

Intro

This short book is a collection of my year 2025 YouTube [talks](#) and comments on the topics of mind, nature of reality, free will, self-exploration and consciousness. In a wider context, this book is everyday-scaled extension to [what seemed interesting](#) to me for my entire life.

March 2025

To Christof Koch on IIT

In a beautiful conversation [1] at Essentia Foundation on integrated information theory (IIT), Christof Koch shared some thoughts on this theory, which he helped to develop in later versions. Although IIT is not something simple to understand, smart and vivid Koch's comments on the subject resulted in me in the following general impression:

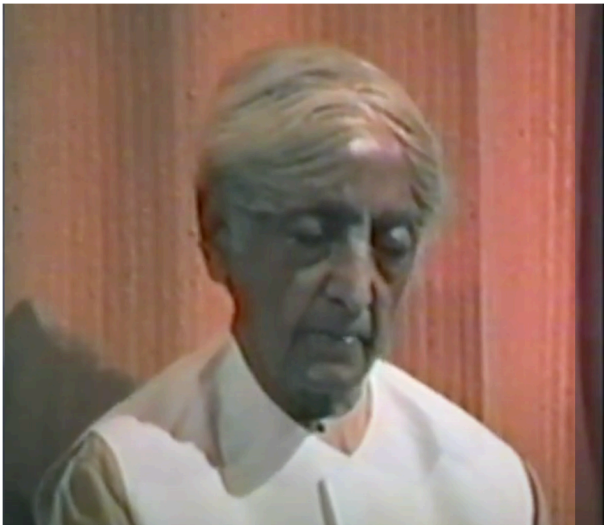
"I am struggling to find ANY explanation power in IIT: it seems to be a statement of correlation." ([link](#))

This impression and the comment are strangely the result of very unclear IIT's wording around relations of consciousness and related physical systems, like "what properties should the physical system have for observers to suggest it has related conscious experience?"

So, does the theory avoid speaking about causation? It seems so, and it is very wise, from one perspective. On the other hand, the correlation between some properties and states of physical systems (like human brains) and subjective experience is an obvious observation which existence ITSELF requires an explanation. And if the theory does not address that, then what does it explain?

To Jiddu Krishnamurti on meditation

In his speech on meditation [2], an Indian philosopher and spiritual figure, Jiddu Krishnamurti, points out that we have different things that we call "meditation."



0:22 meditation is not the activity of will or determination.

0:34 Right, sir?

0:38 So, is there a meditation which is not all this?

0:46 We are saying there is. Totally different.

0:53 Because this is all rather immature,

0:58 rather obvious.

1:00 You have practised, practised for generations this kind of meditation

1:05 - where are you at the end of it? Right? Where are you?

1:16 On the contrary, your brains have become extraordinarily dull.

My thoughts on that:

"Some activities of that type ["meditation"] are quite contrasting in their nature and effect compared to others. For instance, as a result of practicing "meditation," one may become dull. Unfortunate, correct?

There is no something universally and equally understood by everyone that we all call "meditation." We use that word for different things. So if one says, "I am meditating," you do not know what this one does. Get details on activities, intentions, spent time and results." ([link](#))

On studying and appropriate tools becoming inappropriate

It is interesting that changing circumstances may lead to appropriate tools becoming inappropriate and even harmful: if one sails the sea using a boat but comes to a shore and needs to continue his or her way through the desert, one cannot take this heavy thing with it. It was so useful before, but one will not be able to make a step if one tries to keep the boat with him. I think that is the situation for studying and the experiences of other people. When the subject changes, what was useful before (books, schools, traditions) may become not only useless but extremely harmful. And I think this is the case when you yourself become the subject. ([link](#))

Extra thoughts:

- It is fun to imagine a possible reaction to that: "Yes, it is so true, but not new. I have already read that in a bunch of books, and now I need some fresh perspective, so I will read more."
- A really interesting question is why we all continue to use the same tools no matter what. Why do we continue to use what does not produce the result—neither for

ourselves nor for somebody else? The probable solution is that we do not actually want to proceed.

- We meet unpleasant and extremely intelligent resistance.
- It is not obvious that no one gets the result. Some look very satisfied with themselves or play satisfied.
- And one may play satisfied even in front of him- or herself.
- Books and holy traditions have a great capacity to make an impression that achievement takes place.
- Do we need to be kicked hard in the ass by life for the wrong tools just to fall from the shaking hands that cannot hold these tools anymore?
- One possibility here is being kind: no, I do not want to be kicked, and I do not want anybody to be kicked. And I do not want the urge to "grow" or something to spoil lives; I do not want to suffer, and I do not want anybody to suffer.
- Can a happy person make a progress?
- Do we really need this progress?
- It may be like hunger: if you want to eat, you eat, but if you are not hungry, you just don't eat, and that is okay. It is okay not to study if you are already okay, and it is natural to study if you are not.
- Is that because the goal is to be happy?

To Byron Katie on suffering and healing it

In her speech on depression and suffering [3], an American speaker and author of the self-inquiry method, Byron Katie, defines the possible strategy for ending suffering as lying in asking yourself four questions about the thoughts you're having: Is it true? Can you absolutely know it's true? How do you react when you believe it? Who are you without the thought?

She also talks about her life: when she was middle-aged with three children and married to her second husband, she suffered from depression and agoraphobia. She was referred to Hope House in Los Angeles, a women's counseling center that has since closed. After two weeks of self-reflection, she reportedly experienced an epiphany in her thinking, which created a way for her to challenge and lessen the harmful effects of long-held beliefs.

I liked a couple of comments on her speech:

"This is a terribly entitled view of suffering, one that couldn't exist outside of a 1st world country. Sure, if you have all your material needs covered and you're still depressed, then it is just coming from within, but try to tell someone in poverty, someone who is starving, someone who is being abused either by an individual or society, that their suffering is a mindset and nothing more is extremely shallow and uncaring. Tell the children in Gaza that their suffering is just in their head, that they just shouldn't feel as they do, and all would be sunshine and rainbows after if they would just let go of their feelings. This is a mindset that ignores reality and ignores causes of suffering. It might apply to an American housewife who has everything but is still depressed, but would apply literally nowhere else. Suffering is far more complicated than that." (@gravestone4840, [link](#))

And another one (reply to the previous):

"Funnily, I agree with every single one of you here. My main trait is that I'm ambivalent, after all. It all comes down to perspective, and I believe no one is in the wrong here.

The only thing I'd like to add/share is that I've been through many of these journeys, and I've "seen it," I feel. There are many reasons I'm still suffering, whether it be not being able to truly connect to another human being or constant, quite strong, physical pain. It could also be that I've never gone deep enough or that my biology won't allow me to cross certain barriers.

It feels like all these comments and thoughts are in opposition to one another, but I believe them to exist in truth at the same time. Whatever someone's life is like, IF (and that "if" is where it all happens) that person is able to change their perceptions, they might get to be as zen as an experienced Buddhist. It's just often not possible, due to certain circumstances, to reach that state of mind. Think about food insecurity, chronic pain, a damaged brain, or "faulty" biochemistry." (@DeltaNovum, [link](#))

My thoughts on that and the reply to @gravestone4840 and @DeltaNovum:

"Your comment and the one you reply to are two steps to widen the perspective: suffering does exist and is real, truly complicated, and has many forms. Not all of those forms can be dealt with by changing the mindset, and some of those forms will not give one the slightest chance even to move in the direction of something so abstract as "mindset" - suffering can be very immediate and direct and very independent of your thoughts. Moreover, there are a lot of minds naturally not capable of deep reflection (like children's minds), and such things are capable of immediately moving us from theories to simple and stupid actions like feeding or hugging someone.

I do not think that all perspectives easily coexist when considering the problem of suffering—some of them are truly trying to eliminate each other, which is probably okay. I also think that the extraordinary complexity of life requires one to ignore some aspects TO ACT - and that is what Byron Katie does. Would it be better if she considered all the aspects and stayed silent, or ignored some of them and acted in her own way? I prefer the latter." ([link](#))

To Jonathan Jones on non-duality talks

In his short speech on non-duality [4], British speaker Jonathan Jones reflects on Rupert Spira's "ten thousand hours of videos," which leads to no results for the listeners and makes the speaker look odd. Rupert Spira, an English philosopher and speaker on non-duality, is taken only as one of the examples, and the general idea is that the absence of any results is a common thing for all non-duality conversations and speakers.

But going further, Jones states that one needs to stop seeking (which is the form of active "doing"), and this "stop-ness" is the key. My response to that is:

"Considering "But what happens when you stop?" There is a chance that nothing happens because "stopping" is also a "doing," so it will not work either. That

means that one (you, me, everybody) continues to go in circles in a perfect trap. Paradoxically, it adds this particular couple of minutes of video to those mentioned "ten thousand hours," making it "ten thousand hours and two minutes." ([link](#))

I quite share Jones' view that non-duality talks produce no result and odd people around, but I continue to be amazed by the fact that these talks continue endlessly, including Jones' own short speech and other publications.

Moreover, it includes me, who reflects on Spira's and Jones's talks. So the following question arises: what the hell are all of us doing?

On four strong arguments against materialistic worldview

In the conversations around materialism, there are arguments for and against this worldview. Among the ones that are against, I would separately name four of them, which I consider to be "strong." This means one does not need anything else, just these four, to put materialism in a very weak position. Even more: it is better to stick to these four and not to scatter attention.

Three of them are in quantum mechanics: the double-slit experiment, the quantum entanglement phenomenon, and the delayed choice quantum eraser experiment. One more is in the general knowledge and philosophy realm: the hard problem of consciousness. ([link](#))

Extra thoughts:

- These four are enough to destroy materialism.
- In conversations about the nature of reality, it is better to avoid discussing anything other than these four facts—spreading attention to any other aspects or arguments only dilutes the powerful clarity of this set of facts.

Summary

In March, my replies were to famous neurologist Christof Koch and Indian philosopher and spiritual speaker Jiddu Krishnamurti. Both talked about the mind and consciousness and explored ways of studying them. While Koch brilliantly referred to the scientific approach to the matter, Krishnamurti expressed his views on the peculiarities and limitations of introspection in the form of meditation. To this, my talk about the appropriate tools for self-research was very much adjusted.

This means that one of the month's focuses was exploring the mind and the limitations and traps that can be encountered in this process. On the topic of traps, the British speaker Jonathan Jones adds his doubts about the uselessness of endless information consumption, and my comments follow. This makes the month's focus on the appropriate mind-exploring tools even stronger.

Some attention was also given to the topic of depression and suffering, their causes, and (again!) appropriate tools for coping and overcoming. One talk addressed arguments against materialism.

So, the conclusion for all that could be that I do not share a materialistic point of view and am very interested in exploring the mind (which is the main thing making materialism questionable). At the same time, deep concerns accompany this interest, noting that research and search in the sphere of the mind can be tricky, and moving in circles or in the wrong direction is quite possible here.

My deepest respect goes to both famous speakers and "ordinary" people who are reflecting on these interesting topics. My special respect is for the open-minded, while logical and rational scientist Christof Koch. My endless attention and love to one of the most extraordinary philosophers and thinkers in the history of humankind—Jiddu Krishnamurti. That is exactly him I consider to be the one standing maximally close to understanding what the right tools are when you explore the mind.

April 2025

On IIT (integrated information theory)

In March, I started by commenting on IIT to one of its developers, Christof Koch, to whom I expressed deep and sincere respect later in the month's summary. All of a sudden, April begins with thoughts about IIT again. The reason for that is my current interest in how different, more or less scientific theories relate to the hard problem of consciousness. IIT is number two (after global workspace theory—GWT) in the list of most discussed theories of this kind. I tried again to penetrate the theory to understand it better. This does not seem to me to be a simple task, as a good amount of very specifically understood concepts populate the theory.

As unusual terms stood in front of me, preventing me from a clear understanding, my attempt to know IIT better turned into a constantly repeated question: "What is that? And what is that? And what does theory mean by that?" Questions about the meaning of words forming the theory. Unfortunately, as a result of this linguistic research, I found IIT to be a logical circle, relabelling known terms and, in the end, after reverting renames, neither addressing the hard problem of consciousness nor anything at all. ([link](#))

To Shar Jason on spiritual awakening

I really start to hate any talk nowadays that includes the words "spiritual awakening" in it. I really start to hate anybody calling themselves "spiritual teachers." I really wonder why these people do what they do. I really can predict, based on my current direction of thought, that by the end of 2025, I will be able to finish the book that will summarize the observation of the nature of reality. I can also easily predict that my position will be some kind of "two-step philosophy", where any model (book, opinion, talk) is just a map, and the area depicted on that map is quite a different thing.

Thus, my position is and will be that being in the area, actually visiting it, and studying the map are quite different things. I am asking any person who calls themselves a "spiritual teacher" if they have actually visited the area itself, or if they are just endlessly reproducing the map. Even if they have, which I doubt a lot, why do they do the talk? Their listeners are stuck exploring the map, so why do speakers need to talk endlessly, contributing to it?

I suspect that the speakers themselves are stuck in the model and concepts and have no actual knowledge of what they are talking about. Thus, my question to a woman leaving between Australia and the US with her family, called hell knows why a "spiritual teacher", Shar Jason [5]:

"You have no idea what you are talking about, don't you?" ([link](#))

To Bernardo Kastrup on analytic idealism

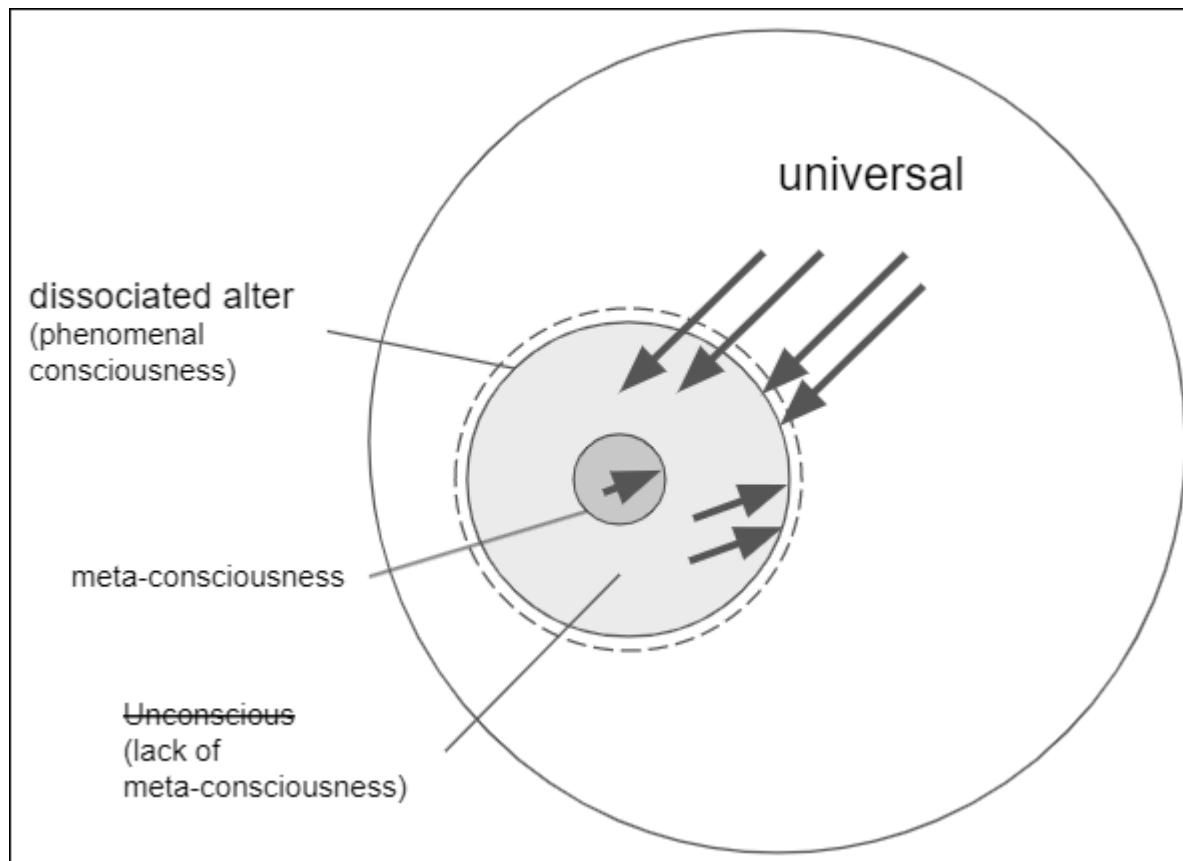
In a brilliant 7-part series of videos [6] published between 26 May and 1 Jun 2021, a Dutch philosopher and computer scientist, Bernardo Kastrup presents his ideas in the field of consciousness studies—particularly, analytic idealism, a theory of the nature of reality that maintains that the universe is experiential in essence. I consider this course one of the most valuable things ever published on the topic on YouTube: a clear, logical, and reasonable talk about a complex subject. I do not know any other model that would be as close as analytic idealism to the conclusions that I came to based on all the data I dealt with during my lifetime. I also have great sympathy for the Bernardo's style of communication and personality.

Later in 2021, after watching the course, I wrote some comments to it in Twitter, and now, in 2025, as I left that platform, take these comments from there to YouTube [29] and to this "Comments and Talks" book of 2025. These comments and illustrations are given below.

Note 1. In chapter VII, when discussing the stability of laws of nature, Bernardo Kastrup says that the anthropomorphization of universal consciousness is a mistake. But what comes next as a suggested way out of anthropomorphization: "[mind underlying nature] probably does not have any higher order mental functions" may be the way out to the quite wrong direction. I suspect there is a contradiction between this hypothesis and the data collected from exploration of altered states of consciousness, where the collected experience is quite the opposite: the universal mind seems to extraordinarily differ from the human mind, but more probably by having unimaginably higher mental functions.

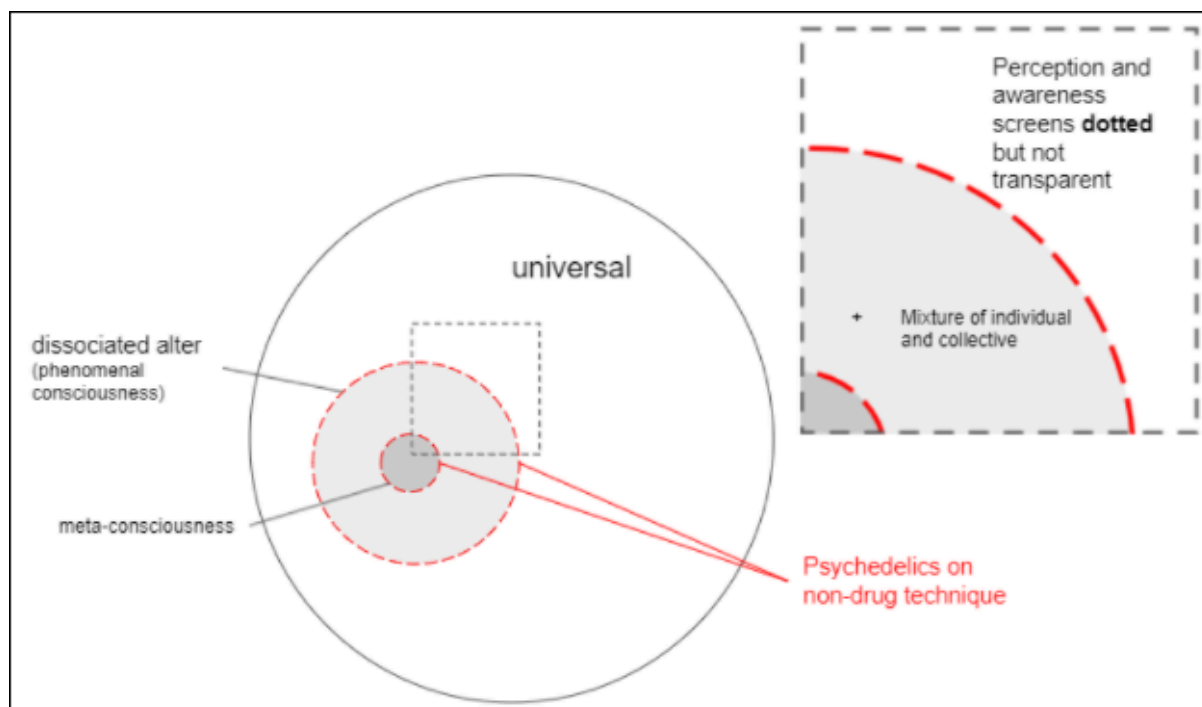
Note 2. The linguistic irony takes place towards one of the key terms—"dissociation". The word itself seems to have a negative connotation, although this is the descriptive word for the Creation process. Even more ironic (culturally) is that the "death" word, which actually denotes an end of dissociation, is ALSO negative.

Note 3. To part VI: Lack of meta-consciousness (aka. "unconscious") seems to be a continuation and logical completion of a dissociation process—not only does it exclude "knowing" all that was too much information in personal experience, but also hides what came from the transpersonal mind. It is probable that the boundary between the universal mind and the dissociated alter is only one-way impenetrable: we cannot know what is outside. At the same time, the universal mind spreads freely, having access to all minds. Some aspects of the transpersonal mind push on the screen of perception, some others are actually inside the alter and influence it. Not being aware of that is an important part of feeling oneself being separate.



In other words, the “lack of meta-consciousness” area contains (in old terms) individual unconscious, collective unconscious, and reincarnation data (any experiences in any combination, previously collected by the transpersonal mind from lives of other dissociated alters).

Note 4. If as it stated in the course the psychedelics or non-drug technique lower the level of dissociation then still it is very important to remember and take into account two things: the perception screen is still there, although "dotted" which means we will still see many of things not as they “are” but as we are ready to see them; second - inseparable mixture of personal and transpersonal content will probably take place.



All this will probably make the interpretation of a "trip" experience an unsolvable problem.

Note 5. The important thing about analytic idealism is that this world view contradicts the dissociation process - the dissociation process is about “forgetting”, “not knowing”, and “excluding from the sphere of awareness”—analytic idealism on the contrary is about “remembering”, “knowing” and “being aware”. This means that Analytic Idealism will stand against dissociation mechanisms and will most probably meet the high level of psychological resistance in different forms, like misinterpretation, depreciation, direct “unexplainable” intensive emotional rejection, etc.

Note 6. Let’s imagine for a second that analytic idealism has become a major scientific paradigm, which I do not believe may happen in “do-not-know-how-many” nearest years. What could be its possible outcomes in this role? This is, of course, legitimization and higher value for the research of the different kinds of experiences themselves (like psychedelic invoked experiences, NDEs) and a new line in many modern experiments interpretation (quantum physics in the first row). In its turn, the consequences of this new attitude could lie in an area of new unexpected discoveries and unpredictable practical results.

Note 7. I think that it would be quite good to remember that any theory, including one that is so promising and has such great explanatory power as analytic idealism, is just an approximate model, ignoring some aspects and data.

Note 8. There are all the reasons to believe that analytic idealism is not a new worldview but instead, a very ancient one, only told with the words of a new time. If so, let us think a bit about what the practical outcomes of this theory throughout the history of humankind were. I think they were pathetic—only a very limited number of people worldwide gained some results and then completely failed to share them or decided not to share at all. I do not see any reason to believe that some different future awaits analytic idealism. Here we face a great irony, which is that in the realm of a potentially wrong worldview like materialism,

people achieved great practical results, and in the realm of a potentially adequate worldview like analytic idealism, the practical outcome is probably going to remain very close to "0".

To Philip Goff on panpsychism

In a fascinating conversation [7], the host, Andre Duquum, and his guest, British panpsychism philosopher Philip Goff, explore a wide range of topics related to the philosophy of mind and metaphysics. My key interest in the conversation was whether the combination problem would be discussed in a talk. My conclusion and comment on that is the following:

"The combination problem was touched on only slightly in this conversation (at 22:18), and what followed Andre's question is not the answer, or, at least, the answer of the bizarre type "the complexity SOMEHOW grows on the next level". But how exactly does it grow? Until we answer that, panpsychism as an explanatory model is not better than physicalism, which says "the experience SOMEHOW arises from matter." ([link](#))

Summary

In April, my comments were on Christof Koch's IIT (Integrated Information Theory), Bernardo Kastrup's Analytic Idealism, and Philip Goff's view of panpsychism. While I fail to see how the IIT addresses the hard problem of consciousness or anything at all, and while I fail to see how Philip Goff's position addresses the combination problem famous for panpsychism, I name Kastrup's model as the most reasonable in the area of consciousness studies and close to the conclusions that I came to based on all the data I dealt with during my lifetime.

Therefore, the primary focus of the month was reconstructing my 2021 comments on the Analytic Idealism course.

As in the previous month, I gave some attention to the topic of limitations and traps that can be encountered in the process of inner exploration, which is reflected in my reply to a "spiritual teacher," Shar Jason.

Even though this month I had some reasons to attack IIT, I can only repeat what I said in March: I deeply respect one of its authors, Christof Koch. Even though I disagree with Philip Goff in some aspects, I appreciate that he shares his ideas smartly and clearly. For the same smartness and straightforward style, I also appreciate Bernardo Kastrup, with whom I actually agree almost in every theoretical aspect.

May 2025

To Rupert Spira on suffering

In a conversation [8] with the host, Simon Mundie, his guest, an English speaker on non-duality, Rupert Spira, shares his view on suffering, which, as he says, is the reason to start acting to change something in one's life. My comment to this is:

"Although suffering is a reason to start acting, although non-duality model provides an insight into what this acting could be, it is essential to remember that

any TALK on non-duality is not by itself an acting—any talk is a map, and map is not the area. And we also should not tone down the intensity of what suffering is for the person who experiences it and not to take a position of superiority regarding suffering one, as if this one makes some mistake deliberately, while we (so "smart and advanced") do not do. It is awful thing to imagine how many beautiful minds (like children) suffer, having no chance of applying complex concepts." ([link](#))

I want to add that I sincerely appreciate Simon Mundie's work as a host for so many interesting personalities and conversations. Also, Rupert Spira has been one of the speakers at the focus of my attention for a long time, and I like him very much for what seems to me to be intelligence and kindness.

To Bernardo Kastrup and Nathan Hawkins on free will

In a debate on free will [9], Bernardo Kastrup, and a philosophy graduate and now lecturer at Cambridge University, Nathan Hawkins discuss different aspects of the problem. My comment on that is the following:

"The debates on free will have a long history and wide geography. Both of the most common outputs of these debates—"there is" and "there is not" a free will—create a great potential for eliminating the sense of existence or existence itself, as free will is deeply connected to causation and time. Meanwhile, we observe that existence does not stop, and time is one of our deepest experiences. Thus, although the presence of the problem is a clear sign of our knowledge incompleteness, it could be a good idea to mark this question as an edge one—and to acknowledge that we are extremely far from that edge: if "A" is a point where we are, and "B" is where and when we can solve the problem of free will, then there are thousands of steps we need to make to go from "A" to "B" and we cannot "skip them and jump." And these "steps" are considering other problems (any of them), but not a problem of free will. Or, as we could put it, "leave free will and time alone, do other things." However, free will discussions are somewhat useful: they show their participants powerless, and indicate to us how far we are from any complete knowledge and how few reasons we have to be bumptious." ([link](#))

To Rupert Spira on any question and answer

In a conversation [10] with Rupert Spira, a woman asks how she can find lasting happiness when her happiness is so easily disturbed by what she sees going on in the world, and Rupert answers that in some way. My comment to this is:

"Whatever this woman asks and whatever Rupert responds, what they do together is a talk, composed of words, which means that it is a map, not an area. And as the talk finishes, whatever beautiful map it produces, it never means you visited the area. Paradoxically, as the talk finishes, what this woman can think is that she has the answer or understanding. However, it is quite logically clear that what she has is a model, a map." ([link](#))

Summary

In May, my comments were twice related to the talks of Rupert Spira, touching on the topics of suffering and acting caused by it. My thought was around compassion for those who are unable to act. Also, the idea about the difference between a map and an area was touched on, as Rupert does give a lot of talks, and that is a great question, what these talks result in: do Rupert's collocutors actually move anywhere, or are they endlessly investing in the map without actual visiting the area?

Also, the topic of free will was touched on in one of the comments, which I would especially emphasize as an expression of my attitude to one of the core philosophical questions: this attitude is that the problem of free will is an edge one, and that we are extremely far from that edge.

June 2025

To Deepak Chopra on "illusions"

In his talk [11] with the host Andre Ducum, an Indian-American author, new age guru, and alternative medicine advocate, Deepak Chopra talks a lot about "ultimate reality" and personal self, along with all the "surrounding reality", being an "illusion". My thoughts on that are the following:

"The non-duality talks strangely use an extremely dual language: some "true" self is opposed to "non-true"? Some "illusional" reality is opposed to "ultimate"? I would expect something "more non-dual", like, "both selves are true", reality is "solid and all real". