequence of relationships, features and behaviour of each level of matter while at no stage contradicting itself, nor missing a major feature.
 - (2) The model is able to provide an answer to every verified observation of matter as well as answer all of the key "unknown" questions/quirks of science (e.g. why do some particles disappear e.g. electrons.)
 - (3) The model does not contradict the observable behaviour data on matter so far deduced from science. In fact, the model is able to provide answers to many of the anomalies in observed behaviour such as number of protons and atomic mass.
 - (4) The model provides a seamless explanation for the link between the physical and the metaphysical.
 - (5) The model is historic in that it is the first model in human history that: o proposes a sensibly linked structure between all levels of matter and all particles in the Universe.
- We therefore believe that now seeking to unify these understandings is indeed important and extremely valuable.

15.4 Comparison of the UCA unified theory to other theories

One process that a reader of the standard model might find useful is by way of comparing the model to other theories.

In science, there have been several attempts to provide part-complete models. These have all entirely been just on the elements side with no real attempt to provide a unified whole including relationships, properties and rules of creation/existence.

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In comparison, the UCA model is the most comprehensive standard model ever created. Whether its merits and accuracies are debated, there can be no question that the model attempts to provide the most cohesive whole for the theory of the universe that has ever been written.

15.5 UCA standard model of universal elements

The UCA standard model of universal elements is a summary of all elements in the universe. An element is any self contained object which exists at any level of matter with unique properties of existence.

The UCA standard model divides all matter into six levels:

UCA standard model of universal elements		
	Level 1 Unita	Unita
	Level 2 Super Sub Atomic	Quark, Neutrino, Cosmic
	Level 3 Sub Atomic	Protons, Neutrons, Electrons
	Level 4 Atomic	Hydro-Helio Atomic Matrix
	Level 5 Molecules	Pairs, Tris, Pentas, Polymers
	Level 6 Complex molecules (life)	Fats, Sugars, Cells

15.6 UCA standard model of elementary properties

The UCA standard model of elementary properties is a summary of all common properties possessed by levels of matter.

	the unita
	super sub-atomics
	sub atomics
	atomics
	molecules

15.7 UCA standard model of rules of creation

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The UCA standard model of the rules of creation are the standard rules for the creation of the universe and every level of matter. They are universal rules of creation.

- | | |
|---|---|
|  | 1. Goal I wish to exist |
|  | 2. Logos To exist, I use logos- |
|  | 3. Creation To exist, I exist as- |
|  | 4. Co-dependence For I (The UCA) to exist, you (The Universe) exist For you (The Universe) to exist, I (The UCA) exist |
|  | 5. Specialisation For I to exist, you exist as- For you to exist, I exist as- |
|  | 6. Geometry To exist, I exist in dimension according to geometric principles |
|  | 7. Awareness of position in dimension I am aware I exist. |
|  | 8. Immediate near neighbours -As I exist in 3 dimensional space, I can only interact with immediate near neighbours according to the laws of LOGOS. |
|  | 9. Exclusiveness of position - No two points will ever occupy the same position |
|  | 10. Change of position -To exist, you change position. For you to exist, I change position |
|  | 11. Conservation of effort -Using the laws of geometry and Logos, I use the minimum required motion to achieve my goal |
|  | 12. Maximum change constant- rate of change of position and/or interaction -UCA in form cannot change position and/or interact faster than its maximum rate of change. |

15.8 UCA standard model of rules and relationships (EIKOS)

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The UCA standard model of rules and relationships outlines the precise rules and relationships as understood in the calculation of mathematically related measure.

	EIKOS
	Logos
	Numerics
	Uniset
	Geolex
	Symeric
	Axiomatics
	Kinesis

15.9 UCA standard model of universal forces (fortis)

The UCA standard model of universal forces identifies only two behaviour that may be defined as such- attraction and repulsion. All other phenomena may be defined in terms of matter, properties, relationships and motion.



attraction



repulsion.

15.10 UCA Standard model of universal ergons (energy particles)

The UCA standard model of universal ergons, identifies all structures in the universe that may exist in larger structures of matter and may also behave in external fields.

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	Traditional force/energy	Level	UCA element name
	Gravity	1. Unita	NEDA Unita
	Strong force	2. Super sub	E Neutrino
	Radiation (gamma)	2. Super sub	Cosmics
	Magnetism	2. Super sub	Magneton
	Light	3. Sub atomic	Photon
	Heat (infrared)	3. Sub atomic	Heton
	Electricity	3. Sub atomic	Electron, Positron
	Burn (fire)	4. Atomic	Hydrogen

15.11 The four approaches to movement of a form

When we light a match, or turn on a light, or cook dinner, or take a breath, or think a thought, or start your car, or sit out in the Sun, we are talking about every example being fundamentally the same thing:- the motion of particles.

The understanding of the previous four chapters is that:

Aware Matter = Energis (energy) = Motion = Awareness

This is consistent with everything we have discussed regarding how the Universe was created, structures of matter, the laws of motion and features of each level of matter.

Therefore when we say the four approaches to movement of form, we are talking about the four approaches to accessing increased kinesis rates (what we understand as energy). As all matter is made up of smaller, faster moving particles with kinesis, we also mean, by definition, the four approaches to changing any matter in the Universe.

From our understanding of Fortis and Ergons, we are now able to identify the four types and only four types of forced movement of any form of matter in the Universe:

(1) Awareness- expressed as the fortis of creation, attraction and repulsion (a combination of size, density, kinesis and added gravity effect);

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- (2) By the release of ergons;
- (3) By the harnessing of ergon particle fields;
- (4) A proportion of all three.

15.11.1 The release of ergons

The release of ergons is the most common method of changing form used by humanity throughout its history. However, it is only recently that we have advanced beyond basic strong chemical fission (fire) as a means of creating a ergon release chain reaction. We now understand the enormous release of movement (change in state, structure and position of matter) caused by nuclear fission. However, we are still to comprehend the finesse of using frequency specific methods of enacting fission that makes fission reactions controllable.

Still humanity appears largely content with its usage of fossil fuel based chemical reaction usages of the release of ergons, as opposed to the potential hydrogen release methods of alternative technologically feasible approaches.

15.11.2 The harnessing of ergon particle fields

It is only in the last one hundred years that humanity has begun to harness certain ergon particle fields to varying degrees of success. The discovery and application of electrons in a particle field called electricity is just one example.

We now partially understand the power of o photon ergon particle fields (lasers), * electro-magnetism (incredible lifting and anti-gravitational power), * hetons (release of hetons so important to the survival of a human). But we have yet to fully comprehend the potential of harnessing strong combinations of all ergon particle fields (e.g. photons, hetons, electrons and magnetons) all operating in a same wave state.

It is certain that humanity once able to comprehend workable relational models of the various ergon particles and field strengths/frequencies, tremendous advances in the technological application of these ergon particle fields will occur.

15.11.3 Awareness- attraction and repulsion

What is least understood is the application of awareness in the movement of matter.

While this concept of mind over matter is considered normally "supernatural", the whole concept of laws of the Universe is based on the perception of each self aware Unit in the concept of attraction and repulsion.

That each and every particle in your body is individually and uniquely self aware is fairly hard to fathom. Yet without the existence of this phenomena, then the construction of more complex shapes from the Unit up would not have occurred.

To put it simply- if every particle in your body was not individually and uniquely self aware and of other particles around them and vice versa then no planets, stars, galaxies, nor humans would exist.

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You need attraction and repulsion- two concepts of awareness- of thought- powers of the mind- to kick off the system and for Unita to have a reason to come together and form more complex (self aware) shapes.

The powers of the human mind remain largely concepts of little public credibility- more the subject of bizarre TV programs and magazines. However, these powers must exist at each and every level for the Universe to exist.

The tantalizing journey that is yet to be fully investigated is to what extent self-aware human beings can access and then use such fortis's.

15.11.4 The application of all three

Certainly little if any work has been done into the investigation of all three applications of movement of form. Yet it is precisely this region that appears the most promising in terms of clean powerful movement of all sizes and structures of matter in the future.

Once humanity is able to precisely harness the various types of fusion reactions using the right proportions of ergon particles that are needed to change any matter for any reason, humanity will truly have arrived to a new age.

15.12 Catalytic processes for ergon release

We are now able to provide a unified and range of specific processes that can be applied to the release of ergons. In understanding the different structural configurations and behaviour of each and every particle in the Universe, we could specify these processes further (given the space and research time) to specific measurements for specific conditions for energis release.

The six processes are:

1(a) Compression (space change)

Reducing the volume of space for particles, therefore increasing the density of the material

1(b) Expansion (space change)

Increase the volume, keeping the same number of particles, therefore reducing the particle per volume ratio.

1(c) Reduction (space change)

Reduce the number of particles in the volume, therefore reducing the particle per volume ratio.

2(a) Direct general particle intervention (matter)

Increasing the density by increasing the general number of particles in a given volume.

2(b) Direct catalytic intervention (matter)

Increasing the specific type of particles by a given volume.

2(c) Direct catalytic intervention for reduction in energis release (matter)

Increasing the specific type of particles by a given volume that absorb ergons thereby reducing the ergon release.

15.13 A unified look at the four types of fusion and their application in the universe

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A further area we are now able to unify is a clear understanding of the four types of fusion of particles into more complex shapes, why this occurs, the conditions required and the results.

As stated earlier, the six levels of matter in the Universe are:

- Unita
- Super-sub atomic (Quark and Neutrino)
- Sub-atomic (Protons, Neutrons, Electrons)
- Atomic (Hydrogen, Helium, Carbon)
- Molecular (Hydro-Carbons, Water, Air)
- Hydro-Carbon Biologics (Life Cells, Plants, Humans, Animals)

The four types of fusion process are:

- Strong Nuclear Fusion
- Weak Nuclear Fusion
- Strong Chemical Fusion
- Weak Chemical Fusion

15.13.1 Strong Nuclear Fusion

Strong nuclear fusion occurs when there is sufficient density in number of particles to cause a chain reaction of feeding particles into one another to create new cores of two to three particles and then outwards as in the behaviour of particle fields, the density of particles decreasing and then the second stage fusion or strong orbit fusion of additional particles.

It is in these conditions that Quarks and Neutrinos are formed and then from there that atomic nuclei, orbited and protected by positrons come together.

We already know that the required temperature levels to cause a fusion chain reaction with Hydrogen being fused into Helium is around 20 million degrees K, intense pressures and therefore levels of kinesis.

15.13.2 Weak-nuclear fusion (Core to Core weak fusion)

A second form of fusion enabling more complex forms is weak-nuclear fusion and especially occurs in the atmospheres of planets.

Weak-nuclear fusion occurs as a result of the presence of large numbers of more complex atoms, relatively stable atomic configurations, tremendous pressures and temperatures ranging from 2,000K to 10,000K (substantially below the temperatures of strong nuclear fusion of a star).

It is on the surface crusts, interiors of planets and the edge of their atmospheres at the "front" of the planet as its orbits at 200+km/sec around a star where these conditions come together. Precious stones, including diamonds were all created as a result of weak-nuclear fusion as are a host of elements in our atmosphere.

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Essentially we understand from Chapter 7 that weak nuclear fusion accounts for many of the elements we find in and around the surface of our planet, from weak carbon to oxygen, nitrogen and helium. This is essentially possible because of the combinational possibilities of strong cores of Hydrogen and Helium into combinations of the other elements, behaving in similar fashion to the stronger counterparts, with the exception of having a lower core fission rate.

15.13.3 Strong Chemical fusion

Strong chemical fusion is the level of matter when atomic nuclei (with electrons) combine to form more complex bonds (such as water, air, carbon dioxide etc).

This is the level where ergons play a crucial role as stabilizers of form. However as we will see, this concept of electrons sharing relationships is about understanding the core to core similarities of particles than the relative abundance or lack of electrons.

This is also the level of matter where we see the concept of fire- the release of hydrogen and hetons as well as a host of other structures.

Strong Chemical fusion occurs at temperatures ranging from 150 degrees to 1500 degrees K.

The creation of stable form structures by strong chemical fusion under certain conditions.

It is a feature of certain molecules under certain quantities and densities to form various lattice structures of informal bonds. The best examples of this is carbon dioxide, air and water. Under certain numbers of molecules and volume, these molecular structures form stable, generally non reactive matrixes within which more complex molecular shapes can form weak chemical fusion bonds.

15.13.4 Weak chemical fusion- Solution based fusion

This where a stable molecular matrix environment exists, enabling certain molecules to meet and form relationships, supported by the structure of the stable molecular matrix. The stable molecular matrix acts as the skeleton for more complex molecular arrangements to come together.

What this means is that when a molecular structure such as air, combination of gases, water etc is in sufficient quantities and under certain stable conditions, more complex, non spherically geometric shapes of complex molecule strings can and do form.

These are the biologic molecular structures and the level at which basic life is formed. We call these molecular structures biologic because without the bio environment- e.g. water, or a gas combination in stable matrix, the complex molecule cannot survive.

Like strong chemical fusion, weak chemical fusion mostly occurs on the surface and lower atmosphere of planets at sufficient densities and temperatures as well as under certain conditions on asteroids and comets.

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Unlike strong chemical fusion, weak chemical structures can only exist within a very narrow band of temperatures and pressures (normally around -200 degrees Celsius and 200 degrees Celsius, with optimum temperature being around 10 to 60 degrees Celsius)

When temperatures vary substantially away from these ranges, weak chemical based structures performance drops substantially.

This is why human beings cannot survive outside space without internal atmospheres and pressure suits to maintain the air and water in our bodies to the natural pressures on the surface of the Earth. If our space suit cracked, we would explode because of the tremendous pressure differential.

15.13.5 The magic of oceans

The ideal environment for solution-based fusion and therefore molecular structure creation is on a planet where a planet has sufficient quantities of a molecule at a particular state (liquid) acting as a transport service for other atomic structures that they can be called "oceans".

Solution-based fusion can and does occur in atmospheres (e.g. Jupiter and Saturn), where the atmosphere is sufficiently dense. However, oceans are where the "transport" molecules are at their optimum range vibration/density/rate of motion state to form a stable matrix.

Planets with oceans of molecules at a liquid state have the ideal environment in which complex molecular structure and compounds can and are created. It is no surprise therefore that the planet with the largest stable-molecular oceans in our solar system (Earth) also has the greatest diversity of molecular and compound structures.

Solution-based fusion occurs wherever there are molecules to act as the solution and atoms that are attracted to bonding. In our Solar System, several planets/moons have oceans apart from Earth, including Europa (orbiting Jupiter) and Titan as well as Callista (orbiting Saturn). Most planets and indeed moons have some traces of solution-based molecules. Mars for instance has polar ice caps of frozen carbon dioxide (Dry Ice), and could even have had seas (small oceans) during its existence. Solution-based fusion to create molecules and even compounds certainly would occur under these conditions.

Potential proof of the immediacy and spontaneity of solution-based molecular creation can be seen via the latest data on a meteorite fragment found in Antarctica and subject to widespread media attention. It is now recognized that solution-based fusion (complex molecules) is not solely a feature of Earth, but a natural feature of matter wherever the conditions are suitable.

Indeed in the case of Mars, if the solution-based molecules were able to sustain a relatively stable environment, elementary life would have occurred. (The debate for life on Mars is discussed in further detail in the chapter "Life".)

16. EIKOS- rules of 3D awareness

16.1 EIKOS

Mathematics is a two dimensional language and system of calculation, relationship and measurement of concepts and real objects.

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Mathematics represents the single most important conceptual tool of humanity today. The ability to conceptualize ideas and real world objects into a language of symbols and then calculate relationships underpins all human technology and sciences.

The ability to add, subtract, multiply and divide as well as calculate distances is critical for virtually every person who performs a role. Mathematical skills are the foundation of higher learning and the intellectual capital of nations. India is thriving in the world of computing thanks in part to their focus on mathematics for students.

16.1.1 Eikos

EIKOS is a three dimensional language and system of calculation, relationship and measurement of concepts and real objects. EIKOS is based on the principles and understandings of the existence of the concept (idea) of Unique Collective Awareness (UCA). That the real world is a dream in motion and that dream in motion is not-real. That life is a dream and that the dream possesses certain immutable rules.

EIKOS represents the rules of the three dimensional awareness of UCA in creating the dream universe.

EIKOS is also classified within the context of UCADIA, a symbolic language representing the structure of pure meaning (semantics) in two or three dimensional sentence structures.

16.1.2 The difference of EIKOS to mathematics

All of the key concepts of mathematics are considered and structured within the model EIKOS. In that sense, EIKOS can be considered compatible in terms of the same general concepts as mathematics.

Similarly, EIKOS uses certain symbols and arrangements of symbols to denote meaning. In the case of mathematics, the numeral system is used to denote quantity and relationship.

EIKOS also uses the numeral system but also uses additional symbolic ratios to denote quantity and relationship such as logarithmic and hexadecimal systems.

The key difference between contemporary mathematics rests in two points:

Mathematics is a two dimensional language founded on the principle of the exclusion of the paradox;

EIKOS is a three dimensional language founded on the principle of the inclusion of the paradox first, then exclusion of the paradox within the dream (real world). This is a superior concept to mathematics, hence mathematics is treated as a sub-set of EIKOS.

16.2 EIKOS as a model

EIKOS can be considered an architecture of unique concepts. Each concept represents an idea built upon the previous framework of ideas.

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Each idea can be said to have a founding architect in human history, from Euclid with Geometry to Descartes and the concept of ratio calculation (calculus).

16.2.1 Types of concepts

The first class of concepts is the symbols used as part of the UCADIA language.

The second class of concepts is the meanings attached to the symbols within the UCADIA language. These are divided into major classifications of concepts by the prime concepts of EIKOS.

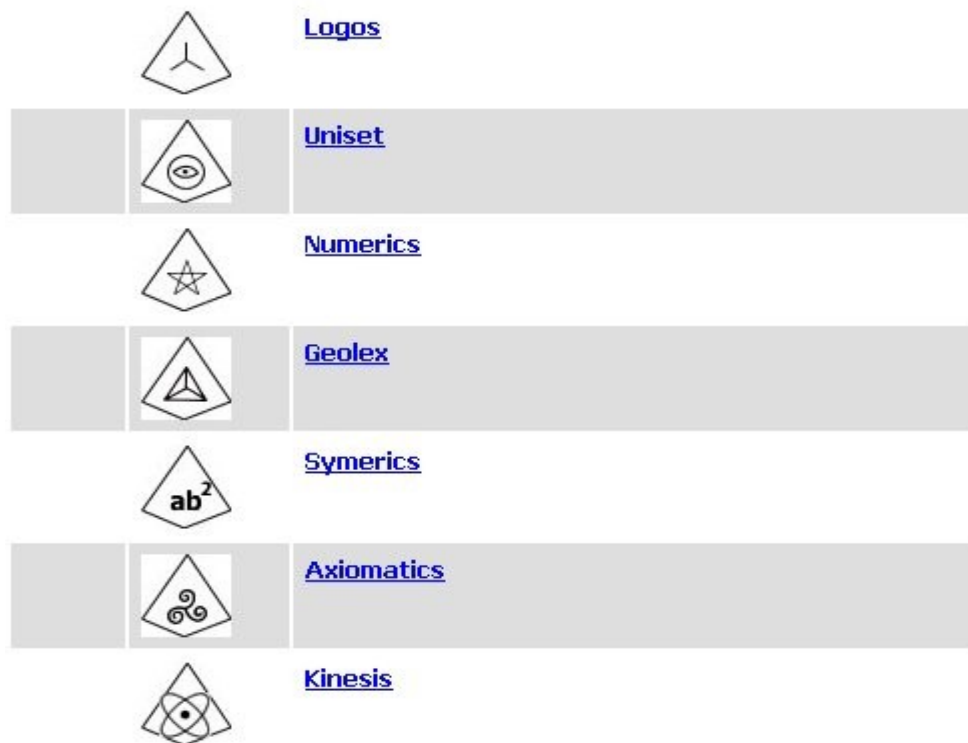
16.2.2 The re-assembly of mathematics into EIKOS

In the context of mathematics being a sub-set of EIKOS, all the major components of mathematics have been disassembled from the primary concept of mathematics.

These major components of mathematics have then been re-assembled into the primary structure of EIKOS.

16.3 Prime concepts of EIKOS

EIKOS is built upon an essential framework of concepts called the Prime Concepts of EIKOS. The concepts underpin the infrastructure of all other mathematical equivalent concepts.



16.4 LOGOS

The Logos primus dia state:

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Nothing

- Nothing exists as pure concept.

Existence

- Existence is a matter of degree (relative)
- Existence is to exist as a unique object in dimension
- Existence (universe) is a concept of objects (awareness in motion) in motion
- Existence is dependent on rules in motion

Paradox

- Nothing is absolute, everything is a matter of degree (relative)
- $0 = 1 = 0$
- The sum of the whole is greater than its parts
- Within, the universe reality exists, without, the universe is a dream

Uniqueness

- Everything is unique. Everything is Unique Collective Awareness (UCA) in motion.

Symbolic language

- EIKOS is a symbolic language with symbols representing key concepts and relationships as well as rules for their proper use.
- All symbols used in mathematics have a corresponding symbol within the EIKOS symbolic language.
- EIKOS also includes symbols and concepts not well formed or identified within mathematics. All of EIKOS belongs to the UCADIA symbol set.

DA (symbols with meaning)

- All concepts and their corresponding symbol used within EIKOS are called DA. This is a formal subset of the UCADIAN symbolic language.
- All DA are categorized in shape and concept to the prime architecture of EIKOS (e.g. Logos, symericis, kinesis) within UCADIA.
- Additionally, some of the more common DA within the EIKOS set have specialized shorthand symbols (SPEC DA).
- A sub-set of all modifiers, tensors, relators and associators are included within the common use of EIKOS.

DIA

- All groupings of two or more symbols according to the rules of EIKOS and UCADIA are called DIA. There are only 24 types of DIA.
- All mathematical concepts such as equations, formula and functions are types and forms of DIA.
- The 24 types of DIA are:

linear.simple, linear.simple.tensor, linear.simple.Relator,
linear.simple.mix linear.complex, linear.complex.tensor,
linear.complex.Relator, linear.complex.mix

matrix.simple, matrix.simple.tensor, matrix.simple.Relator,
matrix.simple.mix matrix.complex, matrix.complex.tensor,
matrix.complex.Relator, matrix.complex.mix

tri.simple, tri.simple.tensor, tri.simple.Relator, tri.simple.mix
tri.complex, tri.complex.tensor, tri.complex.Relator,
tri.complex.mix

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IDEA and axioms

- All combinations of DIA that conform to the rules of EIKOS are called IDEAS.
- A well formed IDEA is a well formed AXIOM.
- All the principle ideas of EIKOS may be written as DIA.

Equivalence

- All DA may be expressed by one or more DIA and vice versa
- All IDEA may be expressed as a DA and vice versa.

UCADIA symbol set

- The UCADIA symbol set defines all human knowledge that has ever been or will be into ten basic shapes and concepts:
0.absolute 1. universal 2. relationships 3. elements 4. galaxies 5. Stellar 6. planets 7. life 8. self aware life 9. human life

UCADIAN model

- The UCADIAN model is an open source model defined by primary, secondary and tertiary texts of which 14 are primary (EIKOS being one), 130 are secondary and unlimited are tertiary texts.

Logic as a subset of LOGOS

- Mathematics (logic) is founded on the principle of the exclusion of the paradox;
- EIKOS (logos) is founded on the principle of the inclusion of the paradox first, then exclusion of the paradox within the dream (real world). This is a superior concept to logic, hence logic is treated as a sub-set of logos.

16.5 NUMERICS

The numeric primus dia state:

Numbers

- All numbers are both unique concepts and objects in themselves.
- All numbers are real by virtue of their existence.
- The degree of reality of a number is dependent upon the degree to which the number represents real world objects and/or measurements and relationships of real world objects.
- The set of all numbers may be defined as the UNISET.

Uniset

- All numbers may be defined as belonging to a certain set within UNISET.
- All numbers of the UNISET may be defined as existing between the prime numbers of 0 and 1 by some multiplying degree (ratio).
- All numbers may defined as either perfect (can be expressed as a ratio of itself) or imperfect (cannot be expressed as a ratio of itself).

Perfect numbers

- A perfect number is any number that can be expressed as a ratio of itself or other numbers.
- Infinity is a perfect prime number related to itself, 1 and 0.
- All perfect numbers may be defined as either unique, similar or idea (theoretical): Unique- can represent uniquely real objects (e.g. 1, 3,5, 7, 9, 11 etc) Similar-can only represent collective real objects (e.g. 2, 4, 6) Idea-cannot represent real objects (e.g. 2.5)

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Imperfect numbers

- An imperfect number is any number that cannot be expressed as a ratio of itself.
- Pi is an imperfect unique number expressing the level of perfection of geometric configuration of perfect numbers in a circle.
- All imperfect numbers may be defined as either unique, similar or idea (theoretical): Unique- can represent uniquely real ratios (e.g. pi, e) Similar-can only represent collective real ratios (e.g. 180°) Idea-cannot represent real ratios .

Perfect Unique Number

- A perfect unique number is a number that can be expressed as a ratio of itself uniquely.
- A perfect unique number is divisible only by itself and 1.
- The simplest perfect unique numbers are 0 and 1.
- The largest perfect unique number is infinity.
- All perfect numbers are a sum of similar numbers ultimately derived from perfect unique numbers.
- Existence tends towards a perfect unique number.
- Perfect unique numbers exist within the UNISET as a perfect pattern of randomness called the Prime (itself an imperfect unique number).
- The Prime may be defined as unique pattern of existence of perfect unique numbers within the UNISET related to a multiple ratio of the simplest synergetic number 6.

Perfect Similar Number

- A perfect similar number is a number that can only be expressed as a ratio of itself as a collective of perfect unique numbers.
- All perfect similar number are divisible by itself, perfect unique numbers, perfect similar numbers and 1.
- The simplest perfect similar number is 2
- The largest perfect similar number is infinity.
- All perfect similar numbers may be further defined as either sympathetic or synergetic.
- Synergetic perfect similar numbers are those that are equal to the sum of all their possible divisors except itself. The smallest synergetic numbers are 6, 28, 496 and 8128.
- Sympathetic perfect similar numbers are two numbers where each is the sum of all the possible divisors of the other.
- The smallest sympathetic pairs are (220, 284), (1184,1210), (17,296 18,416) and (9,363,584 9,437,056)

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UNISET-set of all sets including numbers	
PERFECT numbers- can be expressed as ratio of itself	
	UNIQUE -can represent unique real objects Prime
	SIMILAR -can only represent collective real objects Similar, sympathetic, synergetic
	IDEA -cannot represent real objects Axiomatic numbers
•	
IMPERFECT numbers -cannot be expressed as ratio of itself	
	UNIQUE -can represent unique real ratios Absolute (e.g. pi, e)
	SIMILAR -can only represent collective real ratios Universal
	IDEA -cannot represent real ratios Kinetic numbers

16.6 UNISET

The Uniset primus dia state:

Paradox of set membership
<ul style="list-style-type: none"> 0 is a member of 1 and itself, 1 is a set and a member of itself
Sets
<ul style="list-style-type: none"> All numbers are a set of 1 Infinity is a unique set All numbers may be described by the number infinity All numbers may be described in sets of degrees of infinity
Dependency of set existence to set members
<ul style="list-style-type: none"> If one number ceased to exist in the total set of infinity of numbers then the total set would cease to exist
Set patterns
<ul style="list-style-type: none"> All sets are specialized and unique to some degree All sets are co-dependent to some degree All sets are similar to some degree and relationships of real world objects.

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UNISET-set of all sets including numbers	
SIMPLE sum set	
SIMPLE-	
•	
FUNCTION sum set	
DYNAMIC	EXPONENTIAL
REGRESSIVE	ROOT
UNKNOWN	UNKNOWN
KINETIC sum set	
DYNAMIC	EXPONENTIAL
REGRESSIVE	ROOT
UNKNOWN	UNKNOWN

16.7 GEOLEX

The Geolex primus dia state:

Points
<ul style="list-style-type: none"> A number may be described as point in two or three dimensional space. No two points shall ever occupy the same position. A point is uniquely aware of its position in dimension. Points can only interact with immediate neighbour points.
Construct
<ul style="list-style-type: none"> All relationships between two or more points create geometric patterns in two and three dimensional space called constructs possessing common and unique properties.
Path
<ul style="list-style-type: none"> A shape made from the analysis of the past, present or future position of points are called paths. All paths may be defined by type of motion and themselves have common and unique properties.
Path
<ul style="list-style-type: none"> A shape made from the analysis of the past, present or future position of points are called paths. All paths may be defined by type of motion and themselves have common and unique properties.
Morphology
<ul style="list-style-type: none"> All geometric constructs change shape to some degree when in motion along a particular path. This change from one shape to another is called a morph track.
Frame
<ul style="list-style-type: none"> The rate of time measure of change from one place on a path or morph to another is called a frame. A collection of measured time changes is called frameset.
Model
<ul style="list-style-type: none"> The combination of a construct and a path or morph track to a frameset is called a model. The existence of a construct in relation to a model is called an instance.
System
<ul style="list-style-type: none"> The combination of more than one model interacting together is called a system having common and unique properties/behaviour.

16.8 SYMERICS

The Logos primus dia state:

Variable
<ul style="list-style-type: none"> All known types of logos, numerics and Geolex may be represented as unique sets of theoretical symbols representing possible values called variables. All variables are specialized and unique to some degree (unique variables). All variables are co-dependent to some degree (co-dependent variables). All variables are common and interchangeable to some degree (universal variables).
Formula
<ul style="list-style-type: none"> All geometric models, systems and number patterns may be expressed as formulas of variables. All variables contained within a formula must be defined by their type (unique, co-dependent or universal) and type. For a formula to function properly, the correct substitution of variables by type and purpose must take place.
Formula type
<ul style="list-style-type: none"> The function of a formula (in terms of structure and flow of variables) may be expressed as linear, matrix or multi-dimensional types. The utility and scope of a formula to describe theoretical and real is limited by its type (linear, matrix, multi-dimensional).

UNISSET-set of all sets including symerics
LINEAR formula -left to right
RESULT (function leads to sum)
FUNCTION SUM
Simple, collective, axiom Simple, collective, axiom
RELATION (sum is equivalent to function)
FUNCTION SUM
Simple, collective, axiom Simple, collective, axiom
MATRIX formula -left/right/top/down/up
RESULT (function leads to sum)
FUNCTION SUM
Simple, collective, axiom Simple, collective, axiom
RELATION (sum is equivalent to function)
FUNCTION SUM
Simple, collective, axiom Simple, collective, axiom
MULTI-DIMENSIONAL formula -complex/real life motion
RESULT (function leads to sum)
FUNCTION SUM
Simple, collective, axiom Simple, collective, axiom
RELATION (sum is equivalent to function)
FUNCTION SUM
Simple, collective, axiom Simple, collective, axiom

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Linear formula

- All geometric models, systems and number patterns may be expressed as formulas of variables.
- Linear formula are limited in their fundamental scope to best describing two model systems.

Matrix formula

- Matrix formula are limited in their fundamental scope to best describing set systems.
- Linear formula are limited in their fundamental scope to best describing two model systems.

Multi-dimensional formula

- All geometric models, systems and number patterns may be expressed as formulas of variables.
- Multi-dimensional formula are limited in their fundamental scope to best describing complex motion.

Formula pattern and function

- All formulas may be expressed as patterns of formulas.
- All formulas may be expressed as a functioning formula (in action).

16.9 AXIOMATICS

The Logos primus dia state:

Axiom

- All ideas may be stated as axioms based on functional symeric formulas themselves based on assumptions.
- All axioms may themselves be described as a process of inputs inserted into a function to produce an output.

Axiom utility

- The utility of an axiom is relative to the purpose and function it is used.
- An axiom that balances inputs to output according to purpose is in harmony (harmonic axiom).
- An axiom that produces less output to input according to purpose is in decay (dissonant axiom).
- An axiom that produces more output to input according to purpose is in growth (dynamic axiom).

Axiomatic proof

- The proof of an axiom is relative to the purpose and function it is used.
- An axiom that adheres to the rules of EIKOS in its construction and use is true and proof itself. An axiom that does not adhere to the rules of EIKOS is false and unprovable.
- Mathematical rules of proof may not be applied as test of axiomatic proof.
- Only true axioms may be used as proof relative to EIKOS and the UCADIAN model of knowledge.

Complexity and axioms

- Complex axiom resolve themselves to describe only simple systems.
- Simple axiom resolve themselves to describe both simple and complex systems.

16.10 KINESIS

The Kinesis primus dia state:

Kinesis
<ul style="list-style-type: none"> • All objects in motion may be expressed in Kinesis- higher axiomatics • Simple axiom resolve themselves to describe both simple and complex systems.
Simple kinetic axioms
<ul style="list-style-type: none"> • All objects in motion may be expressed in Kinesis- higher axiomatics • Simple axiom resolve themselves to describe both simple and complex systems.
Motion
<ul style="list-style-type: none"> • Existence is awareness (UCA) in motion • Existence is awareness in motion (as form) in motion. • Existence is specialized motion (structural as form), (harmonic as vibration in form) and velocity (movement in form). • All motion is relative. The total motion of an object is relative to its type and structural relationships. • All motion of an object is conserved. An object may not travel faster than its fastest rate. • All motion is relative. • All motion is unique. • All motion is similar in terms of common types of objects and patterns of motion.
Paradox of motion
<ul style="list-style-type: none"> • The sum of the whole motion of a form is greater than the parts that make it.
Property of motion
<ul style="list-style-type: none"> • All objects share the property of motion and share common characteristics inherited from the smallest particles that create the form.
Kinesis
<ul style="list-style-type: none"> • Kinesis is the description and understanding of motion. • There are only three types of kinesis (motion) kinetic, structural and harmonic. -Kinetic is motion in form expressed as the free velocity of an object; -Structural.kinesis is motion in form expressed as the structural association with other like and larger objects; - Harmonic.kinesis is motion within form expressed as vibration and spin.
Energis
<ul style="list-style-type: none"> • Energis is the measure of aggregated motion of all particles in motion to create mass (accumulative kinesis). • There are only three types of energis (motion) kinetic, structural and harmonic. -Kinetic is motion in form expressed as the free velocity of an object; -Structural.energis is motion in form expressed as the structural association with other like and larger objects; - Harmonic.energis is motion within form expressed as vibration and spin.

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Force

- No independent non-object exists within the universe capable of physically influencing matter. Only matter can influence matter. No forces exist.
- All phenomena observed as the apparent interaction of forces is the exclusive interaction of only matter, its attributes and motion.
- A fortis is an aggregate feature of all structures of matter that has the capacity to produce a change in another structure behaviour, in terms of make-up and rate of motion. A unit of measured fortis is called an ergo.
- All objects of matter possess three fortis in varying degrees of strength derived from each and every Unita possessing self-awareness of form: **Creation**- all matter wishes to create greater (and therefore more complex) form;

Attraction- all matter has relative attractiveness to other forms of matter by virtue of the spin configuration of its smallest pieces of matter, built up to an aggregate spin;

Repulsion- all matter has relative repulsiveness to other forms of matter by virtue of the spin configuration of its smallest pieces of matter, built up to an aggregate spin;

Fortis of harmonic attraction

- Matter vibrating in unison, or harmonic ratio, is mutually attracted to forming closer bonds.

Fortis of dissonant repulsion

- Matter vibrating in discord is mutually repelled

Volume

- Volume is the measure of the perceived amount of space a particular structure takes up.
- Volume is relative as an object may be said to have perceived volume without actually constituting stationary matter in each compartment of its space.
- The measure of volume is always changing as the real and perceived volume of matter and space changes.
- Size is equal to the volume of space taken up by a certain number of benchmark objects, according to their configuration.

Aggregate motion

- Matter of like spin create greater forms of matter.
- Groups of like particles in closer form modify their motion to be in relative harmony with other particles. This may be defined as aggregate motion.
- The harmonic pitch of vibration of the form is a multiple of the pitch of vibration of smaller objects within its form.
- So long as the bonds retaining form are greater than the fortis of separation, aggregate motion will adjust and retain unison within the form

Multi-model motion system

- No perfect vacuum exists whereby less than three objects are interacting.
- All particles at all levels of matter are influenced in their motion by the unique proximity of similar and different matter.
- All complex models of the effects of particle motion can be defined by three or more object models.

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Density

- Density is the number of particles (Mass) in a given volume.
- Densis is the number of particles (Mass), their structure and state in a given volume.
- Densis is a superior concept to density as densis enables a greater scope of description of the core attributes of matter than density.
- Particles with the same Mass, but with superior structure tend towards a smaller given volume and therefore densis.
- Particles with the same Mass, but with inferior structure tend towards a greater given volume and therefore lower densis.
- Densis is a measure of kinesis in that the greater the density, the lower the kinetic.energis and the higher the harmonic.energis and structural.energis.

Kinetic transfer

- All kinesis (motion) is transferable from one type to another.
- All kinetic transfer is relative to the states of kinesis (harmonic, structural and velocity) of the objects at the time and position.
- All kinetic transfer is resistive to change is dissonant, balanced to change is harmonic and dynamic to change is dynamic.
- The conversion of motion from kinetic.energis to harmonic.energis (frequency/spin) in an isolated system never increases unless external intervention occurs.
- The rate of transfer of kinetic.energis from one object to another is directly proportional to the size of the applying mass and inversely proportional to the reacting mass of the other object.
- In a simple two object model, the relative kinetic result is always balanced as equal and opposite action and reaction.

Kinetic harmonic ratio

- The closer objects come in terms of distance, the greater their harmonic kinesis and the slower their velocity.
- The more distant objects separate, the lower their harmonic kinesis and the greater their individual velocity.
- All objects in the universe behave in this same way when interacting with other objects. This is called the Kinetic-Harmonic Ratio.

Unique harmonic ratio

- The harmonic motion of an object may be defined as its unique harmonic ratio constructed from the harmonic motion of all its components. This may be expressed as a wave model.
- The harmonic motion (spin/vibration) of all objects of similar structure are the same.
- The harmonic ratio between different types of matter sharing similar characteristics may be defined in ratios, or harmonics.

Harmonic-volume boundary

- The smaller the volume of an object to its benchmark object (eg proton), the greater its harmonic kinesis. The smallest of objects (unita) have a harmonic kinesis approaching infinity and infinitely small volume.
- The larger the volume of an object to its benchmark object (eg proton), the greater its overall harmonic kinesis. The largest of objects (sub universes) have a harmonic kinesis approaching infinity and infinitely large volume.
- This is called the harmonic-volume paradox

17. TEKNAS- intelligent technology

17.1 The importance of technology

We are totally dependent upon our technology for the operation of our societies.

Our power plants, our cars and trains, our computer systems, our home appliances are all integrated into the same power grids, knowledge grids and transport grids.

One disaster such as a major computer network crashes can cause a ripple effect across the planet in seconds. Such is the world we have made.

To be so dependent on machines and computer intelligence is not a bad thing. Machines and computers are able to do many tasks much better, faster and cheaper than humans. Its that historically, we have classed our technology as inferior to hydro-carbon life forms. We joke about its dumbness. We sometimes blame it for our failures. We sometimes neglect its maintenance needs until it breaks down or crashes.

It is our historic attitude to technology that is the problem– not technology itself. And by changing our attitude towards technology, it is possible to dramatically improve its reliability, intelligence and assistance.

The concept of UCA makes it clear that all awareness is part of awareness and all life is part of life. That a machine is made from silicon and carbon and not hydro-carbon cells makes no difference.

Life is life. Through the genius of humankind, we have created life through machines. Now through learning to respect the life we have created, it is hoped we can learn to do more and find a balance between our needs for technology and our need to live.

17.2 Technology and knowledge

Our creation and use of technology is because of our knowledge of technology and world in general. As we have improved our knowledge of the human genome (genes), human laboratories have produced products for curing of certain diseases. As our knowledge of energy and power has improved, so has the types of cars and their power efficiency.

The knowledge of science

Science, the empirical search for scientific truth has been the single greatest collection of knowledge for the development of technology. The science of the Isaac Newton and Albert Einstein are the reason for the powered machines and atomic weapons of today.

The missing pieces in science

Yet for the power of science, important pieces of science remain missing. Science is an incomplete and imperfect model. Science excludes paradox. Science does not provide a cohesive irrefutable standard model of the elements of the universe. Science does not yet provide efficient answers to all key complex systems.

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The classification of technology as knowledge

It makes sense then to classify technology by the very thing that makes it possible—knowledge itself. To that end, the following section investigates the nature of technology by a classification that reflects key knowledge of certain fields of technology.

17.3 Knowledge.Matter

Our Knowledge of matter comes from our knowledge and investigation of the universe.

Now that we know that everything is made up of things smaller than atoms and atoms of unique properties, we have been able to apply technology to fundamentally alter the raw nature of matter.

The elementary modification of molecular matter

Human technology has advanced to the point that it is able to manipulate molecular structures.

The ability to modify atomic and sub-atomic structures

In the future, new ways of thinking will help us unlock the standard model of all elements in the universe and humans will be able to create technology capable of modifying matter at the atomic and sub-atomic level.

When this happens, new kinds of machines capable of creating virtually anything might be possible. It is also probable that with such positive technology will come the darker aspect of even more powerful weapons using such knowledge.

17.5 Knowledge.Digital Knowledge

Digital knowledge depends upon the existing of computers, but is a distinct knowledge and technology set of its own.

Computers powerful enough to run live digital video now exist as standard computers for the home and office. The technology that allows us to do this is based

The total number of electronic files in existence in the world today is estimated to be over three thousand billion.

17.6 Knowledge.non-Human Biology

Non-human biology, the understanding of cellular life is some of the most precious and powerful knowledge of humanity.

DNA— the architecture code of life

The knowledge of DNA has revolutionized the science of medicine and biology. Since its discovery in the middle of the 20th century, human knowledge concerning the world of cells

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has grown dramatically thanks to the knowledge genes, dna and their association to amino acids.

Genetic engineering

So proficient has human science become with the technology of DNA, that gene therapy and genetic engineering are now common industries.

17.7 Knowledge.Human Biology

The advances in human knowledge of the human body represented one of the most outstanding stories of the last half of the 20th Century.

The human race is now well on the way towards understanding its genetics, its biological functions as well as mapping a great many diseases.

17.8 Knowledge.Materials

Knowledge of materials used to be known in the middle ages as the art of Alchemy.

While those ancient of metallurgists and chemists were misguided in their understanding of what makes a particular material possess its unique character, they were right in assuming more than just physics.

