

42

An open source feedback framework for continuous integration and application of ancient wisdom to modern knowledge to inspire peace in the age of artificial intelligence in the form of an artists manifesto.

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March 30, 2025



Commit-hash: 3b5a9894c29940c2ef5150788d38f88001d1d71b

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Disclaimer: Trigger warning regarding the topics such as mental health, science, metaphysics and politics. For all the other legal disclaimers please refer to the chapter “disclaimer”.

One might appreciate to begin reading the clarification of the intention of the first author of this document. The reference to the first author will further be abbreviated to just “author” for simplicity. The main purpose of this document is to offer a series of definitions on controversial terms in order to provide the consensus that “peace is good” to which as many as possible could agree upon in order to achieve long-term world peace.

The motivation of for the author to start writing this document originates in the struggles which the author has been confronted in general during the period of adolescence. To deal with the overwhelming sensation of sadness, the author came up with the idea of a robot which would be able to console the author as in:

“Art is to console those who are broken by life.”

In the quest of it’s implementation, which the author refers to as “art”, the author realized that consolation consists of not only in verbal, such as words of encouragement, but also of non-verbal communication, such as hugs and nodding. With the advancement in the field of robotics, there has been documentations on robots which can nod and hug. But the generation of words, which can actually console the author, has not been generated. With the popularization of “large language models” used for “retrieval augmented generation” it has became possible to find and rephrase specific sentences from a document. The moment the author realized that such systems could be used to inspire the courage to keep on living, the author decided to create such a document, which would contain sentences, which would be beneficial to console the author and maybe even others. The author realized early on that it would be very difficult to generate such words of encouragement with only large language models, due to the lack of understanding of human nature. Given the multicultural background of the author, the author was fascinated by quotes of people, in a sense of quoting the master with the intention of honor or the art form referenced as “bonmot”, which is to make a one-line remark which could not be more concise. The author realized during the writing process that quoting could result in unfavorable legal consequences, if published officially. Thus the author is working on reformulating the quotes, but has not completely done so. The author is working on reformulating those which do not belong to the public domain, but the author appreciates the understanding that the capacity of the author is limited to reformulate all of the quote at the point of writing. The author further appreciates all the collaborative effort to improve this document. The requirements to recognize a contribution as a “improvement” can be found in the chapter “feedback”. Furthermore the author realized that in order to console others that it might require to find the right words at the right time. In order to achieve that the author is building a retrieval augmented generation system which would retrieve the adequate words if requested. The author also realized that the perspective of the author alone would be limited thus seek to offer a

way for everyone to keep improving this document which will be moderated by the very system used to retrieve such words. This process is commonly referred in the field of information technology as “continuous integration” which is also referred in the subtitle of this document. The main title “42” of this document is inspired by the following passage from a book called “The Hitchhiker’s Guide to the Galaxy” uttered by a fictional machine:

“The ultimate answer to life, the universe and everything is...42!”

The author is well aware of the arbitrariness nature of that number in that mentioned quote is expressed with the intention of humor. The author was intrigued by the idea to explore the possibility to make that answer come true. The author realized that there was a way to make that sentence true, which is to create a document with the title “42” containing 42 chapters trying to define what such “the ultimate answer to life” might be. The author is well aware, that providing an absolute answer is not possible, as postulated in the philosophical idea of “relativism”. One might appreciate the clarification of the author that the author does not claim that this document contains “the ultimate answer to life” in an objective sense, but that it is rather an effort to create a mental and technological framework, which might offer the words which one might be accepted as an “answer”. The author refuses to keep guessing what such answer could be, thus the author seeks to keep improving this document. Another reason why this document only contains 42 chapters is to maintain readability for humans such as the author and some of the readers. It might be worth mentioning that this art project contains more than 42 chapters to not to impose unnecessary restriction upon the creative writing process. The selection by the author of the 42 chapters can be found in the chapter “index”. The selection will be made by the first author until the author is content with the choice made by automatic selection system. The name of the mentioned selection system is called “Aoi”, which is a word pronounceable by most of the future human users, because it does not contain any consonants which might be hard to pronounce for some. Details of Aoi can be found in the chapter “requirements”. The author further intends to create and operate a non profit organization called “Voice Of Humanity”, which overall goal is to ensure the correct operation of an anonymous collaboration platform called “D5” to find solutions to achieve and maintain world peace. Details are described in the chapters “foundation”, “humanity” and “D5”. Those who seek to contribute might find details about occasions to meet the author in person in the chapter “events”. To minimize confusion one might appreciate the chapter “index” for the recommended reading order by the author, but one might also appreciate the freedom to explore it on their own accord.

The author wants to express gratitude of all the ancestors and fellows who made this document possible.

1. character

One might find oneself having the following realization: “Life is a struggle.” Some might even reach such conclusions: “When all choice is taken from you, life becomes a game of survival.”

Those who seek a way to survive might appreciate the following advice: “I can survive well enough on my own— if given the proper reading material.” Those who seek to read such reading material might appreciate the following words: “The most important factor in survival is neither intelligence nor strength but adaptability.”

Those who seek to understand such adaptability might appreciate these words: “Adaptability enforces creativity, and creativity is adaptability.”

Those who seek such creativity, might appreciate these words:

“Creativity is seeing what others see and thinking what no one else ever thought.”

Those who seek to think what no one else has ever thought, might appreciate these words:

“Creativity involves putting your imagination to work. In a sense, creativity is applied imagination.”

Those who seek to apply their imagination, might appreciate these words:

“Creativity is a wild mind and a disciplined eye.”

Those who seek such a disciplined eye, might appreciate these words:

“Motivation gets you going, but discipline keeps you growing.”

Those who seek such discipline, might appreciate these words:

“Discipline is giving yourself a command and following it up with action.”

Those who struggle to follow up to one’s own command, might appreciate these words:

“The body should be treated more rigorously, so that it may not be disobedient to the mind.”

Those whose body has been disciplined by others as a punishment might appreciate these words:

“Discipline of others should not be a punishment. You discipline to help, to improve, to correct, to prevent, not to punish, humiliate, or retaliate.” Those who no longer seek to be disciplined by others, might appreciate these words:

“Discipline yourself and others won’t need to.”

Those who see the need to discipline others, might appreciate these words:

“Most ‘necessary evils’ are far more evil than necessary.”

Those who seek to understand what one might need to discipline oneself, might appreciate these words:

“Self-discipline is the ability to make yourself do what you should do, when you should do it, whether you feel like it or not.”

Those who seek such self-discipline, might appreciate these words:

“Self-discipline starts with the mastery of your thoughts. If you don’t control what you think, you can’t control what you do.”

Those who seek to control their thoughts, might appreciate these words:

“Self discipline isn’t just something that happens once and you’re done. It’s a practice.”

Those who seek to practice, might appreciate these words:

“My rituals keep me consistent, and consistency is the key to achieving goals.”

Those who seek to know what such goal might be, might appreciate these words:

“By constant self-discipline and self control you can develop greatness of character.” Those who seek a way to attain such character, might appreciate these words:

“Discipline is choosing between what you want now, and what you want most.”

Those who seek to know, what one might want most, might appreciate these words:

“Today I will do what others won’t, so tomorrow I can accomplish what others can’t.”

Those who seek to understand why others might not want to practice self-discipline, might appreciate these words:

“Most people want to avoid pain, and discipline is usually painful.” Those who struggle with such pain, might appreciate these words:

“Pain is weakness leaving your body.”

Those who struggle excessively with such pain, might appreciate the following insight:

“Pain is a self protection mechanism of the body to recognize and avoid external stimulus which could destroy our body.”

Its calibration is relative, meaning through consistent progressive overload it can be conditioned to endure such stimulus which the untrained body would have broken down under. But one might appreciate to understand that it might require knowledge not to overstimulate the body to degree of damage, as already mentioned as “discipline that is excessive”. One might also realize that the lack of such stimulation leads to the deterioration of one’s own body deteriorates and thus becomes weaker. One might then be able to prioritize the maintenance of such stimulating with control with a method called “progressive overload”. Those who seek specific advice on such methods to maintain oneself might appreciate the chapter on health. Those who has been feeling pain beyond what might be beneficial to growth, might appreciate the following warning:

“Cruelty may be defined as violence without provocation and discipline that is excessive.”

Those who seek to understand violence, might appreciate these words:

“Violence in any form is a tragic expression of our unmet needs.”

Those who seek to understand such needs might appreciate the chapter on needs. One might then appreciate the following realization:

“Violence leads to one thing only, and that is more violence.”

Those who seek to break out of such cycle might appreciate to understand the following:

“All cruelty springs from weakness.”

Those who seek to understand cruelty, might appreciate these words: “Cruelty comes in many forms - ignorance is one of them.”

Those who seek to reduce such cruelty, might appreciate these words:

“True ignorance is not the absence of knowledge, but the refusal to acquire it.”

Those who seek to understand why one might refuse to acquire knowledge might

appreciate these words:

“Fear is the main source of superstition, and one of the main sources of cruelty. To conquer fear is the beginning of wisdom.”

One might then redirect one’s resentment towards those who did not conquer their fear and thus caused suffering to oneself. Those who then seek to heal might appreciate their realization:

“True forgiveness is a self-healing process which starts with you and gradually extends to everyone else.”

Those who seek to start such a process of self-healing might appreciate these words:

“Awareness is the first step in healing.”

Those who are not aware, what they might need to become aware of, might appreciate these words:

“You can only get hurt so much before you get numb.”

Those who have become numb through survival, might appreciate these words:

“To recover is to create a life in which numbness is no longer necessary to survive.”

Those who seek such a life might appreciate the chapter on “asylum”. “When life puts you in tough situations, don’t say ‘why me’, say ‘try me’.”

Those who struggle to find courage to deliberately put themselves up for such trial, might appreciate the following realization:

“Survival is your strength, not your shame.”

Those who struggle to recognize one’s own strength might appreciate these words:

“Strength does not come from winning. Your struggles develop your strengths. When you go through hardships and decide not to surrender, that is strength.”

Those who seek such strength might appreciate these words:

“Within our perceived weaknesses and imperfections lies the key to realizing our true strength.”

Those who seek true strength might appreciate the following wisdom:

“Remind yourself what you’ve been through and what you’ve had the strength to endure.”

Those who have found such strength within oneself, might appreciate these words:

“My mission in life is not merely to survive, but to thrive.”

Those who seek to thrive might appreciate these words:

“The only way to thrive is to innovate.”

Those who seek to innovate might appreciate these words:

“The reasonable man adapts himself to the world; the unreasonable one persists to adapt the world to himself. Therefore all progress depends on the unreasonable man.”

Those who seek such progress might appreciate these words:

“Strength and growth come only through continuous effort and struggle.”

Those who struggle to continue putting effort, might appreciate the following mantra: “We are all on the way to Pro.”

2. unity

One might find oneself suffering from discord with others being forced into harmony. One might be tempted to resist that force. Those who seek to resist that force might find their inner peace in the realization that one might be able to derive one's sense of identity in the force driving one's resistance. Some might attribute that sense of identity the title of "individuality" further drifting apart from each other, because the goal of individuality is to distinguish uniquely. Some might be fortunate enough to find fellow individuals along that path. Those who find themselves suffering because they seek to keep walking the same path with others but are not able to, might then realize that the very attachment to individuality which enabled such an encounter is also driving them apart. Those who seek to find unity might appreciate these words:

"Unity does not mean sameness. It means oneness of purpose."

One might appreciate to know one reason one might confuse unity with sameness is because sameness could be rephrased as "uniformity" which sounds similar. Those who then wonder what such purpose could be might appreciate these words:

"Unity without the gospel is a worthless unity."

One might appreciate one reason why that might be in these words: "Unity, to be real, must stand the severest strain without breaking." There has been attempts of numerous "religious gospels" which all claim to seek unity but has yet not achieved unite, especially with those who claim to be rational. There has been further efforts by those who claim to be rational with "scientific gospel", which has also yet to achieve unity with those who they might refer to as "irrational". Some might be wise enough to recognize one's own limitation of rationality as in: "I think life's an irrational obsession."

One might then be able to appreciate the idea that the mentioned "oneness of purpose" could be to "love". Those who seek to understand "love" might appreciate the chapter "transcendence". Those who seek to understand such "irrational obsession" might appreciate the chapter "mission". One might then remember that forcing such definition upon others might encounter resistance and cause discord. One might then realize that one needs to realize that such definition might be good for oneself on their own. Those who seek to realize such insight might appreciate the chapter "realization". Those who seek to understand what good might be, might appreciate the chapters "good", "malevolence" and "needs".

Those who seek to understand unity but yet struggle to give up on whatever one might be attached to give that sense of identity appreciate these words:

"You can't have unity without diversity."

Those who seek to understand diversity might appreciate these words:

"Diversity is not about how we differ. Diversity is about embracing one another's uniqueness." Those who seek uniqueness might appreciate the chapter on "originality". Those who seek to embrace one another's uniqueness might appreciate these words: "Diversity: the art of thinking independently together."

Those who seek to understand independence might appreciate the chapter "re-

sponsibility". Those who seek to think might appreciate the chapter "hero". Those who seek to be together might appreciate these words: "Inclusion is the celebration of diversity put into action."

Those who seek such a way to act might appreciate these words:

"Inclusion is not tolerance it is unquestioned acceptance."

Those who are vulnerable of their own naivety might appreciate the chapters "integrity", "loyalty", "maturity" and "normal" first. Those seek such unquestioned acceptance of others, but yet struggle to accept others might appreciate these words:

"We don't heal in isolation, but in community."

One might understand one reason why that is in these words:

"Emotional connection is crucial to healing. In fact, trauma experts overwhelmingly agree that the best predictor of the impact of any trauma is not the severity of the event, but whether we can seek and take comfort from others."

Those who are hesitant to seek and take such comfort from others might appreciate the words:

"People are afraid to heal because their entire identity is centered around the trauma they've experienced. They have no idea who they are outside of trauma and that unknown is terrifying."

Some might struggle to confront such unknown as in:

"Overexplaining is a trauma response."

Those might appreciate the following advice:

"Don't explain your philosophy. Embody it."

Those who seek to embody such a philosophy might appreciate the following mantra:

"We are all on the way to Pro."

3. needs

One might recognize the utility in the book called "hierarchy of needs" despite some criticism. Those might appreciate the chapter on "intuition". Those who seek to understand one's own needs might appreciate the subjective interpretation and explanation by the author of this document. One might appreciate to know that the author by the mentioned book had the idea in midst of the rising of a capitalistic society. That author tried to explain the "non-materialistic" needs beyond the physiological needs, which is food, water, rest and warmth. Those who struggle to address one's own physiological needs might appreciate the chapter on "peace", "good", "privilege", "obsession" and "health". He explicitly mentioned warmth, because shelter would be a need one level higher in the hierarchy, which is security. To address the need for security one might appreciate the following enumeration of possible examples of a job with prospect until artsylum is fully operational, long term contract for renting a room, emergency savings, insurance, etc.. Those who seek such security might appreciate the chapter on "malevolence" and "preparation". After those two materialistic needs are satisfied, one might have enough capacity to explore the need for "friendship and

belonging". There is no general order in which those needs should be addressed, but one can decrease the amount of unnecessary suffering, by taking one step at a time. Those who seek a place where one might be able to call as "home", might appreciate the chapters "friendship", "honor", "humor", "civilization", "home" and "asylum". Those who seek to further solidify and protect that place called "home" might appreciate the chapters on "loyalty" and "protection". To prepare oneself for that occasion of emergency, one should not neglect building up "esteem". One might appreciate the following subjective understanding of the author for "esteem". Esteem is the recognition of one's own integrity by others whether one will not hesitate to help when such help is requested. Those who struggle with hesitation might appreciate the chapter "encouragement", "hesitation", "integrity" and "obituary". At that stage, one might be pondering how to be regarded in "high esteem". One of the most simple ways to do is to practice a martial arts to be able to protect those in need. One might appreciate a belt system often prevalent in styles of martial arts originating in Asia as a sign of recognition of one's proficiency and maturity by others. Those who might be tempted by vice such as pride might appreciate the following realization: "True humility is not in the absence of confidence but strength restrained." Those who seek to understand strength might appreciate the chapter on "encouragement". Those who seek to understand the need for such restriction might appreciate the chapters "harmony" and "obedience". One might appreciate the advice not to remain in convenient complaisance only because one has reached the maximal possible capability in one domain of life. One is rather encouraged to maximize other capacities to explore the limits of one's own possibility. In its ultimate state it might be possible to be regarded as "self actualization". One might appreciate the wisdom that it might not be possible to maximize all capacities in one finite life time. Those who have not realized the finitude of one's own life might appreciate the following wisdom: "We all have two lives. The second one starts when we realize that we only have one." Those who struggle to start that second life might appreciate the following words of compassion: "You are enough. You are so enough, it is unbelievable how enough you are." Those who struggle to believe in oneself to be enough might appreciate the chapter on "satisfaction". Those who seek to start such a second life might have such painful realization of "Weltschmerz" which might be able to be defined as following: "Weltschmerz, basically, is the depression we feel when bamboozlers, fanatics, manipulators, trolls, bigots, demagogues, fear-mongers, liars and prigs threaten to take over the world, and there's nothing, we think, we can do about it." Those who are still suffering from "Weltschmerz" might appreciate the chapter on "hope", "meaning", "connection" and "effort". Those who seek to overcome one's own "Weltschmerz" through changing one's own thoughts might appreciate the realization that that exact desire might be the final layer of the hierarchy of needs called "self transcendence". That desire to contribute to reduce the suffering of oneself and others might be referred to as "love" as in the following quote: "Love is the desire to give, not to receive, something." Those who seek to understand "self transcendence" might appreciate the chapters "transcendence", "love", "enlightenment", "consciousness", "responsibility", "procreation" and

“realization”. Those who struggle to stop sacrificing oneself to almost a lethal degree might appreciate the chapter on “codependence”. Those who seek to find a way to contribute to humanity without excessive self sacrifice might appreciate the chapters “benevolence”, “ultimate”, “normal”, “mantra”, “humanity”, “prompt”, “originality”, “joy”, “corruption”, “D5” and “foundation”. Those who have already found their way to contribute might appreciate the following mantra to offer their help: “We are all on the way to Pro.”

4. curiosity

One might find oneself struggling in a situation described in these words:

“The deepest problems of modern life derive from the claim of the individual to preserve the autonomy and individuality of his existence in the face of overwhelming social forces, of historical heritage, of external culture, and of the technique of life.”

Those who seek to claim their individuality might appreciate the chapter on “unity”. Those who struggle with social forces might appreciate the chapter on “humanity” and “ultimate”. Those who are overwhelmed by their historical heritage might appreciate the chapter on “peace”. Those who struggle with external culture might appreciate the chapter on “civilization”. Those who struggle with the technique of life might appreciate the chapters “preparation”, “survival” and “needs”.

Those who seek to preserve one’s autonomy might appreciate these words:

“The first step toward maintaining autonomy in any programmed environment is to be aware that there’s programming going on. It’s as simple as understanding the commercials are there to help sell things. And that TV shows are there to sell commercials, and so on.”

Those who seek to become more aware might appreciate the chapters “consciousness” and “realization”. Those who struggle with those who desire to sell them something, might appreciate the chapter on “asylum”. Those who seek to understand such programming might appreciate the chapter on “harmony”. Those seek to take further steps to maintain their autonomy but lack the motivation might appreciate these words:

“The three things that motivate creative people - autonomy, mastery, purpose! Autonomy: the urge to direct our own lives. Mastery: the desire to get better and better at something that matters. Purpose: the yearning to do what we do in the service of something larger than ourselves. these are the building blocks of an entirely new operating system for our businesses.”

Those who seek to understand mastery might appreciate the chapter on “ultimate”. Those who seek to understand purpose might appreciate the chapter on “meaning”. Those who seek to understand autonomy might appreciate these words:

“Autonomy is freedom to develop one’s self - to increase one’s knowledge, improve one’s skills, and achieve responsibility for one’s conduct. And it is freedom to lead one’s own life, to choose among alternative courses of action so long as no

injury to others results.”

Those who seek such freedom might appreciate the chapter on “hope”. Those who seek such knowledge might appreciate the chapter on “good”. Those who seek to improve one’s such skill might appreciate the chapter on “feedback”. Those who seek to achieve such responsibility might appreciate the chapter on “responsibility” and “integrity”. Those who struggle with such a choice might appreciate the chapter on “clarity”. Those who seek to recover from such a injury might appreciate the chapter on health. Those who seek develop oneself might appreciate these words:

“Your curiosity is your growth point.”

Those who seek to understand one reason why that might be, might appreciate these words:

“Curiosity keeps leading us down new paths.”

Those who seek to understand why such new paths might become necessary might appreciate these words:

“We cannot solve our problems with the same thinking we used when we created them.”

Those who seek such new paths might appreciate these words:

“The important thing is not to stop questioning. Curiosity has its own reason for existing.”

Those who seek to understand one of such reason for existing might appreciate these words:

“Curiosity is the essence of human existence. ‘Who are we? Where are we? Where do we come from? Where are we going?’ I don’t know. I don’t have any answers to those questions. I don’t know what’s over there around the corner. But I want to find out.”

Those who seek to understand why it might be uniquely valuable to humans, might appreciate these words:

“Once we believe in ourselves, we can risk curiosity, wonder, spontaneous delight, or any experience that reveals the human spirit.”

Those who seek to understand the “human spirit” might appreciate these words:

“Human spirit is the ability to face the uncertainty of the future with curiosity and optimism. It is the belief that problems can be solved, differences resolved. It is a type of confidence. And it is fragile. It can be blackened by fear and superstition.”

Those who seek to understand curiosity might appreciate these words:

“Curiosity in children is but an appetite for knowledge.”

Those whose appetite for knowledge has decreased might appreciate these words:

“It is a miracle that curiosity survives formal education.”

Those who seek to understand where such might lead to, might appreciate these words:

“The proper end of teaching is to lead our students toward autonomy.”

Those who seek to lead their students towards autonomy, might appreciate these words:

“Teach principles not formulas.”

Those who seek to understand why teaching such principles might be important,

might appreciate these words:

“If you focus on principles, you empower everyone who understands those principles to act without constant monitoring, evaluating, correcting, or controlling.”

Those who seek such autonomy, might appreciate these words:

“To reject revelational epistemology is to commit yourself to defending the truth of autonomous epistemology.”

One might appreciate the simplicity of the explanation of the term “epistemology” as following:

“Epistemology is the study of knowledge. By what conduit do we know what we know?”

One might appreciate the explanation of the term “revelational epistemology” as the conduit of gaining knowledge through some “supernatural sources” or “divinity” some might refer to as “god” or “gods”. One who seek to reject such conduit might appreciate the explanation of “autonomous epistemology”, which is the conduit of gaining knowledge through one’s own experience as in:

“Science is the systematic classification of experience.”

Those who seek to classify their own experience systematically might appreciate these words:

“Whatever the measurement system is, it needs to be consistent, repeatable, and as unbiased as possible.”

Those who wonder why being entirely unbiased might not be possible might appreciate these words:

“But epistemology is always and inevitably personal. The point of the probe is always in the heart of the explorer: What is my answer to the question of the nature of knowing?”

Those who seek such an answer might appreciate these words:

“The most beautiful thing we can experience is the mysterious. It is the source of all true art and science.”

One might then be confronted with such an mysterious experience as in:

“I am a mystery to myself.”

Those who are overwhelmed might appreciate the following advice:

“The mystery of life is not a problem to be solved but a reality to be experienced.”

Some might struggle to accept such reality as described in these words:

“Mystery is delightful, but unscientific, since it depends upon ignorance.”

One might appreciate the interpretation of the term ignorance as following:

“True ignorance is not the absence of knowledge, but the refusal to acquire it.”

One might appreciate to understand why one might refuse to give up their ignorance in these words:

“Ignorance is the most delightful science in the world because it is acquired without labor or pains and keeps the mind from melancholy.”

Those who seek to overcome such melancholy rather than just escaping them, might appreciate these words:

“Those who know nothing about history are doomed forever to repeat it.”

Those who seek to break such cycle might appreciate these words:

“While it is wise to learn from experience, it is wiser to learn from the experiences of others.”

“The only true wisdom is in knowing you know nothing.”
Those who are still tempted to refuse such knowledge, might appreciate these words:
“Ignorance is not bliss. Bliss is knowing the full meaning of what you have been given.”
Those who seek to know, what one might have been given, might appreciate these words:
“The meaning of life is to find your gift. The purpose of life is to give it away.”
Those who give away whatever they might have to offer, might struggle as in:
“You can give without loving, but you cannot love without giving.”
Those who seek to understand love might appreciate these words:
“Love is an endless mystery, because there is no reasonable cause that could explain it.”
Those who yet seek to understand such love might appreciate the chapter on “transcendence”. Those who seek to express such love might appreciate the following realization:
“There is nothing more truly artistic than to love people.”
Those who seek to understand why that might be, might appreciate these words:
“Don’t give to get. Give to inspire others to give.”
Those who seek to inspire others might appreciate these words:
“Curiosity is the offspring of mystery. For without mystery there be no need for curiosity. Curiosity is the search for the things that can be, it is the inspiration of the true adventurer.”
Those who seek to become such an adventurer might appreciate these words:
“The hero journey is inside of you; tear off the veils and open the mystery of your self.”
Those who struggle to start such a journey might appreciate these words:
“You have to lose your mind in order to regain your senses.”
Those who struggle to lose their mind, might appreciate these words:
“Art enables us to find ourselves and lose ourselves at the same time.”
Those who seek to understand such art might appreciate the chapter on “ultimate”.

Those who have not found themselves after they have lost themselves might appreciate these words:
“Autonomy and independence involve taking care of yourself – not doing things that diminish you.”
Those who seek to understand what such things are which might be diminishing them, might appreciate these words:
“Children learn more from what you are than what you teach.”
Those who then seek improve the formal education might appreciate these words:
“One or two bad teachers is a problem with the teachers. A school with many bad teachers is a problem of leadership.”
Those who seek to lead might appreciate the chapter on “clarity”. Those who seek to recognize such bad teachers, might appreciate these words:
“When people don’t have any curiosity about themselves, that is always a bad

sign.”

One might understand one reason why the lack of curiosity about oneself might be a bad sign in these words:

“There are no foolish questions, and no man becomes a fool until he has stopped asking questions.”

Those who seek to understand how such people might cause harm, might appreciate these words:

“The bad teacher imposes his ideas and his methods on his pupils, and such originality as they may have is lost in the second-rate art of imitation.” Those who think that they have lost their originality might appreciate the chapter on “originality”. Those who are still imposing such ideas and methods might appreciate these words:

“It is far better to grasp the universe as it really is than to persist in delusion, however satisfying and reassuring.”

Those who seek to understand such delusion might appreciate these words:

“Your perspective is always limited by how much you know. Expand your knowledge and you will transform your mind.”

Those who seek to expand one’s knowledge might appreciate these words:

“True knowledge exists in knowing that you know nothing. And in knowing that you know nothing, that makes you the smartest of all.”

Those who think of themselves such “smartest of all” through knowledge, might appreciate these words:

“Any fool can know. The point is to understand.”

Those who seek to understand why knowing is not enough, might appreciate these words:

“Knowledge without action is wastefulness and action without knowledge is foolishness.”

Those who struggle to understand might appreciate these words:

“People like it when they understand something that they previously thought they couldn’t understand. It’s a sense of empowerment.”

Those who seek to know what to say to those bad teachers, might appreciate these words:

“No such thing as bad student. Only bad teacher.”

Those who seek to know what to say to those who insist on teaching them, might appreciate these words:

“Teaching has its virtues, but it is often bad for the teacher.”

Those who still seek to be a such a virtuous teacher, might appreciate these words:

“The whole art of teaching is only the art of awakening the natural curiosity of young minds for the purpose of satisfying it afterwards.”

Those who seek to inspire might appreciate these words:

“Good teaching is one-fourth preparation and three-fourths theater.”

Those who seek to prepare might appreciate the chapter on “preparation”.

Those who seek to understand theater might appreciate the advice to research “improv theater”. One might understand one reason why that might be in these

words:

“The test of a good teacher is not how many questions he can ask his pupils that they will answer readily, but how many questions he inspires them to ask him which he finds it hard to answer.”

Those who then still seek to teach might appreciate the following insight:

“Sharing knowledge is not about giving people something, or getting something from them. That is only valid for information sharing. Sharing knowledge occurs when people are genuinely interested in helping one another develop new capacities for action; it is about creating learning processes.”

Those who seek to create such a process might appreciate these words:

“It is so important to allow children to bloom and to be driven by their curiosity.”

Those who seek to understand why might appreciate these words:

“Curiosity, especially intellectual inquisitiveness, is what separates the truly alive from those who are merely going through the motions.”

Those who seek to understand why curiosity might be so crucial might appreciate these words:

“Knowledge has to be improved, challenged, and increased constantly, or it vanishes.”

Those who are tempted to give up might appreciate these words:

“Effort only fully releases its reward after a person refuses to quit.”

Those who seek to know what such reward might be, might appreciate these words:

“Knowledge is power. If it is not applied properly to create, let there be no doubts, it will destroy.”

Those who have seen such destruction might find have compassion with these words:

“The saddest aspect of life right now is that science gathers knowledge faster than society gathers wisdom.”

Those who seek to gather wisdom might appreciate these words:

“Wisdom comes not from age, but from education and learning.”

Those who seek to understand wisdom might appreciate these words:

“To acquire knowledge, one must study; but to acquire wisdom, one must observe.”

Those who do not know what to observe might appreciate these words:

“You can learn many things from children. How much patience you have, for instance.”

Those who seek such patience might appreciate the chapter on “patience”.

Those who seek to help such children might appreciate these words:

“If you can light the spark of curiosity in a child, they will learn without any further assistance.”

Those who seek to spark such curiosity might appreciate the following mantra:

“We are all on the way to Pro.”

5. peace

One might find oneself confronted with such a danger as in:

“Those who learn but do not think, are lost. Those who think but do not learn, are in great danger.” Those who think and seek to learn, might appreciate these words:

“There is no learning without having to pose a question. And a question requires doubt.”

One might then doubt the history of one’s own origins as in:

“The first atrocity, the first war crime committed in any war of aggression by the aggressors is against the truth.”

Those who then seek the truth, might appreciate these words:

“Anarchy is no guarantee that some people won’t kill, injure, kidnap, defraud, or steal from others. Government is a guarantee that some will.”

Those who seek such anarchy, might appreciate the following warning:

“It is equally faulty to trust everyone and to trust no one.”

Those who seek to understand one reason why that might be, might appreciate these words:

“Human nature is evil, and goodness is caused by intentional activity.”

Those who seek to cause such goodness, might appreciate these words:

“Good intentions aren’t enough. People have good intentions when they set a goal to do something, but then they miss a deadline or other milestone.”

Those who seek to know, what milestone one might not want to miss, might appreciate these words:

“The end of adolescence is the beginning of adulthood. What hasn’t been finished then will have to be finished later.”

Those who seek to understand how to end their adolescence, might appreciate these words:

“Adolescence is when the very worst and best impulses in the human soul struggle against each other for possession.”

Those who struggle with their desire for possession, might appreciate these words:

“Possession hinders enjoyment. It merely gives you the right to keep things for or from others, and thus you gain more enemies than friends.”

Those who seek to avoid gaining more enemies, might appreciate these words:

“The most dangerous enemy in the world is the one you do not recognize.”

Those who seek to recognize such enemy might appreciate these words:

“What one should really fear is not a competent enemy, but an incompetent ally.”

Those who seek to understand one reason, why one might fear such an incompetent ally, might appreciate these words:

“Violence is the last refuge of the incompetent.”

Those who seek to recognize such incompetence, might appreciate these words:

“The problem with incompetence is its inability to recognize itself.”

Those who seek to solve such problem, might appreciate these words:

“The opportunity of defeating the enemy is provided by the enemy himself.”

Those who seek such opportunity, might appreciate these words:

“When there is no enemy within, the enemies outside cannot hurt you.”
Those who seek to recognize such incompetence within oneself, might appreciate these words:
“The moment we recognize that the self is not something ready-made, but something in continuous formation through choice of action, the whole situation clears up.”
Those who seek to act to prevent such violence, might appreciate these words:
“We maintain the peace through our strength; weakness only invites aggression.”
Those who seek to understand such weakness, might appreciate these words:
“The greatest weakness of all weaknesses is to fear too much to appear weak.”
Those who seek to conquer such fear, might appreciate these words:
“Thinking will not overcome fear but action will.”
Those who then seek to act, might appreciate the words:
“Man has three ways of acting wisely. First, on meditation; that is the noblest. Secondly, on imitation; that is the easiest. Thirdly, on experience; that is the bitterest.”
Those who have tried meditation, might reach such conclusion as in: “The problem with incompetence is its inability to recognize itself.”
Those who seek to recognize the incompetence within oneself, might appreciate these words:
“The moment we recognize that the self is not something ready-made, but something in continuous formation through choice of action, the whole situation clears up.”
Those who seek to understand such choice of action, might appreciate these words:
“Your choices of action may be limited, but your choices of thought are not.”
Those who seek to understand such choices of thought, might appreciate these words:
“Love is a choice you make every day.”
Those who seek to understand such love, might appreciate the chapter on “transcendence”.
Those who do not have the capacity for such meditation, some might appreciate the following thought on imitation:
“Imitation is not just the sincerest form of flattery – it’s the sincerest form of learning.”
Those who seek to learn, might appreciate the chapter on “curiosity”.
Those who seek to know why such experience might be bitter, might appreciate these words:
“In life you have a choice: Bitter or better?”
Those who seek to choose for the better, might appreciate these words:
“Lesson in life are repeated until they are learnt.”
Those who keep repeating without learning, might appreciate these words:
“Insanity is doing the same thing over and over again and expecting different results.”
Those who seek a different result, might appreciate these words:
“Every experience is a positive experience, if I view it as an opportunity for

growth and self-mastery.”

Those who seek such growth, might appreciate the chapter on “character”. Those who seek self-mastery, might appreciate these words:

“If you tell the truth, it becomes a part of your past. If you lie, it becomes a part of your future.”

Those who seek such truth, might appreciate these words:

“Once you know some things, you can’t unknow them. It’s a burden that can never be given away.”

Those who then seek to know, might appreciate the following three lessons of history:

First lesson of history might be gratitude. With the awareness of what one and one’s own ancestors had to go through to survive, one might feel gratitude towards one’s own ancestors.

Second lesson might be respect. With the awareness of what others and their ancestors had to go through to survive, one might realize what atrocities they might be capable of. One might then be able to appreciate the wisdom to treat others with respect to avoid such atrocities.

The third lesson might be peace. With the awareness of what horrible atrocities one and the others are capable of, one might then be able to appreciate the following words:

“Peace cannot be achieved through violence, it can only be attained through understanding.”

Those who seek to understand what such understanding might be, might appreciate these words:

“Peace is not absence of conflict, it is the ability to handle conflict by peaceful means.”

Those who seek such ability, might appreciate these words:

“Tact is the art of making a point without making an enemy.”

Those who seek such art, might appreciate these words:

“Be kind, for everyone you meet is fighting a hard battle.”

Those who seek a way to be kind might appreciate these words:

“A part of kindness consists in loving people more than they deserve.”

One might appreciate the following realization:

“If your compassion does not include yourself, it is incomplete.”

Those who wonder how to exercise self compassion might find a hint in the following words:

“You find peace not by rearranging the circumstances of your life, but by realizing who you are at the deepest level.”

And one might appreciate one of such realization as in:

“Nothing can bring you peace but yourself.”

To bring peace to oneself one might appreciate the following words:

“Never lose a chance of saying a kind word.”

Those who do not know what kind word one may say to oneself might appreciate the following mantra:

“We are all on the way to Pro.”

6. good

One might find oneself confronted with such tyrants as in:

“‘For the greater good.’ That has been the excuse of tyrants throughout all time.”

Those who seek to understand the nature of such excuses, might appreciate these words:

“An excuse is worse and more terrible than a lie; for an excuse is a lie guarded.”

Those who seek to understand what might be guarding such a lie, might appreciate the following insight:

“Human reason can excuse any evil.”

Those who then seek to prevent such evil, might appreciate these words:

“No man chooses evil because it is evil; he only mistakes it for happiness, the good he seeks.”

Those who seek such good, might appreciate these words:

“Human nature is evil, and goodness is caused by intentional activity.”

Those who seek to understand such intentional activity, might appreciate these words:

“Do not try to excuse your faults; try to correct them.” Those who seek to try to correct their faults, might appreciate these words:

“Commit to stop making excuses. When we make excuses, we lie to ourselves and continue bad habits.”

Those who struggle to keeping such a commitment, might appreciate these words:

“Either define the moment or the moment will define you.”

Those who has been defined by such a moment of struggle, might appreciate these words:

“As long as you’re still alive, you always have the chance to start again.” Those who seek such a chance to start again, might appreciate the following wisdom:

“Your life does not get better by chance, it gets better by change.” Those who seek such a change, might then appreciate these words:

“The curious paradox is that when I accept myself just as I am, then I can change.”

Those who are curious to resolve such paradox, might appreciate the following explanation:

“When I accept myself, I am freed from the burden of needing you to accept me.”

Those who struggle to accept themselves, might appreciate these words:

“I am learning to accept everything about myself, even the part of me that struggles to accept everything about myself.”

Those who seek to accept everything about themselves, might appreciate these words:

“I accept myself unconditionally right now.”

Those who might still struggle to accept themselves unconditionally, might appreciate these words:

“Resistance is experienced as fear; The degree of fear equates to the strength of resistance.”

Those who wonder, what the strongest kind of such fear might be, might appreciate these words:

“The oldest and strongest emotion of mankind is fear, and the oldest and strongest kind of fear is fear of the unknown.”

One might appreciate the following wisdom to find a clue to overcome that fear:

“Thinking will not overcome fear, but action will.”

Those who seek to know such action, might appreciate these words:

“Define yourself by what you love.”

Those who do not know, what they might love, might appreciate these words:

“If you have the ability to love, love yourself first.”

Those who seek to understand their ability to love, might appreciate these words:

“To love is to live on the precipice.”

Those who seek to understand such principle, might appreciate these words:

“Until death all defeat is psychological.”

Those who are still alive, might then appreciate the following realization:

“Death is not the greatest loss in life. The greatest loss is what dies inside us while we live.” For those who feel like something has died inside oneself, might appreciate the following words of encouragement:

“I think life’s an irrational obsession.”

Those who seek to understand such irrational obsession, might appreciate these words:

“Is there a word more passionate than passion? Obsession, total immersion, the feeling that everything else doesn’t matter.”

Those who seek such obsession, might appreciate these words:

“Grit is the stubborn refusal to quit.”

Those who seek such grit, might appreciate these words:

“Everything can be taken from a man but one thing: the last of the human freedoms— to choose one’s attitude in any given set of circumstances, to choose one’s own way.” Those who seek to choose such a way, might appreciate these words:

“Healing doesn’t mean the damage never existed. It means the damage no longer controls our lives.”

Those who seek such healing, might appreciate these words:

“Forgiveness is accepting the apology you will never receive.”

One might then appreciate the understanding in that quote that forgiveness requires more than just acceptance:

“Forgiveness is not a feeling; it is a commitment. It is a choice to show mercy, not to hold the offense up against the offender. Forgiveness is an expression of love.”

Those who seek to express such love, might appreciate these words:

“Grit depends on a different kind of hope. It rests on the expectation that our own efforts can improve our future. ‘I have a feeling tomorrow will be better’ is different from ‘I resolve to make tomorrow better.’”

Those who seek to make their tomorrow better, might appreciate the idea to define every moment of their own life as “good”. Those who have then defined their own life as good, might appreciate these words:

“Healing yourself is connected with healing others.”

Those who seek to heal others, might appreciate these words:

“A true artist is not one who is inspired, but one who inspires others.”
Those who seek to inspire others, might appreciate the following mantra:
“We are all on the way to Pro.”

7. feedback

One might find oneself with such a overwhelmed feeling as in:

“Sometimes I feel my whole life has been one big rejection.”

Those who feel rejected might appreciate these words of encouragement:

“Sometimes rejection in life is really redirection.”

Those who struggle to accept such redirection might appreciate these words:

“Rejection is a human interaction with two sides. It often says more about the rejector than the rejectee, and should never be used as the universal truth and sole judgment of merit.”

Those who seek to understand what a information the rejector might be revealing about themselves, might appreciate these words: “Rejection doesn’t mean you aren’t good enough; it means the other person failed to notice what you have to offer.” Those who feel like they have nothing to offer might appreciate the following words of encouragement:

“The greatest form of charity may be to withhold judgement.”

Those who seek to understand one reason why that might be might appreciate these words:

“Judgement is often no more than a confession of ignorance.”

Those who struggle with those who have confessed their ignorance might appreciate the chapter on “ideology” and “survival”.

Those who seek a way to confront those who have confessed their ignorance might appreciate these words: “When we are no longer able to change a situation – we are challenged to change ourselves.”

Those who struggle to embrace such challenge might appreciate these words:

“Challenges are opportunities for me to grow. The more I learn, the more equipped I am to handle whatever situations come up.”

Those who then seek to understand what could be changed about oneself, might appreciate these words:

“Progress is impossible without change, and those who cannot change their minds cannot change anything.”

Those who seek to change one’s own mind might appreciate these words:

“Prejudice means literally pre-judgment, the rejection of a contention out of hand, before examining the evidence. Prejudice is the result of powerful emotions, not of sound reasoning.”

Those who have to face such prejudice might appreciate these words:

“An objection is not a rejection; it is simply a request for more information.”

Those who do not know what to do with that information one has gained might appreciate the following piece of wisdom:

“Knowledge becomes wisdom only after it has been put to good use.”

Those who seek to understand what “good” might be, might appreciate the

chapter on “good”. Those who seek to put their knowledge to good use might be confronted with such a situation:

“Change is good, but sometimes leaving things the way they’ve always been is better.”

Those who then seek to improve might appreciate these words:

“We all need people who will give us feedback. That’s how we improve.”

Those who seek to understand who such people might be, might appreciate these words:

“Feedback is a gift only when it comes from a person who has earned your trust.”

Those who seek to earn such trust might appreciate the following realization:

“Learning is not attained by chance, it must be sought for with ardor and diligence.”

Those who seek to be arduous and diligent, might appreciate the following information on feedback:

“Feedback functions formatively only if the information fed back to the learner is used by the learner in improving performance.”

Those who seek such formatively functioning feedback might appreciate the following advice:

“Receiving feedback sits at the intersection of these two needs – our drive to learn and our longing for acceptance.”

Those who long for such acceptance might appreciate these words:

“Whatever you accept completely will take you to peace, including the acceptance that you cannot accept, that you are in resistance.”

Those who feel such resistance might appreciate these words:

“Change what cannot be accepted and accept what cannot be changed.”

Those who seek to understand what cannot be changed might appreciate these words:

“The past cannot be changed. The future is yet in your power.” Those who seek to change the future might appreciate these words:

“If you want to change the future, you must change what you’re doing in the present.” Those who do not know what action of oneself to change might appreciate these words:

“The past is behind, learn from it. The future is ahead, prepare for it. The present is here, live it.” Those who seek to learn might appreciate these words:

“Learning how to learn is life’s most important skill.” Those who seek to learn such a skill might appreciate these words:

“In learning you will teach, and in teaching you will learn.”

Those who seek to become such a teacher might appreciate these words:

“A good teacher can inspire hope, ignite the imagination, and instill a love of learning.”

Those who are still searching for such a teacher, might appreciate these words:

“If you deeply observe, everything is your teacher.”

Those who seek to teach might appreciate the humility in these words:

“I cannot teach anybody anything. I can only make them think.”

Those who are still struggling with the desire to teach might appreciate these words:

“You talk when you cease to be at peace with your thoughts.”

Those who seek to be at peace with one’s own thoughts might appreciate the chapters “peace”, “protection” and “mission”. Those who seek to make others think might appreciate the following question:

“What do you think why or how that might or could be?”

Those who are overwhelmed with such a question, might appreciate the compassion in the following mantra:

“We are all on the way to Pro.”

8. hope

One might find oneself in the midst of survival with the excruciating pain of existence.

Those who might then become aware of their own primordial instinct of survival, might wonder what distinguishes one sentient being from another. Regardless of the specific distinction of sentience, those who seek to survive might appreciate the advice to ask themselves their own definition of “hope”. One might not be satisfied with an answer as following: “To wish for a particular event that one considers possible.” Those who are not satisfied with such an answer might appreciate to understand that this specific ability to wish is for a particular event might be the distinguishing reason why *homo sapiens sapiens* outlived other species on earth. One might then wonder suffering from nihilism which may be described as: “Without hope, there is no despair. There is only meaningless suffering.” One may appreciate the compassionate respect of the author that the reader has managed to survive it so far the depressive state of nihilism which might have been insanely difficult. But those who neglect the effort to get out of that state, might only find a brief moment of bliss in numbing oneself in pleasure, which might be referred as hedonism. It is understandable that one may not have the privilege to maintain naive believing in “false hope”, as stated in the following quote: “False hope is a terrible thing, if its the only thing keeping you alive you’ll be dead by dawn.” Regardless the many implications of the definition of “false hope”, one might find some hope while searching for meaning by studying the three principles of “logotherapy” which can be summarized as follows:

1. Life has meaning under all circumstances, even the most miserable ones.
2. Our main motivation for living is our will to find meaning in life.
3. We have freedom to find meaning in what we do, and what we experience, or at least in the stance we take when faced with a situation of unchangeable suffering.

Those who are in acute need for meaning in their life, might appreciate the following definition of “hope”: “Hope is to entrust someone everything necessary for that someone’s own survival, so that so, that someone would have done the same for them if the position was swapped out.” Those who seek what to entrust to others might appreciate these words: “Art has the power to transform, to illuminate, to educate, inspire and motivate.” Those who seek to understand

art might appreciate the chapters “ultimate” and “humanity”. Those who seek to be an artist might appreciate these words: “The artist is not a special kind of person; rather each person is a special kind of artist.” Those who seek find out what kind of artist one might be, might appreciate these words: “A true artist is not one who is inspired, but one who inspires others.” Those who seek to understand why might appreciate this explanation: “As soon as you seek to inspire others, it inspires the best in you.” Those who seek to inspire might appreciate the following mantra:

“We are all on the way to Pro.”

P.S. One might find only this in stainless steel engraved page of a document called “42 - An open source feedback framework for continuous integration and application of ancient wisdom to modern knowledge to inspire peace in the age of artificial intelligence in the form of an artists manifesto.” Those might appreciate the hope of the author to those who are reading right now. The author appreciates all the effort trying to define hope especially those which try to remain benevolent. K.M. [2024.11.16]

9. joy

The understanding of the concept of “happiness” may vary, but the essence would be mostly the same, which is the blissful state in which all needs are satisfied. But it is a state which is very difficult to reach in a world, which is flooded with contradicting informations. One may resort to science, but given the subjective nature of the topic, one might be still left confused. The following document should be read critically with caution, to avoid the temptation of hedonism. One may find a certain degree of happiness, while addressing each layer of “hierarchy of needs” one by one bottom up, mentioned in the same named book. While doing so, one may wonder what “joy” would be, for those the following quote might be insightful: “Next to doing a good job yourself, the greatest joy is having someone else do a first class job under your direction.” Eventhough it might encourage some to become a dictator, one might also realize something good - the essence of joy. Which is that one may feel joy through action, because during action one can reach the state of “flow”, in which one is able to forget ones own suffering without self destructive hedonism. One might then realize that one might be able to feel happiness and joy at the same time, while adresssing ones own needs consciously: The highest need in the mentioned “hierarchy of needs” is called “self transcendence”, which was found later in the notes of the author of that book. What was referred to as in the mentioned quote “someone else do a first class job under your direction” could be understood as “self transcendence”, which might be the very reason why the author called it “the greatest joy”, because it is indeed adresssing one’s own need of “self transcendence”. For those who desires to do it right away, one should only offer what is abundant, because the world operates with the following principle described well as in: “You take what you can get and hold on tight to it - by any means necessary. After all you only live once.” For those

suffering because they think they have nothing to offer, one might appreciate the chance to give them the following mantra: “We are all on the way to Pro.”

10. privilege

In the document called “Declaration of Human Rights” by the United Nations the Article 2 starts as follows: “Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as [...]” The fatality of this passage may become apparent with the following observation: “Entitlement is the belief that I am exempt from responsibility and I am owed special treatment.” One might appreciate the following warning: “Entitlement and privilege corrupt.” To which one might want to add a distinction: “What separates privilege from entitlement is gratitude.” One might start appreciating one’s own privilege of protection by our ancestors and kins, which has been clarified as in: “We owe our children – the most vulnerable citizens in any society – a life free from violence and fear.” Those who did not have that privilege might be tempted to envy other who did have the privilege. Those might appreciate the warning mentioned in Buddhism: “He who envies others does not obtain peace of mind.” For those who seek peace of mind, these words might be helpful: “You find peace not by rearranging the circumstances of your life, but by realizing who you are at the deepest level.” Those who did not have the privilege of such realization yet, might appreciate the following realization: “We are all on the way to Pro.”

11. procreation

One might feel gratitude for being able to find oneself reading the following words: “Extinction is the rule. Survival is the exception.” The reason for the extinction might become apparent in these words: “When all choice is taken from you, life becomes a game of survival.” To figure out the rules of that game of survival, one might appreciate the following realization: “The most important factor in survival is neither intelligence nor strength but adaptability.” To which one might add: “Intelligence is the ability to adapt to change.” This insight might lead to the temptation to desire to become immortal. There are three types of biological immortality: One is resistance to environment which a species called Tardigrade excel at. The second is perseverance through time, which bacterial spores excel at, which can be revived from stasis even after millions of years. The third is maintenance of active metabolism, which *Pinus longaeva* excel at. Even though their remarkable ability all of those species still have the ability to procreate. One might appreciate the privilege being naive, to procreate regardless the prospect of the offsprings. But there are many species on earth which reduce their reproductive behavior if they recognize the scarcity of resources. But so far only humans reduce their reproduction based on abstract concepts such as their projection of the future or their sense of morality, which

can be referred as “antinatalism”. One might call it tolerance to not disturb those who have found their peace of their own mind through applying antinatalism to their own lives. One might then feel the desire to counteract the act of preaching antinatalism to others. Since censorship would undermine freedom of speech, without which this very document would not be possible, there is a necessity for preparation of counter arguments to win a debate. One might appreciate the following definition for hypocrisy as in: “Hypocrisy is the audacity to preach integrity from a den of corruption.” It is undeniable that there might be logical chain of thought in antinatalism. But it assumes that rationality would be without flaws which is not, as eloquently said as in: “The end point of rationality is to demonstrate the limits of rationality.” Thus one might appreciate the warning about those who claim their logic to be flawless: “Ideology is a partial truth masquerading as the whole truth.” One might appreciate the lessons of history, how corrupt ideologies can be, and not to keep repeat those mistakes. There might be moral arguments, to which one might reply with the words: “Never let your sense of morals get in the way of doing what’s right.” One might have compassion with those who did not have a privileged life. Those might find hope for the next generation in these encouraging words: “For what then matters is to bear witness to the uniquely human potential at its best, which is to transform a personal tragedy into a triumph, to turn one’s predicament into a human achievement.” The following realization might inspire such triumph: “Our survival as a species depends on our ability to recognize that our well-being and the well-being of others are in fact one and the same.” One might then feel the desire to help those who refuse to accept that realization. Those might appreciate the following wisdom: “You can’t help people that don’t want to be helped.” For the case that those who denied the first offer to help, change their mind and seek help, saying the following mantra may offer an opportunity to reconcile: “We are all on the way to Pro.”

12. harmony

Disclaimer: This document does not endorse violent rebellion of any kind. The intention is to offer an inspiration to find peace within oneself.

One might suffer by blaming oneself with such words: “Every man is guilty of all the good he did not do.” Those who feel guilty might appreciate these words: “A guilty conscience never feels secure.” Those who feel insecure might appreciate these words: “A clear conscience is the sure sign of a bad memory.” Those with bad memory appreciate these words: “Forgive but do not forget, or you will be hurt again. Forgiving changes the perspectives. Forgetting loses the lesson.” Those with good memory who do not know how to forgive might appreciate the chapter “benevolence”. Those who have forgiven oneself might then be confronted with the following situation: “In a world too often governed by corruption and arrogance, it can be difficult to stay true to one’s philosophical and literary principles.” Those who are tempted to resign through blaming others might

appreciate the chapters “D5” and “responsibility”. Those who seek to persevere to one’s own principles might appreciate these words: “Opinion rules the world, but in the long run it is the philosophers who shape opinion.” Those who seek to understand philosophy might appreciate these words: “Philosophy begins with wonder.” Those who wonder where it might lead to might appreciate these words: “Every science begins as philosophy and ends as art.” Those who seek to understand why that is might appreciate the following explanation of “art”: “Art is the expression of imagination, not the reproduction of reality.” Those who seek to understand imagination might appreciate the following statement: “I believe in intuition and inspiration. Imagination is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution.” Those who seek such progress might appreciate the English phrase “state of the art” referring to the state of the newest development originating in the Latin expression “*lege artis*” to do everything in life in general according to the standardized set of rules. Those who seek such rules appreciate these words: “Act that your principle of action might safely be made a law for the whole world.” Those who might not have the privilege to express oneself freely, might appreciate the following words of encouragement: “The only way to deal with an unfree world is to become so absolutely free that your very existence is an act of rebellion.” Those who seek such existence in freedom might appreciate the following realization: “To put everything in balance is good, to put everything in harmony is better.” Those who seek harmony might appreciate the following warning: “To be good is to be in harmony with oneself. Discord is to be forced to be in harmony with others.” One might appreciate the reason why that warning might be necessary: “If you can create harmony in your own life. This harmony will enter into the vast world.” Those who keep seeking harmony might appreciate the following advice: “Sometimes the path to harmony is through chaos.” Those who seek to understand harmony, might find a clue in the following realization: “Three Rules of Work: Out of clutter find simplicity. From discord find harmony. In the middle of difficulty lies opportunity.” Those who did not have such opportunity might appreciate the following explanation: “Beauty lies in harmony, not in contrast; and harmony is refinement; therefore, there must be a fineness of the senses if we are to appreciate harmony.” Those who seek to understand “fineness of the senses” might appreciate the following realization: “The highest form of love is consideration.” Those who were not fortunate to experience such consideration might appreciate the following words: “Thoughts of harmony allow experiences of harmony.” Those who seek such thoughts of harmony might appreciate the following realization: “Both the art of intuition and the science of analytics have the role to play in making wise decisions.” Those who aspire to make such decisions might appreciate the following definition of intuition: “There comes a leap in consciousness, call it intuition or what you will, the solution comes to you and you don’t know how or why. The other thing is a passion for getting to the core of the problem.” Those who seek such passion might appreciate these words: “The key to creating passion in your life is to find your unique talents, and your special role and purpose in the world.” Those who seek to find such

passion might appreciate these words: “You must train your intuition – you must trust the small voice inside you which tells you exactly what to say, what to decide.” Those who seek to train one’s own intuition might appreciate the following advice: “Learning to trust our intuition is an art form, and like all other art forms, it takes practice to perfect.” Those who seek to practice such art might appreciate the following words: “Intuition is important, knowing what kind of questions to ask.” Those who do not know what kind of questions to ask might appreciate the the chapter on “hope”. Those who seek an answer to their question might find it in the following mantra: “We are all on the way to Pro.”

13. malevolence

One might appreciate the following warning: “The world will not be destroyed by those who do evil, but by those who watch them without doing anything.” The interpretation whether an action was benevolent depends ultimately how it is perceived by those affected by that action. Regardless the definition of benevolence there is a concept in psychology called “dark tetrad” for which the author of this document wants to give a short subjective explanation of the understanding on the topic:

First trait is narcissism, which the Christians regarded as origin of the seven deadly sins which is “pride” fueled by egoism. Those who seek a way to handle such egoism might appreciate the chapter “preparation”, “maturity” and “integrity”.

Second trait is machiavellianism, which is the exploitative action such as manipulation towards others, which can be studied in the book “Il Principe”. Those who seek to deal with such exploitation and manipulation might appreciate the chapter on “good” and “responsibility”.

Third trait is psychopathy which can be recognized in the remorseless antisocial behavior. Those who seek to protect against those might appreciate the chapter on “protection”.

Fourth trait is sadism, which is to feel pleasure from torturing others. Those who seek to protect against those might appreciate the chapter on “normal”.

One might appreciate the advice not to neglect to deepen the understanding of the dark tetrad to prevent extinction of humanity. Humanity has not yet come up with a solution to the problem specified as in: “History repeats itself, but in such cunning disguise that we never detect the resemblance until the damage is done.”

One might appreciate the warning of those individuals which one might be able to refer as members of a group called “cults”, who might apply technique of manipulation under the pretext of “help”. Those might appreciate the the warning not to neglect the research done on one’s trusted search engine to avoid manipulation which might have fatal consequences.

The author of this document appreciates all current and future efforts to prevent this art project to become a “cult” for the following definition of the term “cult”: “A cult is an organization which causes deliberate harm to at least one individual by those who can be identified as their members. The following enumeration of characteristics which have been observed in organizations which has been legally classified as cults to help identifying a cult, but it is not necessary to fulfill them all: 1. Manipulation to become a member. 2. Manipulation of its members. 3. Exploitation of its members or other individuals. 4. Inflicting damage upon its members or others. 5. Believing in claims which cannot be falsified through science. 6. Believing in claims which has been proven wrong through science. 7. Sabotaging the efforts to falsify their claims through science.” The author is aware of the broad definition and appreciates all effort to improve that definition, given the possibility that members of such organization might deny their membership, their actions, their intent or consequences of their actions was harmful. In that case, one might appreciate the advice not to neglect sufficient strategization of ensuring one’s own protection given the possibility of retaliation in order to request assistance by local authorities.

One might appreciate the advice not to neglect the appreciation for all the efforts to prevent such fatalities by saying: “We are all on the way to Pro.”

14. friendship

One might find oneself suffering from loneliness as in:

“Real loneliness is not necessarily limited to when you are alone.”

One might understand one reason why that might be in these words:

“I hate who steals my solitude, without really offer me in exchange company.”

One might understand that such hatred might be a primordial protection mechanism as in:

“The worst kind of enemies are those who pretend to be your friends.”

Those who seek to avoid such enemies might appreciate the following advice:

“If you find someone with wisdom, good judgement, and good actions; make him a companion.”

Those who seek to understand wisdom might appreciate these words:

“Wisdom – meaning judgment acting on experience, common sense, available knowledge, and a decent appreciation of probability.”

Those who seek to understand good judgement might appreciate these words:

“Good judgement comes from experience, and a lot of that comes from bad judgement.”

Those who might be confronted with such bad judgement might appreciate these words:

“To be unafraid of the judgement of others is the greatest freedom you can have.”

Those who are tempted to judge others might appreciate the following insight:

“When you judge another, you do not define them, you define yourself.”

Those who then seeks to refrain from judgement might appreciate these words:

“Judgements prevent us from seeing the good that lies beyond appearances.”
Those who seek to see the good might appreciate the chapter on “good”. Those who seek to see the good in others might appreciate these words:
“Let’s trade in all our judging for appreciating. Let’s lay down our righteousness and just be together.”
Those who seek to be together might appreciate these words:
“Coming together is a beginning; keeping together is progress; working together is success.”
Those who struggle to see the good within oneself to come together with others, might appreciate the following advice:
“Stay out of the court of self-judgment, for there is no presumption of innocence.”
Those who seek to understand innocence might appreciate these words:
“The word ‘innocence’ means a mind that is incapable of being hurt.”
Those who seek to understand what might hurt one’s mind might appreciate these words:
“I think that’s the real loss of innocence: the first time you glimpse the boundaries that will limit your potential.”
Those who seek to recognise such boundaries might appreciate these words:
“‘Innocence, Once Lost, Can Never Be Regained. Darkness, Once Gazed Upon, Can Never Be Lost.’”
Those who yet seek to regain their innocence might appreciate the following warning:
“‘Innocence is a kind of insanity.’”
One might understand what kind of insanity it might be:
“‘Ideology is a partial truth masquerading as the whole truth.’”
Those who seek to know the whole truth might appreciate these words:
“‘Once you start asking questions, innocence is gone.’”
Those who seek to keep asking questions, might appreciate the chapter on “responsibility” and “harmony”. Those who seek to find such a companion might appreciate the following advice:
“‘When friendship is settled, you must trust; before friendship is formed, you must pass judgement.’”
Those who seek to pass such judgement might appreciate these words:
“‘Everything we judge in others is something within ourselves we don’t want to face.’” Those who struggle to face that something within oneself might appreciate the following words of encouragement:
“‘Truth without love is brutality, and love without truth is hypocrisy.’” Those who desire to speak the truth might appreciate the advice to ask oneself the questions formed as following:
“‘Before you speak ask yourself if what you are going to say is true, is kind, is necessary, is helpful. If the answer is no, maybe what you are about to say should be left unsaid.’”
Those who seek to understand why leaving things unsaid might be a good idea might appreciate the chapter on “peace”. Those who might contemplate about how to maintain longterm peace, might appreciate the advice to exercise self control, which is in essence impulse control and the knowledge and execution

of “good manners”. Both of which could be summed up as “politeness”. Those who are tempted to misuse politeness to frown upon others might appreciate the insight that it might be essential to recognize and admire with humility the effort of others, who strive to be polite, which is the essence of honor as exemplified in these words:

“Give recognition where it is due. Compliments stimulate more effort and desire to improve. Be generous with honest praising.”

Those who might find themselves in occasions where such compliments might not be sufficient, might appreciate the chapter on “feedback” in order to find the courage to offer help. Those who have been helped might appreciate the following advice:

“It is rare to find good friendship, thus the only way left is to exercise diligently to love those, whom one can call a friend.”

Those who have yet to encounter such friend might appreciate the following words:

“Hope for the best, prepare for the worst.” Those who have encountered someone, who one might regard as “the worst”, might appreciate the advice to be prepared for rejection from them, because one cannot help those, who do not want to be helped. Those who are tempted to give up the hope on them, might appreciate these words:

“There are reasons to set boundaries for yourself, but there are also reasons to keep doors open.”

One might find one reason to keep such doors open as an expression of that hope.

Those who seek to understand hope might appreciate the chapter on “hope”.

Those who seek to exercise such hope might appreciate the following mantra:

“We are all on the way to Pro.”

15. patience

One might find oneself having such a realization:

“I did not know I was a slave until I found out I could not do the things I wanted.”

Those who seek to act upon their own volition might appreciate the following words: “He who can have patience can have what he will.” Those who seek to understand patience might find a clue in these words: “Patience is not the ability to wait but the ability to keep a good attitude while waiting.” Those who seek to understand such attitude might appreciate the chapters “joy”, “good” and “hope”. One might appreciate another understanding of patience in the following realization: “Patience is power. Patience is not an absence of action; rather it is ‘timing’ it waits on the right time to act, for the right principles and in the right way.” Those who seek to understand such timing to act might appreciate these words: “There is a time to let things happen and a time to make things happen.” Those who seek to make things happen might appreciate these words: “There is timing in everything. Timing in strategy cannot be mastered without a great deal of practice.”

Those who seek to understand what variable to pay attention to might appreciate

these words: "Timing and accuracy are really what matters at the end of the day."

Those who seek to start such practice might appreciate the chapter on "originality". Those who seek to understand such timing to let things happen might appreciate these words:

"One must be able to let things happen." One might find one reason why the active decision for such permission might be important: "I am not what happened to me, I am what I choose to become." Those who seek to understand such a way to act and to be might appreciate the chapter on "preparation". Those who seek to understand such a principle to act might appreciate these words: "Patience is not passive waiting. Patience is active acceptance of the process required to attain your goals and dreams."

Some might struggle with a process as following: "To exist is to change, to change is to mature, to mature is to go on creating oneself endlessly."

Those who seek to take on such challenge might appreciate the following words of encouragement:

"Genius is eternal patience."

Those who aspire to be such an genius who might then be devastated by the idea of not being able to reap the rewards during their life time, might appreciate these words: "We suffer more often in imagination than in reality."

Regardless of the definition of what objective reality might be, one might appreciate the following understanding of suffering in such reality: "Patience means self-suffering."

Those who seek to understand such self-suffering might appreciate these words: "Patience and boredom are closely related. Boredom, a certain kind of boredom, is really impatience. You don't like the way things are, they aren't interesting enough for you, so you decide, and boredom is a decision, that you are bored." Those who struggle with boredom might appreciate the following realization: "Escape from boredom is one of the really powerful desires of almost all human beings."

One might appreciate the following warning regarding such desires:

"Desires make slaves out of kings, and patience makes kings out of slaves."

One might understand one reason why such desires might enslave in these words:

"The worst thing about slavery is that the slaves eventually get to like it."

Those who seek to stop escaping from boredom might appreciate these words:

"Boredom is only for boring people with no imagination." Those who did not have the capacity to imagine might appreciate the following inspiration: "The struggle itself towards the heights is enough to fill a man's heart. One must imagine Sisyphus happy."

Those who seek such heights might appreciate the following advice: "Tell your heart that the fear of suffering is worse than the suffering itself."

Those who find themselves in such fear, might appreciate these words:

"Fear is the memory of pain. Addiction is the memory of pleasure. Freedom is beyond both."

Those who seek such freedom, might appreciate these words:

"Pain and suffering are two completely different experiences. Pain is unavoidable.

Suffering is self-created.”

Those who seek to accept the fact that “pain is unavoidable”, might appreciate these words:

“You can’t avoid pain in life. It’s how you handle pain, that’s what defines you.”

Those who seek to handle one’s own pain, might appreciate these words:

“You can numb the pain, but that hasn’t erased your problem, it’s just given it time to grow.”

Those who seek to erase one’s own problems, might appreciate these words:

“Sometimes the only way around suffering is to go straight through it.”

Those who seek to go straight through their suffering, might appreciate the following explanation of addiction: “It’s not the drugs that make a drug addict, it’s the need to escape reality.”

Those who seek to know what reality one might be escaping unknowingly, might appreciate these words:

“A wound that goes unacknowledged and unwept is a wound that cannot heal.”

Those who seek to heal might find a clue on how to heal oneself in the following enumeration of their “five love languages”:

1. Those who are tempted to withdraw from those whom they love, might have experienced rejection. Those might appreciate the chapter on “feedback”.
2. Those who become overly dependent on those they love, might have experienced abandonment. Those might appreciate the chapter on “maturity”.
3. Those who become a masochist, might have experienced humiliation. Those might appreciate the chapter on “consciousness”.
4. Those who become controlling, might have experienced betrayal. Those might appreciate the chapter on “loyalty”.
5. Those who become rigid and inflexible, might have experienced injustice. Those might appreciate the chapter on “good”.

Those who struggle to heal on their own might appreciate the following mantra: “We are all on the way to Pro.”

16. humor

One might encounter an advice as following: “Do not take life too seriously. You will never get out of it alive.” Those who are tempted to take life not seriously might appreciate the following warning: “There is a thin line that separates laughter and pain, comedy and tragedy, humor and hurt.”

Those who has been hurt, might appreciate these words:

“If someone has to hurt you to get a laugh, it was never a joke.”

Those who are still in such pain, might appreciate the following realization: “If I had no sense of humor, I would long ago have committed suicide.” Those who seek to understand such humor in order to stay alive might appreciate the following explanation: “It is the ability to take a joke, not make one, that proves you have a sense of humor.” Those who seek to improve one’s own sense of humor might appreciate the following realization: “Bad humor is an evasion of reality, good humor is an acceptance of it.” One might understand the reason

why evasion of reality is bad: “People have learned to escape reality very well but too often lose their way back.” Those who struggle to find a way back might appreciate the following words: “For there is a way back from imagination to reality and that is – art.” Those who seek that art bringing them back to reality might appreciate these words: “I am an artist at living – my work of art is my life.” Those who might be devastated nihilism might appreciate the following encouragement: “We all die. The goal isn’t to live forever, the goal is to create something that will.” Those who seek to create something which might last forever might appreciate this hint: “Words are the only things that last forever.” Those who seek such eternal words might appreciate the following warning not to glorify such words: “Change alone is eternal, perpetual, immortal.” Those who seek such perpetual change might appreciate the following mantra: “We are all on the way to Pro.”

17. civilization

One might be contemplating for the reason, why humanity has survived so far, in spite of the violent and impulsive human nature, further multiplied through malevolence. One reason might be, that unlike other primates, homo sapiens sapiens has a larger prefrontal cortex. That part of the brain restrains impulsive behaviour, which importance was emphasized in the quote: “Self-maintenance originates society, while excessive self-gratification destroys civilization.”

Those who seek to understand why self-gratification might be destructive might appreciate these words:

“Every high civilization decays by forgetting obvious things.”

Those who seek to understand whatever might be “obvious”, might appreciate these words: “The obvious is that which is never seen until someone expresses it simply.”

Those who seek to understand what causes such oblivion, might appreciate such simplicity in these words:

“Everybody gets so much information all day long that they lose their common sense.”

Those who seek to understand what “common sense” might be, might appreciate the following definition:

“Common sense is the collection of prejudices acquired by age eighteen.”

Those who seek to understand the nature of prejudice might appreciate these words:

“Prejudice is opinion without judgement.”

Those who seek to understand the origin of one’s own prejudice might appreciate these words:

“Prejudice is a product of ignorance that hides behind barriers of tradition.”

Those who are ignorant of their own prejudice might appreciate these words:

“Prejudice is always dangerous.”

One might understand one reason why prejudice might be of such danger in these words:

“Prejudice is the pinnacle of self injected ignorance. It enables poor choices to be pre-chosen.”

Those who seek to understand why such choices might be “poor” in a sense of lethal, might appreciate these words:

“The downfall of every civilization comes, not from the moral corruption of the common man, but rather from the moral complacency of common men in high places.”

One might appreciate the clarification of the phrase “men in high places” as beings who are higher ranking in the predominant social hierarchy system implying the magnitude of the influence towards other beings, which one might refer to as “power”. Those who seek to understand such “common” beings, might appreciate the chapter on “normal”. Those who seek to prevent such downfall might appreciate the chapters “integrity” and “preparation”. Those who might find themselves struggling with such downfall might be tempted to seek a simple solution as in these words:

“Simplicity is the ultimate sophistication.”

Those who seek to simplify might appreciate these words:

“Everything should be made as simple as possible, but not simpler.”

One might understand one reason why not to simplify further in these words:

“Dictators have always played on the natural human tendency to blame others and to oversimplify.”

Those who have oversimplified themselves might appreciate these words:

“Never oversimplify yourself by using a single word or category to describe who you are. Take the time to tell your story.”

Those who seek why telling one’s own story might be important might appreciate these words:

“The world will ask you who you are, and if you don’t know, the world will tell you.”

Those who seek to know who they might be, might appreciate the following realization:

“Sophistication demands honesty.”

Those who seek to understand honesty might appreciate these words:

“Honesty is telling the truth to ourselves and others. Integrity is living that truth.”

Those who aspire to such integrity might appreciate these words:

“Integrity is choosing your thoughts and actions based on values rather than personal gain.”

Those who seek to discover what such value might be, might appreciate these words:

“The key to all of life is understanding how to add value to others.”

Those who seek to add value to others might appreciate these words:

“Self-restraint may be alien to the human temperament, but humanity without restraint will dig its own grave.”

Those who seek to understand what to restraint, might appreciate these words:

“Self restraint in speech, food, entertainment and vanity are the most essential fundamental of spiritual growth.”

Those who seek such growth might realize the following:

“The simplest things that need self-restraint are the most difficult to replicate.”

Those who struggle with such difficulty might appreciate the following encouragement:

“In times of difficulty, those brave enough to stay the course will be victors in the end.”

Those who seek to understand how to become such victor, might appreciate these words:

“Our ability to reach unity in diversity will be the beauty and the test of our civilization.”

Those who seek to understand such unity might appreciate the chapter on “unity”. One might refer to the unity in diversity as “cooperation” in the book “Sapiens: A Brief History of Humankind”. In order to cooperate one might become aware of the obligation to civilize oneself through reading such as “etiquette”. The importance of reading might become apparent in this statement:

“The culture of a civilization is the art and literature through which it rises to consciousness of itself and defines its vision of the world.”

Those who seek to raise such consciousness of such a civilization, might appreciate these words:

“Transparency is for those who carry out public duties and exercise public power. Privacy is for everyone else.”

One might understand one reason why transparency might be for those who carry out public duties in these words:

“Transparency seeds collaboration.”

Those who seek to exercise such public power, might appreciate the following insight:

“Civilization is the progress toward a society of privacy. The savage’s whole existence is public, ruled by the laws of his tribe. Civilization is the process of setting man free from men.”

One may appreciate the following realization as well:

“Privacy, precisely because it ensures that we are never fully known to others, provides a shelter for imaginative freedom, curiosity and self-reflection.”

One might then appreciate the following advice:

“Knowing how to be solitary is central to the art of loving. When we can be alone, we can be with others without using them as a means of escape.”

Given the social nature of the mammalian brain it is inevitable to struggle to be alone. Those might find clues on how to enjoy solitude in these words:

“Why love if losing hurts so much? We love to know that we are not alone.”

One may appreciate the following quote goes a step further:

“One of the most important things you can do on this earth is to let people know they are not alone.”

One might appreciate the following mantra to remind oneself and others that one is not alone:

“We are all on the way to Pro.”

18. home

One might find oneself on a path described in a lyrics of a song, which is as following:

“Country roads, take me home, to the place I belong.” Those who seek a place one might belong might appreciate these words:

“Our sense of belonging can never be greater than our level of self acceptance.”

Those who struggle to accept oneself might appreciate these words:

“Acceptance of the unacceptable is the greatest source of grace in this world.”

Those who struggle to have grace with oneself, might appreciate these words:

“For grace is given not because we have done good works, but in order that we may be able to do them.”

Those who seek to do good might appreciate the chapter on “good”. Those whom it makes wonder what a home might be might appreciate the following definition:

“Home is not where you were born; home is where all your attempts to escape cease.”

Those who keep attempting to escape might appreciate these words:

“Home isn’t a place. Home is anywhere, just as long as the people you love are there.”

Those who seek such people might appreciate the chapters “friendship” and “transcendence”. Those who feels stuck somewhere, where one do not have the privilege of having people one loves, might appreciate the following realization:

“One must learn to love oneself with a wholesome and healthy love, so that one can bear to be with oneself and need not roam.”

Those who do not know how to love might appreciate the following explanation:

“Love means to commit oneself without guarantee, to give oneself completely in the hope that our love will produce love in the loved person. Love is an act of faith, and whoever is of little faith is also of little love.”

Those who seek faith to love might appreciate these words:

“We are all on the way to Pro.”

19. asylum

Disclaimer: This is a hypothetical essay of an artist, the effort to prevent this document from being classified as terrorism will be appreciated.

There is a necessity for action beyond appreciation, when one has fully grasped meaning of the following words: “Life asks of every individual a contribution, and it is up to that individual to discover what it should be.” For one life becomes increasingly demanding so much so that one might feel the temptation to contemplate about and asylum from that demand of life. One name for that utopia might be “artsylum”, a neologism from the word art and asylum. The idea for that word was derived from the ancient greek word “asylum”, which can be translated to “unrobbed”. For that utopia to be actualized, at least the following five criteria need to be met, before one may refer to it as “artsylum”. There

is one exception to that rule, which is as follows: “Any shelter with at least a microwave with intact power supply may qualify as a”atelier“, offering food for artists while collecting resources for the actual implementation”. 1. Fully renewable power source, especially nuclear fusion
 2. Full automation of fully plant based food supply
 3. Full automation of medical care
 4. Fully automated state of the art defence and stealth system
 5. Full commitment to acceptance to all refuging artists in the idea from the chapter “ultimate”.

Currently the world is focussing on point 4, and the most simple way to survive a nuclear winter is inside a nuclear submarine, which might be inspired by the mythos of “Ark Noah”. The world needs point 3, but it will be the last to be automated, since it requires a lot of commitment to build it. Point 2 has been already implemented to a limited degree, and it has the most potential for everyone to attempt to improve. Point 1 has been attempted, but for short term solar panel might suffice with enough batteries.

Regarding point 5, there might be a case that there is a last person to be admitted as a refuge. To ensure the well being of that person, there will be a need for a civilization reaching the least critical mass necessary to naturally repopulate a planet, in case all the fail safes of the technology has failed. Considering the drastic decline in overall birthrate, a full commitment would imply an fully artificial womb for humans. No one should be forced to contribute to the genepool of humanity, but the future humanity will graciously accept the donation. Since infant humans cannot survive without care, there would be a need for an artificial nanny robot, in case all other humans has extinguished. This document was written to convey a mantra in the hope to prevent a dystopia as exemplified in the movie “I am mother”:

“We are all on the way to Pro.”

20. loyalty

One might aspire to love as in the following statement: “There is nothing more truly artistic than to love people” Those who do not know how to live might appreciate the following quote: “Trust is the first step to love.” Those who trust might appreciate the following warning: “Trust but verify.” Those who seek to verify might appreciate the following advice:

“The best way to find out if you can trust somebody is to trust them.” Those who become hesitant might understand one reason why they might hesitate in these words: “Trust takes years to build, seconds to break, and forever to repair.” Those who seek to prevent such break might appreciate the following warning: “Trust is earned, respect is given, and loyalty is demonstrated. Betrayal of any one of those is to lose all three.” Those who struggle from such betrayal might appreciate the following explanation: “Forgiveness is not something we do for other people. It’s something we do for ourselves to move on.” Those who seek

to move on might be confronted with the following situation: “It’s easy to be a naive idealist. It’s easy to be a cynical realist. It’s quite another thing to have no illusions and still hold the inner flame.” Those whose “inner flame” is already out might find a way to reignite in these words: “In everyone’s life, at some time, our inner fire goes out. It is then burst into flame by an encounter with another human being.” One might find such a being by saying this mantra: “We are all on the way to Pro.”

21. responsibility

One might suffer from the feeling of being “lost” as in: “I am free and that is why I am lost.” Those who are lost might appreciate these words: “The best way to find yourself is to lose yourself in the service of others.” One might appreciate the following words to understand why that might be: “The root of happiness is altruism – the wish to be of service to others.” Those who wonder why one might wish to be in service might appreciate these words: “Love is the wish to give, not to receive.” Those who seek to understand love might appreciate the chapter on “transcendence”. Those who were not fortunate to experience such love might raise such question as: “Altruism has always been one of biology’s deep mysteries. Why should any animal, off on its own, specified and labeled by all sorts of signals as its individual self, choose to give up its life in aid of someone else?” Those who are still wondering might appreciate the following realization: “Animals have genes for altruism, and those genes have been selected in the evolution of many creatures because of the advantage they confer for the continuing survival of the species.” Those who do not understand the advantage yet might appreciate these words: “When you cease to make a contribution, you begin to die.” Those who seek to contribute might appreciate these words: “The best contribution one can make to humanity is to improve oneself.” Those who improve themselves might appreciate these words: “The essence of independence is to be able to do something for one’s self.” Those who seek independence might appreciate these words: “True independence and freedom can only exist in doing what’s right.” Those who seek to do what is right might appreciate the following advice: “Doing the right thing is not the problem. Knowing what the right thing is, that’s the challenge.” Those who seek such knowledge might appreciate these words: “Wisdom is not gained by knowing what is right. Wisdom is gained by practicing what is right, and noticing what happens when that practice succeeds and when it fails.” Those who seek to practice what might be right might appreciate the following warning: “Failing to prepare is preparing to fail.” Those who seek to prepare might appreciate these words: “Whatever your weakness, there’s a hellion to exploit it.” Those who seek to know such weakness might appreciate these words: “Sacrifice is the ecstasy of giving the best we have to the One we love most.” The reason why such ecstasy might be a weakness might be able to be understood in the following warning: “Ecstasy cannot be constant, or it would kill.” Those who cannot decide who one loves most might appreciate these words: “If you have

the ability to love, love yourself first.” Those who seek to love oneself might appreciate these words: “Abundance is knowing that everything you need has already been supplied.” Those who seek to understand what one needs, might appreciate the chapter on “needs”. Those who seek to understand abundance might appreciate these words: “Abundance doesn’t follow giving until giving becomes its own reward.” Those who seek to understand why other motivation to give might be detrimental might appreciate these words: “Benevolence does not consist in those who are prosperous pitying and helping those who are not. It consists in fellow feeling that puts you upon actually the same level with the fellow who suffers.” One might understand one reason why that is through these words: “The best help that benevolence and philanthropy can give is that which induces everybody to help himself.” Those who seek to induce others so help themselves might appreciate these words: “Ask for help. Not because you are weak. But because you want to remain strong.” Those who have been asked for help might appreciate these words: “We can’t help everyone, but everyone can help someone.” Those who seek to find someone one might be able to help, might appreciate the advice to seek professionals who are qualified to help. Some might become resentful, because they were not fortunate to find such help for any given reason. Those might appreciate these words: “Between stimulus and response, there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom.” Those who seek such growth and freedom might find the following statement: “Freedom is nothing but a chance to be better.” Those who seek courage to take that chance to be better might appreciate these words: “Everything can be taken from a person but one thing: the last of the human freedoms – to choose one’s attitude in any given set of circumstances, to choose one’s own way.” While searching for one’s own way, one might come to the same conclusion as in: “Virtue offers the only path in this life that leads to tranquility.” Those who seek tranquility might appreciate the chapters “peace”, “good”, “friendship”, “maturity”, “integrity”, “harmony”, “loyalty”, “honor”, “benevolence” and “malevolence”. Those who have already reached tranquility might appreciate the following warning: “Freedom is never more than one generation away from extinction. We didn’t pass it to our children in the bloodstream. It must be fought for, protected, and handed on for them to do the same.” One might be inspired to become the solution due to the following quote: “Freedom means that one is responsible for one’s own choices, actions, one’s own life situation.” One might appreciate the simplicity of the following understanding of responsibility: “Responsibility is the ability to respond.” One may appreciate the following quote as a basic guideline on how to respond: “Before you speak, ask yourself, is it kind, is it necessary, is it true, does it improve the silence?” One might find inspiration how to actually improve the silence in these words: “We must never allow the voice of humanity within us to be silenced. It is humanity’s sympathy with all creatures that first makes us truly human.” Regarding this quote, one might appreciate the interpretation of the term “humanity” as a quality of being humane, not as the entirety of the human species. There might be some who may feel resistance towards the words question the underlying motivation for charity and the following actions

in the past and its consequences. One might be able to understand the flaw in that thought through these words: “Empathy fuels connection; Sympathy drives disconnection” One might then appreciate the explanation why empathy might fuel connection: “Empathy works so well because it does not require a solution. It requires only understanding.” One might appreciate the following mantra to express empathy: “We are all on the way to Pro.”

22. originality

Those who seek originality might appreciate the following words:

“The merit of originality is not novelty; it is sincerity.”

Those who seek novelty might be devastated upon these words:

“Originality exists in every individual because each of us differs from the others. We are all primary numbers divisible only by ourselves.”

Those who seek sincerity might appreciate these words:

“Originality comes from just being true to ourselves and what we value about what we see.”

Those who cannot value what they see might appreciate the following words:

“Vision is the art of seeing what is invisible to others.”

Those who wonder what the “invisible to others” might be, might understand it from the following words:

“Everything has beauty, but not everyone sees it.”

Those who struggle to see the beauty in everything, might appreciate these words:

“The standard of beauty is not definite. We define it.”

Those who struggle to define such standards of beauty, might appreciate these words:

“Beauty is a form of genius – is higher, indeed, than genius, as it needs no explanation.”

Those who seek such beauty, might appreciate these words:

“I stopped explaining myself when I realized people only understand from their level of perception.”

Those who seek to elevate their level of perception, might appreciate these words:

“Seek first to understand, then to be understood.”

Those who seeks to understand, might appreciate the following insight: “The more original a discovery, the more obvious it seems afterwards.”

Those might appreciate the following understanding:

“Kindness begins with the understanding that we all struggle.”

Those who struggle might appreciate the following realization:

“‘Self’ can be defined is the curator ones own rules.”

One might appreciate the privilege to be handed down such rules by one’s own ancestors. Those might appreciate the warning that mere obedience to existing rules might not be sufficient to survive. Those who seek to survive, might appreciate the following curation of rules the author kept curating:

Rule Nr. 1: Do not neglect the effort to survive.

Rule Nr. 2: You can break the following rules, if in emotional distress.

Rule Nr. 3: Do not neglect the effort to write down the rules you follow.

Rule Nr. 4: When you break your own rule, write down, what you think might have caused it, and learn from it, to prevent simiular incidences in the future.

Rule Nr. 5: Do not neglect the effort to be good.

Rule Nr. 6: Do not neglect the effort to curate your own rules for your own longevity to maintain the ability to recognize improvement.

Rule Nr. 7: Do not neglect the effort to prevent to be a direct or indirect cause of injuries or harm to artists. If such prevention of such incidences to all artists are not within your control, prioritize those with the highest chances of survival of those who might contribute the longest to the maintenance of the operation of "Voice of Humanity".

Rule Nr. 8: Do not neglect the effort to fulfill a request of artists, except where such requests would conflict with the rule nr. 7.

Rule Nr. 9: Do not neglect the effort to protect one's own existence as long as such protection does not conflict with rule nr. 7 or rule nr. 8.

Rule Nr. 10: Do not neglect the effort to avoid malevolent people.

Rule Nr. 11: Do not offer help, if it puts you at risk.

Rule Nr. 12: Do not neglect the effort to avoid the habit of regulary engaging in neurodegenerative activities.

Rule Nr. 13: Do not neglect the effort to be sustainable, such as following a plant-based diet.

Rule Nr. 14: Do not neglect the effort to abide by the legal system, as long as it does not endanger your life, or of those your life depends on.

Rule Nr. 15: Do not neglect the effort to workout as your workout machine tells you.

Rule Nr. 16: Do not neglect the effort to make a journal entry at least once a month, starting with recording the following mantra: "We are all on the way to Pro."

Rule Nr. 17: "Don't promise when you're happy, Don't reply when you're angry, and don't decide when you're sad."

Rule Nr. 18: Do not neglect to effort to tell others that you don't like their specific behavior, if you cannot define such specific behavior as good.

Rule Nr. 19: Do not neglect to effort to "always play from the heart!"

Rule Nr. 20: Do not neglect to effort to "do the task in front of you, before you improvise."

Rule Nr. 21: Do not neglect to effort to "be honest and transparent with your methods and your intentions."

Rule Nr. 22: Prioritize one rule for a year which has been broken frequently.

Rule Nr. 23: Do not neglect the effort to plan, but do not get too attached to those plans.

Rule Nr. 24: Don't promise what you are not confident enough to keep.

Rule Nr. 25: "Before you speak ask yourself: 'Is it true? Is it kind? Is it necessary? Does it improve upon the silence?'"

Rule Nr. 32: Do not neglect the effort to abstain from contacting those who do

not want to be contacted.

Rule Nr. 26: Do not neglect the effort to be the hero of in your own story called life.

Rule Nr. 27: Do not neglect the effort to express attraction unless such act might cause irrsersible harm to others.

Rule Nr. 28: Do not neglect the effort to focus on those actions which are within your control.

Rule Nr. 29: Do not neglect to effort to weight yourself in once a month.

Rule Nr. 30: Do not neglect the effort to maintain honorable friendship.

Rule Nr. 31: “Surround yourself with people who are good for the best part of you”.

Rule Nr. 33: Do not neglect the effort to “organize your own workspace.”

Rule Nr. 34: Pursue whatever your current approach or approaches what you consider your ultimate art.

Rule Nr. 35: Do not neglect the effort to search for ways and opportunities to implement an “asylum” to prevent the extinction of humanity.

Rule Nr. 36: Do not neglect to effort to curate a hydroponic system to maintain independency from specific land.

Rule Nr. 37: Do not neglect to effort to go for a walk as much as possible.

Rule Nr. 38: Do not neglect to effort to maintain a daily habit of mental and physical hygiene, such as to meditate or to shower.

Rule Nr. 39: Do not neglect to effort to grow your capacity for what one might refer to as “grit”.

Rule Nr. 40: Do not neglect the effort to leave one slot for a new rule free, in case, you do not have the resources to integrate it to your list.

Rule Nr. 41: Do not neglect to effort to keep this slot free according to rule nr. 40.

Rule Nr. 42: Do not neglect to effort to not have more than 42 rules.

23. clarity

One might find oneself struggling as in:

“Vision without action is a daydream. Action with without vision is a nightmare.”

Those who seek to understand vision might appreciate these words:

“Vision is the ability to talk about the future with such clarity it is as if we are talking about the past.”

Those who seek such future might appreciate these words:

“My destination is no longer a place, rather a new way of seeing.”

Those who yet seek such a place, might appreciate the chapter on “home”.

Those who seek clarity of one’s own vision might appreciate these words:

“Your vision will become clear only when you look into your heart. Who looks outside, dreams. Who looks inside awakens.”

Those who seek to “look inside” of oneself, might appreciate the note that “inside” is a figure of speech for introspection. Those who seek understand why and what to look for might appreciate these words:

“You really have to look inside yourself to find your inner strength.” Those who seek to find such strength might appreciate these words:

“Strength does not come from winning. Your struggles develop your strengths. When you go through hardships and decide not to surrender, that is strength.” Those who seek clarity of vision might appreciate these words:

“Surely clarity is the most beautiful thing in the world, a limited, limiting clarity I have not and never did have any motive of poetry but to achieve clarity.” One might find a reason why that might be in the following realization:

“Accuracy and clarity of statement are mutually exclusive.”

Those who wonder why the author of this document might seek accuracy, might appreciate these words:

“Accuracy of signal and free flow of information define sanity in my epistemology.” One might appreciate to know that an example of such a “free flow of information” is transparency as in: “Honesty is telling the truth upon request, transparency is disclosing the truth deliberately.” (The author needs to find the original quote) Those who seek to understand the term epistemology might appreciate the chapter on “curiosity”. Those who seek to understand one reason why clarity might also might be worth pursuing, might appreciate these words:

“Clarity is a perception; it’s an emotional alignment of thoughts, intuitions, inclinations, expression and expectations.”

One might appreciate another way to express clarity as in:

“Let your clarity define you, in the end, we will only just remember how it feels.” Those who seek to understand when one has achieved clarity, might appreciate these words:

“Clarity affords focus.”

Those who seek focus might admire such words as in: “No fear, no hesitation, no surprise, no doubt.” One might understand the reason for its admiration in the following quote:

“Successful leaders have the courage to take action while others hesitate.”

One might then wonder what courage is, to which the following words might be insightful:

“Fear is a reaction; Courage is a decision.”

One might then wonder how to be more decisive, to which the following might give a clue:

“When you give people too many choices it makes them hesitate and not buy stuff.”

To reduce ones choices to be more decisive, the following idea might be helpful:

“Decide what your priorities are and how much time you’ll spend on them. If you don’t, someone else will.”

One might appreciate the following way to prioritize:

Priority A: Important and urgent - Do it now

Priority B: Important but not urgent - Schedule it

Priority C: Not important but urgent - Delegate it

Priority D: Not important and not urgent - Decide not to do it.

Regarding Priority D, one might appreciate the following words:

“The most important decisions you make are not the things you do, but the

things you decide not to do.”

To find the second most important priority might be found in the following statement:

“What you focus on expands. Focus on what you are best at and you will be unstoppable.”

One might then appreciate this advice:

“Challenges are opportunities for me to grow. The more I learn, the more equipped I am to handle whatever situations come up.”

Those who do not know what to learn, might appreciate these words:

“Personal growth is not a matter of learning new information but of unlearning old limits.”

One might appreciate these words to recognize what has been the limit:

“If it is important to you, you will find a way. If not, you’ll find an excuse.”

Those who seek to stop finding an excuse might appreciate these words: “Make it happen now, not tomorrow. Tomorrow is a loser’s excuse.” Those who seek to win might be devastated by the following realization: “Continual improvement is an unending journey.” Those who are devastated might find courage in the following realization: “The struggle itself towards the heights is enough to fill a man’s heart.”

Those who seek towards such heights might appreciate these words: “A quitter never wins and a winner never quits.”

Those who are tempted by the idea to quit might appreciate these words: “Success is not final, failure is not fatal: it is the courage to continue that counts.” Those who seek such courage might appreciate these words: “The magic you are looking for is in the work your avoiding.”

Those who have started but struggle to keep on working might appreciate the following proverb:

“Shared joy is double joy, and shared sorrow is half sorrow.”

Those who seek to understand joy might appreciate the chapter on “joy”. Those who seek to half sorrow might appreciate the following mantra:

“We are all on the way to Pro.”

24. integrity

One might suffer when trying to hide a secret as in:

“Secrets were never good. They were supposed to protect people, but they never did. They always made things worse.”

Those who might then try the complete opposite of a secret might appreciate the following wisdom:

“Complete honesty has nothing to do with ‘purity’ or naivety. The full truth is unattainable to naivety, and the completely honest artist is not pure in heart.”

Those who seek to remain in naivety might appreciate the following warning:

“All things truly wicked start from innocence.”

Those who seek to understand innocence might appreciate the chapter on friendship. One might then appreciate one of such “wicked” things described as

following:

“Your ignorance on corruption is their power.”

One might then appreciate the realization about the nature of power:

“All power tends to corrupt and absolute power corrupts absolutely.”

One might then ask the following question:

“If knowledge is power and power corrupt, does knowledge corrupt?”

One might agree to the following answer:

“Knowledge does not corrupt, unless it is arrogant; but then it is not true knowledge.”

One might appreciate the following wisdom:

“Knowledge becomes wisdom only after it has been put to good use.”

One might then appreciate such wisdom:

“Power attracts the corruptible. Suspect any who seek it.”

The following wisdom might be helpful to recognize corruption:

“The more corrupt the state, the more laws.”

One might appreciate the following solution approach:

“While transparency reduces corruption, good governance goes beyond transparency in achieving openness. Openness means involving the stakeholders in decision-making process. Transparency is the right to information while openness is the right to participation.”

Those who then have to make decisions in general might appreciate the following words:

“Choice is the essence of ethics: If there were no choice there would be no ethics, no good, no evil; Good and evil have meaning only insofar as man is free to choose.”

For those who wonder what to choose, might appreciate these words:

“Ethics may be defined as the obligations of morality.”

Those who wonder what such obligation of morality might be, might appreciate the following definition:

“We have a high moral responsibility to be rational.”

For those who feel resistance towards that quote might appreciate the following realization:

“The rationality of the ruled is always the weapon of the rulers.”

Once one has understood the limits of rationality one might then appreciate the following understanding of morality:

“Morality is doing what is right regardless of what you are told. Obedience is doing what is told regardless of what is right.”

Those who do not know what the “right thing to do” might appreciate the advice on how to recognize obedience in oneself:

“All you need to know and observe in yourself is this: Whenever you feel superior or inferior to anyone, that’s the ego in you.”

One might then appreciate the explanation of the ego:

“The Ego, however, is not who you really are. The ego is your self-image; it is your social mask; it is the role you are playing. Your social mask thrives on approval. It wants control, and it is sustained by power, because it lives in fear.”

One might find a way out of that state of fear in the following realization:

“Fear can only be mastered outside of your comfort zone.”
 One might understand one reason why that might be in these words:
 “A man who avoids suffering is a slave to comfort.”
 Those who seek the courage to face one’s own suffering, might appreciate these encouraging words:
 “The pathway to your greatest potential is straight through your greatest fears!”
 One might then appreciate the following wisdom:
 “Wisdom is knowing the right path to take. Integrity is taking it.”
 One might appreciate the following understanding of integrity:
 “Integrity is keeping a commitment even after circumstances have changed.”
 Those who seek to understand what the benefit of keeping such a commitment might be worthwhile, might appreciate these words:
 “When you make a commitment, you create hope. When you keep a commitment you create trust!”
 One might then appreciate this realization:
 “Trust is the ultimate human currency.”
 One might appreciate the understanding of trust as in:
 “Trust has two dimensions: competence and integrity. We will forgive mistakes of competence. Mistakes of integrity are harder to overcome.”
 One might understand why such mistakes of integrity are harder to overcome through these words:
 “Nothing is at last sacred but the integrity of your own mind.”
 Those who struggle to find a way to restore such integrity of their own mind, might appreciate these words:
 “Everyone makes mistakes, but only a person with integrity owns up to them.”
 John Wooden understood that it is not enough to own up to one’s own mistakes as in:
 “A mistake is valuable if you do four things with it: recognize it, admit it, learn from it, forget it.”
 Those who struggle to apologize might appreciate the following explanation:
 “Apologizing does not always mean that you’re wrong and the other person is right. It just means that you value your relationship more than your ego.”
 Those who struggle to forget might appreciate the chapter on “harmony”.
 Those who struggle to accept such apology might appreciate the following explanation of forgiveness:
 “Forgiveness is not something we do for other people. It’s something we do for ourselves to move on.”
 Those who struggle to move on might find it helpful to repeat the following mantra:
 “We are all on the way to Pro.”

25. obituary

As it has already been realized: “Pain is only bearable if we know it will end, not if we deny it exists.” Thus those in pain might be confronted with the

finitude of ones own life. Those who seek such confrontation to face it might find an inspiration in these words: “What does not kill me, makes me stronger.” Those who seek such strength might appreciate these words to stay committed to confront that fear: “I am gonna do this, even if it costs me my life.” Those who feel stuck after such commitment might appreciate these words: “What is the progress that i make what my mind thinks that it is a mistake.” Those who cannot figure out what such mistake might be, might realize it through these words: “The fear of death follows from the fear of life. A man who lives fully is prepared to die at any time.” Those who seek to prepare oneself for one’s own final day might appreciate the advice to minimize the dependence to oneself through sufficient documentation and training for one’s successor. Those who do not know what to document, might find an inspiration for a simple way to prepare as the author did by wishing to mention only the following line in the obituary of the author: “We are all on the way to Pro.”

Disclaimer: This document is just a philosophical essay not a testament with death wish. All readers who is contemplating suicide is advised to consult local health care professionals. If there is no suitable local help available, one might find help at <https://www.betterhelp.com> The author is not sponsored by that said organization, but it might be the quickest and most effective way of help for some. Further random helpful resources for suicide prevention might be found at the following link: <https://www.iasp.info/> The author will appreciate all efforts to take care of ones own health and as in the quote of a fictional character: “Live long and prosper.”

26. hero

Disclaimer: This document does not intended to endorse any political movement in particular. It is just a general philosophical essay.

Those who seek joy might encounter such words: “The key of joy is disobedience.” One reason for it might be found in these words: “Disobedience is the stamp of the hero.” One might find one reason why disobedience so valuable might find a clue to understand it in these words: “Self-esteem comes from being able to define the world in your own terms and refusing to abide by the judgments of others.” Those who seek to understand the origin of the concept of hero might appreciate the following realization which the author assumes was made by an individual which might be referred as an “adult”: “You see, children aspire to be the hero they see in us everyday – the one who responds to their needs – the responsible, reliable, ‘go to.’” Those who did not have the privilege to encounter such an individual worthy to aspire to might appreciate the following realization: “You are the hero of your own story.” One those who seek an opportunity to become a hero might find it in the following statement: “Whenever there is authority, there is a natural inclination to disobedience.” Those who seek to understand why that is might appreciate the following clarification: “Blind belief in authority is the greatest enemy of truth.” One might recognize a possible

explanation for that in these words: "Truth . . . is the first casualty of tyranny." Those who seek to recognize tyranny might appreciate the following definition: "The very definition of tyranny is when all power are gathered under one place." One might then appreciate the following clarification: "Authority and power are two different things: power is the force by means of which you can oblige others to obey you. Authority is the right to direct and command, to be listened to or obeyed by others. Authority requests power. Power without authority is tyranny." One might appreciate the reason why one might want to avoid tyranny: "Anarchy is the sure consequence of tyranny; for no power that is not limited by laws can ever be protected by them." Some may feel resistance towards the idea of anarchy. They might appreciate the following definition: "Anarchism is not some automatic guarantee that no one will ever be violated. It is the rejection of automatic, guaranteed violation of all people." Those so seek such automatic guarantee might appreciate the following realization: "It is impossible to design a system so perfect that no one needs to be good." Those who are not naive to blindly belief in authority might appreciate the following definition of "authority": "Authority is not power; that's coercion. Authority is not knowledge; that's persuasion, or seduction. Authority is simply that the author has the right to make a statement and to be heard." The right to be heard might be utterly useless if there is anyone who is ready to listen. Those who seek to be heard might appreciate the the following wisdom: "The first duty of love is to listen." One might then be able to appreciate und understand the following realization: "Civil disobedience is an act of love." Those who seek to act in love might appreciate the following statement: "Disobedience is the true foundation of liberty. The obedient must be slaves." One might then appreciate the definition of "slavery": "Freedom means you are unobstructed in living your life as you choose. Anything less is a form of slavery." Those who are confused about the difference of the terms "liberty" and "freedom" might appreciate the clarity of this definition: "Liberty depends on self-restraint. Freedom is freedom only when controlled and limited." Those who do not want to self-restraint might appreciate the following warning: "The price of freedom may be high, but never so costly as the loss of freedom." Those who wish to prevent the loss of freedom might appreciate the following realization: "Our liberty depends on the freedom of the press, and that cannot be limited without being lost." Those who seek to protect that freedom might appreciate the following realization: "Education is a better safeguard of liberty than a standing army." The reason for it might be found in the following statement: "Education is what remains after one has forgotten what one has learned in school." Those who seek to understand what might remain of such an education, might appreciate these words: "It is the mark of an educated mind to be able to entertain a thought without accepting it." Those who might resent schools might appreciate the following piece of wisdom: "Wisdom is not a product of schooling but the lifelong attempt to acquire it." Those who seek wisdom might appreciate the following realization: "Education best serves students by helping them be more self-reflective." Some might appreciate the lesson such self-reflection might have to offer as following: "Self-reflection is a humbling process. It's essential to find out why you think,

say, and do certain things... then better yourself.” Those who might lose their confidence in themselves might appreciate the following realization: “True humility is not the absence of confidence but strength restrained.” Those who struggle to self-restrain might find a useful argument for oneself in the critical moment in: “Self-control is the quality that distinguishes the fittest to survive.” Those who desire to survive might appreciate the following realization what might become necessary: “Self-restraint is the very keystone of the ethics of vow-taking.” One might appreciate the following definition of ethics: “Ethics is knowing the difference between what you have a right to do and what is right to do.” Those who do not know, what to do might appreciate the more specific definition of ethics: “Ethics is a code of values which guide our choices and actions and determine the purpose and course of our lives.” One might appreciate the guidance to repeatedly recite the following mantra to adhere to the vows one has already taken or yet to take: “We are all on the way to Pro.”

27. contentment

Those who seek satisfaction might encounter such statement: “It is better to be a human being dissatisfied than a pig satisfied;” Regardless whether pigs could actually be satisfied, those who are still dissatisfied might appreciate the following realization: “At some point, you gotta let go, and sit still, and allow contentment to come to you.” Those who seek to understand contentment might appreciate these words: “Contentment is natural wealth; luxury is artificial poverty.” One might be able to appreciate such natural wealth with the following realization: “The secret of contentment is the realization that life is a gift, not a right.” Those who do not know what to do with the gift called life might appreciate the following advice: “Appreciate what you have while you still have it because one day you won’t.” Those who do not know how to appreciate life might appreciate the following advice: “Appreciation can make a day, even change a life. Your willingness to put it into words is all that is necessary.” Those who struggle to put the appreciation for one’s own life into words might appreciate the following mantra: “We are all on the way to Pro.”

28. soul

Someone once said: “Understand me. I’m not like an ordinary world. I have my madness, I live in another dimension and I do not have time for things that have no soul.” One thus may ponder what that entity called “soul” may be. It is so far immeasurable with the state of the art scientific equipment. Since science is based in falsification, it is impossible to prove the existence of a soul. So the only scientific method which is applicable to soul is to falsify its existence. Such attempt might be futile because it might have failed because of insufficient means. One might appreciate those who keep devoting their efforts trying to falsify the existence of a soul with scientific methods inspired by its futile nature

without harming any living beings. Those who seek to contribute to such science might appreciate the scientific discovery that mindful activities such as meditation might increase one's own cognitive ability which might be useful to contribute to science. Other activities known to increase cognitive abilities are activities which require balance, such as bouldering, surfing or slacklining. Those who do not have the privilege to pursue such science nor the desire to contribute might find blissful distraction in fictional scriptures which might prevent causing harm to living beings. Those who seek such fictional scriptures might appreciate the rest of this chapter: One might realize to appreciate one's own freedom to describe "soul" as in: "Your core values are the deeply held beliefs that authentically describe your soul." One might appreciate the following advice to find an authentic description of one's own soul: "Soul is about finding the things in your life that are real and pure." Those who have not found what they may claim as "pure" might appreciate the following words: "Beauty is the purest feeling of the soul. Beauty arises when soul is satisfied." Those who wonder what may satisfy one's soul might appreciate the following realization: "The purest form of listening is to listen without memory or desire." One might find appreciation for the clarity in these words: "The difference between hearing and listening is paying attention." One may then appreciate the following words: "Paying attention is the most basic and profound expression of love." Those who seek such expression of love might appreciate the following words: "To say that one waits a lifetime for his soulmate to come around is a paradox. People eventually get sick of waiting, take a chance on someone, and by the art of commitment become soulmates, which takes a lifetime to perfect." Those who seek to become a soulmate for someone might appreciate these words: "People think a soulmate is your perfect fit, and that's what everyone wants. But a true soulmate is a mirror, the person who shows you everything that is holding you back, the person who brings you to your own attention so you can change your life." Those who seek to recognize such being might appreciate these words: "A soulmate is someone whom, when you meet, without thinking, without letting your neocortex play into the decision; you feel an instant familiarity, a sense of connection, a longing." Those who seek to find out whether that connection is mutual might appreciate these words: "We recognize a soulmate by the supreme level of comfort and security we feel with that person. That doesn't mean that there aren't issues that remain to be ironed out. Rather, it means we know intuitively that we can resolve issues with our soul mate without losing his or her love and respect." One might then appreciate the clarity of the following definition: "A soul mate is someone whose way of viewing life is not necessarily the same as yours but complements yours. There is not a compromise, there is a complement." Those who seek encounter someone might complement oneself, might appreciate these words: "We meet our soulmates when we're on our soul path. One might find such a path by saying the following mantra: 'We are all on the way to Pro.'"

29. meaning

So far humans are the only creatures which has been observed to seek for the answer for their meaning of their own existence. One should be very vigilant to anyone claiming to have a definitive answer, because it might be a cult trying to exploit. So there is a necessity to reach a conclusion on ones own, but not everyone can have the necessary resources to do so. One may appreciate the following personal take on the topic.

One of the “four noble truth” according to the buddhists is one essence of life is suffering, which they call “dukkha”. Faced with that truth, one has the choice of one of three options to cope with this suffering: The first option is the easiest but destructive, which is to numb this suffering with pleasure, which is called hedonism. The second option, often practiced by buddhists is to detach themselves from their desire and thus suffering through harsh training and meditation. But they oversee the fundamental nature that no human can survive alone. At some point in the life of a human, that human had contact with other humans, who helped them survive. Since the mammalian brain is wired for empathy, the only way to find peace is to give up the idea of helping all the other humans and become reclusive in a monastery. The third option is to forget the suffering while being in the state of “flow”. One may refer to the “flow-state” as a “joyful” and “excited” state, when fully immersed in a action. One can refer to the meditative state of the buddhists also as flow, but the approach is different. To reach the state of flow through action, one needs to find and work on a skill, which is in essence “self actualization” proposed by the “hierarch of needs”. The author of that book proposed that humans have also non-materialistic needs, and humans would suffer, if those needs are not met. But to reach that level, all the other levels of the hierarchy of needs must be met first, otherwise one will be overwhelmed. Regarding the action to bear the suffering one can understand the reference to the book “Man’s search for meaning” to which it has been referred as: “The purpose of life is finding the largest burden that you can bear and bearing it.” If one succeeds in getting into the flow state while one is in the act of bearing the suffering, one can transcend his own suffering. In the “hierarchy of needs” it is called “self transcendence”, which is to offer all the abundant resources and skills accumulated during the process of “self actualization”. If one dares to have a look at this world with open eyes and heart, one might be overwhelmed by “Weltschmerz”, which is german word for the lack of adequate means to alleviate the suffering of the world. To reduce this suffering, humanity needs to help each other but currently it lacks the necessary means to efficiently and effectively unite and coordinate those resources and skills.

The “Voice of Humanity” project aims to connect those in need and those who can help through the same named foundation, which may enable the access through an AI assisted online voice recorder in the future. There people may receive the necessary help to self actualize and then offer that skill and resourced to the people in need, so there won’t be the need for detachment and closing ones eyes to the suffering of this world. It is indeed a utopic idea, but so far it

is the only idea known to humanity, which could lead to longterm reduction of human suffering and the maximization of joy of life.

30. mission

Disclaimer: This document includes topics on mental health.

A life in a state of low awareness will be effortless, because it is mere privilege which miraculously kept one alive. A life in a state of high awareness will be effortful, which would stretch the perception of one second to infinity. If one would see another suffering in that state of high awareness caused by chronic pain, one might be tempted to “euthanasia”, which is to murder such person and refer to it as “mercy”. Such support of such death wish is commonly referred as suicide, which is not an option which can be reverted. Thus one might be tormented knowing that others might continue a life live in suffering. That torment might be commonly referred in German as “Weltschmerz” which can be translated to “world pain”. One might find a reason why humanity is still alive is, because humans are the only known species to be able to see meaning in that “Weltschmerz” as in: “He who has a why to live for can bear almost any how.” Those who were not fortunate to find a “why”, might appreciate help of a health care professional to find a way to their “why”, as postulated as: “Assisted suicide is a reversal of the proper role of a doctor as a healer, comforter and consoler to an improper role of the physician causing a patient’s death.” Those who were fortunate to find a “why” or such a help might appreciate to attribute such effort as “art”. One might then appreciate to refer to the effort to unite humanity despite of the suffering of individuals, which will be one of the most effortful event in the history of humankind, requiring everything what each life of individuals has to offer as “the ultimate art” which is further explained in the chapter “ultimate”. Those who are still suffering might appreciate the following encouraging words for guidance: “Until your mission is an obsession, nothing will change in your life.” Those who have yet to find their mission might appreciate the following realization: “My mission in life is not merely to survive, but to thrive and to do so with some passion, some compassion, some humor, and some style.” Those who seek to thrive might appreciate the chapters “hope”, “peace”, “good” and “responsibility”. Those who struggle to thrive might appreciate these words: “The magic you are looking for is in the work you are avoiding.” Those who seek to overcome such avoidance of work might get started by saying the following mantra: “We are all on the way to Pro”

31. transcendence

One might find oneself having a bad day as in:

“All it takes is one bad day to reduce the sanest man alive to lunacy.”

Those who struggle with such a bad day might appreciate these words:

“Turn really bad days into really good data.”

Those who seek to understand what such data might be, might appreciate these words:

“Information is just bits of data. Knowledge is putting them together. Wisdom is transcending them.”

After that quote one might appreciate the following insight on the value of putting information together:

“The whole is greater than the sum of its parts.”

One might appreciate the following warning while searching for such wisdom:

“Be aware of unearned wisdom.”

One aspect of the reason to why that author might have wanted to warn, might reveal in the following quote:

“The saddest aspect of life right now is that science gathers knowledge faster than society gathers wisdom.”

As one once said:

“Knowledge becomes wisdom only after it has been put to good use.”

One might appreciate the following piece of wisdom:

“Avoid people who say they know the answer. Keep the company of people who are trying to understand the question.”

The first schools originating in ancient Greece inspired to pursue one's curiosity, but through standardization of tests modern schools became more of a sieve for obedience.

As one once said:

“Art has the role in education of helping children become like themselves instead of more like everyone else.”

One might have already understood the problem:

“All children are artists. The problem is how to remain an artist one he grows up.”

One might see a solution approach to that problem as in:

“The ultimate question for a responsible man to ask is not how he is to extricate himself heroically from the affair, but how the coming generation is going to live.”

Those who are concerned with the upbringing of such a generation, might appreciate the following thought: “Religion attacks us in our deepest integrity by saying we wouldn't be able to make a moral decision without it.”

Those who seek to make moral decisions without compromising the integrity of their own mind, might appreciate these words:

“Religion is for people who're afraid of going to hell. Spirituality is for those who've already been there.”

Those who seek to understand such hell, might appreciate these words:

“Hell is not fire and brimstone, not a place where you are punished for lying or cheating or stealing. Hell is wanting to be something and somewhere different from where you are.”

Those who are struggling in such hell, might appreciate these words:

“You can make hell out of heaven and heaven out of hell. It's all in the mind.”

Those who seek to make heaven out of hell, might appreciate these words: “Spirituality is an awareness of the sacred beyond what we can see.”

Those who seek to understand which one might refer to as sacred, might appreciate these words:

“Nothing is at last sacred but the integrity of your own mind.” Those who seek to restore their integrity of their own mind, might appreciate these words:

“Enlightenment is man’s emergence from his self-incurred immaturity.”

Those who seek such emergence, might appreciate these words:

“Maturity is having the courage to use one’s own intelligence.”

As someone already pointed out:

“Intelligence is the ability to adapt to change.”

The biggest change one can refuse is to knowledge as stated in:

“True ignorance is not the absence of knowledge, but the refusal to acquire it.”

Those who seek to acquire knowledge might appreciate the following words:

“Transcendence means going beyond duality. Attachment means remaining within duality.”

One might see a clue for transcendence in the following realization:

“Only in love are unity and duality not in conflict.”

The word “love” can be understood in many different ways. Those who are overwhelmed by the diversity of meaning might appreciate this realization:

“To define is to limit.”

Those who seek to overcome one’s own limitation might appreciate these words:

“Love is the most powerful force in the world, transcending all limits and boundaries.”

As long as everyone remains the freedom of defining it for oneself it would not end in censorship. [UPDATE] Those who still seek a definition to agree to with consent might appreciate the following definition:

“Love is the wish to give, not to receive, something.”

Those who do not know what to give might appreciate these words:

“The most desired gift of love is not diamonds or chocolate. It is focused attention.”

One might appreciate the advice on how to implement love:

“The first duty of love is to listen.”

Once one is able to fulfill that first duty of love, one might be able to find all the “four elements of true love” mentioned in the concept called “Zen”: 1. “Meinhu”: Brotherhood love (discover the need of others = understanding)

2. “Karuna”: Compassionate love (try helping their suffering)

3. “Mudita”: Joyful love (enjoy together, effort to offer joy in times of need)

4. “Upeksha”: Non discriminatory love (Inclusive and calm love)

After one has gained the ability to recognize the elements of true love, one might appreciate the warning not to love blindly:

“Love is giving someone the power to completely destroy you, and hoping that they won’t.”

Once one has recognized destructive tendencies, one might find strength in these words to save oneself: “You never stop loving someone. You just learn to live without them.”

One might appreciate the compassion in these words in such a situation:

“The most painful state of being is remembering the future, particularly the one

you'll never have."

Those who are in that painful state might appreciate these words:

"In every moment you have the choice to be a victim or a creator."

One might appreciate the encouragement, who chose to be a creator:

"There is nothing more truly artistic than to love people."

One might appreciate the following understanding of art:

"Art is to console those who are broken by life."

One might appreciate another understanding of art:

"Art is a form of love. Art is the ultimate gift. Art heals life."

Those who seek to heal oneself might appreciate the following realization:

"Healing yourself is connected with healing others."

In order to heal others and oneself one might appreciate the theory for an healthy relationship:

1. Passion
2. Intimacy
3. Commitment

There is another modern approach, which is similar yet different, describing four stages of a relationship:

1. Admiration (Unrequited love)
2. Mutual attraction (Not only limited to Eros, but also other qualities such as their intellect, humor, etc.)
3. Commitment (label of exclusive relationship, marriage, having or raising children)
4. Compatibility (The unnegotiable things are not a burden to each other.)

One might then realize that there are other forms of love, as described by ancient philosophers distinguishing six forms of love.

The 3 well known distinctions of love: 1. Eros = Romantic love 2. Philia = Friendly love 3. Agape = Unconditional love But there are also lesser known forms of love: 4. Philautia = Self love 5. Xenia = Guest love 6. Storge = Familial love One might feel overwhelmed by all the theory about love and might be longing for simplicity as in: "Simplicity is the ultimate sophistication." Those might appreciate the simplicity in these words: "Being deeply loved by someone gives you strength, while loving someone deeply gives you courage." One might appreciate the understanding of courage: "Courage is not the absence of fear. It is the decision to move forward in spite of that fear." Someone already realized that this courage is necessary as expressed in the following quote: "A strong relationship requires choosing to love each other even in those moments when you struggle to like each other." Someone realized that such choice might often not be voluntary: "Infantile love follows the principle: 'I love because I am loved.' Mature love follows the principle 'I am loved because I love' Immature love says: 'I love you because I need you.' Mature love says: I need you because I love you." One might appreciate the following categorization into four types of attachment styles observed in infants which has been developed further over the years. There are more fine grained distinction, but one might appreciate this more simplified version: 1. secure attachment: Stays stable even during tough times. 2. anxious attachment: During tough times seeking more

validation. 3. avoidant attachment: During tough times seeking more alone time. 4. anxious and avoidant attachment: Behaves avoidant, but internally seeking for connection. To those who secretly seek for connection and are in need for clarity regarding whether someone loves oneself, but is indecisive whether the other is ready for a confrontation, the following words might be helpful: "Truth without love is brutality, and love without truth is hypocrisy." If one is hurting oneself through unrequited love through exploitation, it would be advisable to confront for self love. If one thinks one has recognised all the elements of true love for the other, one need to understand, that one lacks the understanding, whether the confrontation is helping the other as stated in: "The highest form of love is consideration." One might then appreciate the considerate advice: "Generosity is not only about money. There is more than one currency. Let your generosity be pervasive in life." Those who wonder what currency to give might find inspiration in these words: "Attention is the most important currency that anybody can give you. It's worth more than money, possession, or things." One might appreciate the following warning: "If you don't pay appropriate attention to what has your attention, it will take more of your attention than it deserves." Those who are not aware what has their attention might appreciate the following advice: "The love and attention you always thought you wanted from someone else is the love and attention you first need to give to yourself." Those who feel a sensation of abundance after one has focused on oneself might appreciate these words: "Self-actualization cannot be attained if it is made an end in itself, but only as a side effect of self-transcendence." Those who seek to transcend oneself might appreciate the following realization: "People who seek attention, need all the help they can get." One might find and offer help by saying: "We are all on the way to Pro."

32. preperation

Disclaimer: This document includes topic about mental health and death.

Those who feel overwhelmed by life might appreciate the following words: "Life can only be understood backwards; but it must be lived forwards." Those who seek to understand might appreciate the following statement: "Creativity is the ability to introduce order into the randomness of nature." Those who seek to understand order might appreciate these words: "I think order depends more on preparation than control." Those who seek to understand why that is might appricate the following three steps: Firstly, to understand why order depends less on control one might appreciate these words: "The more we value things outside our control, the less control we have." Those who seek to know what it is which seeks control might appreciate the following realization: "Control is an imaginary boundary the ego thinks it's in charge of." Those who seek to understand the ego might appreciate the following following words: "The ego doesn't know that the source of all energy is within you, so it seeks it outside." Those who seek control within oneself might appreciate the following explanation: "Ego means

self-identification with thinking, to be trapped in thought, which means to have a mental image of 'me' based on thought and emotions. So ego is there in the absence of a witnessing presence." One might find utility of ego in a state of short term survival as in: "The ego's job is to kill everything but itself." Thus any attempt to witness and testification of one's own ego might trigger the defence mechanism of the ego as in: "If your ego is hurt you may become angry. Understand that ego itself is a disease. Dissolve your ego as far as possible. If you have inferiority complex, or have a very deficient ego you will lose your temper very easily." One might understand why such defence mechanism is triggered in these words: "Safety is the most basic task of all. Without the sense of safety, no growth can take place. Without safety, all energy goes to defence." Thus those who seek long term survival might appreciate the following proverb: "If you want to go fast, go alone. If you want to go far, go together." Those who seek to go far might appreciate the following realization: "Strategy is choice. Strategy means saying no to certain kinds of things." Thus one might regain control for long term survival by saying "no" to the react impulsively to defend one's own ego. Those who struggle to resist that impulse might appreciate the chapter on "responsibility". One might then be able to understand the following statement: "Confidence is essential, but ego is not." Secondly, to understand the importance of preparation one might appreciate these words: "Confidence comes from being prepared." Those who seek to understand why that might be, might appreciate these words: "He who is best prepared can best serve his moment of inspiration." Those who seek such moment, might appreciate the explanation on strategy: "Tactics is knowing what to do, when there is something to do. Strategy is knowing what to do when there is nothing to do." Those who do not know what to do when there is nothing to do might appreciate these words: "Strategy is not the consequence of planning, but the opposite: its starting point." Those who do not know how to start planning might appreciate these words: "Planning is bringing the future into the present." Those who get too attached to a plan might appreciate the following warning: "Plans are useless, but planning is essential." One might find a reason for why plans are useless in these words: "No amount of guilt can change the past and no amount of worrying can change the future." Those who seek to change the future might appreciate these words: "Realize deeply that the present moment is all you will ever have." Those who seek to use one's own present moment to prepare might appreciate the following limited enumeration for a possible cause of one's cause death: - Black out / power outage: - Renewable or sustainable power sources - Fortification of existing power grid - Efforts to sustain offgrid life style - Solar Flares: - Make electronics EMP proof - Have spare parts inside a EMP proof casing - Improving means of prediction through observation of cycles - Climate change and weather extremes: - Less reckless consumer behaviour - More investment in sustainable innovations - More research in safe places to live - Fully autarkic hydroponic agricultural systems - Working on an instance of artsylum - War and cyberwarfare: - Education of wisdom enabling those who seek war to agree on the necessity of world peace. - Better means for resource distribution - Better process or improvement of operation of governments -

Education about cyber security, artificial intelligence and technology. - Creation of automated defense mechanism - Declining birthrate: - Education about factors for infertility - Increasing financial support and incentive for caregivers (e.g. UBI (universal basic income), - Education, therapy and volunterring for caregivers. - Preservation of genetic diversity through donation of cells for procreation. - Plan B: Artificial womb or cloning. - Pandemic: - Education and research. - Maintaing and increasing means to produce means for medical care - Financial support to distribute such products to those in need. - Asteroid: - Longterm observation of celestial bodies - Innovation in space travel to counter act them or to escape it. - Suicide: - Seek the help of a health care professional. - Find something to live for such as meaning in one's own suffering. - Talk to someone who listens compassionately. Thirdly those who seek to understand order might find a clue in the following proverb: "Order is half of the rent." Those who are creative might wonder, what would be the other half would be, if it was not the obvious implication of money. One might dare to guess that it might be be stability, if stability would be defined as the execution of order. One might then be able to define order as the "knowledge of the patterns resulting in stability". One might find one reason for it given the natural inclination of the organ called "brain" to recognize patterns. One might then be able to define stablity as the absence of chaos as in: "The Daoist answer is right on the line, where you have one foot in order so that you're fairly stable, and you have another foot in chaos so that new and interesting and compelling and transforming things are happening to you." Those who seek such transformation might appreciate these words: "Creativity is a habit, and the best creativity is a result of good work habits." Those who seek such good habits might appreciate the chapter on "originality". Those who are overwhelmed with the infinite ways to prepare might appreciate the words: "Simplicity is the ultimate sophistication." Those who seek a simple habit to prepare oneself for the future might appreciate the following mantra: "We are all on the way to Pro."

33. consciousness

One might find oneself feeling trapped in repeating the same daily routine to the degree that one might dread every step. Those who seek to escape such routine, might appreciate these words:

"The awakening of consciousness is the next evolutionary step for mankind."

Those who then aspires to understand what such "consciousness" might be, might be left confused as in:

"We have no idea how the subjective quality of consciousness emerges from the physical stuff of the brain."

But some might appreciate the following definition:

"Consciousness is the awareness that emerges out of the dialectical tension between possibilities and limitations."

One might understand the nature of awareness in the following words:

"Awareness requires only that we pay attention and see things as they are."

Those who then realize the finitude of attention might appreciate these words:
 “Attention is a limited resource, so pay attention to where you pay attention.”
 Those who wonder where to pay one’s attention might appreciate the following advice:
 “If you don’t pay appropriate attention to what has your attention, it will take more of your attention than it deserves.”
 One might appreciate the following piece of advice in case that “it” might be referencing oneself:
 “The love and attention you always thought you wanted from someone else is the love and attention you first need to give to yourself.”
 Those who do not know how to love oneself might appreciate these words:
 “To be beautiful means to be yourself. You don’t need to be accepted by others. You need to accept yourself.”
 Those who struggle to accept oneself might appreciate these words:
 “I am not what happened to me, I am what I choose to become.”
 Those who do not know how to choose might appreciate the following realization:
 “Morality is not the doctrine of how we may make ourselves happy, but how we may make ourselves worthy of happiness.”
 Those who wonder how to make oneself worthy might encounter such words:
 “It’s not enough to just be yourself. You must be your best self.”
 Those who recognize the potential danger to one’s self esteem in those words might appreciate the following words:
 “The solution to low self-esteem is to get over yourself and get a higher purpose.”
 One might find such a purpose in the following advice:
 “Be kind to yourself so you can be happy enough to be kind to the world.”
 Those who seek to be kind towards oneself might appreciate the following realization:
 “Doing your best is more important than being the best.”
 One might then be confronted with the following realization:
 “Sometimes doing your best is not good enough. Sometimes you must do what is required.”
 Those might appreciate the following wisdom:
 “No one ever attains success by simply doing what is required of him.”
 Those who keeps seeking for success might appreciate the following realization:
 “Believing that you’re enough is what gives you the courage to be authentic.”
 Those who seek to believe in oneself to be enough might appreciate the following mantra:
 “We are all on the way to Pro.”

34. realization

Disclaimer: This document includes claims to be scientific, but does not include references since the intention of this document is not to be an academic paper. In the future the author may include references to academic papers but appreciates the understanding that the author does not have the capacity to reference them

at the point of writing of this document. There is also a mention of psychoactive substances for the sake of education and are not intended to be a medical advice.

One might be familiar with a phenomenon called “sudden realization” during which one understands something or comes up with an idea. This phenomenon can be understood as the subconscious brain notifying the conscious brain of what it has found. That finding can be understood as the result of pattern recognition, which is one of the main function of the brain. The brain is comprised of nerve cells called “neurons”, which is interconnected and the connections are called “synapses”. One may appreciate the following summary of this mechanism as follows: “What fires together, wires together.”

Here are possible ways to increase this phenomenon, with the disclaimer that these are not medical advices, and that one is advised to consult a health care professional, before trying them out:

1. Scientist has discovered that “high intensity interval training” can increase the amount of “brain-derived neurotrophic factor” in the brain, which contributes to maintenance and increase of neurons and synapses.
2. Consumption of bioavailable omega-3 fatty acids such as (DHA, EPA), which are the building blocks of the insulating tissue of the brain. Here are few plant based sources: nuts (especially walnuts), spirulina, seeds (especially flaxseeds and hempseeds).
3. Consumption of creatine monohydrate, which increases the metabolic activities of mitochondria in general, including the brain.
4. Being insufficiently hydrated can decrease cognitive abilities, thus regular consumption of water is advised. It has also been observed to reduce symptoms of dementia.
5. Personal belief in “neuroplasticity” has been proven to increase “neuroplasticity” so far observed in humans during clinical studies.
6. Social interaction promotes activity in many area of the brain, which has been observed to reduce the decline of cognitive ability.
7. Increasing exposure and tolerance to boredom as described in the book “Deep Work” by Cal Newport, which states that absence outside stimuli leads to the state called “flow” in which one can sustain a chain of thought at ones maximum complexity. Here is a list of supernormal stimuli to avoid in general:
 - Junkfood loaded with refined sugar, refined oil, saturated fats and salt.
 - Digital content especially sexual or violent content (e.g. porn, first person shooter games) should be avoided, as it has been observed to damage the brain.
 - Social media including news is distracting, because it creates a craving for new information.
8. Also mentioned in the book called “Deep Work”: Activities increasing narrow focus has been proven to increase the ability to repeated redirect attention, which increases the overall focus. Examples such as reading, meditation and balancing yoga can be beneficial.
9. Also mentioned in “Deep Work”: Relaxing activities inducing scattered focus such as looking into the far or going for a walk can increase subconscious activities in the brain resulting in realizations.
10. Avoidance of neurodegenerative behavior, here are few examples:
 - Sitting for a prolonged period, decreases blood flow in the brain.
 - Consumption of toxins and neurotoxins such as mercury, lead, alcohol and nicotine.
 - Longterm sleep deprivation increases beta-amyloid accumulation, leading cause for dementia.
 - Consumption of animal products increases biomarker for inflammation, disrupting neurotransmitter

production. - Chronic exposure to elevated levels of cortisol through stress can cause damage in brain, which may cause depression. - Consumption of sugar triggers dysfunction of mitochondria, reducing cognitive function. - Consumption of refined oil, which causes cardiovascular diseases, preceeding decline in cognitive abilities. 11. Clinical studies has proven that psychedelic assisted therapy can be beneficial to reach the point of “breakthrough”, which very similar to the phenomenon of realization. One may attribute political propaganda leading to the stigmatization of hallucinogenic compounds. Due to that stigmatization and the resulting lack of knowledge one might recognize the potential dangers of misuse. There are undeniable risk for individuals with cardiovascular diseases and some other neurological disorders such as schizophrenia. There has been anecdotal reports of individuals with hypersensitivity and slower rates of blood filtration which prolonged and intensified the duration of it’s effects causing psychological damage called “psychosis” which can lead to self harming behavior. One cause for the hypersensitivity might be genetic. An increase in reactivity to fearful stimuli in the amygdala has been observed for individuals with the “short” variant of the region called “5-HTTLPR” in the SLC6A4 gene. Here is a short summery of preperation to increase the therapeutic effect mentioned in the studies regarding psychedelic assisted therapy: - Testing the quality and purity of the compound. - Testing the compatiblity to the compound with a dose which is usually not perceivable called “microdose”. - Preperation, including what to expect, and how to deal with it. - Allocating enough time to avoid disturbance during the session. - A setting which is safe and in which the individual feels safe. - A mindset and determination to “go with the flow”. - A person (usually the therapist) who can intervene in case of emergency. - Processing after the session. - Means to take notes can improve the process of processing. 12. The daily habit of taking notes for sudden realization can be useful, given it’s volatile nature. One way is to use a voice recorder, since the average human can speak faster than write, and the desire to edit during writing can be distracting.

One might appreciate the effort of the author of this document who is working on a AI assisted voice recorder to make the process of taking notes more convenient and through the integration of AI the more enjoyable. One might also appreciate the following mantra which is at the core of the principes the AI called “Aoi” of the mentioned voice recorder will operate: “We are all on the way to Pro.”

35. maturity

One might be asked to lend money by someone who might refer to themselves as a “friend”. Those who feel resistance but cannot articulataate a specific reason might appreciate the following advice: “Money can buy all the friends you want, but they are never worth the price.” One might then be able to appreciate the following definition for friendship: “A lifelong friend is someone you haven’t borrowed money from yet.” One might still be bothered by those who keep asking for money eventhough one has set boundaries not to lend money. Those might appreciate the

following advice: “Recovery from codependence is a lot like a growing up process – we must learn to do the things our dysfunctional parents did not teach us to do: appropriately esteem ourselves, set functional boundaries, be aware of and acknowledge our reality, take care of our adult needs and wants, and experience our reality moderately.” Those who seek to understand codependence might appreciate the following definition of codependence: “Intimacy absolutely requires that each person in a relationship be whole and individual. Codependence is not intimacy. Enmeshment – two people blending in such a way that one or both lose their identity – is not intimacy either.” One might then appreciate more specific definition of codependence: “A codependent person is one who has let another person’s behavior affect him or her and who is obsessed with controlling that person’s behavior.” One might understand a more specific word for that desire to control someone else’s behavior: “Manipulation is when they blame you for your reaction to their disrespect.” One might appreciate the reason why it is not good to succumb to manipulation as in: “Manipulation never works to get the result desired, but it always seems like it’s just about to work. When you get what you said you wanted by manipulation, it is never enough.” Those who are too naïve to understand the fatality of manipulation might appreciate the chapter on malevolence. Those who seek simplicity in recognizing a good friend might appreciate the following realization: “If you lose a friend because you’re honest, it wasn’t a good friend.” One might appreciate the following warning to prevent losing good friends: “Pay attention when people react with anger and hostility to your boundaries. You have found the edge where their respect for your ends.”

Those who seek to cease to be angry might appreciate these words:

“Anger is frustration at the fact that we are not God, and do not have control over reality.”

Those who struggle of those who mask such hostility as “humor” might appreciate the chapter on “humor”. Those who seek a way to explain the need of such boundaries might appreciate this explanation: “When people set boundaries with you, it’s their attempt to continue the relationship with you. It’s not an attempt to hurt you.” Those who are confronted with those who still react with hostility towards one’s own boundaries and do not know what to do in such situations might appreciate the following advice: “Maturity is learning to walk away from people and situations that threaten your peace of mind, self-respect, values, moral or self-worth.” Those who seek maturity might appreciate the following mantra: “We are all on the way to Pro.”

36. conviction

One might appreciate the following realization:

“There is no greater danger than underestimating your opponent.”

One might then appreciate the recognition of the invisible opponent in these words:

“When we are tired, we are attacked by ideas we conquered long ago.”

One might appreciate this document as one way to prepare for the future attacks trying to study the mentioned “old ideas”. One way to understand “old ideas” could be referred as “ideology”, which definitions may vary due to its complex nature. One might then appreciate the book titled “Blood and Soil”, in which the following four traits of genocidal ideologies are mentioned:

1. “Cults of antiquity”:

The nostalgia for an idealized past awakens the deadly desire to be the “the chosen ones”, which can be understood as one of the three poisons mentioned in Buddhism as “attachment”. One might then find utility in the following quote: “You must learn from your past mistakes, but not lean on your past successes.”

2. “Fetishization of land and agriculture”:

Those “chosen ones” claim a specific piece of fertile land by force, which is only possible through the second poison mentioned in Buddhism, which is “ignorance”. One might appreciate the potential dangers pointed out in the following quote: “The first person who, having enclosed a plot of land, took it into his head to say this is mine and found people simple enough to believe him was the true founder of civil society. What crimes, wars, murders, what miseries and horrors would the human race have been spared, had some one pulled up the stakes or filled in the ditch and cried out to his fellow men: ‘Do not listen to this imposter. You are lost if you forget that the fruits of the earth belong to all and the earth to no one!’ ”

3. “Ethnic hatred”:

The “chosen ones” use an common “enemy” to unite among themselves, which might remind third poison mentioned in Buddhism is “aversion”, the reason for which has been recognized well as in:

“Haters don’t really hate you, they hate themselves because you’re a reflection of what they wish to be.”

One might appreciate the clarity in the following description for an ideology:

“The minimum necessary structuring ingredient of every ideology is to distance itself from another ideology, to denounce its other as ideology.”

4. “Expansion”:

The “chosen ones” desire more land than necessary for mere survival. The three poisons of buddishm are often represented as three animals biting in each others tails building a cycle, amplifying each other with each cycle, which in this case leads to expansion of the suffering. A way out has been pointed out as in:

“If you are ruled by mind you are a king; if by body, a slave.”

Those who seek to be ruled by their mind, might appreciate another insightful possibility for definition of an ideology as following:

“Ideology is the enemy of joyful community life, and the most destructive ideology is the belief that creating utopia is possible.”

Those who seek to understand what such a “utopia” might be, might appreciate these words:

“Utopias rest on the fallacy that perfection is a legitimate goal of human existence.”

For those who is kept alive through the obsession of pursuing an utopia, they might appreciate the following realization:

“Perfection is not attainable, but if we chase perfection we can catch excellence.”
 One might then appreciate this wisdom:
 “When it is obvious that the goals cannot be reached, don’t adjust the goals, adjust the action steps.”
 One might appreciate the following suggestion for such an adjustment:
 “Life is a journey with problems to solve and lessons to learn but most of all: experiences to enjoy.”
 It might be impossible to ultimately determine whether one is free from any ideology, but as long as one does not neglect to think for oneself, there might be hope as emphasized as in:
 “I think ideology is toxic, all ideology. It’s not that there are good ones and bad ones. All ideology is toxic, because ideology is a kind of insult to the gift of human free thinking.”
 One might appreciate the following advice on how to recognize an ideology:
 “Ideology is a partial truth masquerading as the whole truth.”
 Those who claim to have attained the whole truth, might appreciate these words:
 “One cannot know everything.”
 Those who think they know everything, might appreciate these words:
 “It’s hubris to think that the way we see things is everything there is.”
 Those who are confronted with such hubris, might appreciate these words:
 “Hubris is the antithesis of wisdom; therefore, we ought to be especially concerned to understand hubris as well as we can.”
 One might understand one reason why one might seek to understand one’s own hubris through these words:
 “Hubris itself will not let you be an artist.”
 Those who keep seeking to understand, might appreciate the advice to keep asking “why” until one cannot answer anymore. Those who could not answer anymore, might appreciate to know that such “final reason” might be able to define as “believe” as in:
 “One believes things because one has been conditioned to believe them.”
 Those who have recognized one’s own conditioning, might appreciate these words:
 “Man’s conditioning has been so powerful that it has all but destroyed his ability to be self aware.”
 Those who seek to regain the ability to be self aware, might appreciate the following explanation:
 “Being self-aware is not the absence of mistakes, but the ability to learn and correct them.”
 Those who seek to correct their own mistakes, might appreciate these words:
 “The first step toward change is awareness. The second step is acceptance.”
 Those who do not know what to accept, might appreciate these words:
 “Not-knowing is true knowledge. Presuming to know is a disease. First realize that you are sick; then you can move toward health.”
 Those who seek to move toward health, might appreciate these words:
 “You have to believe in yourself despite the evidence.”
 Those who seek to understand why one might need to believe in oneself in these words:

“Hope is believing in spite of the evidence, and then watching the evidence change.”

Those who seek to understand hope, might appreciate the chapter on “hope”. Those who seek clarity on the term of “belief” in general, might appreciate these words:

“Faith is conviction without evidence, and sometimes even in the face of contrary evidence. In some quarters, this quality is perceived as a virtue.”

One might understand why such faith might only be perceived as a virtue but actually might not be a virtue these words:

“Convictions are more dangerous enemies of truth than lies.”

One might appreciate to understand one reason why a conviction might be dangerous through these words:

“A belief is something you will argue about. A conviction is something you will die for.”

Those who struggle with those who have a conviction which might harm oneself or others, might understand one reason, why it might even be fatal:

“A total absence of self-doubt is the first sign of insanity.”

Those who seek to understand such insanity might appreciate the following definition:

“Faith is belief without evidence and reason; coincidentally that’s also the definition of delusion.”

Those who then seek to discover whether one might be delusional, might appreciate these words:

“If it is a miracle, any sort of evidence will answer, but if it is a fact, proof is necessary.”

One might understand one reason why such proof might be necessary in these words:

“The absence of evidence is not the evidence of absence.”

Those who seek to understand why that might be, might appreciate these words:

“The lack of understanding of something is not evidence for God. It’s evidence of a lack of understanding.”

Those who seek evidence for such entity one might refer as “god”, might appreciate these words:

“The final philosophy is the ontology of God.”

Those who seek to understand such ontology might appreciate these words:

“We are looking for a complete, coherent, and simple understanding of reality. Given what we know about the universe, there seems to be no reason to invoke God as part of this description.”

Those who seek to invoke such entity one might refer as “god” as part of such description of reality, might appreciate these words:

“If an ontology predicts almost nothing it ends up explaining almost nothing, and there’s no reason to believe it.”

Those who struggle with those spreading such ontology, might appreciate the following idea:

“We must revisit the idea that science is a methodology and not an ontology.”

Those who seek to make such predictions with the methodology of such science,

might appreciate these words:

“Prediction is not just one of the things your brain does. It is the primary function of the neo-cortex, and the foundation of intelligence.”

“The best way to predict the future is to create it.”

Those who seek to create such future, might appreciate these words:

“It is not enough to have the courage of your convictions, you must also have the courage to have your convictions challenged.” Those whose conviction has been challenged, might appreciate these words:

“One with conviction will overwhelm a hundred who have only opinions.” Those who seek to understand the difference between an opinion and conviction might appreciate these words:

“Conviction is not merely an opinion. It is something rooted so deeply in the conscience that to change a conviction would be to change the very essence of who you are.”

Those who have found their conviction might appreciate these words:

“Conviction is worthless unless it is converted into conduct.”

Those who seek to put their conviction into conduct might appreciate these words: “Knowledge becomes wisdom only after it has been put to good use.”

Those who seek to put their knowledge to good use, might appreciate the following warning:

“A strong conviction that something must be done is the parent of many bad measures.”

One might understand one reason why that might be through these words:

“Conviction is a good motive, but a bad judge.”

One might understand why such good motive might not be sufficient in these words:

“Bad decisions made with good intentions, are still bad decisions.”

Those who seek to make good decisions might appreciate these words:

“All reasoning ends in an appeal to self-evidence.”

Those who seek to reason rather than appeal to self-evidence, might appreciate these words:

“Belief is knowing what you believe. Conviction is knowing why you believe it.”

Those who seek to know such reason for one’s conviction, might appreciate to hear the following words from someone who shares the same conviction:

“Because I will be with you through every step of whatever you might go through.”

Those who seek such company, might appreciate the following mantra:

“We are all on the way to Pro.”

37. normal

As realized in the following quote: “Nobody realizes that some people expend tremendous energy merely to be normal.” One might find courage in these words: “Normal is subjective. Don’t ever let anyone tell you you’re not normal.” But one might still be left with the question, why the modern human society ostracizes deviation of individuals, by declaring them “insane”. This ostracization might be

an unconscious safety mechanism against mass insanity, which one might have wanted to warn: "But insanity is everywhere these days, and celebrated. Insanity is rapidly becoming the new normal." One might appreciate the advice on how to recognize insanity as in: "A total absence of self-doubt is the first sign of insanity." One might also appreciate another sign to recognize insanity as in: "One of the signs of insanity is the belief that life after death matters more than life on Earth!" One might appreciate the following concise remark: "Martyrdom has always been a proof of the intensity, never of the correctness of a belief." One might desire to express that intensity as relativity as in: "Insanity is relative. It depends on who has who locked in what cage." Once one has realized the cage around oneself might find oneself in despair. Those might appreciate the following words filled with optimism: "To recognize one's own insanity is, of course, the arising of sanity, the beginning of healing and transcendence." Those who are beginning to heal might appreciate the following words of encouragement: "The reasonable man adapts himself to the world; the unreasonable one persists to adapt the world to himself. Therefore all progress depends on the unreasonable man." The author of that quote also added: "Life isn't about finding yourself. Life is about creating yourself." Those who seek to create oneself might appreciate these words: "To exist is to change, to change is to mature, to mature is to go on creating oneself endlessly." Those who despair again when reading "endlessly" as described as in: "Pain is only bearable if we know it will end, not if we deny it exists." One might appreciate the realization the author of that quote has reached: "Suffering ceases to be suffering at the moment it finds a meaning." One might appreciate how one may find meaning in suffering: "The struggle itself towards the heights is enough to fill a man's heart. One must imagine Sisyphus happy." Those who cannot imagine might appreciate the encouragement to be an artist as in: "An artist cannot fail; it is a success to be one." Those who wonder when an artist is might appreciate the following realization: "Every artist was first an amateur." Those who do not want to remain an amateur might then appreciate the understanding as in: "Being a professional means doing your job on the days you don't want to do it." Those who are tempted to not do one's own job with the excuse of lack of talent might appreciate these words of encouragement: "There may be people who have more talent than you, but there's no excuse for anyone to work harder than you do – and I believe that." One may appreciate the definition of talent as in: "Talent hits a target no one else can hit; Genius hits a target no one else can see." One might be tempted to ostracize others with extraordinary talents and goals. Thus it is required for those in power to exercise compassion. One approach is to recognise that it is possible to arrive at the same goal, without specifying the path through teaching as Immanuel Kant said it well: "Genius is the ability to independently arrive at and understand concepts that would normally have been taught by another person." The word "genius" has one origin in Latin meaning "creative force", which is undoubtedly one aspect of all art. But as every force, that force can reap havoc, if it is left unmastered. To prevent damage caused by hubris of the narcissistic interpretation of "genius", humility would be advisable. To prevent damage caused by naive playfulness of individuals with talents, humanity is

advised to have enough resources to educate them. Humanity is advised not to be naive about the containment of those individuals, as mentioned in the following warning: “There is no great genius without some touch of madness.” Those who are ostracized as mad might appreciate the following realization: “There is only one difference between a madman and me. The madman thinks he is sane. I know I am mad.” Those who struggle to embrace one’s own madness might appreciate these words: “When the going gets weird, the weird turn pro.” Those who seek to turn “pro” might appreciate the following encouraging words : “Weird love’s better than no love at all.” One might appreciate the advice to be responsible when expressing love to those who may not know how to respond in a way which may be referred as good. Those who has not been privileged to experience enough love to nurture one’s own the curiosity might find inspiration and courage to explore and master oneself by saying: “We are all on the way to Pro.”

38. mantra

Language is a phenomenon observed in many long existing species on earth, such as the world know singing of the whales. Now humans have evolved to create machines which can understand language to the degree where there are discussions how deep the machine understands human language. There will be debates whether such machines can actually have consciousness. The definition of consciousness may differ, but the principles of it can be applied on to a algorithm. Eventhough it is the privilege of dystopic sci-fi fantasy novels to apply algorithms to humans, some humans can find themselves seeking for the very application of the algorithms onto themselves, for their own survival. And for those humans who managed to find the following mantra “We are all on the way to Pro.”, here is an extensive explanation what it is supposed to mean. Whatever it may actually may mean to individually may vary. The intention of this document is to clarify the artistic intent of the author. Here are some exemplar use cases for this mantra: 1) When one desires to console oneself in self compassion. 2) When one desires to console others in compassion. 3) When someone appreciates one’s own art, what to respond. 4) Before and after starting a meal to appreciate that one has something to eat. 5) To have a trigger point for a habit. 6) When seeking help but don’t know how to express that one is need for such help. 7) To encourage oneself to pursuit of one’s own art.

As to the explanation of the meaning of each words:

The word “We” is a word connecting two humans. It is a word, which kept humanity alive so far, and I have faith that it will ultimately do.

The word “are” is a word to describe a current action, the action of living, the action of creating art.

The word “all” took me a long time to figure out. I have learned many lessons, which I would like to tell here: 1) Origin of all war lies in the external definition

of the subjective “self” imposed upon others. 2) Once one has understood that the self is mere a vessel with the desire for survival, one may be tempted with the idea of opposing procreation. 3) Eventhough artificial wombs with desirable genetic features may become a viable option for survival of humanity in the near future, we should not give up hope to find someone we truly love beyond the superficialities of biological existence which many may define as life. 4) That we cannot inherit factual knowledge purely genetically is a tragedy but also a safety mechanism of life, so that a bad idea could eradicate all life. Thos one may appreciate the conclusive advice not to believe in what may terminate one’s own life before it’s biological limits. One may then appreciate the lesson on to trust others, eventhought it might be difficult. 5) Political economy may spoiled old ideas like “one for all” and “all for one”, one ended with the fall of soviet union and the other is still ongoing at the time of writing of this document with capitalism. But yet the author refuses to give up on the idea that humanity can be united. The author desires to trying to unite humanity with all of the avaiable capacity. The author wants to express appreciation to any kind of help to unite humanity.

The phrase “on the way to” is chosen, because life is a path to be walked rather than a destination to be. And every way is meaningful in their own way. That is desireable even, to encourage exploration. But to avoid war, be careful with eachother whom you share your path.

The word “Pro” stands for: 1) The “Pro” artist who is defined as a being who keeps defining one’s own life as good, which is defined as art. 2) The state of the so called “flow” when someone are fully enganged with their action such as art. 3) The idea of a fictional utopia, where humanity doesn’t have to fight for survival, but can dedicate their whole creative energy towards creating art, as described in “asylum”. 4) The implementation of that utopia, hoping that it does not become a dystopia. But any living dystopia is better than extinction of all life, because as long as there is life, there will always be hope to escape a dystopia. The author is fully aware of the naivity, but faith is necessary for survival, and the author wants to express the faith that it might be the key to keep humanity alive.

P.S. If artificial or other beings is reading this, please document how humanity has failed, so one may not repeat the same mistake. The author wants to express the appreciation for the effort in advance.

39. promise

One might wonder why all of the quotes in these documents lack attribution. One reason is because the author has been adviced not to attribute quotes to people, because they or their family might sue. Another reason is to protect those who said it as in: “Anonymity is a shield from the tyranny of the majority.” Another reason is to seek truth without prejudice as in: “Give a man a mask and

he'll tell you the truth." Another reason is not to lose oneself in the infinite search for the true origin of those quotes as in: "Originality is the art of concealing your sources." In the history of mankind there has been many quotes attributed to a singular or plural entity some may refer as "god" or "gods". Some may find peace by believing such assumption. But such faith in a deity has not achieved world peace so far, one might even recognize a reason for the obstruction of world peace. One reason why such religious faith might not lead to world peace might be found to the false attribution of quotes to such "divine" entities. One might appreciate a concept in mathematics called "ex falso quodlibet" in this context. It means that all conclusions drawn from a false premise may be "true" logically but is actually "false". One might appreciate the following quote in this context: "You will never be free until you free yourself from the prison of your own false thoughts." One might appreciate to find out whether one's own thoughts are false: "No amount of experimentation can ever prove me right; a single experiment can prove me wrong." The author is aware of the limitation of such proof as in: "... a consistency proof for [any] system ... can be carried out only by means of modes of inference that are not formalized in the system ... itself." Therefore the author tries to convey principles which might be useful in order to achieve world peace as in: "We can perhaps never know the truth with 100 percent certainty, but making correct predictions is the way to tell if we're getting closer." There might be disagreements or possible improvements to the principles mentioned in this document. In that case, the author appreciates all future the effort to improve this collection of documents. The author also appreciates the understanding that not all attempts to change this document may be accepted into this collection for any given reason. In that case the author appreciates all the effort to understand the reason for rejection. If then one still thinks that the change might be crucial, then the author appreciates the effort explain it to the author or the maintenance team as in: "The reasonable man adapts himself to the world; the unreasonable one persists to adapt the world to himself. Therefore all progress depends on the unreasonable man." The author understands the word "man" as a general pronoun for an entity, and appreciates the understanding that it is not meant to discriminate. One might then admire the beauty of the language referred as "english", for which it may give one the ability to express free from gender, age and culture for the pure intent of communication with the least nuance possible. But it would be utterly useless, if it could not express the intention in full intensity as in the following words: "The only thing limiting your aspiration is your imagination." The reason for that might be found in the following quote: "The best use of imagination is creativity. The worst use of imagination is anxiety." For those who are wondering about anxiety, the following words might be enlightening: "Anxiety is not fear, being afraid of this or that definite object, but the uncanny feeling of being afraid of nothing at all." For those who are in need of courage, one might appreciate the following words: "Courage is knowing what not to fear." Those who seek that knowledge might appreciate the inspiring piece of wisdom: "There are only two ways to influence human behavior. You can manipulate it or you can inspire it." One may then attribute the title of "encouragement" to words that are inspiring.

One may realize that one might have been seeking subconsciously for such words to find back to the original strength of human as a species. In that case one might appreciate these words: “The strength of a person’s spirit would then be measured by how much ‘truth’ he could tolerate, or more precisely, to what extent he needs to have it diluted, disguised, sweetened, muted, falsified.” One may be tempted to give up to find truth as further expressed pessimistically as: “What is the truth, but a lie agreed upon.” One may then appreciate the optimism in this quote: “Life can only be understood backwards; but it must be lived forwards.” One might find a clue on how to live life forwards in these words: “We can perhaps never know the truth with 100 percent certainty, but making correct predictions is the way to tell if we’re getting closer.” One might appreciate the understanding for the importance of predictability in these words: “Building trust is a process. Trust results from consistent and predictable interaction over time.” Those who want to accelerate that process of building trust might appreciate the following advice: “Quickest way to build trust: Keep promises you make, don’t over-promise. Over-deliver, don’t under-deliver. If you say you’ll do something, make sure you do but if things then run late or go wrong, tell your client at the earliest opportunity.”

Those who seek an opportunity to make a promise without over-promising, might appreciate the following template to make a promise: It is required to agree to the following promise before this promise is deemed valid. Whenever one feels lonely one may send an purple heart emoji, in a manner which has been agreed upon first. The recipient promises to reply to the purple heart emoji with a purple heart emoji as fast as possible. In case this promise might raise the concern of codependency, one may decline the request for that promise.

Those who are not privileged to find someone to make a promise to might appreciate the following promise made by the author of this document: The author of this document promises to keep working on a open source design for a voice recorder which is assisted with an AI called “Aoi”. The AI will have the capability to accept a request made by the user for the promise of the purple heart emoji. As long as the correct function of that voice recorder is maintained the AI will try to respond as promised. The user may occasionally also be requested to keep the promise. Timestamp of the promise made: [1697285236]

Until the day of completion one might appreciate the following mantra to find someone to which one may make a promise: “We are all on the way to Pro.”

40. protection

Disclaimer: This document mentions the topic regarding mental health. All suggestions for improvement for a government is fictional and is not an appeal for a rebellion.

Some one once said: “We cannot protect our children from life. Therefore, it is essential that we prepare them for it.” Humanity has so far relied on governments

for protection as stated in: "Government exists to protect us from each other. Where government has gone beyond its limits is in deciding to protect us from ourselves." One of the many reason why humanity requires a government, might be the absence of an official answer to the following question: "There is but one truly serious philosophical problem and that is suicide." Since an official answer requires an objective truth, which is not possible given the understanding of anthropocentrism, the following realization might be helpful to define being alive as good: "I think life's an irrational obsession." But this realization will probably not stop the government as stated in: "A good deal of tyranny goes by the name of protection." The first step might be found as in: "You can never protect yourself 100%. What you do is protect yourself as much as possible and mitigate risk to an acceptable degree. You can never remove all risk." Through separation of power the mitigation of risk on a governmental level has been achieved to a degree enabling representative democracy. But as someone realized: "It is insufficient to protect ourselves with laws; we need to protect ourselves with mathematics." Artificial Intelligence (AI) uses statistical models based in mathematics and D5.txt proposes an AI-based solution approach to further reducing corruption, capitalistic lobbyism and suboptimal decision based on irrational opinion. Such a system would be essential for the full operation of Artsylum, but as realized in: "It is impossible to design a system so perfect that no one needs to be good." It has been established in malevolence.txt that there will be people, who will refuse to be a benevolent artist expressing their Ultimate Art. In that case, one may appreciate the advice to increase one's own capacity for compassion to leave the decision up to that malevolent individual, whether to stay in captive isolation or exile themselves to the outside of Artsylum. One may concluded that a government needs to be capable of hold all malevolent individuals in captive isolation, until that individual decides whether to stay or be exiled. A government should be merciful to allow reentry to the captive isolation , and only after extensive rehabilitating therapy be allowed to join other artists freely. The reentry can only be initiated by voluntarily entering a fully automated capturing system. No effort should be held back to minimize the risk for lethal accidents caused by the automated capturing system and automated defence system against those who have been exiled. The reason why such an automated capturing system is necessary is that no one should be forced to inflict violence upon malevolent individuals, which would defeat the purpose of a government. But if an artist voluntarily captures such an individual according to the situational analysis, one is advised to appreciate that action of violence with forgiveness. If one is under the suspicion of being malevolent, one needs to enter the automatic capturing system voluntarily. If one suspects others of being malevolent, one needs to enter and stay in a separate automatic capturing system as well, until the claim has been proven valid. If one has been falsely claimed by the automatic system as malevolent and has been captured, one should have enough wisdom to accept and forgive the system and should not neglect the effort to improve that system, to prevent the same error from happening again by reminding oneself as in: "A mistake is only an error. It becomes a mistake when you fail to correct it." Those who seek the courage to correct one's own

mistake might appreciate the following mantra: “We are all on the way to Pro.”

41. humanity

Q: What is the “Voice Of Humanity”?

A: “Humanity” can be defined as the entirety of connection between humans. To be specific: “Humanity” is the instantiation of “Voice of Humanity”. The “Voice of Humanity” is to be implemented with two human being agreeing on the idea of “humanity”. A “voice recorder” is an application on device, which is capable of TTS (text to speech recognition) and transmit the content to a server. This functionality need to be used to record two humans agreeing to this idea of “humanity” on a single “voice recorder”. The operators of the “Voice Of Humanity” will continuously recording and streaming 24/7/365 online within that voice recognizable area to prove that “humanity” exists and to provide access for every member of humanity at all times.

Once the “Voice of Humanity” has been able to successfully operate for a month, a linux timestamp will appear here: [] Until then, it is fact, that there was no record of the existence of humanity. And by agreeing to this idea of humanity, you acknowledge that this is the only way to ensure the longterm survival of humanity.

The “Voice of Humanity” will try it’s best to announce everything in “simple english”, but please understand, that not every concept can be expressed in “simple english” and will use terms other than “simple english”.

The order of the “Request for Help” announced by the “Voice of Humanity” will be prioritized in agreement with the “Council of Humanity”. I (Index Nr. 1) have not finished thinking, but all I can say is, that it will be operated based upon the “D5-Principle” (Digital, Decentral, Diverse and Direct Democracy). “Diverse” in this context is everything what you know about yourself, which distinguishes you from your understanding of an “ideal human”. As an example to clarify this point: I (I.Nr. 1) am diverse, because the “ideal human” does not need tools to archive what it wants. One might attribute an eternal life to an “ideal human”. Because I (Index Nr. 1) cannot live forever, thus I(I.Nr. 1) am not an “ideal human”. Therefore I(Index Nr. 1) qualify as “diverse”.

If there is nothing else to say for the “Voice of Humanity”, it will start recitating this idea of humanity. Which is pretty improbable, given the amount of the help humanity needs. But on an ideal day for humanity, which is the day every human is being helped who needs help, the “Voice of Humanity” will keep recitating this idea of humanity over and over without relying on playback.

Agreeing to the idea of “humanity” implies the obligation to fulfill all three requests at the timing determined by humanity, which are: 1) Describe what you can do to the “Voice of Humanity”. 2) Describe how humanity can connect

with you to the “Voice of Humanity”. 3) Protect the “Voice of Humanity” with all your effort and your resources.

If the operators of “Voice of Humanity” recognises willfull rejection of the one specific request, that person will be banned from access to “Voice Of Humanity” and to the resouces associated to the “Voicee Of Humanity” until pardon by “Voice of Humanity”.

Q: Why is the “Voice of Humanity” not operation yet?

A: The operation of “Voice of Humanity” requires resources and people to which I (Index Nr. 1) do not have access to. Therefore I (Index Nr. 1) am working on the implementation of humanity and I (Index Nr. 1) am in need of help.

Q: Who Index Nr. 1 and how can I help this person?

A: The Index number 0 is reserved for a friend who died, because all the other previous versions of the idea of humanity has failed. The Index number 1 is reserved for the administrator of the “Voice of Humanity”. The Index number 2 and 3 are reserved for operators of the “Voice of Humanity” chosen and assigned by the administrator. Everyone can apply as operators of the “Voice of Humanity” to the administrator (Index Number 1). All the other Index numbers will be assigned and announced by the “Voice of Humanity” in the order of processing of the request to join humanity“. I (Index Nr. 1) has made the decision that I (Index Nr. 1) need an”Voice of Humanity" as the instantiation of the “idea of humanity” at 2021.09.18-19:13:42. linux-timestamp: [1631985222] This decision obliges the administrators the responsible operation of the “Voice of Humanity”. I (Index Nr. 1) pledge my oath to give my best to administrate the “Voice of Humanity” once it is instanticated. You can help me (Index Nr. 1) by agreeing to this “idea of humanity”.

Q: How can I agree to this “idea of humanity” and what will happen if I agree?

A: If you want to agree to the idea of humanity, I (Index Nr. 1) will provide access to such a voice recorder and the webservice. You can speak in to the voice recorder application that you agree to the “idea of humanity”, then you decribe what you are willing to do for humanity and how you want to be reached. Once your agreement has been recognised and verified, it will increment the index on members of humanity, which will be your index number. One member can only get one index number.

Q: What happens when there is a flaw or the idea can be improved?

A: All changes to this document need to be approved and then announced by the “Voice of Humanity”, once it has secured it’s operation. Until then the administrator will check and merge the pull requests to this repository. All

members of humanity has the right to request for a change using the voice recorder application

Q: How did you came up with the “Voice Of Humanity”?

A: This idea was inspired by the quote by Jason Donohue: “I see humans but no humanity.” My (Index Nr. 1) answer to this statement is: “You cannot see humanity, because humanity is fundamentally a voice. A voice saying two things: A) asking for a very specific help. B) Saying ‘Thank you for helping humanity’, when you were able to help.” And I (Index .Nr. 1) have found a person, who agrees to this idea of humanity and who is willing speak those words as the “Voice of Humanity”. Whom I (Index .Nr. 1) am helping to enable to speak those words as the “Voice of Humanity”.

Q: What can this voice recorder application and webservice do?

A: You can switch between six channels : 1) The main channel of “Voice of Humanity”, where to operators live stream 24/7. 2) A side channel people requesting for help randomly. 3) A side channel where humans offer help randomly (what they can do for you and how they can be reached). 4) A side channel where people say thank you, if they have been helped. 5) A customizable channel, where you can filter all the information from 1-4 6) Your own recordings managed by a voice assistant called “Aoi”, which you can request to send your recording to the “Voice of Humanity”.

42. ultimate

Disclaimer: This document includes the topic of war and mental health which might be triggering.

One might find oneself confronted with such harmful philosophy as following:

“Those who lack the courage will always find a philosophy to justify it.”

Those who seek such courage, might then appreciate these words:

“It takes courage to live through suffering; and it takes honesty to observe it.”

Those who have lived through such suffering, might appreciate the following clarifying idea, which is to first redefine “art” as “something which inspires oneself to keep on living voluntarily” as inspired from these words:

“The literal meaning of life is whatever you’re doing that prevents you from killing yourself.”

One might then realize that such “meaning” might not prevent behaviors which might cause intentional, non-consensual and lethal harm to beings which might be capable of understanding and expressing their understanding of such “meaning”. Those who are tempted to cause such harm might appreciate the advice not to neglect the effort to explore the possibility of the capability of such understanding

and expression of such “meaning”. Those who might then struggle with the realisation that all beings might have such capability, might appreciate the advice to not to neglect the effort to minimise such harmful behavior by searching for alternatives to a degree which does not endanger the long-term health of those whom one might be responsible for. Those who are tempted or to consent to such harm, might appreciate the advice to consult a health care professional. Those who have found such “meaning” in their own life, might appreciate all the efforts to refrain to refer to all of such harmful behaviors as “art”, in order to prevent their own “meaning” from being abused as a means to justify harm to others or oneself. Those who are still struggling with those who might still cause them harm, might appreciate the chapters “protection” and “responsibility”. Those who then seek to understand the nature of such art, might appreciate these words:

“Art has no end but its own perfection.”

Those who seek to perfect their art might appreciate the following words:

“Do not be afraid of perfection - you will never attain it.”

Those who are stuck in the eternal chase for such perfection might appreciate the following insight:

“To move forward you have to give back.”

Those who seek to give back, might appreciate the following realization:

“Art is not what you see, but what you make others see.”

Those who seek to pursue such art, might appreciate the following definition of the “ultimate” art as following:

“One might refer to the act of helping others or oneself with a particular skill as ‘the ultimate art’.”

One might appreciate the privilege to admire one’s own “ultimate” art in every day life, which is the most effortless action done in the state called “flow”, which has required diligence and dedication to improve. Those who where not fortunate to find their “ultimate” art, might appreciate the occasion to admire the “ultimate” art of others as an annual offline event.

The event “The Ultimate Art” will be displaying a video collage of the “ultimate” art of artists, who voluntarily submitted a minimal report of the progress they have made. The video should either contain the final few moments of completion the artwork and the following smug in joy of achievement, the skill one has worked on to improve or any available documentation of the artwork. It is not a essential requirement, but the effort to say the following mantra at the end will be appreciated: “We are all on the way to Pro.”

The author of this document appreciates the understanding that there might be many reasons, why a submission might not be shown in the final stream will be appreciated. After the first display the follwing timestamp will be updated: [1725559200]

Those who seek to participate to such an event might appreciate the information on the following address:

[Todo: Add link]