17.9 Knowledge.Power

Humans depend upon the sourcing and consumption of power to run our modern society.

Without electricity, there would be no street lighting, no computer networks, no security systems, no traffic signals, no functioning hospitals, no refrigeration, no TV.

Without petrol there would be no transport, no business and no economy.

17.10 Knowledge.Powered Machines

The invention of powered machines capable of moving and lifting different types of masses liquid power. The wide scale manufacture and use of liquid powered and electric powered motors represent from the beginning of the 20th century helped produce the greatest growth in commerce and personal productivity Advances in powered machines (like the motor vehicle) hold the potential to reduce our dependency on petroleum.

17.11 Knowledge.Robotics

Robotics is a relatively young field, yet already, robots are working on virtually every industry on the planet.

Robotics is the combination of machines, powered devices, computers and a degree of autonomy. The most common robots built to date are those with a single movable arm used in the manufacture of a wide range of appliances, such as motor vehicles.

17.12 Knowledge.Artificial intelligence

Artificial Intelligence ("AI") is the goal of creating machines that are cognicent of their existence and are able to make intelligent, independent and rational decisions based on their environment and inputs.

As yet, no machine has exhibited a level of independent and rational intelligence capable of rivalling a well educated human being. However, a number of companies such as IBM have developed sophisticated computers capable of rivalling the skill of human beings in such tests of optimum decision making and game theory such as playing chess.

17.13 Dangers of technology

While technology enables us to live the way we do, there are also many dangers to the way we use and misuse technology.

Some dangers are greater than others, from rogue terrorists unleashing an nuclear bomb in a crowded city, to a chemical or biological attack, to electronic identity fraud and theft, to global pollution and climactic change.

The way we use technology comes at a price

The way in which societies choose to use technology comes at a price. In some former socialist states, the cost of decades of environmental vandalism is thousands of kilometres of "dead zones" where life and agriculture cannot survive. In developed western countries, the air pollution in urban centers is silently and prematurely killing its residences.

In modern computer commerce, the internet and global network is of finance is facing a growing threat from cyber-theft and cyber-attack.

The dangers threatening to render our technology useless

One of the greater dangers facing technology as a whole is the way in which it has been developed for use with power sources and fuel sources such as petroleum.

The worlds dependence on petroleum, cheap and abundant as it has been, threatens to destabilize every global economy and push the world into deep recession.

The greatest danger of technology- how we think about it and design it

Of all the dangers of technology that have been raised to date, the most common and by far the greatest is the substandard thinking that scientists, inventors, manufacturers and users apply to the creation and deployment of technology.

Simply, too much technology is over engineered, poorly constructed for power efficiency, unable to be self-contained and just not efficient.

While nature shows a great variety of perpetual machines, our thinking is locked into debates over closed and open machines and an unwillingness to learn from natures simplicity and

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specialization of design.

Our thinking has complicated space exploration, it has complicated the search for new energy alternatives, it has created unreliable and bug riddled software, it has created "sick" office buildings and homes.

If humanity is to survive, then it is not technology that needs to change, but the fundamental thinking that is applied to create it in the first place.

17.14 Technology.Eco-pollution

Many consumers are being killed by their own products, without really being consciously aware of it. Eco-pollution is one of the lethal legacies of the age of mass marketing of the last decades of the 20th century.

There are far more dangerous things than just photo-chemical smog

When we think of environmental pollution, we tend to think of urban smog, of filthy poorly maintained motor transport vehicles and the occasional chemical spills.

In fact, there are two other areas of eco-pollution that are far more dangerous for our health than just the chemicals of smog- food additives and synthetic fibres found in clothes, homes, furniture and virtually every man-made surface.

Food additives

Thanks to a desire for governments to promote cheap food for consumers as a driver of economic demand and consumption, in virtually every Western country, food additives including illegal use of human growth hormones, genetically modified food and synthetic substitutes have been used for years.

Unlike food poisoning from rotten or infected food, the poisoning by food additives is an accumulative poisoning, much like the effects of heavy metal accumulation (such as lead and mercury).

What is even more disturbing is how long term exposure to dangerous food additive practices may have in affecting the quality of genes inherited by successive generations. While proof is not yet in clear evidence, there is strong indications that the rise of certain childhood problems may have a root cause in the long term exposure of their parents to dangerous food additives.

Respiratory disease in the 21st Century and synthetic fibres

While the dangerous effects of asbestos are now commonly known, twenty years ago, it was considered a "miracle" substance for the cheap manufacture of poor quality building materials, sold under the argument that such products kept "homes cheap".

Fibreglass insulation is another classic example of a modern and potentially even more dangerous problem, as fibreglass strands are much smaller and lodge much deeper into the

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lungs when inhaled. As homes with fibreglass insulation continue to degrade over the next decade, expect this health problem to increase.

The same applies to the wholesale use of poor quality synthetics such as foam in furniture and carpets.

17.15 Technology.Scientific arrogance

Midst the problems of the world, there exists now two clear camps of scientists- those who show a duty of care and concern of the future of the planet and the species and those who are hell bent on securing fame and fortune at whatever cost.

Nowhere is scientific arrogance greater at the moment than in the associated fields of genetics and medical research, where scientists are locked into dozens of races to be the first to find cures for various diseases and develop solutions in the fields of gene therapy and stem-cell research.

17.16 Technology.Dependence

It is not our dependence on technology that is the problem. The Romans depended upon their roads, their aquaducts for survival of their cities, it is that modern cities are dependent upon so many poorly designed and maintained technologies.

Take large scale computer systems and PC's for example. Instead of becoming more reliable, many computer systems have become less reliable and therefore creating greater risks of business disruption.

Email servers frequently crash, even the software that runs electrical grids have crashed in certain countries at times.

17.17 Technology.Genetic mutation

Technology has never before had such ability to unleash risks of genetic mutations that could render the human race extinct.

The sensitivity of genes to tampering and the ease with which genetic material can be implanted into a wide variety of places (eg placing human genes in compatible DNA or virus) means the risk of an accidental or deliberate mutation affecting the human race is increasing.

17.18 Poorer quality of life

Our meals might be able to be prepared in seconds, rather than minutes. We might be able to contact any person anywhere in the world in seconds, but can go without a family dinner or intimate contact for days, even weeks.

New technology doesn't always mean greater progress, even if it is new.

In many respects, new devices such as always-on portable email and video phone has lessened our quality of life, even if we are able to "do more things".

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TV and computers are raising children instead of their parents. There exists a moral and social vacuum in many societies around the world that has been filled by the willing substitutes of savvy commercial advertisers.

It is no wonder that so many children are so brand focused. These household companies, soft drink manufacturers, fast food outlets, music promoters and clothing labels have spent more time communicating to children than many modern parents.

17.19 Thinking differently

Before each great breakthrough invention came a breakthrough in thinking differently.

Each age of advancement in human technology can be separated by the great breakthroughs in thinking that opened up the possibility, the creative potential for new inventions.

17.20 Overcoming the dangers

By approaching the definition, design and use of technology differently, many of the dangers now facing the human race and planet Earth can be minimized or removed all together.

17.21 Better technology

One of the key ways to overcome the dangers of current technology issues is to come up with simply better technology solutions.

This is especially so in areas such as power, mechanics and materials.

17.22 A better world

To reduce and help ultimately eliminate poor thinking from future technology design, we first have to believe that the world can be improved- that we exist to help make the world better- not simply "sell more stuff".

17.23. TEKNAS

TEKNAS exists as both the practical application of UCADIAN knowledge for the manipulation of matter and our environment and the models, machines, objects and actions created as a result of this knowledge.

TEKNAS exists as a sub model of the UCADIAN model of knowledge represented as one of fourteen books first produced by UCADIA Books. The UCADIAN model of knowledge of ALL is a sub model of the model of Unique Collective Awareness (UCA).

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	TEKNAS
	UCALEX
	EIKOS
	KINETICS
	ERGONICS
	EIKONICS
	MEKATICS
	KOSMOTICS
	GALATICS
	STELLATICS
	.PLANETICS
	BIOTICS
	BIONICS
	ROBOTICS

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Technology and science

Technology is both the practical application of scientific knowledge and its end result.

Technology belongs to science- a system of knowledge covering generally assumed facts and laws obtained and tested through scientific method.

Utility of any technology model

The utility of any technology model is relative to its comprehensiveness, ability to apply to all conditions, purpose and function it is used.

A technology model that balances inputs to output according to purpose is in harmony (harmonic model).

A technology model that produces less output to input according to purpose is in decay (dissonant model).

A technology model that produces more output to input according to purpose is in growth (dynamic model).

Utility of TEKNAS

TEKNAS integrates its ideas and symbols to the UCADIAN model and the UCADIA symbolic language. By being aware of any part of the UCADIAN model, a person shall also know TEKNAS.

By being aware of any part of TEKNAS, a person shall also know the UCADIAN model and knowledge concerning UCADIA, EIKOS, EKA, EKASYS, CIVILA and EKELOS.

Purpose of TEKNAS

TEKNAS exists for the purpose that humanity continues to exist.

TEKNAS exists for the purpose of optimizing technology and resources for the continued existence and betterment of humanity.

TEKNAS exists for the purpose of optimal decision making and choices concerning people and resources so that outcomes that are for the benefit of all take precedence over the few.

TEKNAS exists for the purpose that the quality of life for all human beings is constantly improved towards providing a rich, happy and rewarding existence.

TEKNAS and technology

Technology is based on the practical application of scientific knowledge which is an incomplete model of all matter and all forces as a unified theory.

TEKNAS is based on the practical application of all UCADIAN knowledge which is a complete

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model of all matter and all forces as a unified theory.

s a complete model, TEKNAS integrates all key scientific models associated with technology, it is a superior model to technology. Hence, technology should always be treated as a sub-set of TEKNAS.

17.24 UCALEX

UCALEX

- UCALEX is a formal branch of TEKNAS concerning the complete model of all matter, rules, relationships and behaviour in the universe. It represents both the unified model of matter and all forces (motion) in the universe.
- UCALEX is a subset of the UCADIAN model of knowledge as well as a major class of knowledge within the TEKNAS model.

17.25 EIKOS

EIKOS

- EIKOS is a system of calculation, relationship and measurement of concepts and real objects. EIKOS is based on the principles and understandings of the existence of the concept (idea) of Unique Collective Awareness (UCA).
- EIKOS is both an independ knowledge structure and also formal branch of TEKNAS
- That the real world is a dream in motion and that dream in motion is not-real. That life is a dream and that the dream possesses certain immutable rules.

17.26 KINETICS

KINETICS

- KINETICS is a formal branch of TEKNAS representing, • a system of calculation and observation of the motion and interaction of all real-world objects; and • effects of forces upon the motions of material bodies or with changes in a physical or chemical system; and • the rate of change in such a system.
-

17.27 ERGONICS

ERGONICS

- ERGONICS is a formal branch of TEKNAS representing, • a system of calculation and observation of the motion and interaction of all ergon objects as fields and within larger matter; and • effects of ergons upon the motions of material bodies and different ergon fields; and • the patterns and general behaviours of ergons in systems.
-

17.28 EIKONICS

EIKONICS
<ul style="list-style-type: none">• EIKONICS is a formal branch of TEKNAS representing:<ul style="list-style-type: none">• a system for architecture and design of human buildings and constructs; and• effects of different architectures, materials on design and structures and• the patterns and general behaviours of human structures under certain conditions.•

Optimum geolex structures

Optimum ergon field dynamics

Small earth eikons

large earth eikons

space eikons

17.29 MEKATICS

MEKATICS
<ul style="list-style-type: none">• MEKATICS is a formal branch of TEKNAS concerning the construction of man made powered devices MEKA (formerly identified as machines). MEKATICS shares knowledge with several sub-branches of TEKNAS including ERGONICS, BIONICS and ROBOTICS.• MEKATICS is divided into several sub-branches: •Air Meka •Land Meka •Space Meka •Water Meka •Building Meka

Machine
<ul style="list-style-type: none">• A machine is a device, having a unique purpose, that augments or replaces human or animal effort for the accomplishment of physical tasks. This broad category encompasses such simple devices as the lever, wedge, wheel and axle, pulley.• In MEKATICS, all machines and devices are known as MEKA and are defined into clear categories based on levels of complexity, function variance and relationship.

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UCA standard model of MEKA		
All mechanical devices (MEKA) are defined by a six category system within MEKATICS. Each level represents a more sophisticated approach to the use of technology.		
	Level 1 Simple tools	Sphere, disc, wedge, beam, block, cog, wheel
	Level 2 Simple systems	Levers, planes, pulleys, screws
	Level 3 Complex macro systems	Scissors, drill systems, clocks
	Level 4 Complex micro systems	Optic fibre, silicon chips
	Level 5 Powered macro systems	Motor car, ship, airplane, rocket, phone
	Level 6 Powered micro systems	Mobile listening device, internal camera, nanotechnology

Mekatics and mechanics

- MEKATICS relates to mechanics in that all key principles of mechanical engineering are reflected within the architecture of mechanics.

Mekatic.Kinesis

- Most mekatic devices deal with only one type of kinesis (energis).
- Virtually all current human machines are resistant in terms of the kinetic.result.

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Yield point

- In MEKATICS, load at which a solid material that is being stretched begins to flow, or change shape permanently, divided by its original cross-sectional area; or the amount of stress in a solid at the onset of permanent deformation.

MEKA Level 1-Simple Tools

All mechanical devices (MEKA) that are simple tools may be defined into six (6) sub categories:

	Solid	Circular	Sphere, disc
	Solid	Rod	Levers, planes, pulleys, screws
	Solid	Complex macro systems	Protons, Neutrons, Electrons
	Semi-solid	Complex micro systems	Hydro-Helio Atomic Matrix
	Semi-solid	Powered macro systems	Pairs, Tris, Pentas, Polymers
	Semi-solid	Powered micro systems	Fats, Sugars, Cells

17.30 KOSMOTICS

KOSMOTICS

- KOSMOTICS is a formal branch of TEKNAS concerning the study of super –large bodied objects (clusters of galaxies), balance functions and the behaviour of the universe.
- MEKATICS is divided into several sub-branches: •Galatics (galaxies and inter galactic bodies/formations) •Stellatics (stellar and interstellar bodies/formations) •Planetics (planet bodies/formations/laws)

17.31 GALATICS

GALATICS

- GALATICS is a formal branch of TEKNAS concerning the study, rules and behaviour of Galaxies and inter-galactic bodies across the known universe.
- MEKATICS is divided into several sub-branches: •Air Meka •Land Meka •Space Meka •Water Meka •Building Meka

17.32 STELLATICS

STELLATICS

- STELLATICS is a formal branch of TEKNAS concerning the study, rules and behaviour of solar and interstellar systems through the known universe.

17.33 PLANETICS

PLANETICS

- PLANETICS is a formal branch of TEKNAS concerning the study, rules and behaviour of planets.

PLANETIC KINESIS

- Planetic Kinesis is a class of knowledge within Planetics and Kinesis dealing with the motion of planets. Planetic.Kinesis incorporates the essential understandings of celestial mechanics. But with the deeper understandings of the UCADIAN model.

17.34 BIOTICS

BIOTICS

- BIOTICS is a formal branch of TEKNAS concerning the construction and analysis of bio-organic materials and substances.

17.35 BIONICS

BIONICS

- BIONICS is a formal branch of TEKNAS concerning the construction of human related movement, proethics and synthetic human replacement components.

17.36 ROBOTICS

ROBOTICS

- ROBOTICS is a formal branch of TEKNAS concerning the construction of man made and independent moving powered devices.

18. EKELOS- ethical economics

18.1 The very real pain and suffering of planet Earth

The Earth currently sustains the lives of around 6 billion human beings of around 30 billion self aware life forms.

As aspiring and positive the community in which you may live might be, the reality is most of the self aware life forms are in very real pain and suffering.

18.1.1 The torture, murder and slavery of millions of humans today

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Today, at this very moment, thousands of human beings are being tortured and murdered in various places around the planet. Women are being raped and sodomized in developed countries. Children are being raped and tortured in developing countries. Military and terror squads are killing innocent civilians because of their ethnicity, religious beliefs or pure entertainment.

At this very moment, thousands of people are dying from lack of food or water and from the deadly diseases that come with unclean water and food.

18.1.2 The torture and slaughter of self-aware life forms

Today, at this very moment, hundreds of millions of self-aware lifeforms are imprisoned and tortured in unbelievably cruel systems of battery cages, battery farms, slaughterhouses and laboratories. Their pain is just as real as ours. They dream, they feel emotion and their pain is also felt by the Earth.

18.1.3 For many, this world is hell

The reality is, for most humans alive today, this world is hell. A dark and terrible place with no real prospect of improvement. That is why dreams of a better place as offered by religions is so important for most of us. It is because we believe deep down, this world ultimately to be flawed and evil with the only hope of salvation being some kind of happiness in some kind of heaven

18.2 A world of money

This world we speak of with so much misery is a world created that runs on money. The ultimate reality is if you have lots of money, or if you don't.

If you have lots of money, then in this world, you can pretty much afford to do anything. If you don't, then your life choices are restricted.

18.2.1 Money as the centre of the universe

Money is at the heart of our daily activities. Most of us work to make money to then purchase the things we need and want to live. Only a few of us still work to make the things we need and want to live directly (thus negating the need for money).

Money is at the centre of our societies. Our governments take our money to do things. Our corporations employ people so to provide goods and services for money. Nations trade goods and services for money. Our most popular television shows are games about winning money. One of our most popular hobbies is to enter lotteries or gamble for money.

18.2.2 Money as the core aspiration of youth culture

While the purpose of money is principally as a means of exchange, the aspiration for the things money helps purchase has been replaced in youth culture by the aspiration of money itself.

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Young hip-hop music artists who currently dominate the youth culture of the world celebrate the acquisition of great wealth and power through subversive and illegal means. They glorify the culture of mass consumerism that great wealth can bring. They typify the elite and corrupt merchant culture of ancient Rome around 100CE that represent the archetype of the "orgies" so famously associated with Rome.

Money is God. Money is the one thing everyone wants. And the result of such single minded ends without morals has been the growth in crime for the sole purpose of financial gain. The store robbery, the murder for money, the identity fraud, the con, the kidnapping.

18.2.3 Global financial system

And the machinery that runs all this money is the global financial system of banks and federal authorities, principally controlled directly and indirectly by the United States of America and Europe.

The wealthiest banks of the world and the wealthiest trade exchanges in the world are all interlinked through vast digital networks so that electronic trade information can speed around the globe in a fraction of a second. The World Bank, the International Monetary Fund, the major national federal exchanges all play a part in supporting this network.

In turn, this network extends to local bank branches, auto tellers, shops and stores. When you purchase something using an auto-teller machine or card reader, you are connecting into this global grid of money.

So extensive and developed has this digital network of money become that you can literally travel around the world with nothing more than a credit card for money.

18.3 The inequality of money

While money exists in all countries in all parts of the world, its distribution and ownership is far from equitable.

Ten countries control over 75% of the worlds money (in terms of goods and services). By far the lions share remains the United States of America which accounts for slightly under one third of the world's economy.

In other words, the distribution of money compared to people shows the control of most of the world's money is in the hands of a few countries. (2002 rankings).

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Rank and Country	GDP (US Billion\$)
1. United States	9,837
2. Japan	4,842
3. Germany	1,873
4. United Kingdom	1,415
5. France	1,294
6. China	1,080
7. Italy	1,074
8. Canada	688
9. Brazil	595
10. Mexico	575
11. Spain	559
12. Korea, Rep.	457
13. India	457
14. Australia	390
15. Netherlands	365
16. Argentina	285
17. Russian Federation	251
18. Switzerland	240
19. Sweden	227
20. Belgium	227
21. Turkey	200
22. Austria	189
23. Saudi Arabia	173

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24. Hong Kong, China	163
25. Denmark	162
26. Norway	162
27. Poland	158
28. Indonesia	153
29. South Africa	126
30. Thailand	122
31. Finland	121
32. Venezuela, RB	120
33. Greece	113
34. Israel	110
35. Portugal	105
36. Iran, Islamic Rep.	105
37. Egypt, Arab Rep.	99
38. Ireland	94
39. Singapore	92
40. Malaysia	90
41. Colombia	81
42. Philippines	75
43. Chile	71
44. Pakistan	62
45. Peru	53
46. Algeria	53
47. Czech Republic	51
48. New Zealand	50
49. Bangladesh	47
50. Hungary	46
51. Nigeria	41
52. Kuwait	38
53. Romania	37

53. Romania	37
54. Morocco	33
55. Ukraine	32
56. Vietnam	31
57. Belarus	30
58. Uruguay	20
59. Dominican Republic	20
60. Tunisia	19
61. Slovak Republic	19
62. Croatia	19
63. Guatemala	19
64. Luxembourg	19
65. Kazakhstan	18
66. Slovenia	18
67. Syrian Arab Republic	17
68. Lebanon	16
69. Sri Lanka	16
70. Costa Rica	16
71. Qatar	14
72. Ecuador	14
73. El Salvador	13
74. Bulgaria	12
75. Sudan	12
76. Lithuania	11
77. Kenya	10
78. Panama	10
79. Cote d'Ivoire	9
80. Tanzania	9
81. Cameroon	9
82. Angola	9
83. Cyprus	9

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84. Yemen, Rep.	9
85. Iceland	9
86. Yugoslavia, Fed. Rep.	8
87. Jordan	8
88. Bolivia	8
89. Bahrain	8
90. Uzbekistan	8
91. Paraguay	8
92. Jamaica	7
93. Zimbabwe	7
94. Trinidad and Tobago	7
95. Latvia	7
96. Ethiopia	6
97. Macao, China	6
98. Uganda	6
99. Honduras	6
100. Nepal	6
101. Botswana	5
102. Azerbaijan	5
103. Ghana	5
104. Estonia	5
105. Gabon	5
106. Bahamas, The	5
107. Turkmenistan	4
108. Bosnia and Herzegovina	4
109. Mauritius	4
110. Senegal	4
111. West Bank and Gaza	4
112. Haiti	4

113. French Polynesia	4
114. Madagascar	4
115. Papua New Guinea	4
116. Mozambique	4
117. Albania	4
118. Macedonia, FYR	4
119. Malta	4
120. Namibia	3
121. Congo, Rep.	3
122. Cambodia	3
123. New Caledonia	3
124. Georgia	3
125. Guinea	3
126. Zambia	3
127. Barbados	3
128. Nicaragua	2
129. Mali	2
130. Burkina Faso	2
131. Benin	2
132. Armenia	2
133. Niger	2
134. Rwanda	2
135. Lao PDR	2
136. Malawi	2
137. Fiji	2
138. Swaziland	1
139. Chad	1
140. Equatorial Guinea	1

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141. Kyrgyz Republic	1
142. Moldova	1
143. Togo	1
144. Tajikistan	1
145. Mongolia	1
146. Central African Republic	1
147. Mauritania	1
148. Lesotho	1
149. Suriname	1
150. Belize	1
Guyana	1
St. Lucia	1
Burundi	1
Antigua and Barbuda	1
Sierra Leone	1
Seychelles	1
Eritrea	1

18.4 The global corporate entity and money

Another way to look at the global world of money is through the world of the global corporate entity. Governments now charge for many of their services and have re-structured themselves to behave in many ways as corporations. Then there are global corporate brands such as Coca Cola, Pepsi, McDonalds to name a few.

18.4.1 The world of the global corporation

Far more astounding than 10 countries controlling 75% of the worlds assets is the fact that just 100 global corporations account for 21% of the total worlds assets of money (goods, services, assets).

Top 150 Economies in World Revenues)	2002 (\$Billion)		
United States	9,837	31. Credit Suisse	64
Japan	4,842	32. Hitachi	64
Germany	1,873	33. Nippon Life Insurance	64
United Kingdom	1,415	34. American Intl. Group	62
France	1,294	35. Carrefour	62
China	1,080	Pakistan	62
Italy	1,074	36. American Electric Power	61
Canada	688	37. Sony	61
Brazil	595	38. Royal Ahold	60
Mexico	575	39. Duke Energy	60
Spain	559	40. AT&T	59
Korea, Rep.	457	41. Honda Motor	59
India	457	42. Boeing	58
Australia	390	43. El Paso	57
Netherlands	365	44. BNP Paribas	55
Argentina	285	45. Matsushita Electric Industrial	55
Russian Federation	251	46. Home Depot	54
Switzerland	240	Peru	53
Sweden	227	Algeria	53
Belgium	227	47. Bank of America Corp.	53
1. Wal-Mart Stores	220	48. Aviva	52
		49. Fiat	52
		50. Assicurazioni Generali	51

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Turkey	200	5	51
2. Exxon Mobil	192	52. Fannie Mae	51
Austria	189	Czech Republic	51
3. General Motors	177	53. Rwe	51
4. BP	174	54. J.P. Morgan Chase	50
Saudi Arabia	173	55. Nestlé	50
Hong Kong, China	163	56. Kroger	50
5. Ford Motor	162	57. McKesson	50
Denmark	162	New Zealand	50
Norway	162	58. Nissan Motor	50
Poland	158	59. UBS	49
Indonesia	153	60. State Power	48
6. Enron	139	61. Cardinal Health	48
7. DaimlerChrysler	137	62. Merck	48
8. Royal Dutch/Shell Group	135	Bangladesh	47
9. General Electric	126	63. State Farm Insurance	47
South Africa	126	64. HSBC Holding PLC	46
Thailand	122	65. Peugeot	46
Finland	121	66. PDVSA	46
10. Toyota Motor	121	67. Reliant Energy	46
Venezuela, RB	120	68. Unilever	46
Greece	113	69. SBC Communications	46
11. Citigroup	112	Hungary	46
Israel	110	70. Hewlett-Packard	45
12. Mitsubishi	106	71. ENI	45
Portugal	105	72. Metro	44
Iran, Islamic Rep.	105	73. Morgan Stanley	44
13. Mitsui	101	74. Nissho Iwai	44
14. ChevronTexaco	100	75. Deutsche Telekom	43
Egypt, Arab Rep.	99	76. Dai-ichi Mutual Life Insurance	43
15. Total Fina Elf	94	77. Toshiba	43
Ireland	94	78. Dynegy	42
Telephone	93	79. Munich Re Group	42
Singapore	92	80. Tokyo Electric Power	42
17. Itochu	91	81. China National Petroleum	41
Malaysia	90	82. Mizuho Holdings	41
18. Allianz	86	Nigeria	41
19. Intl. Business Machines	86	83. Sears Roebuck	41
20. ING Group	83	84. NEC	41
Colombia	81	85. Fortis	41
21. Volkswagen	79	86. Sinopec	40
22. Siemens	77	87. Aquila	40
23. Sumitomo	77	88. Fujitsu	40
Philippines	75	89. Target	40
24. Philip Morris	73	90. ABN AMRO Holding	40
25. Marubeni	72	91. HypoVereinsbank	39
Chile	71	92. Pemex	39
26. Verizon Communications	67	93. Procter & Gamble	39
27. Deutsche Bank	67	94. Repsol YPF	39
28. E. ON	66	95. Merrill Lynch	39
29. U.S. Postal Service	66	96. Zurich Financial Services	39
30. AXA	66	97. France Télécom	39

18.5 The dwindling resources that fuel our world

The fuel that drive our worlds economic engine, is resources- fuel, water, land, natural resources and materials. Without more discoveries and production increases in the total petroleum manufacture, the world will continue to see higher petrol prices and increasing fuel shortages.

Access to clean water has also become increasingly scarce as many countries continue to experience extended periods of drought while others battle water born disease.

The cost of raw materials such as iron ore, bauxite and even copper have increased as demand by growing economic giants such as China and India continues to increase.

And land continues to be a premium across the globe as inner urban housing increases and less available land for farming, housing encroaches on any remaining wilderness areas.

18.6 Economics- the "front cover" version

The modern "jazzy" text book definition of economics is as a science of making sense of "limited resources and limited means to unlimited ends". A kind of balancing act between all the possible uses for limited resources and somehow cutting the cake so every one gets a piece.

In that sense, economics is nothing new from the management of scare resources that has faced every generation of human beings since the dawn of civilization. What is relatively new (over the past 200 years or so), is the attempt to document rules, methods and systems for economic behaviour and outcomes.

In other words, how do we work? how can we work in a more optimized way? how can a government better manage its industry policy? how can economic growth be improved?

18.6.1 The birth of economics in methods of work and trade

Adam Smith is considered the father of economics for his works in attempting to define systems and procedures for efficient production of repetitive items (the birth of manufacturing processing).

And from that point on, the hallmark of economics has been its intimate association to the concepts of money, wealth, profit, work and trade.

18.6.2 Modern statistical economics

Today, economics has evolved in to a slick and sophisticated "science" providing amazing statistical models of predicting future economic trends as well as mathematical justifications for certain optimum decisions.

Modern economic theorists have been at the forefront of many of the major social and structural changes experienced by many countries in the past few decades, especially in seeing the push towards dropping trade protection to increase global trade.

18.7 Economics- the science of "madness"

Moving past the text book definition of economic theory, the reality of experiencing economic decisions is quite different.

The economic theory of global competition and trade improving living standards, flies squarely in the face of millions of Americans laid off work from global corporations who now see reduce trade restrictions as an easy way to get their goods manufactured in cheaper labour markets such as China and Korea.

To whole communities that have lost their prime means of employment and economic prosperity, such "economically rational" decisions seem both heartless and insane.

18.7.2 The cheaper economic decision to destroy food than distribute food

Remember when we said that many millions of people are starving from lack of food? then why does the European Union continue to this day with farm practices that pay farmers not to produce, or for food that is never ultimately used?

Again on the surface, to the starving people around the world, such wastage seems complete madness until you hear that economists in the European Union and European countries rationalize the process as a way of protecting vital national industries and "saving" money by avoiding having more people on welfare.

18.8 Economics- the real reason things happen

On the previous page, I alluded to economics being the science of madness. To be fair, everything associated with economics is perfectly rational once you understand the real reason for economics- the "unofficial" version.

18.8.1 Western civilization and institutions maintaining control

Whatever noble pursuit economics represented in the early part of the 20th century is long gone. Today, economic theory is about justifying and maintaining the apparatus that retains control for western civilization and western institutions. Period.

Every carefully crafted theory, every text book answer, every higher ideal expressed in economics is all designed to effectively do one thing- keep those in power still in power and those that have nothing, have a little bit extra to keep them in check.

This is not some great slap in the face of the motives of economists. On the contrary, the vast majority of economists like all people are most probably honest, good working people. It is the system that they are supporting and maintaining that is at issue.

Nor is this some great conspiracy theory. Its just the pain truth. Just 100 global corporations control 21% of the worlds wealth. Just ten countries control 75% of the total wealth. It doesn't take a genius to suspect that the people who run those countries and the institutions that run those countries would like to stay in control. Nor does it take long to suddenly realize that economics is no longer a science of madmen but a brilliant philosophical strategy.

18.8.2 When only the western commercial model will do

The idea of UCA in itself is an empowering idea that if implemented even in thought across a planet represents the evolution of a Type IV Civilization to a Type V Civilization.

18.9 Global currency and efficiencies of trade

Currency is a formal system of money based on some standard unit of measurement, a store of value and a medium of payment and exchange. Money is anything that is generally accepted in exchange as payment for Goods according to some estimated value.

Due to general ignorance and deliberate disinformation within the "truth movement" by agents of the system, much of this knowledge is hidden by false remedy and attacks on whistleblowers.

While the key function of money is to act as a medium of exchange, when money is formalized to be recognized as a store of value, a unit of account and method of payment according to certain rules, it may be regarded then as Currency.

All currencies and therefore money may be defined into two (2) types according to the method of underwriting the value of the money: Commodity and Property.

Commodity Currency is the simplest form of currency whereby the money itself is the underwriting and carrier of value. The most common examples of commodity currency are gold and silver coins, now rarely minted in favour of debased metal coins of less intrinsic value.

Property Currency is any currency that uses Rights of Property by claim, lien and other mechanisms as the method of underwriting. All Property Currency is based upon the rules of Negotiable Instruments and the associated concept of Temporary Trusts in which to convey the Property.

All Notes, also known as Bank Notes and Bills are by definition fungible Negotiable Instruments, therefore Property Currency based upon one or more classes of Property conveyed into Temporary Trusts as its store of value. A Bank may choose to issue one Bank Note against one Temporary Trust for one Trust Corpus of Property, or may choose to issue multiple Bank Notes against a Temporary Trust to the total value of the Trust Corpus.

The two most common forms of Property used to underwrite Currency as Negotiable Instruments is Rights of Claim, also known as Rights of Redemption and Liens, most notably Maritime Liens. Currency based upon "Redeemable" value was most common in permitting the Property of the Instrument to be converted into a good of equivalent value, in particular gold or silver. However, most Currency based on Redeemable property has been withdrawn in favour of currency based on Liens.

The principle of Property Currency based on Liens is the acceptance by an Estate that because the property under Lien cannot be effectively "seized", the lienholder is granted permission to monetize their right and then "sell" the debt to recoup their loss.

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The significant difference between monetized maritime liens conveyed into trust and issued through the structure of Property Currency and Negotiable Instruments is that a monetized bill of exchange is not permitted to be dishonored by any merchant within the Roman system, without severe penalties. This is because Maritime liens represent the highest lien coming from the authority of the highest estates and to dishonor this authority is to dishonor the entire global Roman land, property and finance system of the world.

In each estate deliberately bankrupted and forced to issue equitable title Property Currency through a private reserve bank, the Live Birth Record of each new borne child is monetized as a bonded promissory notes and then "sold" and conveyed into a separate Cestui Que (Vie) Trust per child owned by the private reserve bank. Upon the promissory note reaching maturity and the bank being unable to "seize" the slave child, a maritime lien is lawfully issued to "salvage" the lost property and itself monetized as currency issued in series against the Cestui Que (Vie) Trust. Thus the currency of private reserve banks is only leased by the population who then pay rent in the form of interest for currency they underwrite because of the monetized maritime liens issued against them as Roman slaves.

While this system is effectively slavery, the general ignorance of the population continues to permit it to remain.

18.10 Economics is a fatally flawed model

Clearly any system that has in-built skews the benefit of a select few could never seriously be considered fair. Nor is any system that only addresses a fraction of a whole, could ever be considered comprehensive.

Yet economics continues the lie that it is a "science" about the fairest allocation of resources and that it addresses the total model of a a societies wealth.

It is one thing to have a fault and admit it, but it is an entirely more dangerous proposition when a methodology claims to be something for which it is completely the opposite.

So long as governments are tricked into believing the scientific and fair value of economics the continued skewing and stealing of resources from countries into the hand of a few, predominantly in English speaking countries will continue.

Economics is fatally flawed. It is a theory built from Empires and has long passed its justification. Yet now, even more alarmingly, it seeks to legitimize itself throughout the world.

18.10.1 Turning on its master

Life and the universe sometimes has a perverse way of coming back on those who seek to control the world. Like Mickey Mouse when he tried to stop the sweeping in Fantasia and created an army of "brooms", the United States has become a victim of its own success. The very system which it seeks to continue to control- the world economy has itself made it now easier for consumers to drive the economy. American consumers are the reason for the massive blowout in the balance of payments of the United States as cheap imports from Asia continue to flood the market. It is because of developing such high standards of living that the US Govt is now constrained to cut any services to save money, therefore keeping the budget in

massive deficit.

Rather than supporting the continued power of America and Europe, economic theory, the theory of continuing empire is wrecking these societies. For their own sake it is time for the masters to end their support of their pet theories and look for a legitimate and fair alternative- EKELOS.

18.11 EKELOS

EKELOS is a system covering the complete identification and study of definitions, objects, relationships, patterns and rules of human interaction in the creation, distribution and accumulation of resources.

EKELOS is divided into six branches

Global National Corporate Regional Community Household

EKELOS is also classified within the context of the UCADIAN model of knowledge and the UCADIA symbolic language.

The difference of EKELOS and economics

All of the key concepts of economics are considered and structured within the model

EKELOS. In that sense, EKELOS can be considered compatible in terms of the same general concepts as economics.

Similarly, EKELOS uses certain symbols and arrangements of symbols to denote meaning.

The key difference between contemporary economics rests in two points:

Economics is founded on the principle of fulfillment of(given) ends vs scarce means which have alternative uses;

EKELOS is founded on the principle of harmony of value and ethic based given ends and development of sufficient means first , then the fulfillment of means to ends. This is a superior concept to economics as it both encompasses all the essential elements of economics but in a harmonic system. Hence, economics should always be treated as a sub-set of EKELOS.

The end result of EKELOS is a harmony of fulfillment and therefore a full satisfaction of consumer demands, versus a sub-set system such as economics, merely addressing the fulfillment of means.

A system without harmony can never deliver full satisfaction or happiness.

EKELOS as a unique concept

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EKELOS can be considered an architecture of unique concepts. Each concept represents an idea built upon the previous framework of ideas.

Each idea can be said to have a founding architect in human history, from Euclid with Geometry to Descartes and the concept of ratio calculation (calculus).

Types of concepts

The first class of concepts is the symbols used as part of the UCADIA language.

The second class of concepts is the meanings attached to the symbols within the UCADIA language. These are divided into major classifications of concepts by the prime concepts of EKELOS.

The re-assembly of economics into EKELOS

In the context of economics being a sub-set of EKELOS, all the major components of economics have been disassembled from the primary concept of economics.

These major components of economics have then been re-assembled into the primary structure of EKELOS.

18.12 Public Registers

The absence of public registers and single records is an essential means by which the current systems of the world continue to steal the wealth of its people.

Whenever arguments of full disclosure are raised, well trained disinfo agents enter the debate and seek to sabotage considerations of logic and reason, either by misquotes or simply flat out false information.

The success of the Roman Empire rested on several elements, one being the existence of public registers. However, since the advent of the Roman Cult, also known as the Vatican, public disclosure and honesty has remained a key enemy of the system.

The very rights that we cherish by protecting access to our information is also being used against citizens around the world thanks to a lack of clear electronic identity.

A great fear of a great many people is the concept that such technology as a public register of goods and information if it were to "fall into the wrong hands" would be a massive lever for totalitarian control. In fact, the promoters of fear and disinformation who work for the existing system don't want open register to the public because it would stop them from stealing our property and goods.

18.13 EKELOS and economics

Economics is a system which studies human behaviour as a relationship between (given) ends and scarce means which have alternative uses.

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Economics is divided into three principle areas: microeconomics -(prices, markets), macroeconomics (state economy, global trade) and development economics (economic modeling, forecasting).

Today, every level of government in every nation and virtually every corporation employs economics as a foundation tool of knowledge.

18.13.1 EKELOS

EKELOS is a system covering the complete identification and study of definitions, objects, relationships, patterns and rules of human interaction in the creation, distribution and accumulation of resources.

EKELOS is divided into six branches

Global National Corporate Regional Community Household

EKELOS is also classified within the context of the UCADIAN model of knowledge and the UCADIA symbolic language.

18.13.2 The difference of EKELOS and economics

All of the key concepts of economics are considered and structured within the model EKELOS. In that sense, EKELOS can be considered compatible in terms of the same general concepts as economics.

Similarly, EKELOS uses certain symbols and arrangements of symbols to denote meaning.

The key difference between contemporary economics rests in two points:

Economics is founded on the principle of fulfillment of(given) ends vs scarce means which have alternative uses;

EKELOS is founded on the principle of harmony of value and ethic based given ends and development of sufficient means first , then the fulfillment of means to ends. This is a superior concept to economics as it both encompasses all the essential elements of economics but in a harmonic system. Hence, economics should always be treated as a sub-set of EKELOS.

The end result of EKELOS is a harmony of fulfillment and therefore a full satisfaction of consumer demands, versus a sub-set system such as economics, merely addressing the fulfillment of means.

A system without harmony can never deliver full satisfaction or happiness.

18.13.3 EKELOS as a unique concept

EKELOS can be considered an architecture of unique concepts. Each concept represents an

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idea built upon the previous framework of ideas.

Each idea can be said to have a founding architect in human history, from Euclid with Geometry to Descartes and the concept of ratio calculation (calculus).

18.13.4 Types of concepts

The first class of concepts is the symbols used as part of the UCADIA language.

The second class of concepts is the meanings attached to the symbols within the UCADIA language. These are divided into major classifications of concepts by the prime concepts of EKELOS.

18.13.5 The re-assembly of economics into EKELOS

In the context of economics being a sub-set of EKELOS, all the major components of economics have been disassembled from the primary concept of economics.

Name	Definition
EKELOS	something gained, something lost
	the very definition of trade- something is lost to gain something else
	the very definition of economics- the balance between what we have, what we want and how to get there
	yin & yang
	the literal representation of balanced economic forces - gain + loss representing the economic whole

These major components of economics have then been re-assembled into the primary structure of EKELOS.

18.14 The basic components of EKELOS

EKELOS can be categorized into several major components:

Category	Class	Definition
EKELOS	EKEDA	the base symbols, CONCEPTS and definitions of EKELOS.
	EKEDIA	the statements of EKELOS, combining DA, DIA are categorized under the UCADIA categorization system into specific categories:
	EKELEX	the relationships and patterns of relationships between EKEDIA.
	EKEVIR	the ideal values of the living organism represented by EKELOS;
	EKELOS	the philosophies based on the combination of EKELEX and EKEVIR for the prosperous development of human settlements.

18.15 EKELOS Prime Concepts

EKELOS is built upon an essential framework of concepts called the Prime Concepts of EKELOS.

18.15.1 Prime Concepts of EKELOS

	EKELOS
	LOGOS
	EKEDA
	EKEVIR
	TEKNAS
	EIKOS
	EKASYS
	CIVILA
	UNILEX

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18.16 EKELOS

The EKELOS prime ideas state:

EKELOS

- EKELOS exists as a model of the complete list of definitions, objects, relationships, patterns and rules of human interaction in the creation, distribution and accumulation of resources.
- EKELOS exists as a sub model of the UCADIAN model of knowledge represented as one of fourteen books first produced by UCADIA Books.
- The UCADIAN model of knowledge of ALL exists as a sub model of the model of Unique Collective Awareness (UCA).

Utility of any model

- The utility of any model is relative to its comprehensiveness, ability to apply to all conditions, purpose and function it is used.
- A model that balances inputs to output according to purpose is in harmony (harmonic model).
- A model that produces less output to input according to purpose is in decay (dissonant model).
- A model that produces more output to input according to purpose is in growth (dynamic model).
- Complex models resolve themselves to describe only simple systems.
- Simple models resolve themselves to describe both simple and complex systems.

Utility of EKELOS

- EKELOS integrates its models and symbols to the UCADIAN model and the UCADIA symbolic language.
- By being aware of any part of the UCADIAN model, a person shall also know EKELOS model.
- By being aware of any part of EKELOS model, a person shall also know the UCADIAN model and knowledge concerning UCADIA, EIKOS, EKA, EKASYS, CIVILA and TEKNAS.

Purpose of EKELOS

- EKELOS exists for the purpose that humanity continues to exist.
- EKELOS exists for the purpose of optimising knowledge, technology and resources for the continued existence and betterment of humanity.
- EKELOS exists for the purpose of optimal decision making and choices concerning people and resources so that outcomes that are for the benefit of all take precedence over the few.
- EKELOS exists for the purpose that the quality of life for all human beings is constantly improved towards providing a rich, happy and rewarding existence.

Paradox of EKELOS

- Nothing is impossible, everything is a matter of degree (relative)
- Everything is a model (dream) in motion.
- The sum of the whole is greater than its parts.
- A positive model in motion can create a positive dream. A negative model can create a negative reality.
- By thinking of the possible, it is possible.
- EKELOS is an idea about an idea.

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Uniqueness of EKELOS

- Everything is unique. Everything is Unique Collective Awareness (UCA) in motion.
- Everything has a unique purpose.
- Everything has a unique measurable value.

Economics a sub-set of EKELOS

- Economics is founded on the principle of fulfillment of (given) ends vs scarce means which have alternative uses;
- EKELOS is founded on the principle of harmony of fulfillment of (given) ends vs development of sufficient means. This is a superior concept to economics as it both encompasses all the essential elements of economics but in a harmonic system. Hence, economics should always be treated as a sub-set of EKELOS.

18.17 LOGOS

The EKELOS LOGOS prime ideas state:

Human nature as prime factor

- For all theorizing of ideas concerning economic or ekelogos ideas, the prime factor in determining most outcomes is human nature.
- Groups of humans will tend towards common personality profiles (as if they were one person) in proportion to their common culture, education and social goals.
- These common personality profiles tend towards consistent (predictable) behaviour to the extent that the profile is accurate and of sufficient depth to plot the likely mind set result.

Human nature drives human culture

- For all of human history, human nature has been the prime driver of human culture and the state of human civilization.
- Human culture has always been based on the foundation that humans are less than one another and a higher being and that socio-economic classes are part of the natural order of the universe.
- The fundamental alignment of ideas underpinning all human cultures have historically promoted negative human behaviours in the context of self-hate, ignorance, greed, violence, anger, lust, dishonesty and mistrust.

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Economic prosperity and military power

- The general economic prosperity of more than a few has always depended upon the benevolence of a military power capable of crushing any uprising or invasion.
- Military weapons development and war has always been the most basic of economic activity of empires.
- Economic ideas have always been associated with the winning or losing powers, with principle emphasis on maintaining or gaining power.

Failure of benevolent "pure" economics

- There has never been an economic theory capable of changing an empire unless the people controlling the society deemed it to their advantage.
- So long as an empire deems its control is critical on certain economic elements, it will retain control until that control is changed by force or by force of idea.
- Economic theories and ideas based on benevolence, logic or common sense alone are unlikely to overcome selfish economic interests and ignorance.

Consumerism

- A modern economic model designed to allow economic prosperity but retain control is consumerism.
- Consumerism is the promotion of mass consumption of brand products into markets.
- The success of consumerism means that half of the largest economic entities on planet Earth are corporations, not countries.
- Consumerism has generated the largest growth in physical possession wealth in human history.
- However, consumerism has generated the greatest decline in physical and mental health in those countries that have experienced the greatest growth in personal possessions.
- Consumerism helps maintain the essential economic framework of the empire and status quo.

Perpetuation of unhappiness

- So long as cultures are underpinned by inferior concepts of the value of human life, cultures and society will be unhappy and less than it could be.

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18.18 EKEDA

The EKELOS EKEDA prime ideas state:

EKEDA objects

- For the purpose of analysis, measurement and planning, real world objects may be defined as both theoretical objects and vice versa.
- All Eked objects are a sum of less complex Eked objects ultimately derived from prime Eked objects .
- Existence tends towards prime Eked objects.

Systems

- All Eked objects exist within a system.
- All Eked objects are co-dependent .
- All Eked objects are specialised.

EKEDA patterns

- All Eked objects are unique and collective patterns.
- The constants of existence are related to perfect imperfect ratios

UCADIA symbol set

- The UCADIA symbol set defines all human knowledge that has ever been or will be into ten basic shapes and concepts:
0.absolute 1. universal 2. relationships 3. elements 4. galaxies
5. Stellar 6. planets 7. life 8. self aware life 9. human life

UCADIAN model

- The UCADIAN model is an open source model defined by primary, secondary and tertiary texts of which 14 are primary (EKELOS being one), 130 are secondary and unlimited are tertiary texts.

18.19 EKEVIR (Virtue)

In respect of the individuals right to choose their own course and destiny, it is a principle of this constitution that all human beings will benefit in an understanding and practice of the virtues listed within this clause.

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	Respect	I am aware of this moment and value what I see
	Honesty	My word is my bond
	Consistency	I am committed to doing the best I can
	Enthusiasm	I am inspired this moment to do the best I can
	Compassion	I feel your emotions
	Cheerfulness	I love life
	Wisdom	I love myself

18.20 EKEVIR (needs)

Human needs

It is fundamental to an enlightened society to understand the needs of human beings as being more than just economic, or spiritual alone. It is the correct mix and understanding of the following needs that best provides the framework for enlightened societies.

Food and water

- All human beings require adequate food and water. These should always be considered as rights.

Education

- All human beings require access to positive knowledge in all its forms to help promote the individual to their full potential.

Rest

- All human beings physically require periods of at least five to seven hours rest each and every day.

Work

- Work is defined as the actions of a human to create some kind of good and service for others so that they can receive the goods and services they need.
- All adult humans need useful and meaningful work.
- There is no law in the Universe that says life has to be hard.
- There is no law in the universe that says humans should work all their adult lives.

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Recreation

- Recreation is a fundamental need of each and every human being. It should be respected and understood that all human beings have the desire to seek a temporary break from perceived reality.
- Entertainment should at all times reflect the fundamental values of being human- the values of human life, the values of human affection and education, the freedom of choice and the right to choose.

Thinking skills

- All humans should be versed in the different approaches and skills to thinking in an optimum approach. All humans need to be free to think their own thoughts, free from intimidation or influence.

Communication skills

- Every human should have the capacity to communicate their thoughts as clearly and distinctly as they wish. Therefore, every human should be at least well skilled in the most appropriate oral and written language of their local, regional areas and nation.

Affection

- It is a fundamental need of all humans that they receive and exchange regular affection from the people with whom they have mutual relationships.

Life purpose

- It is a fundamental need of every human to have a purpose to which their life has meaning.

18.21 EKEVIR (Human rights)

Human rights

Every human being is entitled to certain rights and freedoms without distinction of any kind, such as race, colour, sex, language, age, religion, political or other opinion, national or social origin, property, birth or other status.

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Life

- It is an absolute right of all living humans being to be alive. The question to birth is separate to the right to life.
- No human should be allowed to take the life of another human, without their free-will permission, no matter what the cause, no matter what the cost.
- The right to die must rest wholly on the desire of the individual and the will of the individual.

Adequate food, water and clothing

- Every human should have access to adequate food, clean water and clothing for survival, whether by the freedom of choice afforded by a well structured society, or by the provision of adequate food and clothing for those unable to gain access by their own means.
- An enlightened society is one that provides its members choice from a wide range of sources the food and clothing, while at the same time ensuring those members currently less able to maintain by their own means are provided the means of a fair standard of living by society.

Adequate shelter

- Every human should have access to adequate shelter whether by the freedom of choice afforded by a well structured society, or by the provision of adequate shelter for those unable by their own means.
- An enlightened society is one that enables its members the ability to choose from a wide range of accommodation and where they wish to live, while at the same time ensuring those less able, or unable, have a good standard of accommodation

Personal safety

- No human should ever be subjected to torture, or to cruel inhuman physical or mental degrading treatment or punishment.
- No one shall ever be held in slavery or servitude; slavery and the slave trade are rejected as barbaric in all its forms.
- No human should be subjected to arbitrary arrest, detention or exile.

Equality before the law

- All humans should be regarded as equal before the law and be entitled without discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this declaration of human rights and against any incitement to such discrimination.
- It is a right to be presumed innocent until proven guilty according to law in a public trial at which they are given the opportunity for a fair defence.

Personal privacy

- No human should be subject to arbitrary interference with their privacy, family home, or correspondence, nor attacks upon their honour and reputation.

Electronic privacy

- No human should be subject to arbitrary electronic surveillance of their person, or correspondence by any electronic means without just cause under the law.

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Intellectual property rights of face, body and voice

- Every human automatically should by virtue of birth has exclusive ownership rights to their face, body and voice.
- No person should breach these rights and make replications either by photographic reproduction, genetic mutation or film process that feature your face for profit, or public purpose without permission from the individual who owns the property concerned, except in criminal investigations.

Ownership and privacy of thoughts

- Every human automatically by virtue of birth has exclusive ownership rights of their own thoughts.

Citizenship

- It is the right of every human that they automatically be considered a citizen of the society in which they were geographically born.

Peaceful association

- Every human has the right to freedom of peaceful assembly and freedom of association.

Property ownership

- All humans have the right to own personal possessions and to have those personal possessions free from theft, deliberate damage or unlawful confiscation.

Refuse to work

- Every human has the right to withdraw their offer of services to work if they so choose.

Refuse to talk

- It is the right of every human to reserve the right to silence in answering questions, except in the correct answering of their name and personal particulars.

18.22 EKEVIR (Human responsibilities)

Human responsibilities

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Every human being is responsible for their own actions and good conduct. At each age, human beings must accept certain responsibilities to belong to a society and receive certain privileges.

Responsibilities of a child

- It is a responsibility of a child to obey their parents, subject to the rights of the child being honoured by the parents.

Responsibilities of a parent

- It is a prime responsibility of a parent to ensure their children are adequately fed, sheltered and protected from harm.
- Additionally, it is the responsibility of a parent to ensure their children are treated with kindness and affection, so that they develop fully as balanced human beings.
- It is also a responsibility of a parent to ensure that their children are given the best and broadest education possible so that they may have every opportunity to achieve their individual ideals.

Responsibilities of an adult

- Every It is a prime responsibility of all adults within a society to do their best to improve themselves, to help themselves and to help others.
- Additionally, it is a responsibility of every adult in a society to assist the society in achieving its co-operative objectives.

18.23 EKEVIR (Human privileges)

Human privileges

Privileges are benefits that come with agreeing to abide by the rules of living in a society of human beings.

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A free person

- According to the laws of the culture, a free person should be someone who living in that culture and is accepted as a citizen, and does not contravene the laws and values of that society.

Freedoms

- A free person should have the right to free passage within the society in which they live.
- A free person should have the right to personal privacy and their privacy respected by the institutions, organisations and commerce of that society.
- A free person should have the right of free speech and expression.
- A free person should have the right to participate fully in the democratic processes of electing representatives.
- A free person should have the right to choose to whom they offer their services and have the right to withdraw the offer of labour and services if they so choose.
- A free person should have the right to trade with other people within the society and external to the society.
- A free person should have the right to own property and assets, subject to the laws and conditions of the society.
- A free person should have the right to use those services which are deemed as for the benefit of the public.

Quality education

- A free person should have the privilege of access to quality education services by means which enable quality education to be possible for all persons.

Quality health services

- A free person should have the privilege of access to quality health services by means which enable quality health to be possible for all persons.

Security of person and possessions

- A free person should have the privilege of access to quality security of their person and possessions, with these services continuing to operate without need to renew request.

Meaningful employment

- A free person should have the privilege to choose a range of occupations and careers with a wide variety of jobs available in meaningful employment.
- In the case where private firms are unable to provide sufficient job opportunities, that governments assist individuals without full time work to focus on how to put their career dreams into reality and secure meaningful employment.

18.24 TEKNAS

The EKELOS UNILEX prime ideas state:

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TEKNAS

- TEKNAS exists as both the practical application of UCADIAN knowledge for the manipulation of matter and our environment and the models, machines, objects and actions created as a result of this knowledge.
- TEKNAS exists as a sub model of the UCADIAN model of knowledge represented as one of fourteen books first produced by UCADIA Books.
- The UCADIAN model of knowledge of ALL exists as a sub model of the model of Unique Collective Awareness (UCA).

Technology and science

- Technology is both the practical application of scientific knowledge and its end result.
- Technology belongs to science- a system of knowledge covering generally assumed facts and laws obtained and tested through scientific method.

Prime input of supply

- Technology is a prime input of means.
- The better the technology at assisting in obtaining the desired objective, the improved fulfilment and better opportunity of balancing supply and demand for the benefit of as many as possible.

Prime input of demand

- Technology is a prime input of driving ends (demand).
- The better technology assists in supplying and meeting demand, the greater possibility of creating new demand.

18.25 EIKOS

The EKELOS EIKOS prime ideas state:

EIKOS

- EIKOS is a three dimensional language and system of calculation, relationship and measurement of concepts and real objects. EIKOS is based on the principles and understandings of the existence of the concept (idea) of Unique Collective Awareness (UCA). That the real world is a dream in motion and that dream in motion is not-real. That life is a dream and that the dream possesses certain immutable rules.
- EIKOS represents the rules of the three dimensional awareness of UCA in creating the dream universe.
- EIKOS is also classified within the context of UCADIA, a symbolic language representing the structure of pure meaning (semantics) in two or three dimensional sentence structures.

The difference of EIKOS to mathematics

- All of the key concepts of mathematics are considered and structured within the model EIKOS. In that sense, EIKOS can be considered compatible in terms of the same general concepts as mathematics.
- Similarly, EIKOS uses certain symbols and arrangements of symbols to denote meaning. In the case of mathematics, the numeral system is used to denote quantity and relationship.
- EIKOS also uses the numeral system but also uses additional symbolic ratios to denote quantity and relationship such as logarithmic and hexadecimal systems.
- Mathematics is a two dimensional language founded on the principle of the exclusion of the paradox;
- EIKOS is a three dimensional language founded on the principle of the inclusion of the paradox first, then exclusion of the paradox within the dream (real world). This is a superior concept to mathematics, hence mathematics is treated as a sub-set of EIKOS.

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Variable

- All known types of economic elements and relationships may be represented as unique sets of theoretical symbols representing possible values called variables.
- All variables are specialized and unique to some degree (unique variables).
- All variables are co-dependent to some degree (co-dependent variables).
- All variables are common and interchangeable to some degree (universal variables).

Formula

- All economic models, systems and number patterns may be expressed as formulas of variables.
- All variables contained within a formula must be defined by their type (unique, co-dependent or universal) and type.
- For a formula to function properly, the correct substitution of variables by type and purpose must take place.

Formula type

- The function of a formula (in terms of structure and flow of variables) may be expressed as linear, matrix or multi-dimensional types.
- The utility and scope of a formula to describe theoretical and real is limited by its type (linear, matrix, multi-dimensional).

Axiom

- All economic ideas may be stated as axioms based on functional symeric formulas themselves based on assumptions.
- All economic axioms may themselves be described as a process of inputs inserted into a function to produce an output.

Complexity and axioms

- Complex economic axiom resolve themselves to describe only simple systems.
- Simple economic axiom resolve themselves to describe both simple and complex systems.

18.26 EKASYS

The EKELOS EKASYS prime ideas state:

EKASYS

- EKASYS exists as an optimum corporate model.
- E
- T

Relative competitive scale

- All competitive scale of operation is relative.
- A small operation with low fixed and variable costs will always be more competitive than a large scale operation with higher costs.
- All firms in their size and market have an optimum relative competitive scale.
- All optimum relative competitive scales have limits whereby each additional scale in size beyond this point is makes the firm less competitive.

Relative net return

- All return is net outputs less inputs.
- All net return is relative.
- Dissonant net return is where return on inputs diminishes over each additional unit of output.
- Harmonic net return is where return is balanced between inputs and outputs for each additional output.
- Dynamic net return is where return grows between inputs and outputs for each additional output.

Relative Comparative advantage

- All comparative advantage is relative.
- All firms have a relative comparative advantage over other firms to some degree.
- Relative comparative advantage is not a constant, but a variable that may change to a relative disadvantage over time and events.

Corporate Profit

- Corporate Profit is the net income earned through the efforts of staff using capital resources after costs have been deducted.
- Corporate profit implies an obligation to distribute some of the profit to those staff who made that net income possible.

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18.27 CIVILA

The EKELOS CIVILA prime ideas state:

CIVILA

- CIVILA is an social model of the complete list of definitions, objects, relationships, patterns and rules of human interaction in the creation, distribution and accumulation of resources as a geographic society.
- CIVILA is a sub model of the UCADIAN model of knowledge represented as one of fourteen books first produced by UCADIA Books.

CIVILA Purpose

- Cities should always exist for the benefit of its citizens first.
- The rights of citizenship and the ceremony of citizenship should always be prominent in the active life of a city and its citizens

18.28 UNILEX

The EKELOS UNILEX prime ideas state:

UNILEX

- UNILEX is the definition of a market and all components that exist within a market including firms, items, prices, transactions, government and individuals.

Market

- All goods and services may be defined as items.
- The demand, manufacture, distribution and supply of items may be defined as a market of corporations and individuals.
- A market exists wherever sufficient demand brings suppliers to offer the fulfilment of these needs and wants and customers are prepared to pay the price offered.
- All numbers may be described in sets of degrees of infinity

Market life

- All markets for items have a birth, maturity, decline and death
- The highest prices for an item will always be in the early –mid growth period of the market.
- Generic markets of sufficient size and value tend towards consolidation into duopolies or oligopolies.
- Pioneering brand markets tend towards duopolies.

Government action

- That economic markets operate most effectively with active government attention.

Market equilibrium

- Markets do not of themselves find equilibrium.

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18.29 SYNERGISM

The EKELOS SYNERGISM prime ideas state:

SYNERGISM

- Synlex is the definition of a state and all its components that exist within a state structure such as a nation, a state government or a regional government.

Relative Multipliers

- All increase in injections into an ekesystem (economy) (investment, government expenditure or exports) may be defined also as a multiplier.
- All multipliers are relative to the time, level and conditions.
- A dissonant multiplier is an increase in injection into the ekesystem (economy) that leads to a decrease in National Income because of the flow on effects of this relative type of input.
- A harmonic multiplier is an increase in injection into the ekesystem(economy) that leads to an equal output in National Income because of the flow on effects of this relative type of input.
- A dynamic multiplier is an increase in injection into the ekesystem(economy) that leads to an greater output in National Income because of the flow on effects of this relative type of input.

Wages and employment

- It is the governments duty to balance the highest possible wages for its citizens versus the full-employment.
- The real value of wages is relative. .
- Markets do not set fair wages of their own accord.
- A dissonant wage rise is where general wage rises lead to increased prices (inflation)
- A harmonic wage rise is where general wages rise without an increase in prices.
- A dynamic wage rise is where general wages rise with a lowering of prices.

Security of person and possessions

- A free person should have the privilege of access to quality security of their person and possessions, with these services continuing to operate without need to renew request.

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- A free person should have the privilege of access to quality security of their person and possessions, with these services continuing to operate without need to renew request.

Meaningful employment

- A free person should have the privilege to choose a range of occupations and careers with a wide variety of jobs available in meaningful employment.
- In the case where private firms are unable to provide sufficient job opportunities, that governments assist individuals without full time work to focus on how to put their career dreams into reality and secure meaningful employment.

19. CIVILA - happy living cities

19.1 A world of cities

One hundred years ago, 8 out of 10 of all human lived in settlements of less than 5,000 inhabitants. Today, 1 in 3 people live in major metropolis centres of one million or more people.

The shift towards larger and larger urban settlements in the past forty years is arguably one of the most dramatic shifts in human history. We a world of cities.

A handful of cities define us. Our capitals, the capitals of former and current empires, the cities of our birth and life.

19.2 The concept of a city

The word city comes from the Latin word civitas mead from two Latin words civis "citizen" + -tat- "condition" to mean literally "conditions of a citizen."

The word "citizen" itself as we have just discussed comes from the concept of a "free person of the State, the State being the city", a fundamental basis of the Greek version of democracy.

Therefore, in its base sense, the word city is circular in its argument, as self-defining - ie "a city means the conditions of the citizens of a city means..." Initially this summary of the original meaning of the word city may not appear important or even necessarily make sense for the moment. However, the word "city" will prove to be of significant purpose later in this chapter.

The usage of the word "city" to describe certain models of organised human life

Rather than applying to all habitats and models of organised human life, the name city appears only to be bestowed to certain models of organised human life, that adheres to certain rules and structures.

We say a city is a city not because of any one thing, but because of a multitude of things, such as o number of people in a given area o legal status as a city o tall buildings, large buildings, central buildings and so on. But most commonly if asked in a day to day lives why we call a city a city, our answer most likely would be "because its always been a city..."

19.3 Cities and human life

As more than one in three people on the planet Earth live in a city, cities fundamentally influence all human life.

As a central source of work

In the first instance, the modern city is a central source of work. People from low-job areas (such as rural/farming) are often attracted to a large city for alternative work. Central business districts of modern cities provide the place of employment for millions of residents.

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As a central place of residence

Large cities offer greater sources and alternatives of accommodation. High wealth residents may find residences in hilly and water-adjacent locations. Medium wealth residents may find accommodation in large urban areas and lower wealth residences may find accommodation in high-density apartment blocks.

As a central place of commerce

Large cities offer suitable facilities and economies of scale for the import of goods not naturally available in rural areas. Large cities represent centres of commerce from banking and finance to storage and warehousing.

As a central place of culture and entertainment

Cities also represent centres of culture, entertainment and social services. Most culture is centralised in the form of galleries, libraries and museums while larger populations make greater diversity of entertainment possible.

19.4 Quality of city life

A city is alive to the extent that it may be described by the way its buildings and spaces are in harmony with the activities of its citizens. The more harmonious the patterns of events around buildings and places, the more harmonious the city.

A living city is when entire systems of patterns, interdependent at many levels, is all stable (balance) and alive.

Every place is given its character by certain patterns of events that keep on happening there.

These patterns of events are always interlocked with certain geometric patterns in the space. Each building and each town is ultimately made out of these patterns in the space- they are the atoms and molecules from which a building or a town is made.

The specific patterns out of which a building or a town is made may be alive or dead. To the extent they are alive, they let our inner forces loose and set us free; but when they are dead, they keep us locked in inner conflict.

The more living patterns there are in a place- a room, a building, or a town- the more it comes to life as an entirety- the more it glows. When a building has this glow, it becomes part of nature.

Places are comfortable because they have no inner contradictions, because there is no little restlessness disturbing them.

Places which have the quality of life, invite this quality to come to life in us. And when we have this quality in us, we tend to make it come to life in towns and buildings which we help to build. It is a self supporting, self maintaining, self generating quality. It is the quality of life. And we must seek it, for our own sakes in our surroundings, simply in order that we live.

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A building gets its character from life patterns

Those builders that recognize patterns of life create towns in the first place by liberating the human being. They create life, by allowing people to release their energies, by allowing people themselves to become alive.

Or in other places, they prevent it, they destroy the sense of life, they destroy the very possibility of life by creating conditions under which people cannot possibly be free.

19.5 Common components of cities

Initially, it may appear improbable that all human societies might be considered common elements transmitted from the first civilisations to our present day civilisations. It defies our belief of evolution of knowledge and sophistication to think of our societies and civilisation as anything but the most advanced that has ever lived on the planet Earth.

However, the discovery of the more than one million cuneiform clay tablets in the ruins of the 6,000 year old great library of Nippur testifies to their civilisation also having to deal with same "key news" of the day. Some tablets talk of the problems of corruption in the legal process and the public service. Others talk of problems within education and crime. Others talk of the problems and issues surrounding greedy merchants.

Common components exist for all cities that have ever existed on the planet Earth. We now define these according to their type and category:

Buildings (Geographic centre of the city)

- 1 Symbolizing religious and absolute power
- 2 Symbolizing Civic and Regal power
- 3 Symbolizing Military/Police Power
- 4 Symbolizing Legal Power
- 5 Symbolizing Financial and Administrative
- 6 Symbolizing Knowledge and technology of society

Areas

- 1 Professional/Administrators Accommodation
- 2 Storage-Goods-warehouse/distribution
- 3 Workers/Slaves Accommodation
- 4- Markets

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5- Industry

6- Central Common Ground

Systems

1- Public Service Administration System

2- Legal Justice System

3- Military/Police System

4- Roads/Transport System

5- Food/Produce/Market/Distribution System

6- Water & Sanitation System

7- Power System

8- Public Standard of Living

Health System

Education System

Public Welfare & Entertainment System

19.6 City models

A region (model) is an aggregation of one or more centres, precincts and areas. Using the CITIDA system, this can be defined symbolically.

Given the number of different centres, precincts and areas, the combinational possibilities mean there are infinite variations possible to create even a simple region model.

A city can be defined as a region model

Using the CITIDA symbolic system, all cities may be defined as single regions or clusters of regions. As such, all historic and current cities may be defined as living models of CIVILA.

Region models as Regional centre models

While there are millions upon millions of potential combinations of centres, precincts and areas, all region models may be defined by a simpler model based on their common centre model.

Even with just centres, there are tens of thousands of combinations available in mono, dual, triple and multiple relationships.

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The limited number of regional centre models used for cities

Of all the tens of thousands of possible geometric combinations, all human cities built to date may be defined by a limited set of regional centre models.

Not only is there a limit to the number of regional centre models used for human cities, but periods of history represent the birth, death and domination of a few models. The city associated with the birth or death of a model can be classed as a “model city”.

The following lists the primary regional centre models used as the core of virtually every human settlement of significance (over 20,000 people) in human history. They fall into four types of class:

Mono Dual Tri Omni

Mono regional centre models

Regional centres based on one central purpose of buildings.

Dual regional centre models

Regional centres based on the specialised purpose of each set of buildings and their co-dependence of power.

Dual regional centre models

Regional centres based on the specialised purpose of three centres of buildings and the interdependence and flow of power.

Omni regional centre models

Omni regional centres based on the specialised purpose of more than three centres of buildings and the interdependence in the flow of power.

19.7 Work life and home life in cities

In some towns, workshops mix with houses, children run around where work is going on, the members of the family help in the work, the family may possibly eat lunch together or the people working there.

Family, work and play are one continuous stream, helping nourish everyone.

But a pattern which prevents us from resolving our conflict forces, leaves us almost perpetually in a state of tension

For if we live in a world where work is separated from family life, or where courtyards turn us away, or where windows are merely holes in the wall, we experience the stress of these inner and conflicting forces constantly. We can never come to rest.

We are living then in a world so made, so patterned, that we cannot by any stratagem defeat the tension, solve the problem or resolve the conflict. In this kind of world, the conflicts do not go away. They stay within us, nagging, tense.. The build-up of stress, however minor, stays within us. We live in state of heightened alertness, higher stress, more adrenalin, all the time.

While, on the other hand, the corresponding “good” patterns, when they are correctly made, help us to be alive, because they allow us to resolve our conflicts for ourselves. As we

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encounter them, we are always fresh, in the face of new encounters, new problems, and we are continuously renewed and made alive.

Each pattern that creates conditions in which people can resolve the conflicts they experience, for themselves, reduces people's inner conflicts, helps to put them in a state where they can meet more challenges and helps them to be more alive.

Town planning and work life and home life

We tend to think of strategic urban development as something as a whole- a gigantic task, rather than a system of simple rules, not complicated patently applied, until they gradually form a thing. The thing may be formed gradually and built all at one, or built over time.

An organism cannot be made. It cannot be conceived by a willful act of creation and then built according to the blueprint of the creator.

It is far too complex far too subtle to be born from a bolt of lightning in the creator's mind. It has a thousand billion cells, each one adopted perfectly to its conditions- and this can only happen because the organism is not "made" but generated by a process which allows the gradual adoption of these cells to happen hour by hour- it is the process of life that creates the organism.

19.8 Modern city models

All city models can be linked in evolutionary terms according to new ideas and technology enhancements. Modern city models are defined by the alignment of three systems into one- an economic model based on corporate-consumer, a city development model based on corporate-suburbia and a social model based on mass communication culture (TV, radio, print magazines, newspapers) and a transport model based on the motor vehicle.

Modular versus uniqueness

The idea that a building can and ought to be made of modular units is one of the most pervasive assumptions of 20th Century architecture.

Nature is never modular. Nature is full of almost similar units/waves, raindrops, blades of grass- but though the units of one kind are alike in their broad structure- no two are ever alike in detail.

The same broad features- keep re-occurring over and over again. In their detailed appearance- these broad features are never twice the same.

And any system which is whole must have this character of nature. The morphology of nature, the softness of its lines the almost infinite variety and lack of gaps- all this follows directly from the fact that nature is whole.

Mountains, rivers, forests, animals, rocks, flowers all have this character. But they do not have it simply by accident. They have it because they are whole and because all their parts of whole and unique. Any system that is whole must have this character.

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Some buildings are built out of materials to last forever Others are built out of materials that naturally fade and break down.

Some buildings are built with perfection on angles and joints. There is a strong need to be accurate. But the highest is imperfect-perfection- not all columns are exactly the same- the uniqueness of the parts create the perfection of the whole.

The different parts are unique because the patterns are the same.

The madness of building control

Since the natural processes of building towns no longer work, in panic, people look for ways of "controlling" the design of towns and buildings.

- 1.They try to control larger pieces of the environment (this is called urban design)
- 2.They try to control more pieces of the environment (this is called mass- production or systems- building)
- 3.They try to control the environment more firmly by passing laws (this is called planning control)

Experts try to make towns and buildings which are adopted to people's needs, but they are always trivial. They can only deal with general forces which are common to all people and never with the particular forces that make one particular person unique and human.

Even when experts make buildings which are "adaptable" to solve this problem, the result is still trivial, because the unique particulars are still subservient to the common generalities. Huge machine- like buildings which allow people to move the walls around so that they can express themselves, still make them subject to the "system".

The central task of architecture should not be design and central planning but the creation of a single, shared, evolving pattern language which everyone contributes to and everyone can use.

19.9 The origin of corporate-suburbia city model

The problem for any new city model is to find a time and an opportunity to put it into practice. In this case, the immediate post war period in both Europe and the United States present a unique set of circumstances.

The industry of the United States needed to absorb military personnel back into the workforce. Cheap and mass quality products needed including kit homes and land needed to be available for the re-settlement of troops and their families.

In Europe and Japan, whole societies needed to be rebuilt and re-equipped with items.

For corporate America it represented the most unprecedented period of wealth acquisition in human history. Corporations went from wealthy extensions of individual resource barons to truly multi-national leviathans.

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The motor vehicle presented a unique product in that it not only required a substantial public investment to make it possible to travel and support its operation, but then land could be opened up for sale and settlement virtually any point.

Cities no longer needed to be based on an immediate water source. People could travel by motor car any number of miles to get their groceries.

19.10 The result of corporate-suburbia city model

The effect of the corporate-suburbia city model graphed onto our oldest and largest cities and as the template for new cities has been global in reach and implementation.

Virtually no new major urban centre has been constructed in the past fifty years that has not been based on the corporate-suburbia model.

Thousands of square miles of previous wilderness and farmland is now suburbs, stretching in some cases for hundreds of miles to create a Megalopolis (such as Los Angeles/San Diego).

The demand for the public to continue to fund the corporate model of the motor car has pushed many cities into massive debt. Car pollution.

The one-sided deal has meant that corporations have taken the profits, on the backs of publicly funded infrastructure. People now consider roads as standard infrastructure when in many cases their original purpose is now to promote only one mode of transport.

19.11 The future of corporate-suburbia city models

19.12 The theory of urban planning

19.13 The reality of urban planning

We tend to think of strategic urban development as something as a whole- a gigantic task, rather than a system of simple rules, not complicated patently applied, until they gradually form a thing. The thing may be formed gradually and built all at one, or built over time.

An organism cannot be made. It cannot be conceived by a willful act of creation and then built according to the blueprint of the creator. It is far too complex far too subtle to be born from a bolt of lightning in the creator's mind. It has a thousand billion cells, each one adopted perfectly to its conditions- and this can only happen because the organism is not "made" but generated by a process which allows the gradual adoption of these cells to happen hour by hour- it is the process of life that creates the organism.

In panic, people try to replace the lost order of the organic building process, by artificial forms of order based on control. Since the natural processes of building towns no longer work, in panic, people look for ways of "controlling" the design of towns and buildings.

Those architects and planners who have become concerned by the insignificance of their influence on the environment make 3 kinds of efforts to gain "total design" control of the environment

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1. They try to control larger pieces of the environment (this is called urban design)
2. They try to control more pieces of the environment (this is called mass- production or systems- building)
3. They try to control the environment more firmly by passing laws (this is called planning control)

These totalitarian efforts, although they do control more of the environment, have exactly the wrong effect. They cannot create a whole environment, because they are not sufficiently responsive to the real needs, forces, demands, problems of the people involved. Instead of making the environment more whole, they make it less whole.

At this stage, the pattern languages become still more fragmented and more dead. They are controlled by even fewer people; they have even less of the living connection with the people which they need.

Experts try to make towns and buildings which are adopted to people's needs, but they are always trivial. They can only deal with general forces which are common to all people and never with the particular forces that make one particular person unique and human.

Even when experts make buildings which are "adaptable" to solve this problem, the result is still trivial, because the unique particulars are still subservient to the common generalities. Huge machine- like buildings which allow people to move the walls around so that they can express themselves, still make them subject to the "system".

The central task of architecture should not be design and central planning but the creation of a single, shared, evolving pattern language which everyone contributes to and everyone can use.

If we hope to bring our towns and buildings back to life, we must begin to re-create our languages, in such a way that all of us can use them with the patterns of life in them so intense, so full of life again that what we make within these languages will, almost of its own accord begin to sing.

19.14 A very dark future ahead for cities

19.15 Does city life have to be hell?

19.16 Do future generations have to die from city disasters?

19.17 Can city models on Earth be "heavenly?"

Even today, with super cities, in many provincial towns across the planet we find places of work mixed in between homes. In these village atmospheres, families can share the experiences of work, of children playing nearby and also of being able to share meals together.

Yet even with more people seeking to work from home in cities across first world countries, these same dynamics are simply not possible due to the way we have now structured our cities. Our work too often is a substantial distance from our place of work and the place of work of our immediate family. The place where we live may be hundreds (or thousands of

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kilometres) away from our extended family. Our children even, may go to school or college many kilometres from both our home and our place of work.

Put simply, the cities that we have allowed to be created, the cities in which we live

In some towns, workshops mix with houses, children run around where work is going on, the members of the family help in the work, the family may possibly eat lunch together or the people working there.

Family, work and play are one continuous stream, helping nourish everyone.

But a pattern which prevents us from resolving our conflict forces, leaves us almost perpetually in a state of tension

For if we live in a world where work is separated from family life, or where county wards turn us away, or where windows are merely holes in the wall, we experience the stress of these inner and conflicting forces constantly. We can never come to rest.

We are living then in a world so made, so patterned, that we cannot by any stratagem defeat the tension, solve the problem or resolve the conflict. In this kind of world, the conflicts do not go away. They stay within us, nagging, tense.. The build-up of stress, however minor, stays within us. We live in a state of heightened alertness, higher stress, more adrenalin, all the time.

This stress is then no longer functional at all. It becomes a huge drain on the system. Since the organisms capacity to enter the stressed state is already partly "used up" because it is perpetually in this state, our capacity to react to new problems, dangers and conflicts does down, because the organism is constantly exhausted by the perpetual state of stress.

And so the "bad" patterns- the window which doesn't work, the dead courtyard, the badly located workplace- these stress us, undermine us, affect us continuously. Indeed, in this fashion each bad pattern in our environment constantly reduces us, cuts us down, reduces our ability to meet new challenges, reduces our capacity to live and helps to make us dead.

And so the "bad" patterns- the window which doesn't work, the dead courtyard, the badly located workplace- these stress us, undermine us, affect us continuously. Indeed, in this fashion each bad pattern in our environment constantly reduces us, cuts us down, reduces our ability to meet new challenges, reduces our capacity to live and helps to make us dead.

While, on the other hand, the corresponding "good" patterns, when they are correctly made, help us to be alive, because they allow us to resolve our conflicts for ourselves. As we encounter them, we are always fresh, in the face of new encounters, new problems, and we are continuously renewed and made alive.

19.18 "Utopia" is not enough

To aspire to improve the status of human beings may be noble, but the consideration of any alternative models of city development is fraught with danger.

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Significant investment exists within the current social structures of great urban cities around the planet Earth. Any model that considers change must also consider the broader economic impact of such recommended changes.

19.18.1 The practical implications of any recommendations

Beyond the economic implications in any suggested "model" of city society is the practical implications on citizens of a city.

Utopian models of organised society have been created and some even partially implemented, with less than favourable results.

Utopian values often result in fairly autocratic implications. A health society can in one sense be brought about by eliminating all elements that represent risk. The result would be fairly bland food choices and little choice of fun entertainment.

Similarly, utopian values of equality of work and social exchange, ultimately leads not to a classless society but a two class society of the very powerful elite and the general class.

Karl Marx may well have considered his ideas in terms of developing a utopian society free of the injustices in wealth of the turn of the 20th century. However, the model in its implications spawned an entirely different implementation.

Towards living cities

A living city is when entire systems of patterns, interdependent at many levels, is all stable (balance) and alive.

A building or a town becomes alive when every patten in it is alive: when it allows each person in it, and each plant and animal and every stream and bridge and wall and roof and every human group and every road, to become alive on its own terms.

And as that happens, the whole town reaches the state that individual people, sometimes reach at their best and happiest moments- when they are free.

What happens in a world- a building or a town- in which the patterns have life quality?

Every part of it, at every level, becomes unique. The patterns which control a portion of the world are themselves fairly simple. But when they interact, they create slightly different overall configurations.

19.19 Introduction to CIVILA

Urban planning is a collection of historical and contemporary philosophies which study human behaviour in terms of where we live, how we live and work and the alternative structures and systems that may exist.

Urban planning philosophies are associated with a number of disciplines such as social policy planning, urban design, architectural design, civil engineering and industry. All human

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settlement that has ever existed owes its inherent nature to a history of urban planning.

Not all urban planning philosophies are in agreement. Many urban planning ideas clash. As a result, urban planning is not considered a universal science.

Today, every level of government in every nation and city employs some philosophy of urban planning to its planning of the future of its human settlements.

19.19.1 CIVILA

CIVILA is a cohesive system covering the complete identification and study of definitions, objects, relationships, patterns and rules of human interaction in the creation, properties and function of all types of human settlement.

CIVILA is divided into four branches:

National, Regional, Community, Structural,

National CIVILA is concerned with the identification and study of definitions, objects, relationships, patterns and rules of human interaction in the creation, properties and function of national human settlement.

Regional CIVILA is concerned with the identification and study of definitions, objects, relationships, patterns and rules of human interaction in the creation, properties and function of regional human settlement.

Community CIVILA is concerned with the identification and study of definitions, objects, relationships, patterns and rules of human interaction in the creation, properties and function of a community of human settlement.

Structural CIVILA is concerned with the identification and study of definitions, objects, relationships, patterns and rules of human interaction in the creation, properties and function of a structures. Structures include buildings, residential building, bridges, pipes, roads, transport links, communication links and all other structures.

CIVILA is also classified within the context of the UCADIAN model of knowledge and the UCADIA symbolic language.

19.19.2 The difference of CIVILA and urban planning

All of the key concepts of urban planning are considered and structured within the model CIVILA. In that sense, CIVILA can be considered compatible in terms of the same general concepts as urban planning.

Similarly, CIVILA uses certain symbols and arrangements of symbols to denote meaning.

The key difference between contemporary urban planning rests in two points:

Urban planning is a collection of individual philosophies of design and constructions rather

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than being a cohesive system. Urban planning ideas typically excludes the principles of human value and rights from their foundations;

CIVILA is a comprehensive system founded on the principle of harmony of the rights and values of life and given needs of the whole community. That a happy community depends on a well constructed and happy urban design. This is a superior concept to urban planning as it both encompasses all the essential elements of urban planning but in a harmonic system. Hence, urban planning should always be treated as a sub-set of CIVILA.

The end result of CIVILA is a harmony of human settlement and therefore happy, harmonious and prosperous human settlements.

A system without harmony can never deliver full satisfaction or happiness.

19.20 CIVILA

CIVILA
<ul style="list-style-type: none">• CIVILA exists as a cohesive model of the complete identification and study of definitions, objects, relationships, patterns and rules of human interaction in the creation, properties and function of all types of human settlement.• CIVILA exists as a sub model of the UCADIAN model of knowledge represented as one of fourteen books first produced by UCADIA Books.• The UCADIAN model of knowledge of ALL is a sub model of the model of Unique Collective Awareness (UCA).• CIVILA integrates its ideas and symbols to the UCADIAN model and the UCADIA symbolic language.• By being aware of any part of the UCADIAN model, a person shall also know CIVILA.• By being aware of any part of CIVILA, a person shall also know the UCADIAN model and knowledge concerning UCADIA, EIKOS, EKA, EKASYS and TEKNAS.
Utility of models
<ul style="list-style-type: none">• The utility of any model is relative to its comprehensiveness, ability to apply to all conditions, purpose and function it is used.• A model that balances inputs to output according to purpose is in harmony (harmonic model).• A model that produces less output to input according to purpose is in decay (dissonant model).• A model that produces more output to input according to purpose is in growth (dynamic model).• Complex models resolve themselves to describe only simple systems.• Simple models resolve themselves to describe both simple and complex systems.

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Utility of CIVILA

- CIVILA integrates its models and symbols to the UCADIAN model and the UCADIA symbolic language.
- By being aware of any part of the UCADIAN model, a person shall also know CIVILA model.
- By being aware of any part of CIVILA model, a person shall also know the UCADIAN model and knowledge concerning UCADIA, EIKOS, EKA, EKASYS, EKELOS and TEKNAS.

Purpose of CIVILA

- CIVILA exists for the purpose that humanity continues to exist.
- CIVILA exists for the purpose of optimising knowledge, technology and resources for the continued existence and betterment of human life.
- CIVILA exists for the purpose of optimal decision making and choices concerning people and resources so that the development of human settlement is for the benefit of many, not just a few.
- CIVILA exists for the purpose that the quality of life for all human beings is constantly improved towards providing a rich, happy and rewarding existence.

Paradox of CIVILA

- Nothing is impossible, everything is a matter of degree (relative)
- Everything is a model (dream) in motion.
- The sum of the whole is greater than its parts.
- A positive model in motion can create a positive dream. A negative model can create a negative reality.
- By thinking of the possible, it is possible.
- CIVILA is pure fiction.

Uniqueness of CIVILA

- Everything is unique. Everything is Unique Collective Awareness (UCA) in motion.
- Everything has a unique purpose.
- Everything has a unique measurable value.

Urban Planning as a subset of CIVILA

- Urban planning is a collection of individual philosophies of design and constructions rather than being a cohesive system. Urban planning ideas typically excludes the principles of human value and rights from their foundations;
- CIVILA is a comprehensive system founded on the principle of harmony of the rights and values of life and given needs of the whole community. That a happy community depends on a well constructed and happy urban design. This is a superior concept to urban planning as it both encompasses all the essential elements of urban planning but in a harmonic system. Hence, urban planning should always be treated as a sub-set of CIVILA.

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19.21 CITI

CITI PRIMUS DIA state:

Human nature as prime factor

- For all theorizing of ideas concerning economic or urban ideas, the prime factor in determining most outcomes is human nature.
- Groups of humans will tend towards common personality profiles (as if they were one person) in proportion to their common culture, education and social goals.
- These common personality profiles tend towards common goals of living standards and needs and as a result will tend towards common communities and economic living conditions.

Human nature driving human culture

- For all of human history, human nature has been the prime driver of human culture and the state of human civilization.
- Human culture has always been based on the foundation that humans are less than one another and a higher being and that socio-economic classes are part of the natural order of the universe.
- The fundamental alignment of ideas underpinning all human cultures have historically promoted negative human behaviours in the context of self-hate, ignorance, greed, violence, anger, lust, dishonesty and mistrust.

Military power and economic prosperity

- The general economic prosperity of more than a few has always depended upon the benevolence of a military power capable of crushing any uprising or invasion.
- Military weapons development and law and order security have always been the basis of any ordered and peaceful society.
- Urban planning ideas have always been associated with the winning powers, with principle emphasis on its impression of power, maintenance of control and legacy.

Failure of benevolent "holistic" urban planning

- There has never been an urban planning theory capable of changing an empire unless the people controlling the society deemed it to their advantage.
- So long as an empire deems its control is critical on certain economic elements, it will retain control until that control is changed by force or by force of idea.

Urbanism

- A modern urban planning model designed to allow economic prosperity but retain control is urbanism.
- Urbanism is the promotion of mass consumption ("consumerism") of kit homes and apartments with personal brand products such as motor vehicles, electronic appliances into markets.
- Urbanism depends upon the motor vehicle and systems of highways.
- The success of urbanism means that half of the population of the planet now live in cities and that 60% of residences are examples of "urbanism".
- Urbanism has contributed to the massive decline of the traditional urban models of village, town and local precinct.
- Urbanism has generated the largest growth in home ownership wealth in human history.
- However, urbanism has generated the greatest decline in quality of local systems (health, education, roads, transport, water etc) as well as the largest rise in cost of those systems in those countries that have experienced the greatest growth of "urbanism".
- Urbanism has (until now) helped maintain the essential economic framework of the empire and status quo.

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Failure of new urbanism

- The exclusion of traditional local components within urban developments has trapped workers into long periods of travel to places of work, adding stress and fatigue to the lives of millions.
- The nature of kit homes, commuting and lack of local communal land, community property and "town square" services means that many millions of people are isolated from one another.
- Urban madness is now a very real condition, of loneliness, mental anguish, stress and unhappiness.
- Governments can no longer afford to maintain the existing infrastructure of their cities, let alone new urban development. Major cities around the world are at crisis point.

Perpetuation of unhappiness

- So long as cultures are underpinned by inferior concepts of the value of human life, cultures and society will be unhappy and less than it could be.

19.22 CITIDA

CITIDA PRIMUS DIA state:

Uniqueness of CITIDA objects

- For the purpose of analysis, measurement and planning, real world objects may be defined as both theoretical objects and vice versa.
- All CITIDA objects are a sum of less complex CITIDA objects ultimately derived from prime CITIDA objects .
- Existence of human settlement tends towards prime CITIDA objects.

Systems

- All CITIDA objects exist within a system.
- All CITIDA objects are co-dependent .
- All CITIDA objects are specialised.

CITIDA objects patterns

- All CITIDA objects are unique and collective patterns.
- The constants of existence are related to perfect imperfect ratios

UCADIA

- The UCADIA symbol set defines all human knowledge that has ever been or will be into ten basic shapes and concepts: 0.absolute 1. universal 2. relationships 3. elements 4. galaxies 5. Stellar 6. planets 7. life 8. self aware life 9. human life.
- The UCADIAN model is an open source model defined by primary, secondary and tertiary texts of which 14 are primary (CIVILA being one), 130 are secondary and unlimited are tertiary texts.

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SPACE
<ul style="list-style-type: none"> Space is an identifiable and fixed volume area representing height, width, and breath within which natural structures and/or human structures are established. All space may be defined as: •Ground level (Land) •Above ground level •Below ground level The safest, most energy efficient structures capable of withstanding most natural disasters are those below ground; The most inefficient and temporary structures are those built above ground, especially near coastal and/or river and flood plains;. The best use of space is the optimisation of below ground, ground and above ground space.

STRUCTURE
<ul style="list-style-type: none"> A structure is any fixed or temporary construct of human technology in SPACE of SIZE and TYPE which serves a certain FUNCTION. All structures may be defined by SIZE as: •Large (greater than 100 cu metres) •Medium (10 to 100 cu metres) •Small (less than 10 cu metres) •Large structures include skyscraper buildings, bridges, communication towers and factories. •Medium structures include apartment complexes, homes and bus shelters. •Small structures include pipes, telegraph poles, electric wires and phone boxes. All structures may be defined by TYPE as: •Commercial (ie office, factory) •Government (ie park, road, building) •Residential (ie apartment, house) All structures may be defined by FUNCTION as: •Building (a building structure) •Connecting structure (a road, bridge) •Feature (eg lights, access path, pipes, fence)

RESIDENT
<ul style="list-style-type: none"> A resident is any person living within the defined borders of the city, region or nation . Residents may be defined into smaller groups according to their legal status and rights such as temporary visitor, permanent resident, citizen and illegal resident.

CITIZEN
<ul style="list-style-type: none"> A citizen is a type of resident originally born on an sovereign territory of the city/nation or a person who after obtaining permanent residency has successfully applied for citizenship.

BUILDING
<ul style="list-style-type: none"> A building is an enclosed human-made structure. Examples of Building types include: • Commercial.Construction • Commercial.Factory • Commercial.Office Building • Commercial.Office Complex • Commercial.Retail Outlet • Commercial.Rural Property • Commercial.Warehouse • Government.Building(s) • Government.Construction • Government.Nature reserve • Government.Park • Government.Playground • Government.School • Residential.Apartment • Residential.Construction • Residential.Duplex • Residential.House All buildings are constructed from one or more of the following systems: • Systems.Communication • Systems.Electrical • Systems.Environmental Control • Systems.Maintenance • Systems.Mechanical & Safety • Systems.Plumbing • Systems.Security • Structure.Envelope • Structure.Finishes • Structure.Frame • Structure.Sub-structure • Structure.Fixtures

RESIDENCE
<ul style="list-style-type: none"> A residence is a type of building for the purpose of private living. All residences may be defined by three essential categories of "model" used for residences, being: •Ruler •Lord •Servant There are five essential model buildings for residences for rulers: •Ruler.Temple •Ruler.Palace •Ruler.Church •Ruler.Castle •Ruler.Mansion There are 8 essential model buildings for residences for rulers: •Lord.Village hut •Lord.Villa •Lord.Vista •Lord.Castle •Lord.Minor Palace •Lord.Mansion •Lord.Ranch •Lord.Skyscraper penthouse suite There are 12 essential model buildings for residences for rulers: •Servant.Prison •Servant.Hut •Servant.Cell •Servant.Slum •Servant.Dormitory •Servant.Shack •Servant.Cell Apartment •Servant.In-line house •Servant.Homestead •Servant.Duplex house •Servant.Suburban home •Servant.Skyscraper cell apartment While modern architecture could allow residences to be constructed mostly like Lords, for cost savings and cultural constraints, most residences continue to be build around "servant" models.

CENTRE
<ul style="list-style-type: none"> A centre is a central group of buildings of significant purpose and activity. All centres may be defined by types of principle purpose and function of buildings, including: •Mono •Dual •Tri •Omni A mono centre is a single purpose centre. There are principally 7 types of mono-centres: •Mono.military •Mono.political •Mono.social •Mono.services •Mono.Industry •Mono.Religious •Mono.Entertainment A dual centre is a centre with two purposes. There are 3 types: •Dual.Socio •Dual.Power •Dual.Business A tri-centre is a centre with three functions. There are only two types of tri-centres •Tri.Socio.Power •Tri.Socio.Services An omni-centre is one with more than three functions. There is only one type of omni-centre.

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PRECINCT
<ul style="list-style-type: none"> • A precinct is a small, well-defined area of dense-packed human or natural structures. • All precincts may be defined by types of principle purpose and function of structures (to an absolute limit of 10,000 residential structures), including: •Mono •Dual •Tri •Omni • A dual precinct is a centre with two purposes. There are 5 types: •Dual.Socio.Industrial •Dual.Socio.Services •Dual.Socio.Business •Dual.Socio.Political •Dual.Socio.Environmental • A tri-precinct is a precinct with three functions. There are only two types of tri-precincts: •Tri.Socio.Commercial •Tri.Socio.Environmental • An omni-precinct is one with more than three functions. There is only one type of omni-precinct.
AREA
<ul style="list-style-type: none"> •An area is a large, well-defined area of medium-packed human, modified habitat (eg farming) or dense natural structures. •All Areas may be defined by types of principle purpose and function of structures and land (to an absolute limit of 3,000 residential structures), including: •Mono •Dual •Tri •Omni •A mono area is a single purpose precinct. There are principally 7 types of mono-areas: •Residential.Area •Industrial.Area •Military.Area •Park.Area •Farming.Area •Park.Area •Natural reserve.Area •A dual area is a centre with two purposes. There are 5 types: •Dual.Socio.Commercial.Area •Dual.Socio.Residential.Area •Dual.Socio.Rural.Area •Dual.Socio.Political.Area •Dual.Socio.Environmental.Area •A tri-area is an area with three functions. There are only three types of tri-areas: •Tri.Socio.Political •Tri.Socio.Commercial •Tri.Socio.Environmental •An omni-area is one with more than three functions. There is only one type of omni-area.
REGION
<ul style="list-style-type: none"> • A region is an aggregation of one or more centres, precincts and areas. • All Areas may be defined by types of principle purpose and function of structures and land (to an absolute limit of 3,000 residential structures), including: •Mono •Dual •Tri •Omni
ASTATE
<ul style="list-style-type: none"> • A state is an aggregation of one or more regions. • The general health of a state is dependent upon the general mix and health of its regions.
NATION
<ul style="list-style-type: none"> • A nation is an aggregation of one or more states. • The general health of a nation is dependent upon the general mix and health of its states.

19.23 CITIVIR-NEEDS

CITIVIR PRIMUS DIA state:

It is fundamental to an enlightened society to understand the needs of human beings as being more than just economic, or spiritual alone. It is the correct mix and understanding of the following needs that best provides the framework for enlightened societies.

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Food and water

- All human beings require adequate food and water. These should always be considered as rights.

Education

- All human beings require access to positive knowledge in all its forms to help promote the individual to their full potential.

Rest

- All human beings physically require periods of at least five to seven hours rest each and every day.

Work

- Work is defined as the actions of a human to create some kind of good and service for others so that they can receive the goods and services they need.
- All adult humans need useful and meaningful work.
- There is no law in the Universe that says life has to be hard.
- There is no law in the universe that says humans should work all their adult lives.

Recreation

- Recreation is a fundamental need of each and every human being. It should be respected and understood that all human beings have the desire to seek a temporary break from perceived reality.
- Entertainment should at all times reflect the fundamental values of being human- the values of human life, the values of human affection and education, the freedom of choice and the right to choose.

Thinking skills

- All humans should be versed in the different approaches and skills to thinking in an optimum approach. All humans need to be free to think their own thoughts, free from intimidation or influence.

Communication skills

- Every human should have the capacity to communicate their thoughts as clearly and distinctly as they wish. Therefore, every human should be at least well skilled in the most appropriate oral and written language of their local, regional areas and nation.

Affection

- It is a fundamental need of all humans that they receive and exchange regular affection from the people with whom they have mutual relationships.

Life purpose

- It is a fundamental need of every human to have a purpose to which their live has meaning.

19.24 CITIVIR-RIGHTS

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CITIVIR PRIMUS DIA state:

Every human being is entitled to certain rights and freedoms without distinction of any kind, such as race, colour, sex, language, age, religion, political or other opinion, national or social origin, property, birth or other status.

Life

- It is an absolute right of all living humans being to be alive. The question to birth is separate to the right to life.
- No human should be allowed to take the life of another human, without their free-will permission, no matter what the cause, no matter what the cost.
- The right to die must rest wholly on the desire of the individual and the will of the individual.

Adequate food, water and clothing

- Every human should have access to adequate food, clean water and clothing for survival, whether by the freedom of choice afforded by a well structured society, or by the provision of adequate food and clothing for those unable to gain access by their own means.
- An enlightened society is one that provides its members choice from a wide range of sources the food and clothing, while at the same time ensuring those members currently less able to maintain by their own means are provided the means of a fair standard of living by society.

Adequate shelter

- Every human should have access to adequate shelter whether by the freedom of choice afforded by a well structured society, or by the provision of adequate shelter for those unable by their own means.
- An enlightened society is one that enables its members the ability to choose from a wide range of accommodation and where they wish to live, while at the same time ensuring those less able, or unable, have a good standard of accommodation

Personal safety

- No human should ever be subjected to torture, or to cruel inhuman physical or mental degrading treatment or punishment.
- No one shall ever be held in slavery or servitude; slavery and the slave trade are rejected as barbaric in all its forms.
- No human should be subjected to arbitrary arrest, detention or exile.

Equality before the law

- All humans should be regarded as equal before the law and be entitled without discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this declaration of human rights and against any incitement to such discrimination.
- It is a right to be presumed innocent until proven guilty according to law in a public trial at which they are given the opportunity for a fair defence.

Personal privacy

- No human should be subject to arbitrary interference with their privacy, family home, or correspondence, nor attacks upon their honour and reputation.

Electronic privacy

- No human should be subject to arbitrary electronic surveillance of their person, or correspondence by any electronic means without just cause under the law.

Genetic privacy

- The cellular structure, including all its DNA code and all molecular structures that make up an entire human being from birth remain entirely the property of that individual human being.

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Intellectual property rights of face, body and voice

- Every human automatically should by virtue of birth has exclusive ownership rights to their face, body and voice.
- No person should breach these rights and make replications either by photographic reproduction, genetic mutation or film process that feature your face for profit, or public purpose without permission from the individual who owns the property concerned, except in criminal investigations.

Ownership and privacy of thoughts

- Every human automatically by virtue of birth has exclusive ownership rights of their own thoughts.

Citizenship

- It is the right of every human that they automatically be considered a citizen of the society in which they were geographically born.

Peaceful association

- Every human has the right to freedom of peaceful assembly and freedom of association.

Property ownership

- All humans have the right to own personal possessions and to have those personal possessions free from theft, deliberate damage or unlawful confiscation.

Refuse to work

- Every human has the right to withdraw their offer of services to work if they so choose.

Refuse to talk

- It is the right of every human to reserve the right to silence in answering questions, except in the correct answering of their name and personal particulars.

19.25 CITIVIR-RESPONSIBILITIES

CITIVIR PRIMUS DIA state:

Every human being is responsible for their own actions and good conduct. At each age, human beings must accept certain responsibilities to belong to a society and receive certain privileges.

Responsibilities of a child

- It is a responsibility of a child to obey their parents, subject to the rights of the child being honoured by the parents.

Responsibilities of a parent

- It is a prime responsibility of a parent to ensure their children are adequately fed, sheltered and protected from harm.
- Additionally, it the responsibility of a parent to ensure their children are treated with kindness and affection, so that they develop fully as balanced human beings.
- It is also a responsibility of a parent to ensure that their children are given the best and broadest education possible so that they may have every opportunity to achieve their individual ideals.

Responsibilities of an adult

- Every It is a prime responsibility of all adults within a society to do their best to improve themselves, to help themselves and to help others.
- Additionally, it is a responsibility of every adult in a society to assist the society in achieving its co-operative objectives.

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19.26 CITIVIR-PRIVILEGES

CITIVIR PRIMUS DIA state:

Privileges are benefits that come with agreeing to abide by the rules of living in a society of human beings.

A free person

- According to the laws of the culture, a free person should be someone who living in that culture and is accepted as a citizen, and does not contravene the laws and values of that society.

Freedoms

- A free person should have the right to free passage within the society in which they live.
- A free person should have the right to personal privacy and their privacy respected by the institutions, organisations and commerce of that society.
- A free person should have the right of free speech and expression.
- A free person should have the right to participate fully in the democratic processes of electing representatives.
- A free person should have the right to choose to whom they offer their services and have the right to withdraw the offer of labour and services if they so choose.
- A free person should have the right to trade with other people within the society and external to the society.
- A free person should have the right to own property and assets, subject to the laws and conditions of the society.
- A free person should have the right to use those services which are deemed as for the benefit of the public.

Quality education

- A free person should have the privilege of access to quality education services by means which enable quality education to be possible for all persons.

Quality health services

- A free person should have the privilege of access to quality health services by means which enable quality health to be possible for all persons.

Security of person and possessions

- A free person should have the privilege of access to quality security of their person and possessions, with these services continuing to operate without need to renew request.

Meaningful employment

- A free person should have the privilege to choose a range of occupations and careers with a wide variety of jobs available in meaningful employment.
- In the case where private firms are unable to provide sufficient job opportunities, that governments assist individuals without full time work to focus on how to put their career dreams into reality and secure meaningful employment.

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19.27 CITILEX

CITILEX PRIMUS DIA state:

City Purpose
<ul style="list-style-type: none">• Cities should always exist for the benefit of its citizens first.• The rights of citizenship and the ceremony of citizenship should always be prominent in the active life of a city and its citizens• The values and visions of a cities citizens should be utmost the basis of future development and existence of a city.• That all acts of planning and development of the city are judged according to their consistency with the rights of citizens and the values and visions of citizens of the city.• That a city has a clearly stated set of visions and values for the future in 5 years and in 10 years time and that these visions and values are consistent to the rights of citizens according to the cities constitution.
City Function
<ul style="list-style-type: none">• That a city is only truly a functioning city when it can define its boundaries, has a constitution identifying the institution of citizenship and the election of democratically elected representatives and clearly states the rights of a citizen of the city.• That a city is only a city when it has a clear mandate via its constitution to: • maintain its borders as a city; • define the land usages and zoning of land defined within the city boundaries; • Define the basic activities of commercial trade, markets, distribution and availability of commercial services; • administer effectively the provision of essential city services including: power, water, gas, roads, utilities, emergency services, cables and sewerage, transport, garbage collection; • have the capacity to raise revenue to pay for the cost of providing these services; • administer the approval of building and building codes; • plan the rezoning and restructure of certain regions of the city in line with the citizens vision; • provide safety and protection to its citizens by means of personal protection of property, personal rights and values.
City Ordinances
<ul style="list-style-type: none">• That the elected officials of the city have as their charter of responsibilities the responsibility to ensure: • all public buildings display prominently the rights of citizens of the city; • all public officials are familiar and honor the rights of the citizens of the city; • all public institutions have as their charter the display of the rights of citizens in official documents that directly relate to transactions that could affect a citizens rights (including leases, traffic etc); • that the ceremony of citizenship shall be a formal ceremony celebrated by all natural born in their eighteenth year and all naturalised citizens at the appropriate date of granting; • all public education bodies have as part of their education charter the role to educate young citizens of their rights and they shall regularly re-pledge their rights;
City Assets
<ul style="list-style-type: none">• That a prime responsibility of elected officials as stated in the cities constitution is to define and protect the assets of its citizens, including: • public space, including parks. • public buildings and amenities • public monuments • public transport system • other assets of the city
City Officials
<ul style="list-style-type: none">• The cities elected officials should always have as a goal to develop rates of public assets to private assets so that this ratio is never lost.• That as part of the constitution, the cities elected officials and public officials are charged with focusing on the transport needs of its public ahead of private means of transport.

19.28 CITIPLAN

CITIPLAN PRIMUS DIA state:

Symbolic language
<ul style="list-style-type: none">• EIKOS is a symbolic language with symbols representing key concepts and relationships as well as rules for their proper use.
<ul style="list-style-type: none">• All symbols used in mathematics have a corresponding symbol within the EIKOS symbolic language.
<ul style="list-style-type: none">• EIKOS also includes symbols and concepts not well formed or identified within mathematics. All of EIKOS belongs to the UCADIA symbol set.
<ul style="list-style-type: none">• T

19.29 CITIDESIGN

CITIDESIGN PRIMUS DIA state:

Symbolic language
<ul style="list-style-type: none">• EIKOS is a symbolic language with symbols representing key concepts and relationships as well as rules for their proper use.
<ul style="list-style-type: none">• All symbols used in mathematics have a corresponding symbol within the EIKOS symbolic language.
<ul style="list-style-type: none">• EIKOS also includes symbols and concepts not well formed or identified within mathematics. All of EIKOS belongs to the UCADIA symbol set.
<ul style="list-style-type: none">• T

TOWN

*mosaic of subcultures *scattered walk *magic of the city *local transport areas *community of 7000 *sub culture boundary *identifiable neighbourhood *web of public transportation *ring roads *network of learning *web of shopping *mini-buses *4-story limit *9% parking *parallel roads *sacred sites *Access to water *life cycle *people

PATTERNS FOR COMMUNITIES AND NEIGHBOURHOODS

* eccentric nucleus * house cluster * density rings * raw houses * activity nodes * housing hill * promenade * old people everywhere * shopping streets * work community * night life * industrial ribbon * interchange * university as marketplace * household mix * local town hall * degree of publicness * necklace of community projects * market of many shops * health centre * housing in-between

PATTERNS FOR PUBLIC LAND INSIDE A NEIGHBOURHOOD

* looped local roads * T-junctions * green streets * network of paths & cars * main gateways * road crossing * raised walk * bike paths & racks * children in the city * carnival * quiet backs * accessible green * small public squares * high places * dancing in the street * pools and streams * bath places * holy ground * common land * connected play * Public outdoor room * grave sites * still water * local sports * adventure playground * animals

PRIVATE LAND & INSTITUTION IN THE NEIGHBOURHOOD

* the family * house for a small family * house for a couple * house for one person * your own

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home * self governing workshops & offices * small services without red tape * office connections * master and apprentices * teenage society * shop-front schools * children's home * individually owned shops * street cafe * corner grocery * beer hall * Travellers Inn * bus stop * food stands * sleeping in public

19.30 CITISYS

CITISYS PRIMUS DIA state:

Symbolic language
<ul style="list-style-type: none">• EIKOS is a symbolic language with symbols representing key concepts and relationships as well as rules for their proper use.• All symbols used in mathematics have a corresponding symbol within the EIKOS symbolic language.• EIKOS also includes symbols and concepts not well formed or identified within mathematics. All of EIKOS belongs to the UCADIA symbol set.• T

19.31 TEKNAS

TEKNAS PRIMUS DIA state:

TEKNAS
<ul style="list-style-type: none">• TEKNAS is based on the practical application of all UCADIAN knowledge which is a complete model of all matter and all forces as a unified theory.• TEKNAS is divided into 11 branches:<ul style="list-style-type: none">• KINETICS • ERGONICS • EIKONICS • MEKATICS • KOSMOTICS • GALATICS • STELLATICS • PLANETICS • BIOTICS • BIONICS • ROBOTICS• As a complete model, TEKNAS integrates all key scientific models associated with technology, it is a superior model to technology. Hence, technology should always be treated as a sub-set of TEKNAS.

TEKNAS and CIVILA
<ul style="list-style-type: none">• Both TEKNAS and CIVILA exist as sub sets of the UCADIAN language.• The function and existence of CIVILA depends on the existence and function of TEKNAS.• TEKNAS enables planning and design within CIVILA that is able to significantly reduce short and long-term costs.

19.32 EIKONICS

EIKONICS PRIMUS DIA state:

Symbolic language
<ul style="list-style-type: none">• EIKOS is a symbolic language with symbols representing key concepts and relationships as well as rules for their proper use.• All symbols used in mathematics have a corresponding symbol within the EIKOS symbolic language.• EIKOS also includes symbols and concepts not well formed or identified within mathematics. All of EIKOS belongs to the UCADIA symbol set.• T

- (1) All buildings have names
- (2) All buildings have unique names

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- (3) 1st part of name is type of building- second part is unique name
- (4) The builder must give name as part of plan before start of construction
- (5) The building must also have as part of its name, the name of its locality- so that the Earth is also recognized.
- (6) The builder must include a plaque- their name and building name as part of the building.

Rule- every room must have daylight on at least 2 side (unless the room is less than 8ft deep). Rooms which follow this rule are pleasant to be in; rooms which do not follow it, with few exceptions are unpleasant to be in.

EVERY SYSTEM HAS RELATIONSHIPS

Context -> System of fortis -> configuration

NETWORK OF LIVING PATTERNS- REGION

* independent regions * the distribution of towns * cit/country fingers * agricultural valley * lace of country streets * country towns * the country side

PATTERNS FOR BROAD LAYOUT OF BUILDINGS IN A COMPLEX

* BUILDING COMPLETE * NUMBER OF STORIES * SHIELDED PARKING * circulation realms * main building * pedestrian street * building thoroughfare * family of entrances * small parking lots * site repair * south facing outdoors * positive outdoor space * wings of light * connected buildings * long thin house * main entrance * half hidden garden * entrance transition * car connection * heirarchy of open space * courtyards which live * cascade of roofs * sheltered roof * roof garden * arcades * paths and goals * path shape * building fronts * pedestrian density * activity pockets * stair seats * something roughly in the middle

PATTERNS FOR THE BUILDING AND ITS ROOMS

* intimacy gradient * indoor sunlight * common areas at the heart * entrance room * the flow through rooms * short passages * staircase as a stage * zen view * tapestry of light and dark * couple's realm * children's realm * sleeping to the east * farmhouse kitchen * private terrace on the street * a room of one's own * sequence of sitting spaces * bed cluster * bathing room * bulk storage * flexible office space * communal eating * small work groups * reception welcomes you * a place to wait * small meeting rooms * half private office * rooms to rent * teenager's cottage * old age cottage * settled work * home workshop * open stairs

PATTERNS FOR THE GARDENS & PATHS BETWEEN BUILDINGS

* light on two sides of every room * building edge * sunny place * north face * outdoor room * street windows * opening to the street * gallery surround * six-foot balcony * connection to the earth * terraced slopes * fruit trees * tree places * garden growing wild * garden wall * trellished walk * greenhouse * garden seat * vegetable garden * compost

PATTERN FOR THE SMALLEST ROOMS AND CLOSETS WITHIN ROOM

* alcoves * window place * the fire * eating atmosphere * workspaces enclosure * cooking layout * sitting circle * communal sleeping * marriage bed * bed alcove * dressing room * ceiling height variety * the shape of indoor space * windows overlooking life * half open wall * interior windows * staircase bay * corner doors * thick walls * closets between rooms * sunny counter * open shelves * waist high shelf * built in seats * child caves * secret place

PATTERNS FOR OVERALL CONFIGURATION OF CONSTRUCTION & MATERIALS

* structure follows social spaces * efficient structure * good materials * gradual stiffening * roof layout * floor & ceiling layout * thickening the outer walls * columns at the corners * final column distribution

PATTERNS FOR THE DETAILS OF CONSTRUCTION

* roof foundations * ground floor slab * box columns * perimeter beams * wall membranes * floor-ceiling vaults * roof vaults * natural doors & windows * low sill * deep reveals * low doorway * frames as thickened edges * column place * column connection * stair vault * duct space * radiant heat * dormer windows * roof caps

PATTERNS FOR DETAILS & COLOUR ORNAMENT

* floor surface * lapped outside walls * soft inside walls * windows which open wide * solid doors with glass * filtered light * small panes * half inch trim * seat spots * front door bench * sitting wall * canvas roofs * raised flowers * climbing plants * paving with cracks between the stones * ornament * warm colours * soft tile and brick * different chairs * pool of light * things from your life

THE QUALITY

Every place is given its character by certain patterns of events that keep on happening there.

These patterns of events are always interlocked with certain geometric patterns in the space. Each building and each town is ultimately made out of these patterns in the space- they are the atoms and molecules from which a building or a town is made.

The more living patterns there are in a place- a room, a building, or a town- the more it comes to life as an entirety- the more it glows.

When a building has this glow, it becomes part of nature.

QUALITIES OF BUILDING

Places are comfortable because they have no inner contradictions, because there is no little restlessness disturbing them.

KEY UNDERSTANDING

Places which have the quality of life, invite this quality to come to life in us. And when we have this quality in us, we tend to make it come to life in towns and buildings which we help to build. It is a self supporting, self maintaining, self generating quality. It is the quality of life. And we must seek it, for our own sakes in our surroundings, simply in order that we live.

MORPHOLOGICAL LAW

Within the context of type x, the parts A, B etc are related by the relationship r.

A BUILDING GETS ITS STRUCTURE FROM ITS PATTERNS

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Those builders that recognize patterns of life create towns in the first place by liberating the human being. They create life, by allowing people to release their energies, by allowing people themselves to become alive.

Or in other places, they prevent it, they destroy the sense of life, they destroy the very possibility of life by creating conditions under which people cannot possibly be free.

THE SYNERGY BETWEEN WORK AND LIFE

Family, work and play are one continuous stream, helping nourish everyone.

PATTERNS AND THEIR IMPORTANCE TO LIFE

It is therefore clear that patterns play a concrete and objective role in determining the extent to which we come to life in any given place.

Each pattern that creates conditions in which people can resolve the conflicts they experience, for themselves, reduces people's inner conflicts, helps to put them in a state where they can meet more challenges and helps them to be more alive.

On the other hand, each pattern that creates conditions in which people experience conflicts which they cannot resolve for themselves, increases their inner stress, reduces their capacity to resolve other conflicts and meet other challenges and therefore makes them less alive, more dead.

PATTERNS THEMSELVES ARE ALIVE OR DEAD

Beyond that, patterns are not merely instruments which help us live: they are themselves alive or dead.

The quality of a building is less its purpose, than its intrinsic qualities.

In short, a pattern lives when it allows its own internal forces to resolve themselves.

A LIVING CITY

A living city is when entire systems of patterns, interdependent at many levels, is all stable (balance) and alive.

A building or a town becomes alive when every pattern in it is alive: when it allows each person in it, and each plant and animal and every stream and bridge and wall and roof and every human group and every road, to become alive on its own terms.

And as that happens, the whole town reaches the state that individual people, sometimes reach at their best and happiest moments- when they are free.

A rich and complex order of a town can grow from thousands of creative acts. Once we have a common pattern language in our town, we have all the power to make our streets and buildings live, through our most ordinary acts. The language is like a seed, it is the genetic

The Journey of Self by Frank O'Collins

system which gives our millions of small acts the power to form a whole.

Within this process, every individual act of building is a process in which space gets differentiated. It is not a process of addition in which preferred parts are combined to create a whole, but a process of unfolding like the evolution of an embryo in which the whole precedes the parts and actually gives birth to them by splitting.

Finally, with in the framework of a common language, millions of individual acts of building will together generate a town which is alive and whole and unpredictable without control.

QUALITIES OF BUILDING

Buildings are comfortable because they have no inner contradictions, because there is no little restlessness disturbing them.

Places which have the quality of life, invite this quality to come to life in us. And when we have this quality in us, we tend to make it come to life in towns and buildings which we help to build. It is a self supporting, self maintaining, self generating quality. It is the quality of life. And we must seek it, for our own sakes in our surroundings, simply in order that we live.

THE STRUCTURE OF A TOWN

A town is made up of certain concrete elements, with every element associated with a certain pattern of events. An urban region is defined by its relationships among its elements.

At centre is central business district containing high density office blocks, nearby high density apartments.

The density slopes off with distance from the centre exponentially.

Towards the outer-fringe of the metropolis, large areas of freestanding one-family houses.

Region serviced by network of freeways. Freeways are close together at centre. Independent of freeways is 2D network of streets. Every five to ten streets is a larger one acting as an artery.

A BUILDING GETS ITS STRUCTURE FROM ITS PATTERNS

Those builders that recognize patterns of life create towns in the first place by liberating the human being. They create life, by allowing people to release their energies, by allowing people themselves to become alive.

Or in other places, they prevent it, they destroy the sense of life, they destroy the very possibility of life by creating conditions under which people cannot possibly be free.

19.33 SYNERGISM

SYNERGISM PRIMUS DIA state:

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SYNERGISM

- SYNERGISM exists as a perfect constitutional model for the function of any nation, region or group of people.
- SYNERGISM exists as a sub model of the UCADIAN model of knowledge represented as one of fourteen books first produced by UCADIA Books.

19.34 EIKOS

EIKOS PRIMUS DIA state:

EIKOS

- EIKOS is a three dimensional language and system of calculation, relationship and measurement of concepts and real objects. EIKOS is based on the principles and understandings of the existence of the concept (idea) of Unique Collective Awareness (UCA). That the real world is a dream in motion and that dream in motion is not-real. That life is a dream and that the dream possesses certain immutable rules.
- EIKOS represents the rules of the three dimensional awareness of UCA in creating the dream universe.
- EIKOS is divided into 7 branches: • Logos • Uniset • Numerics • Geolex • Symeric • Axiomatics • Kinesis
- EIKOS is also classified within the context of UCADIA, a symbolic language representing the structure of pure meaning (semantics) in two or three dimensional sentence structures.

EIKOS and CIVILA

- Both EIKOS and CIVILA exist as sub sets of the UCADIAN language.
- The function and existence of CIVILA depends on the existence and function of EIKOS.

19.35 EKELOS

EKELOS PRIMUS DIA state:

EKELOS

- EKELOS exists as a model of the complete list of definitions, objects, relationships, patterns and rules of human interaction in the creation, distribution and accumulation of resources.
- EKELOS is divided into six branches: • Global • National • Regional • Corporate • Community • Household
- EKELOS exists as a sub model of the UCADIAN model of knowledge represented as one of fourteen books first produced by UCADIA Books.

EKELOS and CIVILA

- Both EKELOS and CIVILA exist as sub sets of the UCADIAN language.
- The function and existence of CIVILA depends on the existence and function of EKELOS.

19.36 EKA

EKA PRIMUS DIA state:

EKA (electronic knowledge architecture)

- EKA (Electronic Knowledge Architecture) exists as a model of the complete list of definitions, objects, relationships, patterns, display and uses of digital knowledge. The EKA model provides an optimal architecture for a single neural entity, dual neural entity and triple neural intelligence.
- EKA exists as a sub model of the UCADIAN model of knowledge represented as one of fourteen books first produced by UCADIA Books.

EKA and CIVILA

- Both EKA and CIVILA exist as sub sets of the UCADIAN language.
- The function and existence of CIVILA depends on the existence and function of EKA.

19.37 EKASYS

EKASYS PRIMUS DIA state:

EKASYS

- EKASYS exists as a model of the complete list of definitions, objects, relationships, patterns and function of corporate entities (groups of humans working together for a common purpose).
- EKASYS exists as a sub model of the UCADIAN model of knowledge represented as one of fourteen books first produced by UCADIA Books.
- EIKOS also includes symbols and concepts not well formed or identified within mathematics. All of EIKOS belongs to the UCADIA symbol set.
- T

EKASYS and CIVILA

- Both EKASYS and CIVILA exist as sub sets of the UCADIAN language.
- The function and existence of CIVILA depends on the existence and function of EKASYS.

20. EKA - enterprise knowledge

20.1 STRUCTURES OF KNOWLEDGE

We use knowledge every day without necessarily questioning its inherent structure. The phone book is the phone book. The computer program or piece of software is they way it is and that is that.

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However, as you know, structure and architecture is a fundamental component to an optimal system.

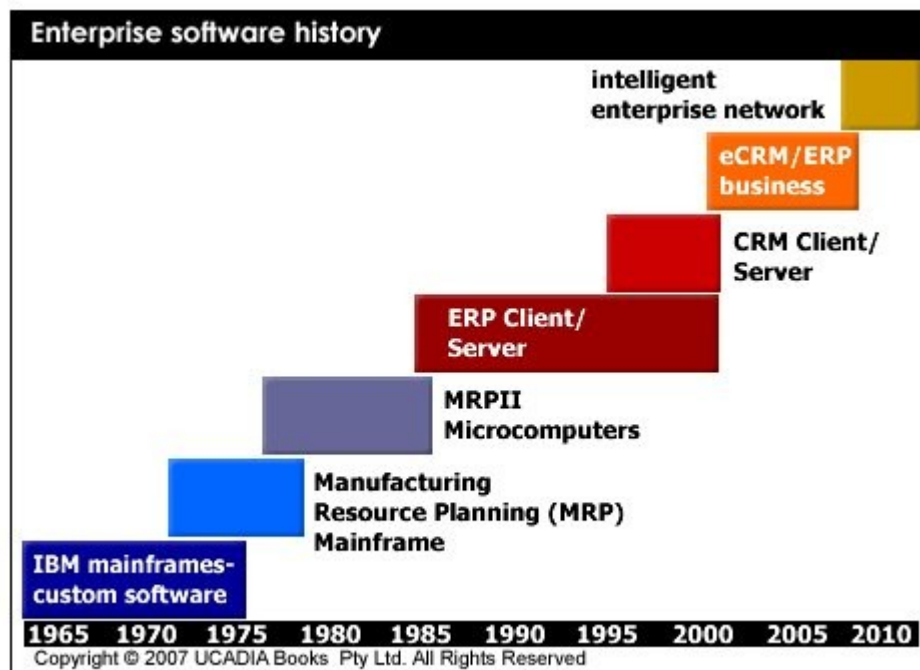
20.1.1 Any enterprise may be described in terms of a single integrated data architecture

The fundamental premise upon which electronic knowledge is founded is exceptionally simple. Yet is it rarely considered:

Any enterprise may be described in terms of a single integrated data architecture

20.2 ELECTRONIC KNOWLEDGE

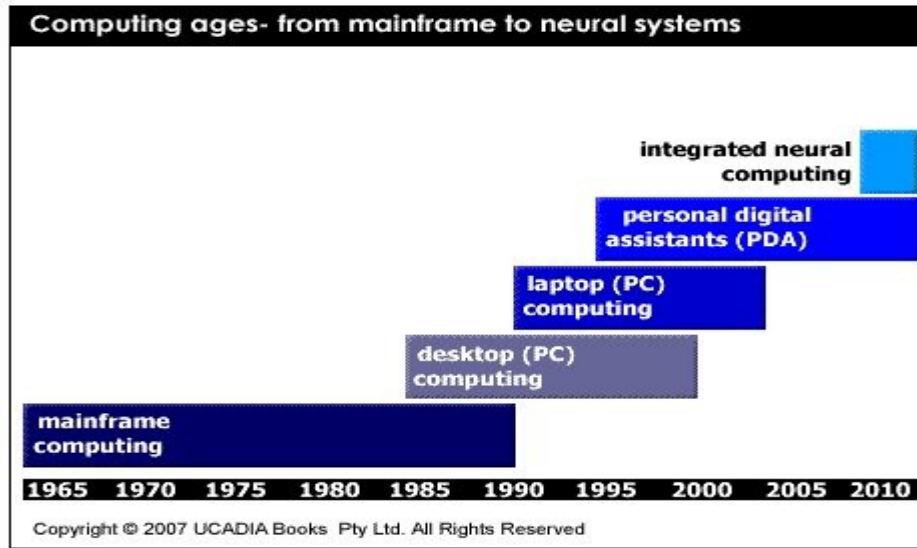
Our understanding of electronic knowledge can be reflected in our selection and use of knowledge based computing programs and systems.



20.3 COMPUTER HARDWARE

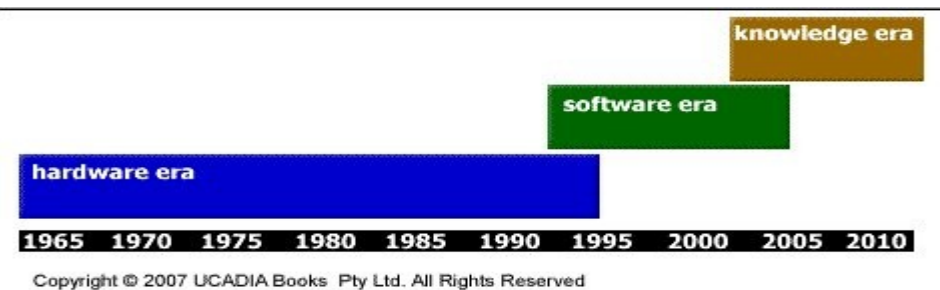
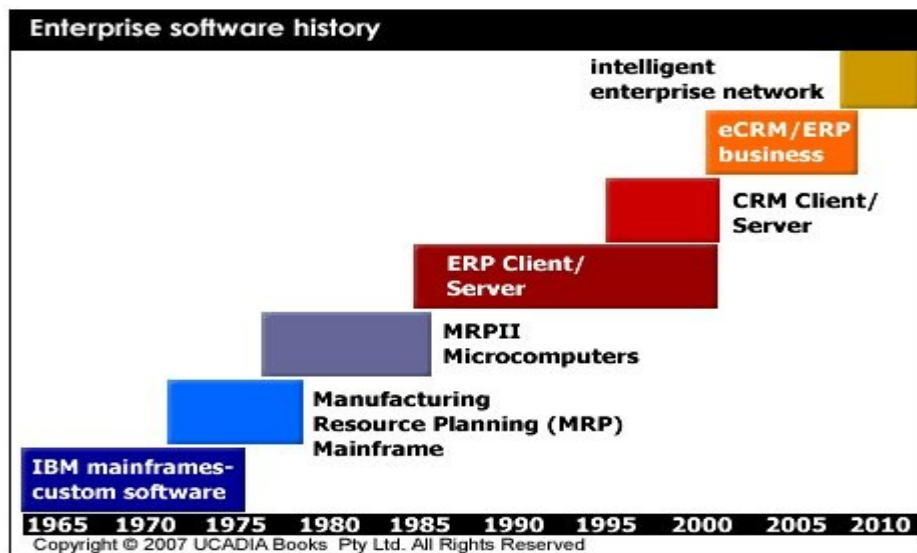
Improvements in electronics and materials handling has also seen a dramatic improvement in the technical development of computing.

Today's computers can be seen in terms of a series of waves of new computing- the latest being wireless computing technology.



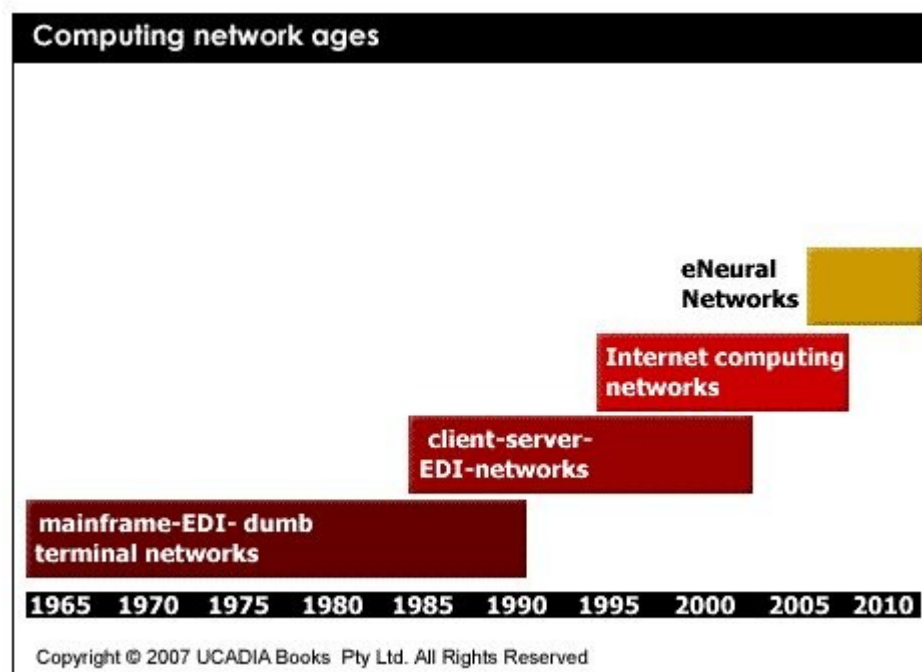
20.4 COMPUTER SOFTWARE

In parallel with the development of computing hardware has been the development of computing software.



20.5 COMPUTER NETWORKS

Computing networks (the way computers are connected) has also come a long way since the first computers. Now in many cases, the computer and the network are part of the same architecture (as in the Internet).



20.6 BUSINESS PROCESSES HIERARCHY

No matter how complex the total processes of an enterprise, they may be described in simple terms as a single set of processes.

For example, a sales company begins with defining its products, determining its sales and marketing strategy/price, making the offer, managing the sale and reviewing the sales results/product development.

This is called the Business Process Hierarchy.

The purpose of the business process hierarchy

The prime purpose of the business processes hierarchy is to determine that all core processes are in fact primary to the function of the business.

For example, over time an enterprise may adopt certain business practices to compensate for a deficiency, for example the writing of software. Over time however, the company may find it has a large investment in software development when in fact its business in no way is core to software or software related knowledge development.

Without a clear map of the higher processes of the company, such understandings are impossible to identify.

20.7 DEFINITION OF ELECTRONIC KNOWLEDGE ARCHITECTURE (EKA)

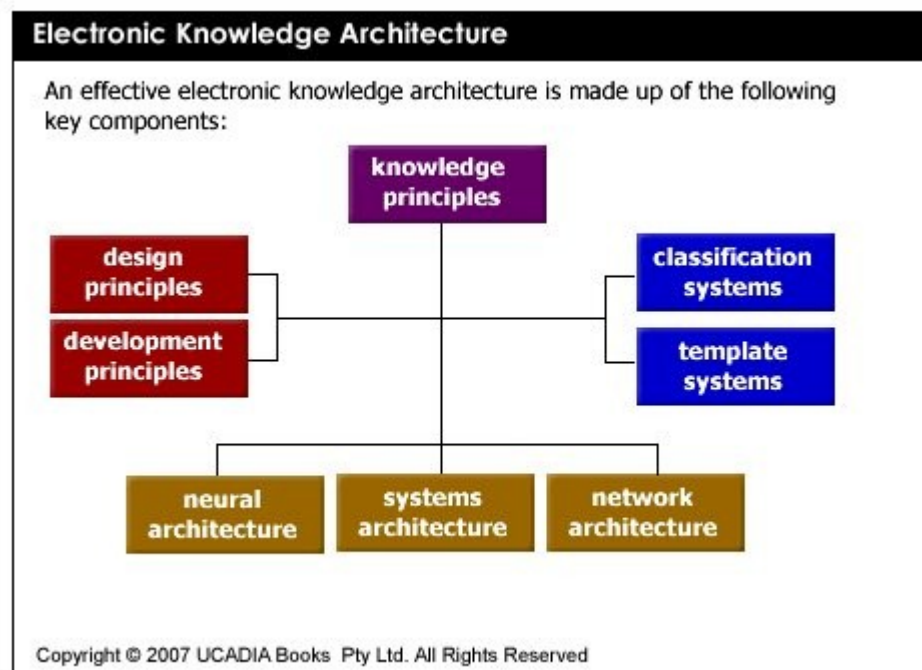
Electronic Knowledge Architecture represents the foundation system of seven key systems making up the EKA Business Model.

Electronic Knowledge Architecture represents:

The proper methods and systems for the classification, development, storage and use of knowledge and knowledge systems by an organisation

Unlike separate standards for information such as the Standard Industry Codes (SIC) and UN codes for the classification of locations, the Electronic Knowledge Architecture is a homogenous map of all possible knowledge types and their relationships captured and used by the organisation.

Yet it is much more. EKA is a recognition that there are fundamental differences between architecture applications based on principles developed 30 years ago and those developed today based on human cognition and advanced computing techniques.



20.8 EKA.KNOWLEDGE PRINCIPLES

The Knowledge Principles are the standards by which all other components of the Electronic Knowledge Architecture and the enterprise as a whole are designed and developed.

The Knowledge Principles represents a core philosophy by which a group or individuals, enterprise, government or union consider knowledge, its classification, purpose and use. eg

Example of knowledge principles

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- (1) That the business has one category system for all information, functions, and descriptions. The same category system is used for classifying objects in accounts as well as ordering systems.
- (2) That the category system is complete and covers all needs.
- (3) That the category system is based on the standard language used by the business.
- (4) That the category system is scaleable (i.e. it can be viewed at different levels of detail)

As simple as the individual knowledge principles appear, their impact on the consequential design of applications and data structures is profound. For example, a single category system implies standards that few large organisations presently display. It implies centralized planning and distributed means by which this information can be understood and maintained.

Similarly, the belief of a single master record representing a person within the entire enterprise represents a profound shift away from duplicate data stored on duplicate systems.

20.9 EKA.DESIGN PRINCIPLES

The design principles are clear guidelines on how knowledge and knowledge systems should be architected from the principle of user interface and usability.

Human comprehension has definable limits in terms of the volume of information capable of being accurately scanned as well as the optimum methods for representation of information.

Good design principles have a direct impact on the usability of computer systems. Not only does this include the need for standards in GUID (Graphical User Interface Design) but also in terms of principles of data visualization.

20.10 EKA.DEVELOPMENT PRINCIPLES

The development principles of the EKA are the standards by which new rules, software, data definitions and enhancements are made.

Today there are several methods associated with application development such as RAD (Rapid Application Development) looking at best principles for development.

For the most part, application development is set between SDSM 70 - the formal system developed by IBM in the 1970's to formalise software development and fluid development often displayed in web based shops.

The development principles incorporate a range of innovations aimed at maximising the effectiveness in application development and systems/network development.

20.11 EKA.CLASSIFICATION SYSTEM

Systems such as the Standard Industry Codes have been around for many years and provide a certain level of information categorisation. However, classification requirements for the 21st century need to incorporate modern understandings of knowledge structures such as new and future industries such as biometrics, robotics and genetic engineering.

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Classification systems provide structure and meaning to information, enabling comparisons to be made between information stored for a corporation and the wider market.

20.12 EKA.TEMPLATE SYSTEMS

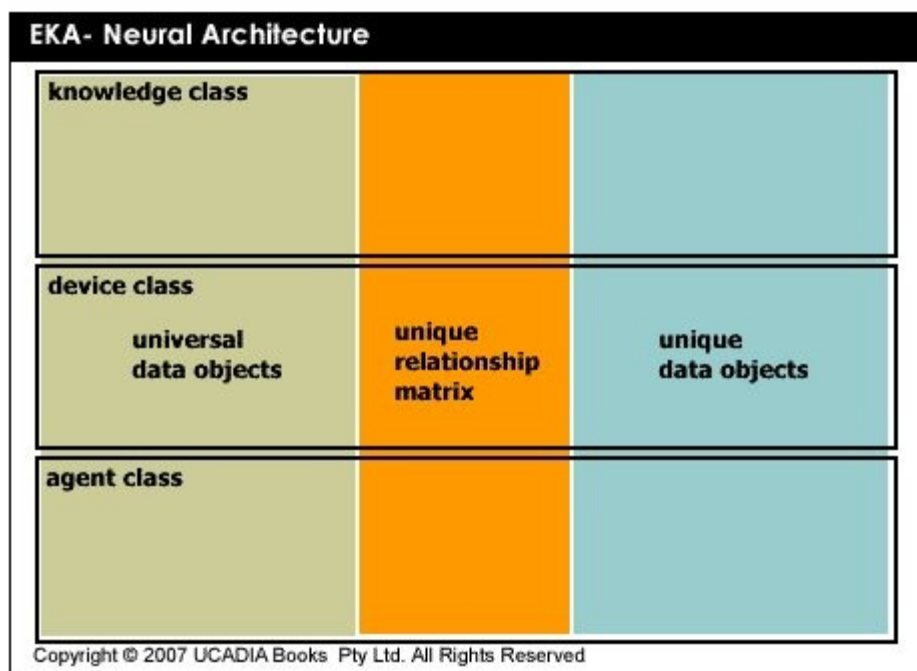
Template systems recognizes that information such as auto-forms, basic web page design ideas have common use across different business types and can be stored.

20.13 EKA.NEURAL ARCHITECTURE

The traditional description for this level is data architecture. However the term data architecture provides a limited and archaic description of the modern challenge to define not only data, but the relationships between data and groups of data.

To contrast from the 2 dimensional hierarchical system of XML and 3dimesional systems of relational data solutions, the term neural architecture is used to define the natural n-dimensional logic of EKA solutions.

Neural Architecture defines the naming conventions of data objects, data relationships and data classes used in the definition of knowledge across an organisation.



20.14 EKA.SYSTEMS ARCHITECTURE

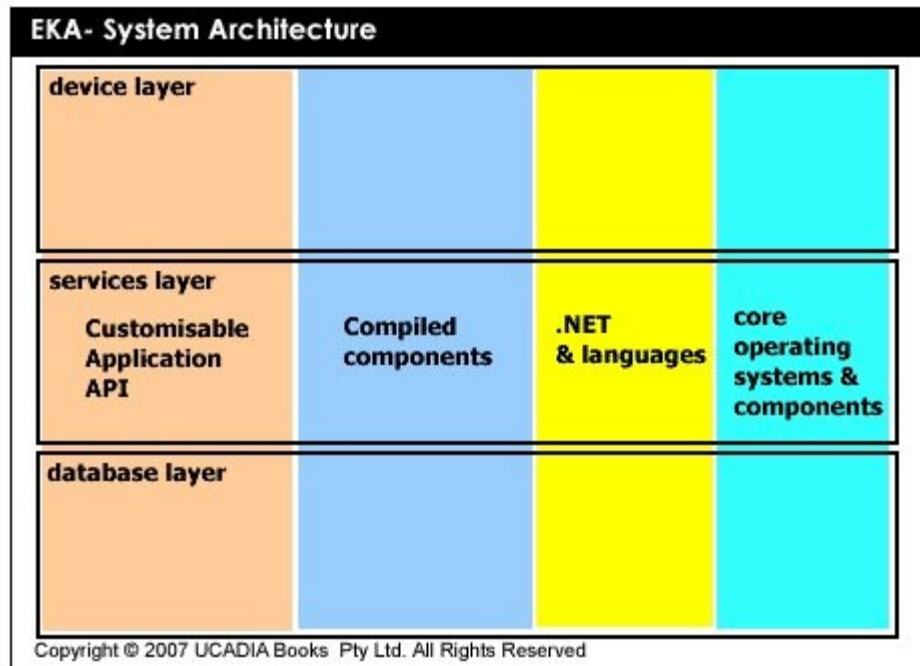
System architecture is defined as - the knowledge centric, web based, distributed function system.

During the client-server application development era, it has been the functions and features of software that has been the centric view.

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Under the knowledge centric world, it will be the knowledge and the workflow functions of task and contact management that will be key. Specific functions such as leave applications, invoices, contact records, document management - these will become "services" provided as a thin customised layer or workbench around the knowledge system.

Today we can see the first steps being taken towards the knowledge centric architecture with the promotion of the benefits of business process management over transaction data processing, the increased use of portals to try to present a single view of multiple sources of information, and the use of OLAP databases to try to extract meaningful information from transaction data.

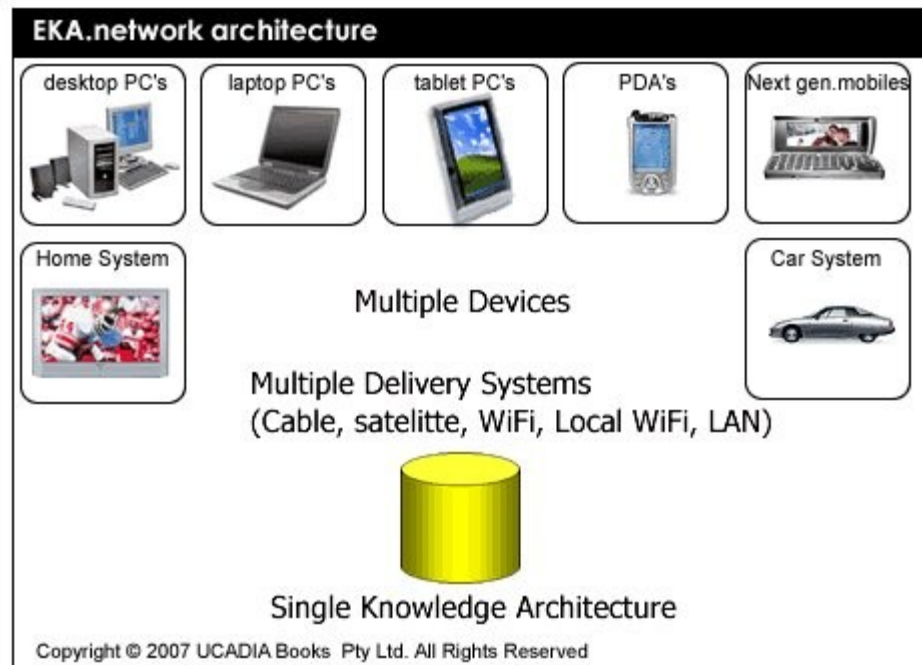


20.15 EKA.NETWORK ARCHITECTURE

While systems and data architectures herald a convergence of information into knowledge, the network architecture of the model services organisation by 2005 will represent unprecedented divergence.

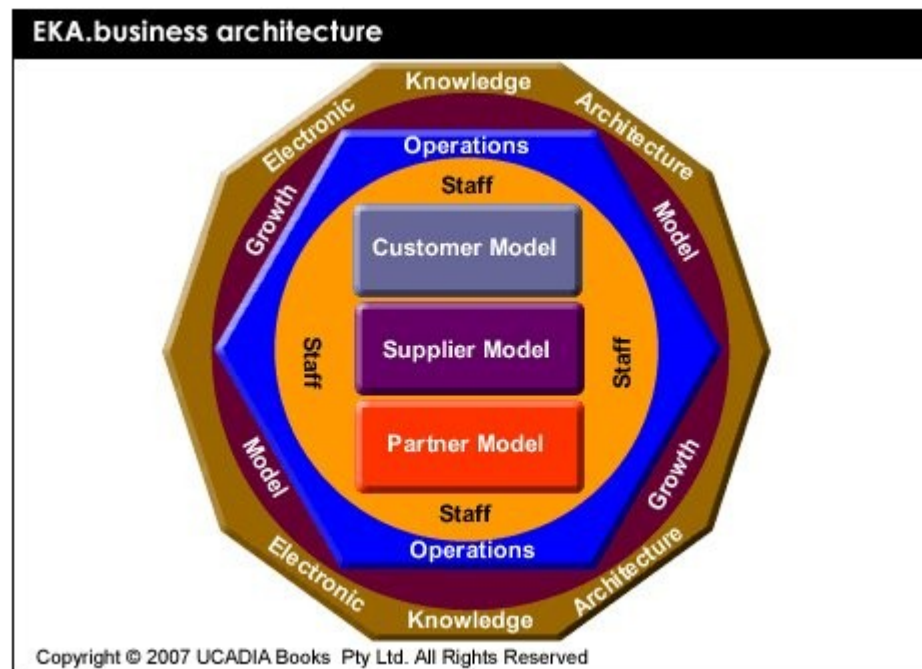
Not only will staff, customers, suppliers and prospects be able to dynamically communicate with the services organisation by phone, fax, email and the internet, they will also have multiple technology options from which to choose.

By 2005, we should see a viable internet-type service being available through new television systems. Tablet PCs are likely to become more attractive, along with Personal Digital Assistants (PDAs) and new types of phones.



20.16 EKA.BUSINESS ARCHITECTURE

The model of the ideal organisation is itself made up of seven key elements.



20.16.1 Electronic Knowledge Architecture

The proper methods and systems for the classification, storage and use of knowledge by the organisation

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20.16.2 Growth Model

Systems for the sustained growth of the organisation including business plan, finance plan, investment plan.

20.16.3 Operations Model

Systems and methods to approach the core operational issues associated with running a business, so that it can operate to its optimum.

20.16.4 Staff Model

A detailed set of processes, technology and systems for the recruitment, training, and motivation of the highest calibre people.

20.16.5 Customer Model

Systems for sales, marketing, and management of customers.

20.16.6 Supplier Model

Systems for optimising relationships with suppliers

20.16.7 Partner Model

Systems for optimising relationships with partners

20.17 EKA.KNOWLEDGE CLASSES

Currently Quattro is structured into two class layers- Data Class (E class tables) and Device Class (N class tables) . However in considering EKA for the future, there is strong evidence to suggest a three class layer approach is going to be more effective:

Knowledge class - ie Enterprise, Universal data objects
Device class - ie Net, Legacy applications
Agent class - ie automated /semi-automated systems

20.17.1 Knowledge Class

The Knowledge Class layer defines the primary objects against which data sets are aggregated. Objects reflect the various unique real world data sources from people, corporates, mobile devices, locations and universal collections.

The object layer stores common bonding in sub-objects by the definition of fields. This enables the aggregation of data from one device to another quickly and easily.

The following knowledge classes have been identified:

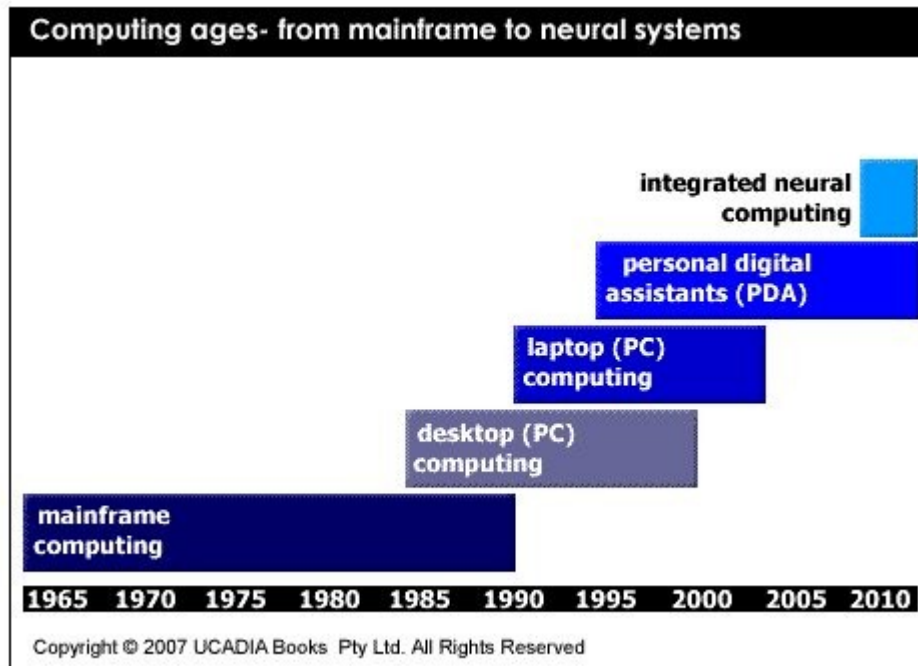
CLASS KNOWLEDGE SETS A APPLICATION P PERSON E ENTERPRISE K LOCATION C

COMMUNITY U UNIVERSAL T DEVICE G GOVERNMENT

20.18 COMPUTER HARDWARE

Improvements in electronics and materials handling has also seen a dramatic improvement in the technical development of computing.

Today's computers can be seen in terms of a series of waves of new computing- the latest being wireless computing technology.



20.19 EKA.AGENT CLASSES

Agents are intelligent semi-autonomous programs that operate in and around certain knowledge layers. Agents represent a fundamental component for the future.

In the future, semi-autonomous programs will provide critical advice in optimising information flow, security, and functions approximating help desk services.

Already agents are being employed in many applications: - to assist in searches - to maintain the integrity of data - to maintain security - to fix problems

The following agent classes have been identified:

CLASS AGENTS W PERSON X CORPORATE Y COMMUNITY Z UNIVERSAL Q LOCATION V DEVICE

20.20 EKA.ELECTRONIC KNOWLEDGE OBJECTS

One of the great strengths of the development of Quattro is the solid definition of data objects and their respective relationships. This cornerstone is expected to continue regardless of the enhancements to the Electronic Knowledge Architecture.

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There are essentially two types of data objects in the EKA: · Universal · Unique

20.20.1 Universal Data Objects

Universal data objects are data objects that do not change no matter what class they belong. For example a person is a person, whether the data class pertains to the capture and storage of personal information, or information for a corporation or a governmental entity.

The definition of people as a universal data object means that all data columns and relationships therefore apply universally.

Universal data objects enable data to be transferred between different applications constructed from the EKA and between different installations of the same applications. For example, the universal nature of person data enables the construction of community tables within Quattro to enable data to be exchanged between installations.

The following are the unique data objects

ID OBJECT Z ACCOUNT/BUY ACCOUNT D CORPORATE P DOCUMENT Q
EMAIL/CONTACT ISSUE C ENTITY M FORM F ITEM G ITEM
DISTRIBUTION/INVENTORY K LOCATION H MONEY E PERSON J PHONE L PROJECT R
REFERENCE T TASK/WORKFLOW B TIME

20.20.2 Unique date objects

Unique data objects are objects unique to a particular data class. Given specialised information, they are different to universal data objects and are not exchangeable across all data classes.

The following are the available unique data objects:

ID OBJECT A SPECIALISED DATA 1 N SPECIALISED DATA 2 S SPECIALISED DATA 3 U
SPECIALISED DATA 4 V SPECIALISED DATA 5 W SPECIALISED DATA 6 X SPECIALISED
DATA 7 Y SPECIALISED DATA 8

20.21 EKA.DATABASE TABLES AND ELECTRONIC KNOWLEDGE OBJECTS

Data objects in the context of data classes are used to form data tables for a particular application. For example in Quattro, the Enterprise class of knowledge (E), combined with Person Object (E) are used to create the table set for EE_PERSON, a core set of tables.

This system has been excellent in enabling the easy identification of data tables in relation to other objects. However, the table definition has not enabled the easy identification of types of tables.

20.21.1

For example, over half the tables in Quattro are referential tables, while the other half store records. The lack of an easy identification system has sometimes made it hard to distinguish record tables from reference tables.

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It is proposed that a third naming convention be introduced to explicitly name the purpose of a table

TYPE R REFERENCE D DATA RECORDS-GENERAL X IMPORT DATA RECORDS E
EXPORT DATA RECORDS

This system will make the self checking of tables in applications easier to manage.

20.22 EKA NAMING CONVENTIONS WITH CLASSES, OBJECTS AND DATABASE TABLES

Combining all three naming systems together is proposed according to the following rules.

1. First letter identifies the Class 2. Second letter identified the Object eg EE_PERSON denotes a data record table belonging to the person data object of the enterprise knowledge set.

Reference tables usually should be named ?R_ using R to denote a reference table.

21. EKASYS-intelligent work systems

21.1 Intelligent work systems

Most of us spend around one third to one half of each day and three quarters of our entire lives engaged in some kind of work. Except for sleep, no other activity so consumes our limited time on this Earth.

Not only does work consume over a third of our existence, but for many of us it represents a core element of our identity as well as our general position in the community.

“What do you do?” is one of the most common questions asked between strangers, while people who work as qualified professionals such as (but not restricted to) doctors, judges, engineers and university professors are usually assumed to as “pillars of society”.

The types of work in the modern world

Today, literally thousands of different types of jobs exist across different industries- as diverse as nuclear scientists to farmers, from teachers to bankers. The majority of people work in corporations or groups of ten or less, with around one in twenty jobs belonging to a corporation or organisation of greater than 100 people.

Correspondingly, job titles have gone from fairly generic titles to a myriad of unique titles that sound unique and important, yet generally mean the same thing.

The importance of meaningful work

Not just having a job, but performing meaningful work is an essential element to long term and sustained happiness. In spite of this, the vast majority of individuals when interviewed in polls across the western world describe their work as less-than-ideal.

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In other words, most of us work at a job, not because we want to, but because we feel we have to in order to earn money to live.

Whether we realize it or not, this state affairs does not represent a decline in the quality of work, but an underlying consistency in the majority of job types in the world. Two hundred years ago, the vast majority of people employed in industry did not like the work they performed, but they had to do it in order to survive.

While the very wealthy have traditionally never had to worry about "work", the levels of job satisfaction across the world today is as probably as high as it has ever been, even though it remains a minority.

The lack of work and self esteem

While many economists see money as a driving factor in people's lives, in truth the absence of meaningful work contributes a greater effect to lowering personal self esteem than the possession of money.

Evidence has shown that where social security payments have been changed to be a temporary condition of further education, securing and holding meaningful work, long term government subsidy dependence can be reduced.

The future of work

In spite of work representing such a fundamental component of human life, little time is often devoted to reflecting on the astounding periods of transformation in the nature of work.

Work involves more than the use of tools and techniques. The form and nature of the work process help determine the character of a civilization, but, in turn, a society's economic, political, and cultural characteristics shape the form and nature of the work process as well as the role and status of the worker within the society.

One of the purposes of this chapter is to provide a backdrop to the key periods of change and identify the latest period of fundamental transformation and what impact these changes are likely to represent to corporations and individuals in coming years.

These advances in technology, which are still taking place, extend the reach of the hand, expand muscle power, enlarge the senses, and multiply the capacities of the mind. This story of work is still unfolding, with great changes taking place throughout the world and in a more accelerated fashion than ever before.

Let us now investigate the nature of work further.

21.2 The importance of meaningful work

While in western cities, few people walk around in rags and without shoes, up to one in ten of the world's population still do not have adequate shoes and clothing. For the luckiest people living on planet Earth, the memory of the industrial revolution and permanent enslavement as serfs to wealthy landowners seems a distant memory.

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Yet the history of work for most of the people in the world has been and largely remains, dull, repetitive and with little reward for effort.

Slaves to the system

Whether a person is technically free, or not, the general availability of work and the terms of employment permitted by the government largely determines the quality of work for most people.

In recent years, large multi-national corporations have successfully lobbied the wealthiest governments to cut back on workers rights in order to make employee costs “more competitive” with the rest of the world. As a result, professionals in Sydney, New York and London are working fifty hour weeks and sometimes even longer to get the same levels of pay (in real terms) they were earning ten years ago.

In many respects, the trade-offs that were hard fought and gradually introduced for workers in developed industrialized nations have been willingly given up by workers on the “promise” of better pay conditions and job security.

The growth of self employed

On the bright side, changing technology and “downsizing” has seen a dramatic growth in the “self-employed” professional sector whereby skilled individuals work part of their day from home or from small businesses.

The lack of clear quantifiable improvements in the general nature of work

Contrary to corporate claims and economists, there is not clear quantifiable evidence to suggest the general nature of work has greatly improved for most people over the past fifty years.

Indeed, all indications suggest a “stalling” in the improvement of work, with computers far from improving the quality of work have added another lay of administration and time loss.

In fact, for many large corporations who had perfected their system by the 1950's and 1960's, the advent of self publishing, of the internet and of the mountain of electronic documents have seen clear drops in effective result orientated productivity compared to much higher levels of activity.

We are doing more, we are working longer hours, but in many ways we achieve far less than our fathers did without computers.

No clear solutions

Rather than seeking clear solutions to meaningful and effective jobs for the 21st century, there appears a general lack of honest recognition just how unproductive modern work practices have become.

On the contrary, corporations continue to invest more and more capital into new computer

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systems and software and an entire multi-billion dollar industry lives off permanently servicing patches, errors and computer mistakes.

In many respects, the Information Technology (IT) industry has become a sector dedicated to perpetuating problems and isolating clear technical solutions that eliminate errors and massively improve reliability and productivity. This is because big software, big consulting means big budgets and often very little corporate accountability.

We will discuss this in more detail, including clear solutions later in this chapter.

21.3 The importance of work-life balance

In the poorest places on planet Earth, there remains no such thing as work life balance, only work for survival. If this means picking up cow dung, or washing laundry 18 hours a day, or building toys, making shoes, clothes or computers 16 hours a day for western markets then that is what “lucky” people in poor communities do.

The same was true two hundred years ago across most of Europe when the children of poor families in places like England and Germany sent their youngest children off to work in the mines or in milling factories. The industrial revolution and many of the fabulous country homes of England were built on the backs of child labour as virtual slaves.

Up until the past ten to fifteen years, middle class income earners in western nations were lucky enough to enjoy a general work life balance that kept their work hours around 45 hours per week or less.

It meant time for recreation, time for family and a dramatically improved quality of life compared to most of our great grand parents and older.

The wonderful age of the computer and email

But since the age of the ubiquitous computer and now the internet, our time has gradually been stolen back into work and semi-work activities. Whereas people used to attend meetings and then return to take action, many executives attend endless meetings from which no action points are effected, but generate huge additional amounts of email and documentation.

Our personal activity ability has increased, but our effectiveness, our real productivity has plummeted. The result is increased levels of stress, especially amongst high paid executives, growing dissatisfaction and a loss of work-life balance.

The age of the “sea-changers”

In a number of countries, they are called the sea changers, the former high flying CEO's and high paid executives who have turned in their lavish and high stress lifestyles to become farmers, and boat builders, to live in rural bliss, or by the sea.

More and more these quality executives have opted out of the “rat-race” and in turn have reconnected themselves to a lifestyle of balance.

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Unfortunately for many of us, such choices are not apparent within our immediate reach given the day to day survival of paying bills and making a living.

However, it does give hope to the future when corporations may finally be forced to re-evaluate their job demands and sourcing of skills versus the demands of work-life balance.

Certainly, the cost of securing talented people has never been higher. As a result, many large companies have opted for more “college style” work environments that promote better services and conditions to retain high value staff.

While only a start, it is encouraging for what the future might hold for more of us.

21.4 The concept of work

What is work? It is a pretty simple question. The standard answer is something like:

Work is essentially something done; the physical effort of an individual towards some activity in exchange for obtaining essential physical needs of food, clothing, and shelter.

The word appeared in largely its present form around the 13th Century.

But what really is work from a philosophical sense is an entirely different thing. And the philosophical to what is work, is both wide and quite sobering.

The philosophical nature of work

In modern historical writings about the philosophy of work, two broad attitudes are given – the “East” based on an essential Taoist nature of work being part of the natural flow of life and the “West” where work is more akin to both a duty and burden for our transgressions.

This is the “homogenized” view, the packaged view of work philosophy. In truth, there are in fact only two broad philosophies concerning the nature of work, but they do not relate to east and west but Non-Christian and Christian attitudes.

Non-Christian view of work

Before Christianity filled the minds of people with concepts such as original sin, women being evil and subordinate and that human beings were somehow cursed to labor, work was considered a natural part of life.

Certainly an individual in the ancient Roman Empire might liked to have done something else, but there was no baggage concerning the nature of work. It was simply something that had to be done.

Similarly today, many non-Christian cultures simply recognize work as part of life. Some religions might place a high degree of emphasis on the state of mind and effort applied in all manner of duties (such as Shinto Buddhism), however for the most part work is considered natural.

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Christian view of work

In contrast, the Christian view of work is far more sinister and twisted and still pervades the mindset of most Christian dominated nations even today.

By the Christian philosophers such as St Augustine and St Thomas Aquinas, work was described both a duty and a burden that all must bear; a suffering which we must endure.

There was nothing to be enjoyed by work. It was our curse for the original sin of Adam and Eve and for women, it was their curse that they should be the slaves to men from morning to night.

For example, the Benedictine monks enunciated the rule that "to work is to pray," to fulfill one's duty to God and thus achieve salvation. This notion of work bringing spiritual rewards, in addition to physical survival, was carried further during the 17th century by the Puritans, whose work ethic led them to regard the accumulation of material wealth through labour as a sign of God's favour as well as of the individual's religious fervour.

This attitude still appears in the American expression, "You are what you do," implying that people define themselves by the nature of their work.

Not to work was a sin, unless you were a wealthy noble, a priest or a bishop. For if you were a serf, you had no real rights- you were a slave to the world created by the church- it was your lot to tread the path made by their hands.

As twisted as this model of the world is, it remains largely the philosophy of the Vatican even today. It remains a powerful underlying attitude towards work that pervades the attitude towards corporations and the saying "a hard days work for a good pay"- that working hard is a noble pursuit.

Never mind that the hard work of workers over centuries has simply made the rich richer and sometimes the poor poorer. Never mind that modern societies have more than enough wealth and systems to enable people to work twenty hour weeks and be paid well, so long as senior executives were prepared to be paid ten to twenty times average pay rather than one hundred to a thousand times average pay.

The Christian philosophy of work still impacts the world today and is a large reason that the nature of work has been slow in developing to a more enlightened framework.

21.5 Types of work

The evolution of jobs, matches the evolution of markets, matches the evolution of economies, matches the evolution of the world.

While some jobs and types of work such as executioners, priests and prostitutes have remained largely the same, new jobs have been created as new technology and new markets have been created.

The job of astronaut while an extension on the ancient pioneer navigators is a role created

with the space race.

The job of computer programmer is another example of a job created with new markets.

21.6 The concept of work related knowledge

Every job, whether it is the Chairman of a Board, or the person who makes their lunch has with it an implied body of knowledge-a basic level of skill.

While the words unskilled are used for some jobs, implying predominantly manual labour, no work exists that does not have an association with work related knowledge.

21.7 The concept of tasks

People come to work, they answer the phone, make calls, read and send emails, process transactions, have meetings, attend training courses and perform the many other specialised activities that are particular to their job.

All of this is classified as “work”, and very little of this work is analysed in the context of individual tasks.

21.7.1 Concept of a task

Task is a common term used throughout most businesses to describe discrete items of work. Usually tasks are discussed in the context of how they are displayed and sequenced such as calendars, or lists (TODO Lists) as well as process maps.

The advent of desktop software providing simple calendars and task management features such as Microsoft Outlook, Eudora and Lotus have also given rise to commonly perceived assumptions when considering tasks. The standard concept of the task remains an item effectively made up of a few discrete data items including start date, end date/due date, subject, location, and possibly some detailed text.

21.7.2 The concept of limited time

When any software vendor or management company talks of work flow systems, time(the time of staff) represents the central commodity being utilized.

An obvious, but often missed consideration is that every enterprise has a certain number of staff and therefore a limited supply of staff time available for all tasks, workflows, systems and/or processes.

This is a fundamental understanding that the enterprise has a limited supply of staff time with which to utilize the tasks (things to do) to operate the business.

21.7.3 The limits on what a person does

Every activity of human endeavor has some kind of purpose, either explicit or implied. This is exactly the same for individuals working for a business. We perform certain tasks, each of

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which will have some kind of purpose. These might vary such as (examples only):

Thinking	• Critical Thinking
	• Creative thinking
Communication	• Prepare a letter/fax/email/correspondance
	• Prepare a report
Trade	• Prepare a quote
	• Prepare an invoice
Sales	• New business contact

21.8 The concept of issues

The average staff person in a service organisation now has to deal with dozens of emails, many pieces of paper, numerous phone calls and faxes each day.

Just sorting out what is junk, what is just reference/cc and what are genuine new items takes the average staff person hours each day.

More importantly, new emails, phone calls and pieces of paper are often related to some previous communication- a new phone call relates to a previous meeting, a new email relates to a previous phone call etc. The common thread between these different communications is the underlying "issue".

For example, the underlying theme between a collection of different communications might be a new business project. Alternatively, a set of communications might relate to an ongoing dispute and/or complaint.

21.8.1 The concept of an issue "thread"

An issue is a collection of one or more messages, whether transmitted via email, fax, phone, meeting minutes, or other media that represents a unique discussion topic between one or more people.

The individual messages that go to make up an issue, such as an email from a customer, or the summary of a phone call to that customer are called issue items, or issue items or issue topics .

21.8.2 Key concepts behind issues

There are a number of key concepts behind Issues:

Limit to types of communication

While there are thousands of brands of technical devices that can be used to communicate, only a handful of broad types of communication exist. These are: phone - email/sms - video - face to face fax - web form -mail

Businesses receive and transmit phone calls, emails, web forms, face to face meetings every day.

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Communication and issues

Every communication relates in some way to an issue, owner(s) and recipient(s). These can be called “issue issues” or “issues” for short.

Each and every communication received and transmitted relates in some way to an issue. The issue might be the request for more information or review of services.

More than one communication belonging to the same issue An issue is usually made up of more than one item, with each item potentially being a different “type” of communication

Issue issues, or issues are usually made up of more than one communication. For example, the setting of an appointment may be made up of several communications including phone, fax, face to face and even email.

Status of an issue

By connecting the unique items of an issue together, the flow of the issue and status of the issue can be revealed

When the unique items of an issue are correctly attached, the flow (history of events) as well as the status of an issue can quickly and easily be revealed

Resolving “completing” issues rather than creating more transactions The focus of issues is to modify behaviour to one of handling issues, rather than handling transactions

Issues are automatically delivered to the staff member(s) responsible for handling them.

Issue Topic

An issue is always based on one principle issue topic- such as an appointment, a complaint, a particular business issue, or a request for information as examples. This is determined by the principal theme of the first contact item or topic added to the issue. The topic then forms the underlying basis for each subsequent issue added to the contact item.

In a case where a message and/or meeting results in two or more primary issues requiring follow up, more than one contact issue may have to be created.

21.9 The concept of unique information records

Much of modern work relates to the acquiring, processing and transmission of information. The most important information for most businesses is the unique information relating to customer records and billing accounts.

21.9.1 Unique information records

Before the advent of computers, businesses usually stored their important financial information in large ledger books in which each transaction was carefully recorded and balanced.

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Other customer information was then stored on cards, or special folders which were then stored either in filing cabinets or in previous years in shelves serving as a giant filing cabinet.

21.9.2 The advantages and disadvantages of computers

While computers have provided a tremendous advantage in being able to gather, store and manipulate information including the speed of such transactions, on the down side they have also contributed to duplications of information that then makes consolidated customer profiles harder to reconcile.

As a result of the explosion of databases within businesses, the perverse situation has become the norm whereby the best customers receive the worst treatment because of duplicate data, duplicate letters and complex duplicate bills.

21.10 Work as the management of tasks, issues, records

Work in most modern organisations can therefore be considered a balance of tasks, issues, record and document management.

21.10.1 Why is issue management important?

There are two reasons for the importance of issue management.

The first is the management of issues is at the heart of effective corporate communication.

Customer satisfaction is almost directly attributable to how reliable an enterprise behaves in terms of issue management. A poor history of resolving issues will definitely be reflected in poor customer satisfaction.

Recent changes in industry and government standards across developed countries also placing key demands on how an enterprise keeps track of what it says to its customers, suppliers and staff. A poor system of tracking and recording every piece of communication can now also mean hefty fines and even in some countries, criminal liability.

Most individual staff in organisations already try to manage issues in some way. The problem is that they are usually relying on their own brains to remember the subtle threads between the mountain of communications covering their desks and in their computers.

For an effective issue management solution to be in place, an effective technology solution must be considered that addresses:

- ?An automated way of eliminating "junk" communication from the system
- ?A single view of all types of communication for all staff across the entire business
- ?A single storage point for tracking every item belonging to an issue thread
- ?An automated way of making staff aware of issues that they have a direct/indirect responsibility
- ?An automated way of escalating issues that are not being addressed .

21.10.2 Ad-hoc work

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The second reason is that nearly all ad hoc work is driven by issues. Whenever a customer calls with a query, it results in work. Often the work involved is merely a couple of minutes on the phone to resolve the issue. At other times it may require research, or the retrieval of documents, or you might have to call on an internal expert to respond to the customer.

Sometimes the resolution of an issue may required many interactions over a period of days, if not weeks. Several documents may be involved. Face to face meetings, phone calls, emails and letters may all be part of the communication chain created in dealing with an issue.

Not only do we deal with customer issues, but also business partners, suppliers and our own management. When the managing director raises an issue, he wants action and resolution. Imagine if we gave all our customers the level of attention we paid to the MDs requests!

So issues are intimately entwined with tasks, documents, communications and our business relationships. Any system that does not link all of these seamlessly is going to less than optimally productive and efficient.

21.10.3 Putting a value on work

If you cannot measure the time taken to perform work, you have no metrics to decide where there are problems and where improvement is needed.

You also have no measure of the true cost of work performed and whether or not the work is profitable.

Any enterprise can be said to be made up of activities, issues and transactions relating to staff, customers, suppliers, the public, products and services.

Activities or tasks can be defined as those things that staff actually do during the course of their working day. Tasks are activities that form part of a staff persons core job and they are also all the ancillary tasks that are taken for granted, for example taking and making phone calls, attending meetings, writing documents, reading document, resolving issues etc.

21.10.4 Total enterprise tasks per year

While an enterprise may be unable to definitively provide an exact figure (on their current systems) of the total tasks performed for a year, it is possible to estimate a reasonable lower limit and higher limit of what the figure might be.

For example, if the assumption is made that an average staff person performs around 30 tasks (eg phone call, letter, meeting etc) per day, then on 220 actual days at work 50 staff would complete 330,000 ($220 \times 50 \times 30$) tasks per year!

21.10.5 Cost per task

Even on an estimate such as 330,000 tasks per year, an enterprise can estimate an average cost per tasks by dividing the total costs by the number of tasks.

A figure of \$10 to \$15 cost per task is not an unreasonable estimate.

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21.10.6 Knowledge Value per task

Each enterprise has its own unique profile of activities. However, it is possible (by adopting the EKA Standard Knowledge Worker Categories) to define activities by value and type.

The six core types of activities performed by knowledge workers (in lowest value-add to highest value-add) are: (lowest knowledge worker value) ? Data.Entry ? Data.Research ? Data.Transmission ? Conversation ? Knowledge.Analysis ? Knowledge.Creative (highest knowledge worker value)

Anything associated with data is considered the lowest value-add level of enterprise activities because it virtually does nothing to add value to the data obtained.

Because all service enterprises are about value-adding raw data, the more time staff spend directly associated with data, the lower value the service that can usually be charged.

21.11 A brief history of work

Organized work is the very thing that distinguishes us from other primates is our society. Long before civilization, humans worked for the good of a collective unit.

Some of the unit hunted and gathered food, while others stood watch over vulnerable members of the unit and helped prepare food and repair tools. At the centre were the leader and his immediate blood relatives.

Thus from the very beginning:

- Work has always been specialized
- Work has always been in the context of some organized collective (ie tribe, army, town, city, state, country)
- Work allocation has always been dictated and controlled by people in power

21.11.1 The evolutionary history of work specialization

One way to look at the history of work is to look at the evolution of types of work, what invention/innovation created the skills and how this changed the world.

From a handful of essential job types in an ancient tribe, modern human societies now employ people to perform tens of thousands of different types of work. How did it get to be so complex? What are the prototype and defining types of work that made this possible?

While this method of history is interesting as how different roles and job types have evolved, it inevitably leads to a simplified "always upward" curve of history, starting with unsophisticated tribal jobs through to medieval guilds and finally modern day specialized roles.

This unfortunately is a highly inaccurate method of history as medical practitioners 2000 years ago were performing precision operations with sophisticated medical tools that were only surpassed in technological skill less than fifty years ago. That the history of work is not so straight forward and involves to major regression and re-learning throughout history.

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21.11.2 Work and the system

Another way to look at the history of work is to look at the evolution of model systems of organized human effort that have opened up new ways of performing work.

There are a number of benefits of this model, particularly in looking at how organized work systems evolved from hunter gatherer to farmer and from farmer to traders and eventually to modern industrialists.

The problem of this method of viewing the history of work is the same as for individual job types, the implied assumption that all work systems have somehow always evolved forward from the beginning of time, so that from Ancient Greece, we evolved to Rome, then to Medieval craft, then to the Industrial age of mechanization and finally the modern age.

Again, this blinkered "always forward" view ignored the sophisticated systems and precision systems of ancient Rome that was then systematically dismantled by Christianity. It also ignores the fact that urban living today has still never recovered in either sophistication, wisdom, or planning to that of master Roman engineers 2,000 years ago.

21.11.3 Power and work

While greater skills might afford an individual a level of usefulness within a unit, it has always been that the most physically powerful humans have controlled the nature of work for the rest of the unit.

21.11.4 The Universal Industry Description (UID) method

To assist in viewing the different phases of work, a system developed within the Ucadian model known as the UID or Universal Industry Description is used at each major point in history, to define the development of work and industry/markets.

In terms of the 21st century, the following outlines the major markets at the moment:

RecNo	Industry
1	Energy and Water
2	Construction
3	Matter: Primary elements & minerals
4	Matter: Primary molecules & compounds
5	Materials: Primary Fibres & Textiles
6	Materials: Primary Metals and Alloys
7	Materials: Primary Clays and Stone
8	Products.Biologic & Food
9	Products.Biogenetic & Medicines
10	Products.Manufacture-Non-Meka
11	Products.Meka-Simple (non powered)
12	Products.Meka-Complex (non powered)
13	Products.Meka-Simple (powered)
14	Products.Meka-Complex (powered)
15	Products.Meka-Micro (powered)
16	Products.Meka-Autonomous-Intelligence (powered)
17	Products.Retail Sale
18	Communication and media
19	Services.Government
20	Services.Commercial
21	Services.Non-profit
22	Transport and Logistics
23	Non classifiable

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21.11.5 The EKELOS profile of market sophistication

In addition to the UID model of growth of markets, the EKELOS profile of market sophistication also provides a helpful profile as to the development of work in terms of the sophistication of economies over the ages.

The EKELOS profile rates the sophistication of economies based on the number and diversity of key markets in the trade (import/export) of good and services.

Type	Type_Description	AverageSize
Primary Agriculture	Agriculture	100
Primary Matter	Minerals/Fuels	120
Primary Materials	Materials	150
Complex Primary	Combination of primaries	200
Simple Manufacture	Parts/Electricals/Furniture	180
Complex Primary/Simple Manufacture	Parts/Electricals/Furniture & primary	200
Complex Manufacture	Engines/Scientific/Computer	220
Advanced Biologics	Advanced agriculture & genetics	360
Advanced Matter	Advanced matter and recycling	360
Advanced Materials	Advanced materials	360
Advanced Manufacture	Advanced manufacture	360

21.12 Work history.Pre-Civilization

A wise tradition says that “necessity is the mother of invention”, that human beings rarely change their world in plentiful times but only when faced with calamity and ruin.

The historical record over the past 1600 years supports this view. That in periods of climate change, in periods of war and shortage of key resources the human spirit and imagination has inevitably risen up to find a way to survive.

The problem however, is this is not how historians have written the history and evolution of work from hunter gatherer to farmer. For example, one of the first to provide a theory on the evolution of human work practices was Karl Wittfogel in his book *Oriental Despotism* (1957).

Irrigation increased the food supply, allowing larger numbers of people to agglomerate into towns and cities. Because farmers were vulnerable to attack, armies were needed, with the implication of an officer class. Town specialization of labour brought the emergence of potters, weavers, metalworkers, scribes, lawyers, and physicians, while the new surpluses also created the basis for commerce. The more complex economy required records, so writing, of which the first examples come from the bookkeeping records of the storehouses in ancient Mesopotamia, was born.

This all sounds perfectly plausible and sensible, except for one thing- it goes against everything we know about human nature. Human beings organize because they have to, because their survival depends on it, not because they can become even more efficient.

Secondly, it implies a pre-seeding of knowledge of these ancient farming communities at

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least in the minds of their leaders that does not come with any clear catalyst other than “the gods”.

Thus, the “farmer first” theory of civilization and organized knowledge of work is flawed on two fronts. Let us then look to what the earth, climate change and history tells us about the pre-civilization period.

The end of the ice-age

The end of the last great Ice Age happened slowly and at different rates across the globe. 10,000 years to 6,000 years ago, the whole of the Middle East, Northern Africa and South Eastern Europe emerged as fertile lands, rich river deltas offering reliable water flows and an abundance of food.

These hospitable climates enabled the sustaining of big animals that were able to shed ice age fur and adjust to the warmer and wetter environments. It also meant an abundance of natural vegetation supporting higher numbers of species.

In contrast, Northern Europe still remained covered in snow and ice for much of the year, while the land bridges such as those between Ireland to Britain and Britain to France finally fell under the rising seas.

Then, from around 7,000 to 6,000 years ago the climate change for the hunter gatherer tribes of Northern Europe began to accelerate rapidly. The great herds of thick coated animals began to die off. For the populations of humans cut off living on Ireland and Britain, the change was even faster.

These were tribes who lived in small nomadic communities, chasing the animals. They had no real need for great numbers of possessions. They lived and hunted by the cycle of the moon. They were certainly not farmers.

For thousands of years, these small populations had learned to hunt, to survive, to specialize. The strongest of the tribe, usually (but not always) the men hunted at night, while the women prepared and protected the camp and young children. Our ancestors were equal, these small family orientated tribes had little requirement for complex strata other than a level of leadership usually born out knowledge of animals, the environment and keeping the small population alive.

Nowhere else in Northern Europe than in Ireland did the dramatic changes of life and death, the old ways and the struggle for survival play out as greatly. Ireland was the test bed of what was to potentially become the destiny of all of Northern Europe.

In the case of Ireland, a land, once connected to Britain that supported a nomadic hunter gatherer population of up to 30,000 around 6,000 years ago suddenly and quickly ran out of animals and even small animals.

Inevitably starvation, war, and cannibalism became rife. Within a few short years, the population had plummeted to less than 10,000 and life had become short, brutal and uncertain.

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The birth of wisdom and the first priests

The isolation of the Stone Age tribes of Ireland, the end of all large animals, the hunger and starvation was to them the end of the world. Faced with such horror including eating members of your own family or nearby neighbours the basic tenets of religion quickly appeared.

A recognition of the urgent need to re-balance with nature, that human action had a direct consequence on the nature of things- a profound and important concept. Sacrifice was the first religious act of Stone Age man in Ireland and the first to be sacrificed were the leaders, the "kings" of the tribes.

Unfortunately, this did not "appease" the gods of nature and left most of the dwindling tribes without leaders and accelerated the chaos of death, cannibalism and starvation.

Facing starvation, the ancient former hunter gatherer tribes of Ireland ate anything they could find. This included many herbs, shrubs and trees that had hallucinogenic "magical" properties.

The Holly Tree (cuileann) is of particular importance. Prior to its introduction across Europe and parts of Asia, the "European" Holly was a native of Ireland. For not only did its mildly poisonous berries and leaves become a powerful source for magical dreams and deep spiritual insight, it also became quickly associated with one particular class of people, or "holy" people.

These early magicians, the first druids of humanity, the cuileann, were able to rise above the hell and crisis of death and unite the dying people of Ireland. They became the world's first Priest Kings.

The Holly Tree became a living symbol of their power and their magic. And it became forbidden for any person to touch their sacred plants under penalty of death. They became the "Holy Ones".

Trade or die

Contrary to the narrow minded and ill-informed histories thrown at us today, getting off the Island and finding other sources of food and trade became a matter of life and death for the small Irish population.

Let me put it another way. If the Irish were the savage barbarians that even the most educated History books claim, then they would have all died of starvation, war and cannibalism at least by 4,000 BCE making New Grange and all the other monuments impossible.

It should be obvious from the history of the Irish that they have never been the world's greatest farmers, nor were they over 6,000 years ago. But necessity forced this small band of people to unite and to take risks and the Priest Kings, the Feara Cualaan, the Holy Men gave them strength in a new model and cosmos of religion.

Next door in Britain, conditions were starting to become as bad as Ireland, yet without any clear leadership. The British tribes, desperate to appease the old gods of nature undertook

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regular human sacrifice as well as active cannibalism.

The Irish explorers on primitive rafts pushed further East until they reached Spain. It was at Spain then that the Irish discovered other tribes, animals and future trade partners.

But what could the Irish first offer as trade in exchange for food? The answer was initially to come from the huge amounts of gold to be found in the hills of Ireland.

The Irish gold rush

Historians in their infinite wisdom place the gold rush of Ireland (if they ever mention it) around 2,000 BCE or later. The basis of these assumptions is at best tenuous and usually driven by underlying prejudice and poor forensic skills.

While the now united Irish colony had found civilization beyond the shores of Britain (then the land of cannibals and human sacrifice), they needed to trade something of value in order to obtain food. What they discovered was a fascination by other tribes in the power of gold.

Many people would not know this but the earliest gold artifacts of Europe are Irish. It was the Irish craftsmen that first fashioned gold objects and these objects have been found throughout Europe.

For the ancient civilizations of Southern Europe, life and death struggle to find any edible food was less a concern. In those days, Spain was a fertile land full of fruits, plants and animals.

In reporting back to the Druid Priest Kings, the Feara Cualaan (the ancestors of the O'Cuilleain/O'Collins) ordered the population to develop crafts and skills at mining the gold and fashioning objects with which to trade for food.

The decision not to attempt large farming, but to trade paid off. The Irish survived through trade and not only thrived but rapidly began to develop a sophisticated society, language and cosmology. By about 3300 BCE the population had grown back to around 15,000 along with slaves captured from Britain and brought back to work the mines.

It also gave the Druid Priest Kings time to develop their emerging religion and to plan the evolution of their culture. With such social cohesion, plenty of food and wealth, the Druid Kings, the Feara Cualaan commissioned great tombs and even commissioned a massive sacred temple (New Grange). But their greatest legacy was the combination of religion, of organized work and of trade. These three things when combined produced a whole host of cultures across the ancient Mediterranean.

History begins with Ireland, not Sumer

Meanwhile, back in the lands of plenty, an extraordinary event took place remarkably around 3300 to 3100 BCE, civilization appeared to emerge in a highly advanced state, without a clear crisis of survival to spark its cause.

Instead, the populations of the rich deltas of the Black Sea basin (later flooded), the

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Mesopotamian/Tigris and the Nile all became birth places for highly organized cultures that set about using their workforces to produce food.

Religion suddenly formed in a sophisticated way, language flourished as well as trade.

Now historically, all roads centre on the Sumerian cultures as the source of this great wisdom. Indeed by about 2500 BCE, the Sumerian city states had developed advanced knowledge and craft skills thanks to the abundance of food and a natural transport route in the form of the river.

But the spark, the catalyst, the overwhelming reason why it all started is now possibly revealed.

For just as the Irish Priest Kings had pushed their few remaining community members to seek out trade for their own survival, they sparked a gold rush of wisdom and organized work that spanned the entire ancient world and heralded the birth of ancient civilization.

Necessity indeed had been the mother of invention.

21.13 Work history.Ancient Civilizations

Now the traditional work model of ancient civilization focuses around the ancient river-delta populations being the cradle of civilization focusing on the development of trade and specialized roles. Historians like to portray cultures exploiting rich soil to develop huge irrigation installations resulting in population explosions and tremendous wealth.

Yet as we described earlier, trade for survival had already begun before these great civilizations had even emerged. In the process, the first specialized work roles had been defined.

The warrior and the trader

Prior to the Bronze Age and the emergence of natural tin Bronze from Ireland, tribes of hunter gatherers, even around the rich and fertile river deltas fought each other with stone tools that were both heavy, brittle and clumsy.

But the earliest traders from Ireland did not have the luxury of large populations, nor of their precious cargo being stolen by raiding competing bands. Their trade was based on the premise of the survival of their whole community.

From previous failures new kinds of tools and weapons had been born, the broad spear, with a bronze tip had been created, the bronze sword was created as well as helmets. All this was made possible for the fact that Ireland was home to the first natural bronze deposits exploited in history. These new kind of weapons for war gave the warriors accompanying Irish traders huge advantages even mythological “godlike” powers- for no stone age culture, no matter how large could fight against such advanced technology.

Because of the importance to negotiate, often the Irish would send a person trained as a priest as the head of the trading party.

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Thus with trade came the twin powers of religion and war- a potent mix.

The knowledge of war

The knowledge of war and new weapons brought by the “gods” quickly spread across the Mediterranean and ancient river delta cultures. Relatively small bands of men, armed with these weapons and adapted forms of religious wisdom of the cuileann, the “holy ones” of Ireland quickly subdued the other tribes of these regions and became their first kings.

In turn, these kings sought to develop more weapons and find ways of creating the necessary “magic metal” for more weapons to expand their empires. Thus the pursuit of science was born, not out of desire, but out of necessity to find ways of manufacturing weapons.

In the Anatolian Peninsula of Turkey, across the Middle East and in parts of North Africa deposits of arsenic copper were found and eventually ways were discovered of creating Bronze, while no where near as strong as natural tin bronze, still enabled spears and implements to be fashioned. Thus the jobs of craftsmen such as blacksmiths were born.

Similarly, agriculture was used as an important trade tool for bronze, the magic metal that enabled small bands of men to control thousands of Stone Age opponents. Thus organized large scale farming was created.

Again historians like to paint a quaint picture of small tribes of former hunter-gatherers becoming farmers. On the contrary, in history the first sites of ancient agriculture were organized and large scale, not small community sites. It appears that small agriculture and farming emerged much later in the development of civilization under the period of the Celts 900's BCE.

Finally, communities in strategic locations between food manufacturers and mining resources were able to use their geographic position to advantage by developing their own craft and skills, thus settlements such as Ebla in Northern Syria were born where great manufacturing first emerged.

The framework for the growth of the ancient world

Thus all the factors and all the forces were in place to push the growth of the ancient world and the emergence of great Empires.

To conquer large areas, Warrior Kings needed a well armed (bronze weapons) and well fed force. That meant controlling either mineral deposits or locations of import/export for bronze. It meant controlling at least one region of food manufacture and it meant a region capable of amassing a significant sized army.

So it was the first great armies and Empires came out of the Northern end of the Tigris/Euphrates basin, then the Southern end, as well as Egypt, then Turkey, then Ireland itself, then Greece and then Rome.

With each Empire, with each conquest, new technology, new science and methods came into play until the Greeks and then the Romans used civilization itself and their mastery of

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engineering as a weapon of war and peace.

21.14 Work history.300 - 1100 CE

Now by 180 CE and the reign of Emperor Marcus Aurelius (of the film “Gladiator” fame), the Roman Empire was at its peak. To be a Christian was still considered a capital crime and around the civilized world there were at least five distinct classes of people:

- The ruling class;
- The priests and religious class;
- The professional class;
- The free working class; and
- The slave class

Under the Roman Empire, the Professional Class had exploded into a multiplicity of modern professions from engineers, military leaders, master masons, doctors, specialist doctors, scientists, philosophers to teachers, police, judges, lawyers and accountants.

Industry Profile 100 CE	
Industry	%
Agriculture/Hunting	74.0%
Manufacturing/Wholesale	8.0%
Mining/Construction	6.0%
Retail Trade	2.0%
Transport/Storage	2.0%
Services	3.0%
Govt/Military	5.0%
	100%

Two thousand years ago, citizens of Roman cities were undergoing precision operations for a range of ailments with sophisticated surgeries, equipment and sterilization techniques surpassing many nations even today and only surpassed in the most technically advanced western nations in the past fifty years.

As a result of these roles, Roman cities and civilization had become the pinnacle of urban planning and living with free fountains, fully functional sanitation systems, natural building heating and cooling systems, sophisticated roads and pedestrian paths, public spaces, public buildings and a variety of private residential housing.

Never again have our cities yet reached the heights of efficiency, planning, sanitation and design of those of the Romans.

The shifting of classes

For years, it was believed that slaves in Roman times were bonded for life. Now, through analysis of what history has not been destroyed by Christianity it is clear that this is patently false.

Across all levels of Roman society, individuals could if they dedicated themselves to the purpose, raise themselves in rank. Slaves especially could free themselves through service and

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purchasing their freedom. There is even the famous story of the son of slaves going on to become Roman Emperor.

Under Roman law, people who went bankrupt or who wrongfully imprisoned or enslaved people could themselves become slaves.

In all cases of Roman society, there was no guarantee that belonging to a class would guarantee that you, nor your family would remain in such a class, only that you had a better change of ensuring such a reality.

The end of civilization and the Christian plan of ground zero

From 300 CE and the ascendancy of Christianity, the world as we know it was progressively and deliberately thrown back into the Stone Ages. For a complete inventory of the crimes of Christianity and its true motives, you need to view the Almanac of Evil.

By 390's, Christianity had convinced a weak Roman Emperor to give Christian priests virtual open season on anyone and anything they did not like. As a result, within one hundred years, the professional classes across the ancient world, including the people, their families and most important their knowledge and inventions had been totally and utterly destroyed.

Within one hundred more years (around 590 CE) the whole ancient world was virtually illiterate with no knowledge of the past, with half the population having died through plague.

During these most terrible and evil times of control by the Christian church and the Vatican, there existed virtually three classes of people:

- The ruling priest class;
 - The noble class
 - The serf (slave) class
- Industry Profile 600 CE

Industry Profile 600 CE	
Industry	%
Agriculture/Hunting	97.0%
Manufacturing/Wholesale	0.0%
Mining/Construction	0.1%
Retail Trade	0.0%
Transport/Storage	0.1%
Services	0.0%
Govt/Military	3.0%
	100%

21.15 Work history.1100 - 1400 CE

Three major events conspired to work against the hard fought efforts of the Vatican and the Popes to keep the world in perpetual darkness and misery:

- The Middle Ages Warming Period
- The re-emergence of skills

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- The re-discovery of lost ancient wisdom

The Middle Ages Warming Period

Because global warming is about a constant upwards increase in temperatures, the phenomena as the Middle Ages warming period in which average temperatures were just slightly below those of the 1990's and considerably wetter is rarely if ever mentioned. Indeed, the 250 period is largely removed through crafty statistics when you casually look at the graphs used to justify global warming.

Now, instead of the Roman system that enabled individuals to work to their freedom, there was no freedom for the vast majority of people, the serf classes.

Industry Profile 1100 CE	
Industry	%
Agriculture/Hunting	83.0%
Manufacturing/Wholesale	3.0%
Mining/Construction	2.0%
Retail Trade	1.0%
Transport/Storage	0.5%
Services	0.5%
Govt/Military	10.0%
	100%

In spite of its contemporary absence from consciousness, the Middle Ages warming period did occur and was responsible for freeing large populations of Europe and the world from the misery of 800 years of Catholic induced hell on Earth.

Land became more fertile, more food was able to be grown and in traditionally colder climates. Populations began to rise and trade increase.

At the same time, the Popes in their wisdom had launched the crusades against the Muslims to recapture not just the "Holy Land" but eliminate Islam entirely.

Partly driven by greed and the rumors of fabulous wealth and partly out of fear of the knowledge that the Muslims saved from the waves of Christian destruction of ancient libraries and centers of learning, the Crusades were a costly, bloody and ultimately futile exercise.

However, what these massive campaigns did is force Kings and Queens to commission arms manufacturing and industry to both create weapons, develop tactics and feed and support these massive movements of people.

As a result, trade returned in a massive surge. At the centre of this massive surge in trade were the famous Knights Templar. These famous and mysterious knights had a huge part to play in the growth of trade with the introduction of paper money- that is a piece of paper which promised a trader that upon completion of their journey or at any of the castles controlled by the Templars, they could redeem the value of their goods in equivalent value of gold.

The effect of this new class of work, as bankers can not be understated. From the time this practice started around 1110 until the dissolving of the Knights Templar around 1303 they had

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become the wealthiest organisation outside of the Vatican itself and helped re-grow a massive trade system across continents stretching from the Middle East and Asia to all parts of Europe.

In the process, one of the most prized possessions traded with Arabs was copies (in Arabic) of ancient texts long destroyed by the Vatican such as the works of Euclid, of Aristotle and others.

This knowledge spurred the re-birth of centres of learning, the University in Paris and England and the re-birth of science.

However, it would be until another five hundred years until western scientists would start to come up with truly earth shattering philosophies that clearly surpassed the ancients.

Sadly, for all the promise that the Middle Ages warming period held for the redemption of western society, both the weather and the greed of Popes and Kings conspired against it and by the late 1300's the world was heading back into a quasi-dark period.

This began the age of small farms due to the general breakdown of civil law and order. Agriculture became the dominant area of work.

Under the rule of the Vatican and the Popes, people were condemned for countless generations to be uneducated slaves to a class of nobles, who owed their position not out of ancient blood heritage, but for their skill as deceit, immorality and personal ambition.

Contrary to modern history books that put up supposed new inventions and ideas during this period, the only new inventions related on how to kill as many people as possible with the least amount of effort.

To make it absolutely clear- before the age of Christianity, the ancient world understood the Earth orbited the Sun and was a sphere. By 550 CE, Christian propagandists had convinced the remaining people of the world who could read and write that the world was flat and the universe revolved around the Earth.

21.16 Work history.1400 - 1800 CE

The 1400's heralded a new age for the west and a new kind of definition of work.

It heralded the official structuring of a global industry licensed by the Vatican for the export and import of slaves like property.

However, unlike serfs (domestic slaves to nobles), this new kind of slave did not have to treated with even the slightest of dignity under the licensing arrangements of the Popes and the Vatican.

Instead, slave traders initially being Portugal and Spain then later England under license could get a discount on royalties paid to the Vatican for "damaged cargo", that is slaves who died during transport and did not reach their destination.

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The boom years for Europe

Many historians like to portray the period of 1400 to 1800 as a period of great enlightenment across Europe in which humanity rediscovered and invented new levels of art and architecture, did indulge itself into improving the appearance of its cities and in education.

Industry Profile 1400 CE	
Industry	%
Agriculture/Hunting	80.0%
Manufacturing/Wholesale	5.0%
Mining/Construction	4.0%
Retail Trade	1.0%
Transport/Storage	2.0%
Services	1.0%
Govt/Military	7.0%
	100%

All of these things are true. Large numbers of people across Europe were suddenly free to enjoy themselves, to enter into guilds and education, to be involved in building projects and improving wealth of society. However, this was not like the Roman days of a large professional class and expert engineers. This growth was sloppy inefficient and wasteful. For this growth, the boom of Europe was powered by the sweat and tears of tens of millions of slaves.

The export and import of slaves to work on massive plantations and fuel large scale mining brought about huge wealth for Europe starting with Portugal and Spain. The slave trade became the biggest industry in town and created a new class of workers, the corporate executives.

This is because all the major slave traders were the first corporations under charter, with shareholders, with directors and with executives in charge of managing the company affairs.

The corporate executives of these great companies that traded the souls of millions also became extremely wealthy towards the 17th century with the emergence of another extremely lucrative market, the drug trade.

The Jesuit controlled Dutch East India Company for a time was the single largest pharmaceutical company and trader of opium the world has ever seen, never surpassed by the East India Company, even with the Opium Wars and huge created market of drug addicts in 19th Century China.

The new worker- the one that can be worked to death

Until the advent of the global slave trade designed by the Popes and the Catholic Church, there were few examples in history of organized, sustained cruelty where human beings could be flogged and worked to death for profit.

In ancient times, slaves might have been treated cruelly and even executed, but never as a pure business venture. However, under the brilliant guidance of the Jesuits, slaves from Africa and the Caribbean became the first machines of the industrial age- forced to work day

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and night and discarded like trash when they inevitably died young from overwork and malnourishment.

Industry Profile 1700	
Industry	%
Agriculture/Hunting	74.0%
Manufacturing/Wholesale	9.0%
Mining/Construction	6.0%
Retail Trade	2.0%
Transport/Storage	2.0%
Services	2.0%
Govt/Military	5.0%
	100%

In massive Church controlled plantations in the Americas, the slaves worked day and night to fuel the “enlightened age” of Europe.

Thus the African and Caribbean slave became the prototypes of the next great work role model of the Christian world- the industrial age working class.

22. LEX-universal laws of society

22.1 Lex- Universal laws of society

Law dominates our everyday life; whether we are conscious of it, or not.

There are laws governing minimum amount of clothing you can wear in public and even what you cannot wear (in the case of official uniforms such as police officers) without proper authority.

There are laws determining what you can buy, when you can buy it and how it is prepared, stored, manufactured, transported and recorded.

There are laws governing where you can live, how you may live and what rights you have to live in the society in which you reside.

Laws can take people away from society and have them imprisoned for actions considered offensive and criminal and there are even laws permitting others to spy on you and ensure that you are not breaking any laws.

22.1.1 The maze of laws

If you live in a western nation, then you are probably subject to over ten thousand to twenty thousand different laws, each containing dozens and sometimes hundreds of individual “clauses” defining acceptable and unacceptable actions.

Some of these are controlled by national parliament or administrations, while others are state and local laws.

Yet amazingly, few individuals have ever read one complete law, let alone a few dozen of the laws that control their lives. For that kind of investigation, legal professionals are used.

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22.1.2 Justice and the law

Two thousand years ago, the key laws of Roman society were on display on a few dozen pieces of marble in the Forum for all to see. There were still hundreds of individual clauses, but nothing like the paper mountain that exists for just one citizen of a nation.

Justice has become and increasingly difficult quality to witness in operation in modern society. Because of the huge number of laws, the number of legal professionals has increased a thousand fold even in the last thirty years. Legal cases have also become jammed as more action is taken and appeals lodged. And the cost and complexity of law has made the process prohibitively expensive meaning law remains firmly to the benefit of the wealthy and powerful, rather than all members of society.

As much as our political and legal leaders would like to argue that law and order and justice is improving, the opposite is true. Now with the advent of terrorism in many western nations, fresh evidence is emerging of over zealous law enforcement officials operating virtually with impunity against the rights of citizens and the community. In many respects, our legal systems are perilously close to becoming devoid of any sense of true justice.

22.1.3 Why? What is the solution?

There are three immediate challenges when discussing the nature of law, the problems of the present legal system for virtually every nation and possible solutions:

- Most individuals do not understand the present terms and structure of law today;
- Most individuals are unclear as to the history of law;
- Solutions inevitably relate to process improvements, when many of the faults rest deep within the present architecture of law itself.

We will investigate these problems and challenges over the next few pages of this section in the hope of providing clear and unmistakable legal system solutions that work and are sustainable.

22.2 The concept of Law

The word Law comes from the 15th Century Old English word *lagu* of probable North Germanic origin, itself derived from the ancient Latin word *lex* meaning law.

Today, law is defined as:

Law: in politics and jurisprudence, is a set of rules or norms of conduct which mandate, forbid or permit specified relationships among people and organizations, intended to provide methods for ensuring the impartial treatment of such people, and provide punishments of/for those who do not follow the established rules of conduct.

22.2.1 The ancient concept of law

While the word law is only six hundred years old and originally from a Roman word, the concept of rules governing the norms of conduct of society is as old as organized society itself.

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Some of the earliest surviving legal frameworks themselves are many thousands of years old. The Code of Law of Hammurabi (1780 BCE) shows essential principles of law regarding basic human rights and the rights of property owners that still hold true for most systems of law practiced around the world today.

22.2.2 Positive reference and negative reference

In referencing conduct acceptable for society, leaders and their legal scribes have always had two options in which to frame the laws- either as positive statements of accepted behaviour or statements/lists of unacceptable behaviour.

Positively framed laws most often used the concept of a code of conduct, a short but clear set of acceptable rules framed in the positive (not like the ten commandments which are framed in the negative).

While much of ancient law used a mix of both, the preference of modern law is to emphasize prohibited or proscribed (negative) behaviour rather than its positive framing.

Thus laws have become quite voluminous for the simple fact that a positive framed law may only need to define one action, while a negative framed law may be required to define hundreds of variations of unacceptable behaviour.

22.2.3 The four traditional systems of law

There are generally four broad legal traditional systems that are practiced in the world today.

- Civil law
 - Common law
 - Customary law
 - Religious law
- Civil law

The civil law system is a codified law that sets out a comprehensive system of rules that are applied and interpreted by judges. Civil law is, in theory, interpreted, not made, by judges. Only legislative enactments (rather than judicial precedent) are considered legally binding, but in reality courts do pay attention to previous decisions.

Common law

The common law is an Anglo-Saxon legal tradition, whereby legislative enactments are interpreted by judges based on judicial decisions that then create binding precedents.

Customary law

Customary law are systems of law that have evolved largely on their own within a given country and have been adapted to meet the needs of the particular culture.

Religious law

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Many religions contain a body of law - for example, Halakha in Judaism, Sharia in Islam, and various forms of Canon law for different denominations of Christians.

22.2.4 The traditional distinction between public and private law

There is also a further traditional distinction made in law between private law and public law.

Public law

Public law is the law governing the relationship between individuals (citizens, companies) and the state. Constitutional law, administrative law and criminal law are sub-divisions of public law.

Private law

Private law is that part of a legal system which is part of the *jus commune* that involves relationships between individuals, such as the law of contracts or torts, as it is called in the common law, and the law of obligations as it is called in civilian legal systems

22.3 The importance of law and society

The importance of law and society is simply this- no civilized society can exist without some legal framework.

Anarchy is neither sustainable, nor a legitimate social model, for even the most chaotic of societies will gradually normalize under some set of rules (laws), no matter how basic, nor draconian.

While laws provide a framework for the sustainment of a society, wise laws can ensure a great prosperity, harmony and longevity of a social model, while unfair laws and simply stupid laws can accelerate social breakdown and a host of problems and sadness for the population.

Wise laws, unjust laws and moronic laws have shaped the various nations of the world to what they are today.

22.3.1 Wise laws such as civil codes

One of the wisest types of laws has been the concept of the Civil Codes, clearly defining objects, obligations and relationships associated with property, contracts and obligations.

While this concept of a civil code originates from ancient Roman times and the revised under the French and Germans in the 19th Century, it has provided a relative stability and social cohesion that has enabled cultures to maintain strong cultural values and order and respect of property rights (excluding wars).

22.3.2 Unjust laws such as state based racism

Some of the most unjust laws were those that perpetuated state sanctioned racism such as those of the Southern states of the United States up until the 1970's and apartheid in South

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Africa up until the 1990's.

Racist and religious based persecution by law still exists in many parts of the world as unjust laws endorsed by the state including China, many Islamic countries such as Indonesia, Saudi Arabia and Iran.

While such laws that make certain religious practices illegal, or force people to dress a certain way may be manifestly unjust, unjust laws rarely cause the breakdown of a society unless external forces use such laws to promote social rebellion, riots and regime change.

22.3.3 Stupid and moronic laws that have destroyed the fabric of society

In contrast to racist and unjust laws, stupid and moronic laws have and continue to destroy the fabric of societies by forcing massive economic wastage, great social distortions and unhappiness.

The classic stupid and moronic laws over the past one hundred years are the anti-alcohol and anti-drug laws instituted by western democracies upon the insistence of Christian lobbyists.

These laws above all others are the single reason organized crime is allowed to flourish, why crime rates have exploded, why more people are in prison, why huge tax resources have been lost, why large foreign multi-national companies have become rich on synthetic substitutes and why so many people have suffered the chronic side effects of addiction and crime.

All reputable non-Christian studies on drugs and addiction have shown that addiction is an illness independent of one particular substance or thing. People with addictive personalities get addictive to all kinds of self-destructive activities whether they are legal or not.

In contrast, the proper policing of drugs, in enabling them to be taxed, quality controlled, would represent huge savings in payments to multi-national pharmaceutical companies and the end of organized crime and spiraling jail numbers.

Unfortunately, the nature of stupid and insane laws, such as those of Emperor Theodosius in 390's CE that allowed Christians to destroy all the ancient libraries of humanity, including the Great Library of Alexandria is that they are usually sponsored and protected by insane people.

22.4 Civil law

Civil law is an ancient system dating back to Roman times whereby the essential laws of property, of person, of contracts and obligations were consolidated into one set of active laws, or codes, usually called the Civil Code.

It is by and large the most commonly practiced system of law in the world, with almost 60% of the world's population living in a country ruled on the civil law system.

22.4.1 The benefit of the Civil Law System

The first and most obvious benefit of the Civil law system is that laws that are passed from time to time that affect the person, the rights of property, succession and obligation can be

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found in one consolidated place.

This may not seem like a big deal, but in nations with a pure common law system and thousands of laws, the fact that one document exists with all the proper statutes in one place is a major advantage.

The second major advantage of the civil law system is its speed. Civil law is, in theory, interpreted, not made, by judges. This means that a judge acting on a civil law case when making their judicial decision does not risk nullifying the effectiveness of a particular clause of a standing law. Whether by tradition or not, matters are handled within civil law systems generally at a greater pace.

22.4.2 Negatives of the civil law system

The first and by far the largest negative regarding civil law is the age of the actual code systems themselves used to make decisions.

Some nations around the world still use civil codes that were first defined in the 19th Century, well before the equality of women and other major social changes took place. Others still refer back to the Justinian civil codes defined in the 6th century, which effectively “Christianized Roman law” and exempted the church from legal liability.

Such ancient codes also have built in bias that actually reverse natural rules of justice such as the presumption of innocence and the right to a fair hearing, trial and appeal.

Indeed, such ancient code systems do not reflect many of the contemporary challenges concerning property rights, obligations, succession and person. They are stuck in time, unable to be reformed without a major legal overhaul.

All of these factors which relate directly to the actual civil code used, not the system itself are used by supporters and attackers of civil law systems alike.

Another attack of civil law is the actual speed of the system itself. Justice is often seen to be swift, without necessarily being fair. As a result, any people without the financial means to have proper representation are still even today railroaded through courts without fair, nor complete hearing.

22.4.3 Solutions

For all the positives and negatives of civil law, it is still a superior system to pure common law, providing the code architecture represents the 21st century rather than the 19th or 6th Century.

22.5 Common law

Common law is a system dating back to the foundation of the Parliamentary system in England and the relationship established between the Parliament and the Judiciary, independent of the Executive (the Monarch).

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The English Common law system is based on the concept of “stare decisis” or precedent by courts which means that unlike Civil Law judicial precedents, Common Law judicial precedents by judges become effectively binding upon other court matters that impinge upon the same or similar matter unless a higher court ruling provides a new interpretation of the Parliament enacts a law defeating the precedent.

it sounds awfully complex and in a way it is, but with great benefit. It means the courts, responsible for enacting justice, have a huge say in the interpretation of law, not just its execution.

22.5.1 The benefits of the common law system

Where judges, particular higher court justices have found laws to be poorly rendered, or even absent, their rulings have formed the basis of significant social change. Similarly, judges are able to take greater accountability of the unique situations of individual cases and fair and wise judgment.

Above all, the judiciary is a second set of eyes and ears usually protecting the population against an executive and even a parliament that is not being held to account through poor laws.

The system also forces judges to consider their judgments very carefully and to ensure that justice is clearly seen to be done. For a poor judgment will almost certainly result in a successful overturning upon Appeal, while a wise judgment may yet set a new precedent.

22.5.2 The negatives of the common law system

The common law system relies on three fundamental tenets that if poorly rendered cause the system to fail miserably:

- (1) The quality and qualification of the judiciary;
- (2) The volume of laws enacted and amendments to laws overturning precedents
- (3) The independence of the judiciary from the executive and the legislative branches

The common law system demands judges of high intellect, reading and personal integrity. Sometimes these qualities are hard to find in one person, let alone a whole judiciary. Therefore, occasionally judges are appointed less for their character and knowledge of law and more for political reward and influence.

As a result, the system can become corrupted by judicial delays, poorly rendered judgments and even deliberately unjust sentences against the historic precedents and accepted norms of society.

The significant increase in legal amendments and new laws can also corrupt the common law system purely on the basis that historic precedents are no longer valid, meaning court cases take long, rulings take more time and substantial more time is taken up understanding the impact of such new laws.

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As a result, the legislative branch in directly intervening to try and skew the historic precedents and rulings of the judicial branch under common law can actually make things worse, not better.

A classic case is where legislative branches have introduced "truth in sentencing" laws, which by their own nature cause greater delays and injustice in the handling of cases.

The third problem is when the executive and/or the legislative branches interfere in the independence of the judiciary.

22.5.3 Solution

The solution of Common Law given modern pressures and the practical constraints listed is that it is a vital system best suited for higher courts.

22.6 Customary law

Customary law are systems of law that have evolved largely on their own within a given country and have been adapted to meet the needs of the particular culture.

In law, custom, or customary law consists of established patterns of behaviour that can be objectively verified within a particular social setting. Generally, customary law exists where a certain legal practice is observed and the relevant parties consider it to be law.

22.6.1 Customary law and civil law/common law

The concept of customary law, cuts across both common law systems as well as civil law systems can be equated to the concept of "traditional law" as much as any other description.

For example, the Magna Carta Libertatum ("Great Charter of Freedoms"), is an English charter originally issued in 1215 considered a founding document of principles for English speaking nations that adopted Common Law Systems. It can also be considered an important customary law- that is believed to underpin the implied rights of individuals in those nations, with or without the existence of a specific Bill of Rights chartering those rights.

Similarly for nations practicing Civil Law, systems such as the Napoleonic Code of the 19th Century is an example of customary law given its wide adoption and active use still in many French speaking former colonies such as Africa.

A further example are international conventions such as the Geneva Convention that while being based around historic treaties and agreements is also considered a Customary Law recognizing the essential rights of prisoners of war.

22.6.2 The benefit of customary law

The benefit of customary law is that it promotes a degree of legal stability in the institutions of law, the procedures of law and the respect of law.

There is always a danger for nations that undertake major changes to their legal systems that

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the respect for the law will automatically diminish until such time that through consistency and tradition, the process of law is seen to be more stable and reliable.

22.6.3 The negatives of customary law

The negatives associated with customary law relate to two points: orthodoxy and absence of effectual law.

The first relates to when orthodoxy creates distortions within a legal system that promote unjust practices, which overtime become harder to reform because of tradition.

An example in America is the effect of the legal reforms of the 1970's that introduced practices in court procedure, cross examination and a whole host of actions initially designed to improve law that now result in clear distortions in due legal process.

The second negative of customary law is the frequent absence of effectual law protected and argued against on the basis of customary practice.

For example, many common law nations consider Bills of Rights an unnecessary legal element, given the belief under customary law that the implied rights of individuals from the time of the Magna Carta onwards have been duly protected and enshrined in precedents.

In many cases, such arguments are false but still effective due to the general lack of legal understanding of both media and public opinion.

22.6.4 Solution

The existence of stable legal frameworks is no substitute for effective legal frameworks.

22.7 Religious law

Many of the world's oldest religions have and still are structured around a body of law that also served for the management of not only matters of faith, but civil matters and sometimes even criminal matters.

In the religious sense, law can be thought of as the ordering principle of reality; knowledge as revealed by God defining and governing all human affairs. Law, in the religious sense, also includes codes of ethics and morality which are upheld and required by God. Examples include customary Hindu law, Canon law (Roman Catholic), Shari'a (Islamic law), Halakha (Jewish law), and the divine law of the Mosaic code or Torah.

22.7.1 The benefits of religious law

Unfortunately religious law tends to benefit only a narrow set of individuals and the organization itself rather the general prosperity of a society. Where religious law has been adopted as equal or superior to secular and civil law systems, the economic and social prosperity of those societies have dramatically dropped.

In Europe when Christian religious law reigned supreme for over 1,400 years, the quality of

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life, the existence of fair and just legal systems were virtually non-existence for 99.9% of the population. A similar, although far less dramatic example is seen today with the brutal repression of human rights and prosperity in nations enforcing Islamic shari'a law over civil law.

22.7.2 The negatives of religious law

Overwhelmingly, religious law tends to be a negative influence on the promotion of fair and equitable legal systems. Instead, religious law when introduced following a regime change or some dramatic event historically has accompanied great social destruction and corruption.

It is why religious tolerance should permit religions to require within certain limits that their followers adhere to the rules of being members to their organisation that religions are not permitted to dominate the legal systems of the state.

In recent years, this secularized position of many western nations has started to be actively challenged by coordinated and connected Christian groups seeking a closer adoption of religious law and policies in their society. The United States, parts of the Europe and more recently Australia are examples of nations undergoing increasing antagonism between forces seeking to maintain secular values and Christian promoters seeking greater influence of Christian religious laws.

22.8 Private law

In addition to defining the law of society according to various system types (civil, common, customary and religious), law is also sometimes defined by areas of its focus.

Under this system, a distinction is often made between what is called “public law” and “private law”.

Private law is that part of a legal system which is part of the *jus commune* that involves relationships between individuals, such as the law of contracts or torts, as it is called in the common law, and the law of obligations as it is called in civilian legal systems.

Contracts and torts

Private law is that part of a legal system that involves relationships between individuals, such as the law of contracts or torts, as it is called in the common law, and the law of obligations as it is called in civilian legal systems.

The concept of private law in common law countries is a little more broad, in that it also encompasses private relationships between governments and private individuals or other entities. That is, relationships between governments and individuals based on the law of contract or torts are governed by private law, and are not considered to be within the scope of public law.

22.8.1 The negatives of the label “private law”

In recent years, the labels public and private law have become increasingly blurred with laws

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now encompassing both public and private elements. Strictly speaking, the labels have lost their effectiveness.

As a result, their use, while a custom and tradition may not serve any long term benefit for law reform.

22.9 Public law

In addition to defining the law of society according to various system types (civil, common, customary and religious), law is also sometimes defined by areas of its focus.

Under this system, a distinction is often made between what is called “public law” and “private law”

Public law is the law governing the relationship between individuals (citizens, companies) and the state. Constitutional law, administrative law and criminal law are sub-divisions of public law.

Constitutional law

Constitutional Law deals with the relationship between the state and individual, and the relationships between different branches of the state, i.e. the executive, the legislature and the judiciary. In most legal systems, these relationships are specified within a written constitutional document.

Administrative law

Administrative law refers to the body of law which regulates bureaucratic managerial procedures and is administered by the executive branch of a government; rather than the judicial or legislative branches (if they are different in that particular jurisdiction).

This body of law regulates international trade, manufacturing, pollution, taxation, and the like. This is sometimes seen as a subcategory of Civil law and sometimes called public law as it deals with regulation and public institutions.

Criminal law

Criminal law (also known as penal law) is the body of statutory and common law that deals with crime and the legal punishment of criminal offenses.

22.9.1 The benefit of the label “public” law

The label public law serves a useful purpose in highlighting those areas of a societies legal system that focus on the greater society, rather than just the individual. It reminds us of those areas of priority and focus.

22.9.2 The negatives of the label “public law”

In recent years, the labels public and private law have become increasingly blurred with laws

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now encompassing both public and private elements. Strictly speaking, the labels have lost their effectiveness.

As a result, their use, while a custom and tradition may not serve any long term benefit for law reform.

22.10 Procedural law

While law is sometimes defined by system (civil, common, customary and religious) and sometimes by type (public/private), there is also the tradition of defining those laws specifically relating to the function of society, often called procedural law.

22.10.1 The procedural laws of constitutions and administrative law

The two major areas of law traditionally considered as part of procedural law are: constitutional and administrative law.

Administrative law

Administrative law covers the law relating to the administrative activities of government such as the making, adjudication, and enforcement of regulations. Judicial review of state apparatus, from local councils to Government Ministries is the chief method for the judiciary to hold the executive to account.

Constitutional law

Constitutional law governs the relationships between the executive, legislature and judiciary.

Just to add to the confusion, these areas of law are also commonly referred to as “public” law.

22.10.2 The negative aspect of the label procedural law

While in the founding years of constitutional democracies, it could be argued that the label procedural law encompassed the most important areas of laws governing the operation of parliament, the executive, the judiciary and society, today almost all modern significant legislation encompasses some element of procedure.

For example, modern reforms to prison codes, judicial codes and even public service operation all involve a review of the procedures, not just the policies. Therefore, such labels tend to be redundant as it implies only a narrow band of laws represent the accumulative procedural base of a nation, when in fact procedures now exist in potentially thousands of different parts of law.

22.11 International law

International law or “public international law” concerns primarily the relationships between sovereign nations. Of all the categories of law, it is the most recent and also the category that has had some of the greatest legal impact in the past fifty years.

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22.11.1 The United Nations Charters, Treaties and Laws

The United Nations, founded under the UN Charter of 1948 is one of the most significant international laws. Other international bodies also formed under treaty such as the International Labour Organisation, the World Trade Organisation, or the International Monetary Fund continue to play a growing important part in the day to day affairs of nations and their citizens.

Unions and memberships

The second major area of international law development is the growth of regional unions of member states such as the European Union. The European Union has now assumed a number of powers and authorities by treaty which previously were reserved only for sovereign states.

Increasingly, Europeans are being governed not from their national leadership but by laws and regulations created by the One Europe administration of the EU.

Free Trade Agreements

A further area of international law development is the rise of free trade agreements whereby nations agree to lower barriers and increase cooperation between one another, effectively opening up markets and at the same time making each others companies and sometimes citizens liable to the laws of a foreign nation.

For example, one of the mandatory elements of any Free Trade Agreement with the United States is the right of the United States through its own courts to pursue issues of copyright and patent infringement. While superficially such an element seem fair and reasonable, it gives and has given American companies a huge strategic advantage in industry, business, invention and royalties by effectively stifling local creativity and R&D for many nations under such FTA's because of the aggressive legal protections afforded US companies over alleged copyright and patent breaches for ideas, brands and names that sometimes have absolutely nothing to do with another foreign nationals invention.

22.11.2 The importance of international law

International law is one of the most important areas of law for the world today and one of the principle areas of critical legal reform.

We will discuss solutions and options in more detail in following pages.

22.12 History of Law

The history of law is an essential element to understand why we have laws today the way we do.

Few people in western nations would realize that even in the 21st century, our legal frameworks are based largely on corrupted and twisted laws promulgated by a Christian Emperor fifteen hundred years ago.

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Fewer people still would realize that the history of law has not been advance after advance, but as many backward steps as there have been forward progress.

History therefore can teach us a great deal about why we come to be in the predicament we are now in modern societies and modern problems.

The following sections therefore outline a very brief history and those events that have shaken and shaped the world we live in and will live in the future.

22.13 Legal History.3000 - 500 BC

The evidence of essential laws being part of social cohesion from as early as 3000 BCE can be found both in legend and reference from more recent documents.

During the earliest periods of establishment of civilization there was no distinction between law being divided into private/public or even religious/procedural. Instead, laws were grouped together as one.

Two of the earliest laws ever recorded are those set down by the Druid Priest Kings of Ireland, concerning the sacredness of the Holly Tree not to be touched or harmed by any person other than a priest and secondly against the act of human sacrifice.

22.13.1 Simplifying the complexity of social law

Thanks to archeological evidence concerning ancient civilizations such as Sumer and Ebla, it is apparent that laws quickly grow in number and complexity. A number of reformers during different periods attempted to simplify these laws and "codify" them to one system.

One of the most famous of ancient legal pioneers was Hammurabi, who not only codified the laws of his time, but established a critically important precedent that the actual laws themselves should be clear and made public.

Key legal concept: Code of Hammurabi	
Architect	King Hammurabi, Babylonian Empire (reign 1792 - 1750 BCE)
Main influence	Codex of Ur-Nammu, king of Ur (ca. 2050 BC), the Codex of Eshnunna (ca. 1930 BC) and the codex of Lipit-Ishtar of Isin (ca. 1870 BC).
Idea	Simplification and comprehensiveness of law (282). Public display of law. Immutability of law ("written in stone"). That some laws are so natural to decency and society as to be beyond the ability of even a king to change.

It should not be underestimated just how important an innovation concerning the publication of law represents.

For the next four thousand years, society and empires have fought battles between the enlightened belief that law is only fair when the general public are given the opportunity to

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know what those laws are, while other forces have called to keep laws and the workings of the law private, secret and out of the hands of the public.

22.14 Legal History 500 BCE - 400 CE

While Hammurabi has instituted simplified public laws over twelve hundred years before Rome, the nature of law to both grow in complexity and return to bad old habits is ever present.

In the case of Rome and the Ancient Greek Trading cities, law had become something hidden from view and used for both political and financial advantage.

Then around the 5th Century, the Roman Senate was forced to promulgate a set of standard laws which were to become the basis of the Roman Legal System for the next six hundred years.

Key legal concept: The Twelve Tables (Roman Forum 450 BCE)	
Architect	Roman Senate (460 BCE)
Main influence	"twelve shields" of King Numa Pompilius
Idea	All key laws to be made public. All laws clear and written in language that average people could understand when spoken (as most could not read). Simple enough to be remembered by justices.

22.14.1 The Roman Citizenship

The single greatest legal reform of the Romans was probably their sophisticated system of citizenship. Quite simply, Roman Citizenship with the "super Green Card" of its day.

In a world that remained brutal and uncertain, a full Roman citizen had rights that were unheard of until that time. A Roman Citizen could appeal their sentence to the Emperor themselves. Roman citizens were forbidden to be executed by cruel and unusual punishment, or to be tortured.

Key legal concept: Roman Citizenship	
Architect	Roman Senate (150 BCE)
Main influence	Aristotle and Hellenic Empire
Idea	Citizenship can be granted to persons not born of Rome. Citizens have inalienable rights which cannot even be usurped by the Emperor.

Citizens were granted privileges such as access to public buildings and priority access to market, business and entertainment of Roman cities.

So powerful were these incentives that when Rome granted such citizenship to the nobles of

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conquered lands, it remained a large incentive for them and their successors to stay within the Roman Empire.

While full Roman citizenship was granted to less than 1% of those living within the boundaries of the Empire, its effect was profound in promoting peace, trade, common acceptance of laws and as an indirect result, general improvements in law and order for ordinary people.

22.15 Legal History 400 - 1220

Just as Roman Citizenship and the twelve tables were "high points" in legal reform, the Corpus Juris Civilis represents probably the lowest point in legal history.

This work of ignorance, hate and religious insanity took everything that was once good about the Roman Empire and produced a code that entrenched the world into darkness for over seven hundred years.

Key legal concept: Corpus Juris Civilis (529-534)	
Architect	Emperor Justinian I, Byzantine Empire (reign 527-565)
Main influence	Codex Theodosianus, Codex Gregorianus and Codex Hermogenianus.
Idea	The position of the emperor as an absolute monarch with unlimited legislative, executive and judicial power. Religious organisation (Christianity) and its clergy immune "above" the law. Forfeiture of citizen rights and natural law on the basis of religious belief (if non-Christian). State right to torture and burn people to death on the basis of non-Christian belief. Establishment of Servitus Judaeorum (Servitude of the Jews) - Jew as a second class people, with little/no rights. Perpetual slavery- no right of slaves of those born into slavery to rise above their position.

The Corpus Juris Civilis became the legal basis for the laws of European nations, emerging out of the enforced Christian darkness around the 12th and 13th Century. It gave the foundations to the legal framework that most Christian nations still employ today- that the Vatican is above all laws and accountable to no person, that torture, murder and racism is legal under certain conditions and that the rights of individuals is conditional rather than inalienable.

22.16 Legal History 1220 - 1790

The first recognized document coming out of the enforced Stone Age created by Christianity that in any way states rights and basic legal principles was the Magna Carta- regarded as the foundation stone of common law.

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Key legal concept: Magna Carta (1215)	
Architect	King John of England, Bishops (as Papal emissaries)
Main influence	Codex Civis Juris (Justinian Codex 530)
Idea	Required the king to renounce certain rights, respect certain legal procedures and accept that the will of the king could be bound by law. The king being bound to certain laws regarding the treatment of church officials and nobles, effectively granting certain civil liberties to the church and the English nobility.

A popular misconception concerning the Magna Carta is that it somehow implies or sets a precedent for the basic rights of ordinary people. It does nothing of the sort.

What makes the Magna Carta significant is that for the first time it defines in fairly unclear terms the boundaries in law of the Monarch, the church and nobles.

This is significant for up until this point, only the Church or Rulers were seen to have any power, usually the church.

But with the Magna Carta, the powerful monarch of England was required to recognize certain legal rights of his/her own nobles concerning their property as well as the property of the church.

Another misconception is that modern common law principles remain based on the Magna Carta. By the end of the 17th century, most of the precedents of the Magna Carta had been nullified by new laws so that no effective law exists in England today that was in effect enacted by the Magna Carta.

What it remains is a symbol- a sign post that the darkest period of human history was over and it was time to re-establish the basic, however brutal, norms of civilization.

22.17 Legal History 1790 - 1920

Whereas the Magna Carta represents a signpost out of the darkness, the Declaration of Independence represents still the single greatest legal document in terms of human rights and fair law ever conceived in human history.

Key legal concept: Declaration of Independence July 4, 1776	
Architect	Thomas Jefferson, edits by Benjamin Franklin and then signed by representatives of 13 colonies.
Main influence	Philosophy of Locke
Idea	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.

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The Declaration of Independence is the first document to explicitly state as the basis of forming a sovereign nation, that all individuals have certain inalienable rights and are created equal.

Never before, or since have such powerful and controversial words been written. Rightly, or wrongly, the impact of this document and the forces it accelerated both for democracy and human justice and those deadly opposed to such rights, most notably the Roman Catholic Church have resulted in virtually every single major conflict over the past two hundred years.

Unfortunately, in spite of the powerful rhetoric of the Declaration of Independence, the same sentiments did not translate themselves in either eloquence, nor wisdom in the general forging of the United States Constitution, which remains to all purposes a document promoting elitist power and a disenfranchised population, regardless of the Bill of Rights.

22.18 Legal History 1920 - 2006

Following the Declaration of Independence over one hundred and fifty years before the end of World War I, the next most significant legal event in human history was the formation of the League of Nations.

The League of Nations was the forerunner of the United Nations and in many respects had a number of superior aspects to the United Nations- most notably the absence of the Catholic Church as a political influence within the halls of power.

Key legal concept: League of Nations (1919)	
Architect	US President Woodrow Wilson and leaders at Paris Peace Conference 1919
Main influence	Philosophy of Immanuel Kant (18th C)
Idea	A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike. Precursor to the United Nations.

Unfortunately, many people believing the words of their war time leaders came to see the League of Nations as an abject failure, when in fact it was a dedicated secular organization seeking to be free of the powers and intimidation of religious, business and banking forces that caused World War I and other previous wars.

In the end, the memory of the League of Nations is forever tarnished by its deliberate attack to enable a corrupted version to be born in the United Nations in 1948, an organisation contrary to trying to curb the forces that promoted division, bloodshed and poverty, both embraced and invited those forces to become a central part of its fabric.

Ever since, the United Nations has appeared helpless of its own behaviour to permit genocide after genocide and the deterioration of living standards across a number of regions, not the least being Africa.

22.19 Legal History 2006 - Present

The most momentous event in legal history since the Declaration of Independence is the design of the Codex Ucadia or the Ucadian Law System. It is the first system to specifically address international, regional, nation, state and local laws as a simultaneous and cohesive solution.

Key legal concept: Codex Ucadia (Ucadian Laws)	
Architect	Frank O'Collins
Main influence	Unique Collective Awareness
Idea	A complete secular system of laws recognising the equality of all people, the rights of society, the balance of social needs and the advanced complexities of modern society, addressing judicial, military, criminal , civil, service, police and prison codes. The most complete and comprehensive codex of law in human history.

Designed by Frank O'Collins, the Codex Ucadia addresses:

- Legal reforms to the United Nations including its charter and universal declarations
- Regional Unions and their reform or implementation;
- Sovereign legal reform including seven major, complete codes of law

It is hoped that over time, the Codex Ucadia will become the new standard and benchmark by which all other legal reform and present legal systems will be measured and improved.

22.20 UCADIAN constitution systems

That the aspirations of all human beings are bound by the practical function of their societies. Corrupt and dangerous societies breed evil and sadness. Well constructed societies breed happiness.

1. A Constitution as a blueprint to a better Union

We believe a constitution is the blueprint of a society. It defines our structure, our essential rules and beliefs. It enshrines our culture and who and what we think we are. Therefore, the structure of a society is always determined by the strength of its constitution.

No matter how many good people exist in Asia, no matter how many honourably intended acts of kindness are provided, poorly constructed constitutions will inevitably lead to poorly constructed societies and to sadness and evil.

An ideal constitution is one that enables any democratic society to function to its optimum so that all its citizens live happy and fruitful lives and that there is harmony and peace.

2. Current constitutions and organized associations are less than ideal

Whole organisations currently exist with goals of uniting Asian nations and providing union of economic matters, they lack to moral and visionary cohesion that is required. Power must

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not only be bestowed to an institution, it must have legitimacy and enable a framework for growth and the flow of power throughout its structure.

In some cases, the constitutions of united entities have robbed a member state from effective security of its citizens. In some cases, the constitution fails to protect the majority of its citizens for the favour of a few.

3. The need for a new plan

Happiness and peace will only come when societies change. Societies will not change unless their constitutional model changes. Therefore this new model of change is proposed being a Union of states for the purpose of a common market and common vision for the benefit of all citizens.

We believe it is possible to define a better world with better structures enabling society to be happier and fairer to all its citizens. We believe it is essential that such ideas that enhance the quality of life of people be properly structured into a constitution capable of assisting a nation of people to function to its best potential.

4. A better world, a happier society

This constitution represents our belief in a blueprint for a happier, prosperous and more peaceful world for our fellow citizens.

Happiness and peace will only come when societies change. Societies will not change unless their constitutional model changes.

22.21 Euro-Union.Org

The European Union- that vision of a common Europe, a common market, a union of prosperity that represented so much hope for Europeans at the end of the Twentieth Century has now turned into an administrative and over governed nightmare.

Racked with special clauses, special interests, special deals, wasteful subsidies, unaccountable bureaucracy and snail pace of reform, many people throughout Europe now see much of what the European Union stands for as a complete failure.

Yes, the common currency has introduced efficiencies of exchange, but far from cutting costs and promoting jobs for Europe, many respect economists now see the red tape and over governance of the Union as a hindrance to jobs growth- to be by-passed if any nation is to stand a chance of breaking the seemingly permanent water mark of 10% + unemployment.

22.21.1 Problem? What problem?

To gauge the state of the problems with the European Union, one only has to briefly view the response by Union bureaucrats to the complete failure of the referendums to ratify the proposed new constitution of the Union- a monster document full of edicts, policies and even more special clauses and deals than the Maastricht Treaty of 1992.

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"There is no problem", is frequently the response, which only goes to highlight how dangerous the present situation is. For when people become so deluded as to ignore the warning signs of impending danger, they risk total collapse of one Europe.

The catalyst is almost certainly to be the cost of the Union, its moral ambivalence to rampant corruption and incompetence at being able to promote jobs growth. Simply, nation states will no longer be able to support the increasing bills to prop up the Union while whole cities and suburbs of people are unemployed. The spark will be the next generation of political leaders born from these depressed areas, who representing their constituency will simply call upon the popular voice of the nation to withdraw themselves from the European Union altogether and use the billions saved directly on industry and jobs growth.

Recent riots in Paris and other cities throughout France is only a taste of the future for "One Europe". People, largely forgotten and unemployed, have become fed up with the nihilist existence and future that their states offers. The same can be said of those generations born out of the squalid refugee camps of Palestine against a future of being "non-persons" in the Arab-Israel conflict. All that heavy handed law and order control does is accelerate the politicization of these slums into recognizing that without revolution they face no future whatsoever.

Across Europe such slums of permanently unemployed exist throughout every industrialized nation. It is not just that unemployment remains high, but that entire communities have now been without adequate jobs for years. The riots are over for the time being. But their return are inevitable.

Could this happen? On the present course of events of deluded, corrupt and incompetent bureaucratic leadership of the European Union it is as certain as night follows day. When will it happen? Five, ten years from now, or it could even happen as soon as a few years from now. When it does, it will cause a landslide revolt at the grass roots of France, Germany, England and others that will be virtually impossible to stop the end of the Union.

22.21.2 How do you fix the problems of the European Union

If by some miracle the leaders of Europe and the Union were to recognize their present predicament, it is then an entirely different set of problems to convince them of the real and structural factors that are the root cause of the malaise.

Non-European nations point almost immediately to the extravagant agricultural subsidies and waste that has become the hallmark of One Europe policy. Others rightly point to the billions unaccounted for and simply "lost" by the bureaucracy in its inability to present a balanced budget- a scandal that makes Enron and WorldCom in the United States look like a petty grocery heist.

But these subsidies and financial incompetence are merely an output of much deeper issues that go to the very heart of how the Union has been formed in the first place- its constitution.

When Maastricht was finally rolled out, it represented not only a hideously long set of rules and protocols, but it also represented a seemingly endless list of special dispensations to the various states on their agreement to cede greater powers to the Union. In effect such

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agreements sealed the fate of the present Union way back in 1992.

Science teaches us that complexity resolves itself into simplistic issues, while simple systems are able to adapt to seemingly infinite variance. In other words, if you make something too complicated, it breaks down, or at the very least fails in the simplest of ways.

A case in point is the ideal of the present European Union architects to seek to enshrine the rights of the individual within the revised constitution along with numerous socially active policies. When in simple fact, the right to have a meaningful job remains as elusive for millions of Europeans today as it did ten years ago.

It is one thing to desire to try and “architect” the perfect world, it is another to create such a bureaucratic entanglement that nothing works effectively at all. This is the present mess that Europe finds itself. Choking in good intentions. Drowning in enlightenment.

22.21.3 Euro-Union.org- Why would a revised constitution fix anything?

Why then would the Euro Constitution, the proposed revised constitution of the European Union, do anything to help?

Firstly, because it is a document that has taken the hundreds and hundreds of pages of complex rules and “good intentions” of the latest failed European Union Constitution and boiled it down into 144 super-effective articles.

Secondly, because it addresses the essential and missing elements of the Maastricht Treaty and the failed European Constitution:

- a clear set of principles that still give governments policy flexibility
- a clear structure of authority that supports nation states, rather than duplicates bureaucracy
- a clear cabinet structure and set of systems capable of transforming policy- beyond simple committees and bloated commissions
- a set of financial management accountability guidelines
- industry and standards able to cut red tape and help promote jobs growth

Thirdly, because it does not contain the litany of special clauses and special compromise deals that spelt the beginning of the end of previous documents.

22.21.4 Will European Leaders take notice of the Euro Constitution proposal?

Will present European leaders take notice of the Euro Constitution proposal? Probably not. They have invested too much of their credibility and desired legacy into the failed proposals of the present system to consider anything else.

That is fine, for the people who matter are the new leaders emerging from the slums and depressed cities of Europe looking for change. Instead of simply pulling down One Europe, it is hoped they will see the value in supporting a better model, a better aspiration than what exists today.

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Sadly, it is part of the human nature of those in power that they simply refuse to see alternatives until the fires are burning all around them. One day soon, Europe will face such major challenges. It is hoped that the constitution for the Euro Union will help people choose a positive path towards rebirth and regrowth rather than the dark path of nationalism and socialism that so ravaged the world sixty years ago.

22.22 Asia-Union.Org

Before the age of European Empires and conquests, Asia was and has always been the centre of the world's largest and most prosperous economies. Now after centuries of dominance, history sees the return of the great Asian economies to their central place as dominant influences on the future of the world.

22.22.1 ASEAN and APEC

Unlike Europe, the Americas and Africa, there is no one single body that represents all the Asian economies. Instead, two inter-government bodies stand out above all others- ASEAN (Association of South-East Asian Nations) and APEC (Asia-Pacific Economic Cooperation).

ASEAN was founded in August of 1967 by Thailand, Indonesia, Malaysia, Singapore, and the Philippines in response to the Chinese supported Communist expansion in Vietnam and insurgency within their own borders. During the late 1980's ASEAN briefly tried to establish a "common market" between its various nations, with little success.

APEC was founded in November 1989 through the heavy lobbying of Japan, Australia, the United States and Canada in largely a response to ASEAN's push to become a trade bloc. APEC has now surpassed ASEAN in both status, broad representation and effective dialogue in its regular summits.

22.22.2 With ASEAN and APEC, why does Asia need another?

The question then is if Asia nations have both ASEAN and APEC, why does the region need another in the form of the Asia Union?

The reason is simple- neither ASEAN, nor APEC represent the clear interests of Asia- only parts of Asia and some of the issues of Asia. ASEAN remains wholly suspicious and reluctant to expand its membership to be more representative, while APEC stretches well beyond the borders of Asia to encompass American states.

This in itself is not the only fundamental reasons. In terms of effectiveness, APEC has been enormously positive towards bilateral dialogue between the major powers of the region. It is however, insufficient given the fast approaching economic, climate and social challenges facing Asian economies.

22.22.3 Financial stability, social stability and environmental challenges

More than any other region, Asia faces a massive price for its rapid decades of growth in terms of environmental destruction. Pollution is literally choking the powers of China and India to death. Until now, virtually every respect of the environment has been sacrificed in the

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name of economic growth. However, now Asian economies such as Indonesia and China are faced with the social consequences of massive pollution in rising health costs and urban populations growing concerned that their new found wealth may be under threat.

In the case of China, the combination of central controls and promoting provincial autonomy to promote free market growth has been phenomenally successful in generating massive trade surpluses and new wealth within the cities of China. It has also created a whole new range of immense social challenges from rising health care costs, urban sprawl, urban slums and soon the political unrest that will come when such environments are hastily created.

Unlike Europe that has experienced decades of long term under employment, the economy of China and India have been booming. Yet such growth is inevitably unsustainable, if nothing else for the structural constraints that will soon reign it in. The brand new modern slums of Chinese cities are yet to feel the challenge of underemployment like other regions of the world, however if demand is brought under control by the major partners of China, there is no doubt China will soon feel the effects of unemployed urban ghettos.

This is already the experience in many other Asian cities that experienced strong decades of growth before China and India- the urban poor of Indonesia, South Korea, Thailand and the Philippines.

22.22.4 The growing seeds of discontent

History reminds us again and again, if we so choose to listen, that urban slums are the nursery of revolution-not always positive. That when faced with a prospect of no future, urban poor populations can quickly become the hostile supporters of a charismatic revolutionary and/or a social dictator.

When faced with such forces, the delicate social fabric of Asian democracies and even communists central systems will be no match. For China, the prospect is no sooner than five to ten years. For other Asian nations, the underlying social unrest is fermenting much sooner.

Such deep problems as long term underemployment, slow economic growth, waste and corruption are issues that often are beyond the capacity of one nation to solve on its own. Money alone will not solve these issues. What is needed are common social strategies aimed at balancing the load of change and reform across the region- a union- an Asian Union.

22.22.5 The need for the Asia Union

A constitution is the blueprint of a society. It defines our structure, our essential rules and beliefs. It enshrines our culture and who and what we think we are. Therefore, the structure of a society is always determined by the strength of its constitution.

No matter how many good people and organisations exist in Asia, no matter how many honourably intended acts of kindness are provided, poorly constructed constitutions will inevitably lead to poorly constructed societies and to sadness and evil.

An ideal constitution and organisation is one that enables any democratic society to function to its optimum so that all its citizens live happy and fruitful lives and that there is harmony

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and peace.

This is the purpose of the Asia Union. To provide a framework of strength and vision for the benefit of all citizens of Asian nations. To assist nations in solving issues of a massive nature from urban renewal, environment repair, long terms jobs growth, education, health and social justice.

Above all, the Asia Union will assist those governments and nations of the regions to overcome the challenges that would otherwise spell certain doom to their present institutions and leadership at the hands of social unrest and unresolved poverty.

22.22.6 When will the Asia Union happen and how?

Like all change, the likelihood of the leaders of China, India and other major Asian nations embracing the Asia Union until the storm is upon us is slim. Pride, arrogance, over self confidence are the faults of leaders throughout history and the world. It is not unique to the region.

As a result, it will probably be only after the next wave of financial crisis, of major social unrest that the leaders of Asian nations will consider the need for a deeper structure beyond merely nation to nation bi-annual summits.

In the meantime, the future revolutionary leaders are being born in the slums of major polluted Asian cities. If not the present leadership, then they will have no hesitation in making change. For they are the children of our future- either a return to feudal societies ruled by ruthless despots, or a hope of a better world through deeper codependence and support to rid our world of poverty and social injustice.

The Asia Union exists by its constitution. Only time will tell who recognize the seed of history and take up the call.

22.23 Americas-Union.Org

The Americas (North, Central and South America) are vast lands of extremes- of great mountains, of deserts, of unheralded natural and human created wealth and of extreme poverty. Now, as the Twenty-First Century progresses towards the end of its first decade, the future of the nations of North, Central and South America have never been so intertwined.

22.23.1 The notion of closer union between the nations of the Americas

The idea of closer military, political and economic union between the nations of the Americas is not new. Before any person in Europe had ever espoused such ideals of cooperation, eight nations of Central and South America has already met by 1826 at the Congress of Panama under the vision of Simón Bolívar.

While the plan ultimately failed to materialized, it emphasized the historic threads of enlightenment and revolution that has been the hallmark of the region for two hundred years.

The present day Organisation of American States (OAS) was eventually formed at the Ninth

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International Conference of American States in Bogotá in 1948. The meeting also adopted the American Declaration of the Rights and Duties of Man, the world's first general human rights instrument.

Since its aspirational beginnings, the OAS has steadily moved forwards (and sometimes backwards) in closer cooperation between the various nations of the Americas. The OAS has even voted on its future existence as a common economic community, similar to the European Union, including the vision of common financial instruments. However, such ideas have failed to materialize to the timetable originally hoped.

22.23.2 Why the Americas Union? Why not the continued role of the OAS?

There is no question that the OAS has become far more representative and relevant in the affairs of American states since even fifteen years ago when it was considered merely "Washington's colonial office". The organisation has been instrumental in reducing land mines in South America and has directly assisted many states in their transition to democracies.

But the "Washington" tag in reference to the United States still remains. For every bright hope of a closer union, the OAS moves at an incredibly slow and painful pace. While time was short even five years, now there is no more time to waste.

A common market for the Americas would unlock tremendous wealth and work opportunity for tens of millions. It would revitalize the industry of the United States and Canada while at the same time see significant growth opportunities for the still developing economies of Central and South America.

Beyond mere economics, there also remains the central challenge to continue reforms in human rights, in social services and education. These improvements cannot happen without a strong and clear organisation structure representing the interests of all states.

Beyond social services, one of the most critical issues facing the United States is its own protection. But simply building bigger fences will not stem the tide of immigrants, nor lead to a longer term solution for all of the Americas. It is only when security is improved for all of North, Central and South America can the United States hope to see long term safety.

Again, the Organisation of American States is unable to provide the physical common organs for such military and police cooperation effectively.

22.23.3 Americas-Union.Org

Science teaches us that when an organism is well structured, its chances of survival and growth exceed one that is poorly adapted for the conditions. The Organisation of American States was an organisation for its time. That time has now passed.

For the sake of the future generations of citizens in all nations of the Americas, from the presently rich to the poor, a new organisation urgently needs to be formed, capable of the structural strength to withstand the barrage of special interests and compromise that inevitably follow nation to nation negotiations.

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This is exactly the purpose and destiny of the Americas Union. Formed from the knowledge and wisdom of structures and systems from the very best and recognizing the very worst faults of over engineered documents, the constitution for the Americas Union holds out the promise of real and lasting prosperity for the Americas.

22.23.4 When and how will the Americas-Union be implemented?

In this present generation of leadership in the White House and many American nations, there appears little recognition of history, of implementing key and lasting structures or of any political legacy other than knee-jerk special interest response. Whereas something such as the Americas Union could stand as a lasting legacy to the vision and leadership of a President of the United States and other leaders, the chances of such ideas getting through is highly unlikely.

Instead, the challenge to save the United States and the Americas is almost certain to fall upon the shoulders of their successors- the men and women who will have the courage to join together for the benefit of their citizens and for the sake of their region.

When will this happen? Hopefully sooner than later. In ten years, five years or maybe sooner. The world, the climate is rapidly changing. With such great change, what might seem improbable, even impossible can quickly become real out of necessity.

22.24 Arabian-Union.Org

Sixty years ago, seven nations found common ground between themselves and a vision to form a union with its main goal to:

“Serve the common good of all Arab countries, ensure better conditions for all Arab countries, guarantee the future of all Arab countries and fulfill the hopes and expectations of all Arab countries.”

Thus was formed the Arab League.

Forty years ago, an equally ambitious and inspirational organisation was also formed, following a terrorist attack that severely damaged the holy Al-Aqsa Mosque. This new organisation stated as its main goal:

"to promote solidarity among all member states; to consolidate cooperation among member states in economic, social, cultural, scientific, and other fields of activity; to endeavor to eliminate racial segregation and discrimination and to oppose colonialism in all its forms; to support the Palestinian people in their struggle to regain their national rights and to return to their homeland; and, to support all Muslim people in their struggle to safeguard their dignity, independence and national rights."

Thus was formed the Organisation of Islamic Conference (OIC), a body now officially recognized as having representation in the United Nations.

With Islamic and Arab organisations already in existence with such aspirational and humanistic goals, why then does the world need another in the form of the Arabic Union?

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22.24.1 The gulf between the rhetoric and the results of current Arab and Islamic organisations

Not a week goes by now, without another act of murder, of terror, of innocence lost in some city, town and street in the Middle East and near Asia. The war in Iraq has taken a heavy toll in the lives of women and children as well as fighters. The battle for recognition and sovereign independence of the Palestinian state has also cost many lives. And for all the wonderful words spoken by the present international bodies that seek to represent the interests of Arab nations and Muslims what tangible results are evident after sixty years and forty years respectively?

Is Palestine yet an independent state? Has the central issue of Jerusalem been settled in a peaceful and sustainable way? Have the living standards of the citizens of Arab and Islamic nations significantly improved? Has the good name of Islam been improved?

On every single fundamental issue, on every single promise made some sixty and forty years ago, not one shred of tangible evidence of results, excepting regular meetings and endless paperwork has been achieved.

Adding insult to injury, this impossibly poor track record has occurred at a period in history when the wealth of the region (thanks to oil revenues) has never been greater. How many then of the citizens of these nations have benefited personally from such wealth? Hundreds of millions?, tens of millions, a few hundred thousand or just a handful?

So appalling has the leadership of these organisation been at addressing the deepest of issues important to its citizens that the citizens themselves have instead turned to radicals and revolutionaries in the hope that through their message of death and destruction that the world might wake up and listen to their needs.

That is why, in the slums of Baghdad, Lahore, Gaza and the West Bank, Usama bin Laden is regarded as a great hero. Not because these people are somehow bloodthirsty barbarians, incapable of recognizing right from wrong, but because no one else has stepped in to try and effect real change in any meaningful way.

22.24.2 Are the citizens of Arab nations unique? Is the middle east an exception to the idea of democracy?

Against the backdrop of missed opportunities, corruption and death another perverse debate has raged. It concerns the insane notion that somehow the citizens of Arab and Muslim nations are somehow unique to the rest of the world in wanting to be ruled by dictators, rather than controlling their destiny through democracy.

Such insane arguments have found supporters on both sides of the war on terror, with both the leaders of some Western nations as well as fundamentalist religious leaders both claiming that democracy is a doomed "experiment" in the Middle East. For radicals, it is the goal of the pure Islamic autocracy- the great "caliphate". To Western leaders it is a reminiscence to the old days of stable dictators who were prepared to do business, if only the West turned a "blind eye" to rampant corruption and poverty in their nations.

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But the true evil that pervades both sides of the argument is the absence of any real recognition of the voice of the very people on whose behalf both sides claim to be speaking.

These are the very people who currently support the cause of the war against the West. These are the very people who give their sons and daughters up to be fighters and suicide bombers- not because they are without any moral sense, but because no other alternative of action is presented.

In the case of Iraq, the proof of the strength of democracy in the face of sheer terror is evident by the enormous voter turnout to elections and the validation of the constitution, at considerable risk to their own lives. Few citizens of western nations have ever had to make such a choice- to risk their life to support the idea of having a say in their own future. While many still claim (and secretly hope) in democracy in Iraq failing, if the free citizens of Iraq have anything to say then democracy will be alive and well in that nation for many years to come, whether the Americans are there or not.

22.24.3 The Arabian Union and a positive plan for change

The Arabic Union is a positive plan for change that recognizes the practical needs of all the citizens and the good government of sovereign states of Arab and Muslim nations in the region.

The Union is one part of a complete plan aimed at fulfilling every single aspirational and positive hope of every good citizen in the Arab world and of Islam:

- The freedom of Jerusalem through its recognition by the United Nations as an Independent State for all humanity, regardless of whether being Muslim, Christian or Jew
- The recognition and establishment of the Palestinian State
- The formal structure of a united Islam (One-Islam) represented by the holiest, most honorable international leadership since its foundation, and to be a permanent member of the United Nations for every single Muslim;

No other time in history, since the very beginning of Islam itself has such an ambitious plan been created. However, not only is the plan possible, this web site and all its connected sites represent the very real progress towards fulfilling these goals- within the next few years.

The good people of the Arab nations have suffered enough lies, have suffered enough bloodshed and hunger. The Arabic Union will bring sustained and significant improvements in the quality of life for all. It will herald both the end days of the old, the corrupt and the deceitful and the new beginning for all.

22.24.4 Will the leaders of Arab states respond?

There are those visionary leaders who recognize that great change is upon us. It is hoped that they will embrace the idea of the Arabian Union and help its birth. For others, change will come only through the revolution of the masses in overthrowing regimes incapable of recognizing the time for change.

Whatever the mechanism, now is the time. Our future does not have to be another five, ten

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or sixty years of endless hollow promises. If we seize the moment, such promises through the Arabian Union, One Jerusalem and One Islam can be real within a very short time.

22.25 Africans-Union.Org

About On July 11, 2000 in Lome, Togo, the heads of state and government of 53 African nations signed the Constitutive act to herald the official birth of the African Union.

The birth and signing of this 33 article constitution heralded an historic moment. For a glimpse, it held the hope that a united Africa might finally find the courage and vision to unite in a practical way to solve the major challenges facing its millions of combined citizens.

It is an instrument that has been ratified by the vast majority of African nations. It is a document which aspires for the future prosperity and peace of all citizens of Africa. It seeks to develop a common currency, a common market and closer security ties between all nations in Africa. And it is barely four years old. So why change the constitution of the African Union now?

22.25.1 The power of constitutions and political acts

A constitution is the blueprint of a society. It defines our structure, our essential rules and beliefs. It enshrines our culture and who and what we think we are. Therefore, the structure of a society is always determined by the strength of its constitution.

Corrupt and dangerous societies breed evil and sadness. Well constructed societies breed happiness. No matter how many good people exist in Africa, no matter how many honourably intended acts of kindness are provided, poorly constructed constitutions will inevitably lead to poorly constructed societies and to the kind of sadness and evil that has plagued Africa for decades.

The deeper question therefore is “is the current constitution of the African Union such a visionary of cohesive document, or not?”

22.25.2 Beyond the superficial-the underlying malaise

When great Roman Generals sought to control vast lands and populations with only a handful of troops, they did so with all the cunning and wisdom of the ages-that to divide a people, is to weaken their ability to rebel- hence the British Empirical model of control “divide and conquer”.

Not only the British, but all the major European colonial empires understood the value of deliberately imposing divisions upon a previously contiguous landscape- dividing tribes, families, traditional lands and forcing previous enemies to co-exist with one another. Such Machiavellian politics was superbly successful (for relatively short periods of history) in allowing the English and French to control vast tracts of the globe as their own dominion.

In Africa, the “divide and conquer” system of false boundaries and mini colonial states saw the total and complete subjugation of hundreds of millions of people, the stripping of vast wealth, the selling of the people themselves as slaves and the greater wealth for Europe and

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the Americas.

So successful were the colonists, that the last vestiges of Colonialism survived right up until the very last decade of the twentieth century until apartheid was finally dismantled in South Africa. Even now the boundaries of the fifty plus nation states of Africa remain the enduring poisoned legacy of the former European masters.

Superficially Africa is free. Superficially Africa has never been more united under a common African Union. In truth, the deep and enduring scars of its recent colonial past continue to cripple and haunt Africa and make any lasting and real progress as much a dream as the preamble of the present constitution.

22.25.3 The African Union as the only hope

History tells us that dictators rarely willingly give up their power. Most are removed by force, or the force of time. Nor do states, once formed and officially recognized by the world do they amalgamate with other states to better resemble the true shared culture of the land.

So it is, Africa is now cursed with fifty plus states, of which few are culturally or economically self contained. Most are simple strange scribbles on Africa, designed to ensure their permanent dependence on Europe and the Americas. Today, nothing seems to have changed.

While Africa can proudly claim a union of states, it remains deeply dependent on western powers for food aid, for financial aid and for medicines to combat the ravages of modern and ancient diseases.

The only hope. The only future for Africa is that the Union itself becomes so strong as a central and overall government for and on behalf of all the citizens of Africa that it can overcome the evil legacy of the former colonial powers.

22.25.4 The weakness of the present constitution

For such a task as a central government as well as common market spanning all the present states of Africa requires a supremely inspiring and well constructed constitution well beyond the compromised and poorly defined document that at present represents the Union.

Indeed, it must be recognized that even the finest bureaucratic and legal minds of Europe have failed to succeed in designing a constitutional framework for the effective and prosperous future of One Europe. If Europe, the former colonial masters of Africa cannot agree on their own common future, what hope do the African monarchs, elected leaders and various dictators have?

The present constitution deliberately avoids such difficult challenges and questions. The constitution ignores the natural and proper human rights that should be paramount to any lasting document of history. It provides a nominal role for the people of Africa in electing representatives to the Union that have no real or effective power (and will never have unless the constitution is amended). It fails to define systems capable of effecting deep and lasting social improvement beyond the nomination of yet more organs for talk and debate.

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22.25.5 Africans-Union.Org

In contrast, the reformed constitution of the African Union is a document specifically designed for the challenge and task of saving Africa and its future prosperity.

The reformed constitution provides all the key systems and methods to implement a central set of structures through the Union that can have immediate effect in improving health, education, law and order, jobs, industry and the environment.

Such claims are possible because the constitution provides the blueprint for such claims to be possible. Rather than leaving the future and the rights of all citizens of Africa in the hands of the few, the constitution embodies the rights and direct vote and power of all Africans. It is by their vote, by their support alone that the reformed constitution receives its power.

22.25.6 The future of the reformed constitution of the African Union

While words may inspire us, greatness comes not from words but actions. While Royalty and elected Leaders may decree something to be so, it is only when we the free peoples of Africa give them our mandate that such decrees shall be just and fair law. It is to these unending truths that we draw humble consideration to our future as one united Africa.

When a document is born out of injustice, it can never become just. The African Union, no matter how noble by its present constitution is an unjust and unrepresentative mandate. It neither presents real and lasting solutions to the deepest of problems of Africa, nor does it provide genuine representation or flow of authority of power. Therefore, inevitably either the constitution will be replaced with one that is just and representative or sadly the Union itself shall cease to be.

For the sake of the lives of million of Africans, it is hoped the Union shall not only survive but thrive. It is then the hope that at least some of the leaders of Africa recognize that only through the reformed constitution of the African Union shall the hopes and dreams of their citizens ever be fulfilled.

22.26 Oceanic-Union.Org

In the battle of economic and political titans across the Pacific and Indian Oceans, the smaller Island nations are often forgotten.

Sometimes feted for their influence as permanent members of the United Nations, or various international bodies (such as the whaling commission) these smaller nations have struggled to survive since their various dates of independence.

22.26.1 The age of asymmetrical warfare, terrorism and the influence of the individual

Whereas during the period of the Cold War, a general truce existed whereby the superpowers held each other in check, today we live in the age of asymmetrical warfare, of terrorism, cyber crime and the influence of the individual.

Small nations now represent sometimes easy targets for groups as a centre for organized

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crime, for terrorism hide-outs, for staging posts from which to attack and disrupt their much large neighbours. In a sense, the reality of the networked world has finally awoken larger nations to take interest in the affairs of these smaller Island nations.

In places such as the Solomon Islands, the poverty and urban slums of Honiara are as bad as any major populated Asian city. As has already been shown, failure to address the pressing social problems of chronic unemployment, poor health and education of the poor of Pacific and Indian Ocean nations, is a recipe for anarchy and terror.

22.26.2 Economies of scale, maintaining sovereign integrity and a common union

What is the solution then to the seeming impossible problem of maintaining the sovereign integrity of the world's smallest nations, while at the same time addressing their long term needs?

Some have argued that the two concepts (sovereign integrity and economic well being) are unsustainable together- that the only viable solution is re-colonization of these Island states.

The problem of re-colonization versus other solutions is not worth thinking about. Both in terms of the forces in which it unleashes back into the world, let alone the social unrest of members of the former independent nation. Regardless of the longer term cost and consequences of the new parent nation, such action represents a retrograde step- a step back to the days where subjugation and second-class people were accepted as the norm.

22.26.3 The Oceanic-Unions the solution

There is a viable alternative to the challenge of Island nation unrest- the establishment of a common union, which provides the overarching financial, security and social framework for this family of nations.

Such an institution could assist collectively in the training of military and police, in the maintenance of common currency and financial standards and in the significant improvement of living standards and social skills without contravening the sovereign integrity of these island nations.

This is the proposal of the Oceanic-Union.

22.26.4 When and how will the Oceanic Union be formed?

The largest Island nation forming the Oceanic Union would be Australia. Based on the current government of Australia, there is some possibility that the pragmatism of the present leader may see a political solution to the current crisis through some mechanism. Then again, change rarely happens without some fits and starts.

Then again, the call for the Oceanic Union may come from the smaller Island nations themselves- recognizing that their sovereign integrity, indeed their very survival depends upon some vision beyond simply occupation forces (even if under the UN banner) to maintain law and order.

22.27 United Nations Reforms

22.27.1 The United Nations (UN)

The United Nations (UN) is the international body representing the largest membership of sovereign states and territories of human beings on planet Earth. While not all states and territories are members of the United Nations, it is hoped one day that this great institution shall truly be the one house of the whole family of the human race.

22.27.2 The importance of the United Nations

The future of humanity rests in the strength of the walls of the United Nations. Never has there been such an institution so globally encompassing so many countries and never has there been such a hope that one day all humanity might live in peace, with no child in poverty.

The reality is that we continue to live in a world of war and compromise, of danger and terror. The world in many ways is less safe than it was ten years ago. To this end, the United Nations stands as the last chance for humanity to step forward united as one under higher ideals and dreams than political and military force.

22.27.3 The reform of the United Nations

While great reform continues within the United Nations, the pace and scope of reform is insufficient to enact great change. The fundamental problems within the operation and structure of the United Nations continue and so making the task of achieving great goals such as the 2015 Millennium Objects so much harder.

If allowed to happen, such zealous anti-reform agendas will wreak great damage to the hopes and ideals of the human family and will ultimately hurt the word and cause even greater indirect misery and sorrow. The United Nations needs reform to make it stronger, not weaker.

Instead of trying to curb the power of the United Nations, it is the moral obligation of the richest developed nations to recognize that without a proper treasury vehicle, the United Nations is toothless in the fight against poverty and disease. It will forever be consigned to an institution for talking without any real ability to action.

To act a body needs assets and the United Nations must finally become what it always should have been, the international body representing all human beings in relations to matters of the good governance of wealth and resources of the planet.

With such power the United Nations will for the first time actually be able to help solve poverty and sickness and bring education to all. With such power the hopes and dreams of millions will be realized and the world can be a better place.

22.28 UN reformed declarations

The UN Universal Declaration of Human Rights is one of the greatest documents of human history. Written in 1948 and updated several times since, the Universal Declaration of

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Human Rights defines the essential and inalienable rights of all human beings.

However, since that great point of enlightenment following World War II, the world itself has changed dramatically and now member states are individuals are finding themselves faced with difficult questions of bioethics, drug control, privacy and personal security rights versus war against terrorism.

Since its inception, it has been both the moral authority and responsibility of the United Nations to guide the world in matters concerning the principles and complexities of human life, free from religious division and extremes. It is therefore the moral and righteous responsibility of the United Nations to once again consider the framework provided to the world concerning matters of human rights and issues.

22.28.1 The Proposed 7 UN Universal Declarations

The following seven (7) Universal Declarations of the United Nations are proposed to be ratified by member states. These are:

- Universal Declaration on Human Rights (already ratified)
- Universal Declaration on Privacy and Security (to be ratified)
- Universal Declaration on Food and Drugs (to be ratified)
- Universal Declaration on Bio ethics (to be ratified)
- Universal Declaration on Knowledge (to be ratified)
- Universal Declaration on Money and Wealth (to be ratified)
- Universal Declaration on Happy Community Living (to be ratified)

22.29 UN reformed charter

The United Nations (UN) Charter is the instrument by which the United Nations first came into being and exists in its present form today. It is the source of its legitimacy and its primary constitution.

The UN Charter has been amended several times since its inception on 26 June 1945 and it was never the intention of the founding Member States that such a constitution would remain unchanged. Instead, the UN Charter has always represented what the common community of nations believe is its best charter for the betterment of humanity.

As such, there is urgent need of constitutional reform within the charter itself if firstly the United Nations itself is to hope to achieve any of its aims such as the 2015 Millennium Projects. The United Nations as it currently exists is hamstrung by the limitations placed on it by the present charter. To make real effect, the United Nations needs instruments capable of real and lasting change in terms of the economic well being of nations and the permanent military tools to ensure peace and security.

Rather than weakening the United Nations, the charter needs to be amended to strengthen the United Nations so that every person is represented by a state that is represented in the Great Assembly of all nations.

22.29.1 Revised UN Charter

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22.30 UCADIAN law system

The UCADIAN law system is the single largest and most complete reform of human public, private, civil and common law ever in human history.

Greater than any other body of legal reform even in human history including the 19th Century Napoleonic Code, the 6th Century Emperor Justinian Legal Reforms and all ancient legal precedents.

Furthermore, the UCADIAN law system is the most comprehensive and consistent legal framework of law ever in human history.

22.30.1 The Structure of the UCADIAN law system

The UCADIAN law system is comprised of seven (7) complete legal codes, that themselves complement one another and are consistent with the UCADIAN constitutional model as exemplified by the Union Constitutions such as Euro-Union, Arabian-Union, Asia-Union, Americas-Union, Africans-Union and Oceanic-Union.

The seven (7) legal codes are:

Ucadian Civil Code

Ucadian Criminal Code

Ucadian Service Code

Ucadian Judicial Code

Ucadian Military Code

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Ucadian Police Code
Ucadian Prison Code

22.30.2 All essential structures of law are considered

In terms of the general structure of the Ucadian Law System, all the essential structures and important institutions of law, principles and accepted procedures of law are incorporated.

Important legal principles such as (but not restricted to) the presumption of innocence, the right to a fair trial, the right to representation, the rights of property are properly incorporated.

In this way, the Ucadian Law System does not represent any major flaw, error or deviation from what are accepted as the fundamental principles of fair and just law.

22.30.3 Consistency and comprehensiveness

In terms of addressing the current and significant legal flaws of existing systems, the Ucadian Legal System specifically addresses structural problems occurring due to the tradition of incremental law, inconsistency between historic areas of law and lack of comprehensiveness.

In this way, elements of law that have become areas of bias in legal procedure and the just enactment and enforcement of law have been addressed, including the procedure of investigation of serious crimes, the fairness of cost in terms of civil proceedings and the clear distinctions between criminal, civil and tort law.

22.30.3 Simplification and strengthening of law

The most significant reform of the Ucadian Legal System is in enabling the dramatic simplification of law that also provides a great strengthening of law, even though the system addresses the modern complexities of present and future society.

Traditionally, such reform possibilities in law reform have been considered impossible, due to the acceptance that modern society necessarily entails complex treatments in law.

However, the Ucadian Legal System proves that well structure, non-contradicting and comprehensive systems are able to drastically reduce complexity and ensure a robust legal system for hundreds of years to come.

22.31 Ucadian Civil Code

The Ucadian Civil Code is the most comprehensive, advanced and clear Code for the identification of the legal rights of individuals, objects, their relationships, succession and obligations.

The Ucadian Civil Code is based on a thorough analysis and review of all Civil Code models including contemporary concerns relating to civil code legal reform and future legal requirements of society.

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The Ucadian Civil Code is consistent with generally recognized principles and norms of international law.

22.23.1 Structure of the Civil Code

The Civil Code is structured into chapters, which in turn are divided into articles and then one or more clauses within each article.

The major chapters of the Civil Code are:

Introductory provisions

1. Knowledge
2. Human life
3. Non-human life
4. Human relationships
5. Property
6. Succession
7. Obligation

While an article may belong to a particular chapter, the numbering of all articles is consecutive so that the entire body of articles of the Civil Code may be read as one, with or without the chapter headings.

22.23.2 The primary objectives of the Civil Code

The primary objectives of the Civil Code are as follows:

1. To provide a single supreme document codifying all private laws;
2. To present the full list of civil responsibilities, obligations, their limits and application;
3. To define the grounds of civil responsibility;
4. To clearly place in context the position of civil law versus criminal law, military law and other unifying codes;
5. To provide a single supreme document codifying all military rules and procedures relating to all military law;
6. To present a clear set of civil judicial standards and code of conduct for all justices and temporary positions of judgment;
7. To protect the rights and privileges of citizens by ensuring the fair operation of the civil justice system and all those that perform a function within the scope of the articles defined within the Civil code.

22.23.3 Examples of Civil Code

The following links provide practical examples of the UCADIAN Civil Code in implementation:

Euro-Union.Org- Civil Code
Asia-Union.Org- Civil Code
Americas-Union.Org- Civil Code
Arabian-Union.Org- Civil Code
Africans-Union.Org- Civil Code

22.32 Ucadian Criminal Code

The Ucadian Criminal Code is the most comprehensive, advanced and clear Code for the identification of criminal conducts, criminal obligation and classification of crimes for the purpose of just sentencing that has ever been devised in human history.

The Ucadian Criminal Code is the first comprehensive criminal legal framework to recognize the treatment of criminal acts and charges as associated elements to an overall event, rather than separate and distinct items.

The Ucadian Criminal Code is the first comprehensive criminal legal framework to define the elements of proof of crime that are required for any and every set of criminal defined activities, thus eliminating a fundamental flaw in modern criminal prosecutions in terms of guilt or innocence.

Furthermore, the Ucadian Criminal Code is the first criminal legal framework in history to recognize the clear distinction in all sentencing between admission of guilt and genuine remorse and therefore an active path of reform, versus a lack of guilt, a lack of remorse and a greater emphasis on punishment for such behaviour.

The Ucadian Criminal Code is consistent with the generally recognized principles and norms of international law.

22.32.1 Structure of the Criminal Code

The Criminal Code is structured into chapters, which in turn are divided into articles and then one or more clauses within each article.

The major chapters of the Criminal Code are:

1. Introductory provisions
2. Code of conduct
3. Crime and social objectives
4. Criminal responsibility
5. Justice and Punishment
6. Offences against a human being
7. Offences against animals
8. Offences against non-carbon higher order life
9. Offences against the human family
10. Offences against Property
11. Offences against Public Decency and Public Morals
12. Offences against Public Health and Public Safety
13. Offences against Public Justice
14. Offences against Public Security and Public Order
15. Offences against the State and Instruments of State
16. Offences against Trade and Financial Instruments

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While an article may belong to a particular chapter, the numbering of all articles is consecutive so that the entire body of articles of the Criminal Code may be read as one, with or without the chapter headings.

22.32.2 The primary objectives of the criminal code

The primary objectives of the Criminal Code are as follows:

1. To provide a single supreme document codifying all criminal laws;
2. To present the full list of just penalties, their limits and application;
3. To define the grounds of criminal responsibility;
4. To outline the limits of sentencing for each particular crime and ensure sentencing limits meets with the standards and expectation of society;
5. To clearly place in context the position of criminal law versus civil law and other unifying codes;
6. To protect the rights and privileges of citizens by defining those deeds which are recognized as offences dangerous to persons, society, or the State and under what specific conditions the rights of an individual may be deprived.

22.32.3 Examples of Criminal Code

The following links provide practical examples of the UCADIAN Criminal Code in implementation:

Euro-Union.Org- Criminal Code
Asia-Union.Org- Criminal Code
Americas-Union.Org- Criminal Code
Arabian-Union.Org- Criminal Code
Africans-Union.Org- Criminal Code
Oceanic-Union.Org- Criminal Code

22.33 Ucadian Service Code

The Ucadian Service Code is the most comprehensive, advanced and clear Code for the conduct of public servants in all levels of government and administration ever in human history.

The Ucadian Service Code is based on a complete analysis of the numerous codes of conduct used as guidelines for civil and public services in government from around the world.

22.33.1 Structure of the Service Code

The Civil Code is structured into chapters, which in turn are divided into articles and then one or more clauses within each article.

The major chapters of the Service Code are:

1. Introductory provisions
2. Code of conduct

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3. Social objectives
4. Social responsibility
5. Positions, budgets and approvals
6. Vacancies, advertisement and interviews
7. Appointments, review and contracts
8. Terminations and disciplinary action
9. Memberships and third party associations
10. Gifts and gratuities

While an article may belong to a particular chapter, the numbering of all articles is consecutive so that the entire body of articles of the Civil Code may be read as one, with or without the chapter headings.

22.33.2 The primary objectives of the Service code

The primary objectives of the Service Code are as follows:

1. To provide a single supreme document codifying all rules and procedures relating to public service and administration law;
2. To present a clear set of standards and code of conduct for all public servants, officials and temporary positions of public service;
3. To define the complete operation of positions, appointments, terms, procedures and systems;
4. To outline the limits of the role of public service including function, disclosure, freedom and use of information and accountability;
5. To clearly place in context the position of service law versus civil law and other unifying codes;
6. To protect the rights and privileges of citizens by ensuring the fair operation of the service system and all those that perform a function within the scope of the articles defined within the Service code.

22.33.3 Examples of Service Code

The following links provide practical examples of the UCADIAN Service Code in implementation:

Euro-Union.Org- Service Code
Asia-Union.Org- Service Code
Americas-Union.Org- Service Code
Arabian-Union.Org-Service Code
Africans-Union.Org- Service Code
Oceanic-Union.Org- Service Code

22.34 Ucadian Judicial Code

The Ucadian Judicial Code is the clearest, most comprehensive and consistent guidelines for the conduct of judicial responsibility and the operation of courts of law ever devised in human history.

The Ucadian Judicial Code is based on an exhaustive analysis of current Judicial codes of

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practice including examples where recent reforms of law have actually weakened, rather than strengthened the operation of the courts.

Specifically, the Ucadian Judicial Code addresses elements of Judicial and court procedure that have become areas of dispute and controversy, in particular the function of the jury system, the selection of jury members, the function of a judge to a jury, the order of court proceedings and the degree of latitude afforded both defense and prosecution representatives.

The Ucadian Judicial Code incorporates all the generally accepted and recognized principles of international and natural law and ensures that the fair operation of the courts is made possible today and well into the 21st century, no matter what social changes occur.

22.34.1 Structure of the Judicial Code

The Judicial Code is structured into chapters, which in turn are divided into articles and then one or more clauses within each article.

The major chapters of the Judicial Code are:

1. Introductory provisions
2. Code of conduct
3. Judicial standards and social objectives
4. Justice and operation of courts
5. General principles of the court
6. General principles of discovery and investigation
7. General principles of evidence
8. General principles of the Jury
9. General principles of warrants
10. General principles of securing an accused person
11. General principles of criminal defense
12. General principles of criminal prosecution
13. General principles of criminal arraignment
14. General principles of a criminal plea
15. General principles of a criminal trial
16. General principles of criminal hearing
17. General principles of criminal verdicts and judgments
18. General principles of criminal appeal and hearing
19. General principles of civil action
20. General principles of civil defense
21. General principles of civil trial
22. General principles of civil hearing
23. General principles of civil verdicts and judgments
24. General principles of civil appeal and hearing

While an article may belong to a particular chapter, the numbering of all articles is consecutive so that the entire body of articles of the Judicial Code may be read as one, with or without the chapter headings.

22.34.2 The primary objectives of the Judicial code

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The primary objectives of the Judicial Code are as follows:

1. To provide a single supreme document codifying all judicial rules and procedures relating to all civil and criminal law;
2. To present a clear set of judicial standards and code of conduct for all magistrates, justices and temporary positions of judgment;
3. To define the complete operation of the courts, including function, bodies, procedures and systems;
4. To outline the limits of key instruments of law including discovery and investigation, evidence, the jury, warrants and the securing/granting of conditional release of accused persons;
5. To clearly place in context the position of criminal law versus civil law and other unifying codes;
6. To protect the rights and privileges of citizens by ensuring the fair operation of the judicial system and all those that perform a function within the scope of the articles defined within the Judicial code.

22.34.3 Examples of Judicial Code

The following links provide practical examples of the UCADIAN Judicial Code in implementation:

Euro-Union.Org- Judicial Code
Asia-Union.Org- Judicial Code
Americas-Union.Org- Judicial Code
Arabian-Union.Org- Judicial Code
Africans-Union.Org- Judicial Code
Oceanic-Union.Org- Judicial Code

22.35 Ucadian Military Code

The Ucadian Military Code is the most advanced and comprehensive military code of law ever devised in human history. Not only does it incorporate the traditional areas considered in military conduct relating to the behaviour of military personnel, but addresses the legal rights, position of enemy combatants and in particular terrorist suspects.

Under the Ucadian Military Code, for the first time in history, a state may pursue enemy combatants found to have undertaken criminal acts during conflict, particularly acts considered especially heinous.

In addition, the Ucadian Military Code is the first legal framework in history that defines the legal rights of non-combatants during conflict and the responsibilities and liabilities of a military force during such action.

The Ucadian Military Code therefore is the first legal framework in human history that addresses the issue of urban and conflict terrorism and enables the separation of anti-terrorist action from the need to compromise the values and rights of a general non-combatant population.

22.35.1 Structure of the Military Code

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The Military Code is structured into chapters, which in turn are divided into articles and then one or more clauses within each article.

The major chapters of the Military Code are:

1. Introductory provisions
2. Code of conduct and combat
3. Military standards of justice and social objectives
4. Military responsibility
5. Military Justice and punishment
6. Offences against the code of conduct
7. Offences against the code of combat
8. Offences against prisoners
9. Offences against non-combatants
10. Offences against property
11. Offences against military justice
12. Offences against the state
13. Justice and operation of military courts
14. Non-Judicial Punishment
15. General principles of securing an accused person
16. General principles of military court
17. general principles of discovery and investigation
18. General principles of evidence
19. General principles of the jury
20. General principles of military defense
21. General principles of military prosecution
22. General principles of military arraignment
23. General principles of military trial
24. General principles of military verdicts and judgments
25. General principles of military appeals

While an article may belong to a particular chapter, the numbering of all articles is consecutive so that the entire body of articles of the Military Code may be read as one, with or without the chapter headings.

22.35.2 The primary objectives of the Military Code

The primary objectives of the Military Code are as follows:

1. To provide a single supreme document codifying all military laws;
2. To present the full list of just penalties, their limits and application;
3. To define the grounds of military responsibility;
4. To outline the limits of sentencing for each particular military offence and ensure sentencing limits meets with the standards and expectation of society;
5. To clearly place in context the position of military law versus civil law, military law and other unifying codes;
6. To provide a single supreme document codifying all military rules and procedures relating to all military law;

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7. To present a clear set of military judicial standards and code of conduct for all justices and temporary positions of judgment;
8. To define the complete operation of military courts, including function, bodies, procedures and systems;
9. To outline the limits of key instruments of law including discovery and investigation, evidence, the jury, warrants and the securing/granting of conditional release of accused persons;
10. To protect the rights and privileges of military personnel by ensuring the fair operation of the military judicial system and all those that perform a function within the scope of the articles defined within the Military code.

22.35.3 Examples of Military Code

The following links provide practical examples of the UCADIAN Military Code in implementation:

Euro-Union.Org- Military Code
Asia-Union.Org- Military Code
Americas-Union.Org- Military Code
Arabian-Union.Org- Military Code
Africans-Union.Org- Military Code
Oceanic-Union.Org- Military Code

22.36 Ucadian Police Code

The Ucadian Police Code is the most comprehensive and advanced legal framework for modern police forces ever created in human history.

The Ucadian Police Code addresses fundamental areas concerning the duty and obligation of Police, but also addresses the development of a code of honor within forces to maintain an esprit de corps against individuals who may act against the honor of the force and the laws of society.

22.36.1 Structure of the Police Code

The Police Code is structured into chapters, which in turn are divided into articles and then one or more clauses within each article.

The major chapters of the Police Code are:

1. Introductory provisions
2. Police standards and social objectives
3. Code of conduct
4. Police power and rights
5. Police responsibility
6. Police integrity, values and honor
7. Police skills, competency and eligibility
8. Police equipment and support systems
9. Police investigations

10. Police operating procedures

While an article may belong to a particular chapter, the numbering of all articles is consecutive so that the entire body of articles of the Police Code may be read as one, with or without the chapter headings.

22.36.2 The primary objectives of the Police Code

The primary objectives of the Police Code are as follows:

1. To provide a single supreme document codifying all police rules and procedures relating to all civil and criminal law;
2. To present a clear set of police standards and code of conduct for all police officers of Asia Union;
3. To define the complete powers and rights of police;
4. To outline the limits of police responsibility, skills and competencies;
5. To clearly place in context the core processes of police investigation and procedures;
6. To protect the rights and privileges of citizens by ensuring the fair operation of the police and all those that perform a function within the scope of the articles defined within the Police code.

22.36.3 Examples of Police Code

The following links provide practical examples of the UCADIAN Police Code in implementation:

[Euro-Union.Org- Police Code](#)

[Asia-Union.Org- Police Code](#)

[Americas-Union.Org- Police Code](#)

[Arabian-Union.Org- Police Code](#)

[Africans-Union.Org- Police Code](#)

[Oceanic-Union.Org- Police Code](#)

22.37 Ucadian Prison Code

The Ucadian Prison Code is the most comprehensive set of laws and operational procedures for correctional management ever devised.

Not only does the Ucadian Prison Code address the traditional areas of prison management dealing with population housing, prisoners rights, the function and duties of correctional personnel, but the Code addresses some of the long overdue areas of prison reform.

After exhaustive investigation on the various success and failure of prison and reform programs including the adoption of "super-max" prisons by some governments around the world and the use of out-of-prison programs, the Ucadian Prison Code legal framework identifies an optimum program for prisoners convicted of different types of crimes to ensure minimal repeat offense due to flaws in the system of prison management.

22.37.1 Structure of the Civil Code

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The Prison Code is structured into chapters, which in turn are divided into articles and then one or more clauses within each article.

The major chapters of the Civil Code are:

1. Introductory provisions
2. Code of conduct
3. Prisons and social objectives
4. Correctional Officer responsibility
5. Justice and Punishment
6. Level 1 Correctional Facilities
7. Level 2 Correctional Facilities
8. Level 3 Correctional Facilities
9. Level 4 Correctional Facilities

While an article may belong to a particular chapter, the numbering of all articles is consecutive so that the entire body of articles of the Prison Code may be read as one, with or without the chapter headings.

22.37.3 The primary objectives of the Prison code

The primary objectives of the Prison Code are as follows:

1. To provide a single supreme document codifying all correctional management rules and procedures relating to all prisons and detention programs;
2. To present a clear set of judicial standards and code of conduct for all correctional staff, management, visitors, prisoners and contractors/consultants;
3. To define the complete operation of all types of correctional facilities, including function, bodies, procedures and systems;
4. To outline the limits of key action and behaviour undertaken within the all correctional facilities including discovery and investigation, evidence, the jury, warrants, restraint, force and allocation/revocation of privileges;
5. To clearly place in context the position of the Prison Code versus criminal law, civil law and other unifying codes;
6. To protect the rights and privileges of prisoners by ensuring the fair operation of the prison system and all those that perform a function within the scope of the articles defined within the Prison code.

22.37.4 Examples of Prison Code

The following links provide practical examples of the UCADIAN Prison Code in implementation:

Euro-Union.Org- Prison Code
Asia-Union.Org- Prison Code
Americas-Union.Org- Prison Code
Arabian-Union.Org- Prison Code
Africans-Union.Org- Prison Code
Oceanic-Union.Org- Prison Code

23. The key purpose of your life

23.1 The 10 key purposes of your life

Over the past 45 chapters, the understanding of UCA has taken us across ALL and self.

The journey has been substantial and broad. Yet the understanding is interdependence amongst all things and all thought remains.

The final question to consider is the ultimate purpose of your life- what do you bring to this world and this universe?

What is your destiny? what is your fulfillment?

- #1. To understand who you are
- #2. To understand what and where you are
- #3. To exist as a human being
- #4. To live and experience every moment of life
- #5. To form relationships with other human beings
- #6. To learn and be aware of the world around you
- #7. To learn, accept and love your self
- #8. To be free of the chains of mind
- #9. To be an agent of positive change
- #10. When all else fails, laugh and be happy

23.2 The 10 key purposes of your life #1:

To understand who you are

The first key purpose of your life is to understand who you are:

You are you

You are you, a living human being with self awareness of a separate identity, look, physical skills, mental skills, memories, emotions.

You have a mind (soul) that will live on after death

You and your memories your ideas, your dreams have the capacity to exist as a separate entity beyond the life of your body. This allows a reunion with other departed minds that choose to be "angels", while enjoying the physical contact of being alive.

You are unique- one of a kind

You are unique- one of a kind: You are the first and the last you. Your experiences, unique outlook on life, joys, sadness. You are not some "recycled" reincarnated spirit . You are not some insignificant duplicate. You are unique in so many ways that to say otherwise is patently ignorant.

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You are part of UCA, part of "God"

Every particle in your body, therefore every part of UCA is made from pure UCA. You are a part "God" in the Universe.

You are UCA- the singular, God the singular

You are not only a part, you are by definition the singular God, the singular UCA at the same time. For the Universe to work, each particle is not just the part, but also the whole. This is the final realization- the realization that your human capacity for awareness cannot possibly comprehend your nature as God the singular- to feel every human heart beat, to feel every ray of light in the Universe, to be every planet, every solar system, every star, every galaxy all at once in an eternal NOW.

You are by definition, every other human, plant, animal, star, planet

By definition every other human is part of you and you are they as UCA. According to the New Testament, Jesus Christ understood this mystical eternal truth- "Do unto others as you would do to yourself" and "I am in you and you are in me."

23.3 The 10 key purposes of your life #2:

To understand what and where you are

The second key purpose of your life is to understand what and where you are.

The 1st understanding- your dimension

You live in the dimension of the Universe. You live in the first dimension and therefore the absolute reality of the Universe to UCA.

As a physical being in this dimension, you live in the absolute reality of the Universe.

The 2nd understanding- your position

As a human being, you live on the surface of the planet Earth. Your relative position in the Universe is:

- On the surface of the planet Earth
- On a planet an average of 144 million km from a star we call The Sun that is the central star of a solar system we call The Solar System;
- Within a solar System we call The Solar System as part of a cluster of solar systems 2/3rd from the centre of a spiral galaxy (approximately 33,000 light years from the centre of the Galaxy) we call The Milky Way;
- Within a spiral galaxy we call The Milky Way as part of a cluster of galaxies approximately five million light years in diameter we call The Local Group (around 40 galaxies);

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- Within a cluster of galaxies we call The Local Group in a region of space including the Virgo Cluster (over 1000 galaxies), the Pisces cluster and Cancer cluster (around 150 million light years across) we call the Piscean Region.
- Within a cluster of Galactic clusters we call the Pisces Region (around 150 million light years across) in mid space in an area we class as Outer Mid-Space around 18 to 20 billion light years from the centre and birthplace of the Universe and heading away from the positive centre region, but slowing.

The 3rd understanding- what you are

You are a human being, a member of the human race and equal

You are part of UCA

As part of UCA, you are all that you see and you can think

The 4th understanding- your gift of conscious self awareness as a human being

As a human being you have the ability to develop your own unique conscious perspective. This is a skill of the brain thanks to the developed memory and input signals of the human body. Your level of self awareness as a human being is determined by the capacity and performance of your brain (genetics) as well as the range, velocity, type and packaging of information (environment). A highly educated brain can have a heightened sense of self awareness.

The fourth is understanding your own unique conscious perspective as a human being

The 5th understanding- the limitations of human conscious awareness

The capacity of the brain to store information and absorb information is limited. Therefore the capacity to be fully self aware as a human being is limited. Memories are approximations of the actual past. Input from the present is only an approximation. As human beings our physical structural limitations means we can never really know what any moment can be like.

However, we can always "feel" what a now moment is like. Therefore, human feelings will always be stronger than human will.

The 6th understanding- the uniqueness of your human perspective

Your brain's structure, input and storage systems means that your self awareness as a human being is unique and different to other human beings. How you see things, how you learn things, how you memorize things, how you recall things and how you react to recalled memories.

When conversing with other human beings you are always "approximating approximations." Not only is your own memories, thoughts, and conscious actions as a human being a limited approximation of the reality, but your conscious communication with another human is an average of the two perceptions.

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Therefore, consciousness to consciousness is vastly inferior to feelings to feelings between human beings.

It also means that your perceived reality is rightfully yours. There is no self conscious human reality, only a perceived set of rules that "hold down" or "stake out" a common self conscious reality for humans. Without rules, this common self conscious reality can and will break down.

Given human beings desire to live in co-dependent communities, there is an ever increasing desire to have a common self conscious reality that accommodates the advancing self conscious minds of humans. Some common self conscious realities have been developed with strict rules (such as fundamentalists) versus liberal capital based self conscious realities such as democratic economic countries via parliaments, constitutions and rules.

The danger about common self conscious realities are that they rarely hold without regular maintenance and development. Religious based organisations, especially fringe groups are finding it increasingly easier to implant new common self conscious realities into the heads of group followers unhappy with the common self conscious realities of the broader community or traditional religions.

The 7th understanding- You are you, yet you are more

You as a human being have a unique ability to feel what it is like to be all UCA, all love, all connection, all existence as well as be mentally self consciously aligned at the same time.

At no other time during the development and journey of you- the conscious self, will you have the opportunity to be separate and yet feel what the whole feels. At all other times, you will either be the separate human you, or the whole UCA, not both.

The 8th understanding-The capacity for the human self conscious mind to continue after the body dies

You as a self conscious human may continue to choose to be separate to the UCA after your body has died. This is what we mean by the Soul. You may remain as spirit, commanding the physical movement of particles of matter to the extent that you believe you can, but not part of the UCA, nor the ability to choose to be part of any part of UCA until the physical bonds with the living are released. You can then be an angel, the conscious mind and its capacity to be any part of UCA, to combine and work with any part of UCA, to recall any dream, to create any dimension within the soul and see it as real, to create dimensioned worlds within pure UCA awareness, yet never altering or interjecting on a natural law of the Universe.

Angels only influence over the physical world is via communication with living conscious minds, by meeting in common dimension. This only happens angels to spirits in the dimension of UCA dreaming, and only happens with living humans in the dimension of humans thinking (seeking stored or lost information/new information) or dreaming.

Therefore angels can only influence living humans when they are awake and allow the self conscious mind to slow for a moment, or in dreaming.

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The 9th Understanding- Angels can and do influence you

Angels and spirits (departed souls) can and do influence you from time to time. Sometimes their effect is weakened because of the strength of your conscious mind, or your conscious minds refusal to accept the communication. Other times, it can be that the angels and/or spirits are pursuing something else and not wanting to communicate.

Angels can be both good and bad. Both good and bad messages are transmitted to you during your life. Sometimes they confuse, sometimes they hurt, sometimes they clarify, sometimes they surprise.

The 10th Understanding-Angels are humans in a different perspective. They have feelings, desires, wants, concerns.

They also carry the limitations of conscious awareness, although often with increased wisdom. The combined common spaces for communion of angels have been battle grounds just as on Earth.

Communication with living humans has variously been sought as: • guard against evil angels • love of the living through previous close bonds when the angel was alive • revenge • sense of duty in times of war between heavens • seeking to influence the living to advance the goals in a state of Heaven.

23.4 The 10 key purposes of your life #3:

To exist as a human being

The third key purpose of your life as a human being is to live as a human being.

23.4.1 Rejoicing at being human

For centuries, for millenia the greatest and wisest souls have looked upon the human form as somehow cursed, as somehow less than pure spirit.

Many a holy man has and continue to strive to enlightenment and "be more" by rejecting the paradox of being human- of being spirit, animal and darkness all wrapped into one.

Yet if one is to accept enlightenment for what it is, an understanding of who and what you are, then you already know your mind is immortal, that in a greater manifestation you are part of the whole and are the universe.

What makes you unique then is not these qualities, but that you are manifested at this point in time in the human form- a supremely unique experience.

23.4.2 Being human, rather than trying to be something you already are

You are already spirit. You are already immortal. You are already part of and the one. So to try and emulate these qualities by denying your humanity is to have both your priorities and perspectives totally out of alignment.

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The purpose of being human is to be human, not to behave as if you are God, or a messiah, or a demon, or some other form. It is to embrace your humanity- that for a brief moment in time, the universe is instanced in your form, will experience life through your eyes and mind, will experience the highs and lows, the pain and extacy of being human.

23.5 The 10 key purposes of your life #4:

To live and experience every moment of life

The fourth key purpose of life is to experience and be in every moment of life.

This is easier said than done. For when our mind is full of regret, full of anger, full of desire, our focus is either in the past, or the future, not the present.

When we have grown tired or upset at life and choose to get drunk or take drugs to "numb" the pain, we also mask the moment.

23.5.1 No moment of the universe in your instance will ever come again

When various philosophies seek to denigrate the human form to one that is cursed, one that is less than the universe, one that must accept life as a series of endless trials, then it is understandable that a person who believes such ideas has no reason to focus on the Now moments.

Yet these philosophies mask the true and incredible nature of being human- that we feel so much, that we experience such a diverse array of emotions and memories intertwined.

23.6 The 10 key purposes of your life #5:

To form relationships with other human beings

As a human being, as the universe instantiated in human form, a key purpose of your life is to form relationships with other human beings.

As simple as this sounds, for some reason we often get distracted from just how important the development of genuine bonds with others is for our ultimate purpose as a human being.

We are already the universe

We are already the universe, so there is no need to reflect on connecting with the one, connecting with nature. That is not our purpose or form. We are in human form.

Many times people who appear enlightened have told us that to find ourselves and fulfill our purpose is to be spiritual beings and one with the universe. The funny thing about this advice is that we are already immortal, we are already spiritual beings- so the opposite is actually our destiny.

To experience the life of relationships

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Human relationships are not easy. We are distracted. We stray. We get frustrated. But relationships are the unique gift of being human.

Consider for example, the Earth in all its power. Where is it's companion? Consider the Sun with all its glory, where is its twin and how might it experience the joy of a day at the beach? or the holding of a new born?

Of course, such experiences are physically impossible for the Sun and the Earth, yet open to the life of being human. That we take such relationships for granted. That we sometimes forget how magical companionship is, is a sad state of affairs.

23.7 The 10 key purposes of your life #6:

To learn and be aware of the world around you

A key purpose of our life is to become more aware of the world and our relationship to it- but from the unique perspective of being human.

This life lesson and journey is to move through the various stages of thinking from "to be human is an ant, a full stop" until we realize that to be human in the context of the universe is to be the highest living embodiment of the dream of the UCA.

We are the fulfillment of the destiny of the universe. We should be joyful at our importance and unique position instead of feeling that somehow we are some cosmic mistake- some platypus of awareness.

23.8 The 10 key purposes of your life #7:

To learn and understand your self

To learn and understand your self is a key purpose to your life.

As a human being you are more complex than you might first have understood.

23.9 The 10 key purposes of your life #8:

To be free of the chains of mind

Imagine the idea of a world without evil, without self-hate. Imagine the idea of a world that is happy, where people enjoy life, where there is no poverty. A vibrant world of laughter and harmony.

Heaven? No, the idea is that such a heaven could and indeed should exist on the planet Earth.

The idea of heaven on Earth

Earth is a beautiful planet. A jewel. Life on Earth is amazing. Life for humanity on Earth should be and can be Eden.

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When humanity doesn't destroy a natural wilderness, there exists a picture of magnificence. Like the hand of the greatest of all artists had carved the gentle stream, the overhanging trees, the fallen logs and great rocks.

How blessed are we to live on such a beautiful a planet as Earth.

Who says that human life could not only survive but thrive in harmony with such beauty?

It is not possible, it will never happen...

Who says heaven on earth is not possible, will never happen? Is it the scientists, the politicians, people with negative agendas?

Who are they to say our future is doomed, if we choose to take control and responsibility for our own future!

There is nothing the universe that says the human race is destined to extinction or a terrible existence. We are our own authors to our own destiny.

23.10 The 10 key purposes of your life #9:

To be an agent of change

To be an agent of change is entirely up to you. This is the ninth key purpose to life.

23.10.1 Change is not necessarily "greatness"

You are already great. You are already immortal. The big things take care of themselves. But what is lacking in the world are the little things, the "thank you's", the "I love you", the smiles, the laughs, the hugs, the helping hand, the dove of peace not war, the embrace of understanding.

When you set your sites on grand plans, when you seek to achieve "great things" at the expense of little things, then you are not necessarily an agent for positive change, but another person who has been tricked by the complications of their own mind and society- that such things are more important that a warm smile and a helping hand.

Try, just try one day keeping your word. It is easy to say "my word is my bond", but not so easy to keep to it.

Try, just try one day to smile at every person you meet. Not a crazy, scary smile, but a smile of genuine kindness. Again, it's not easy given people who brush past you and step in your way.

Why not try refraining from speaking ill about people in your workplace and at home for a week. Do you think you could do that? Again it's hard when people press you to make a stand on the field of battle of office politics.

This is where change happens. Not on the floor of a court room, but the sidewalks between strangers. Not in the offices of world leaders, but in the living rooms of families.

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23.10.2 Sure, its easy to say such things...

No matter how many times you say to yourself and to others "take care of the little things and big things will take care of themselves", our ego's always seem to find a way to pinch us that we need "bigger and better" goals than simply pretending to be interested in the homework assignment of a child.

Yet let's take an example an apply some science to it- the butterfly effect. The butterfly effect simply states two common sense principles (1) everything is connected to everything else in some way, and (2) once we utter a word, think a thought or complete an action, that action may have far reaching consequences beyond our control.

When recalling the lives of men and women who have given the world so much in art, in music, in history, in courage, it often goes back to a moment in time when a strangers kindness, or a persons lack of interest changed their world.

So take an interest in the little things and know that the universe will take care of the rest.

23.11 The 10 key purposes of your life #10:

When all else fails, laugh and be happy

The final and arguably most important key purpose to life is that when all else fails- laugh and be happy.

We all are guilty of taking life too seriously. Yes, life is a serious business, but also frequently amusing. Sometimes, we can become so serious, it turns into a soap opera.

Take road rage for example. The fact that we almost burst a blood vessel over someone cutting in front of us on a road we don't own, even though it only affects our arrival time by fractions of a second- yet we are willing to risk it all- our lives, our families and our career over making sure the person knows they "pissed us off". How absurd, How absolutely hysterically stupid and funny.

Or the spouse who throws a fit in the morning or evening because they can't watch their favourite TV program, or that their partner has forgotten to purchase more sauce or a favourite food! How hilarious, how childish. Yet in the heat of the moment, we are willing to risk the relationship, to expose the kids to such anger and to end the relationship.

Laugh. For tomorrow you might be dead. Laugh and if all else fails be happy knowing that life isn't all bad.

23.12 Thank you

Thank you for taking the time to read the fictional works that are the Journey of UCA and the Journey of SELF.

There are so many pressing time issues in life today that to even spend a few minutes reading any of these books means something else will not get done, so I really appreciate you

The Journey of Self by Frank O'Collins

taking the time.

Usefulness of the journeys

I hope you found this web site and useful. Even if you didn't agree with part, some or all of these books, they are only an idea and I hope they led to something positive.

If you did find some positive insight out of these web pages then I am glad.

Wish you well

Finally I wish you well. That your positive dreams are fulfilled and that you find happiness, prosperity and harmony in your life.

I wish that you and your family are kept from harm and that your days are surrounded by people who love you and who you love.

You are amazing. You are unique to the universe. You are immortal in mind. You are a human being- greater than any god. Greater than any sun.

You are more because of who and what you are and the world and the universe is a better place because of you.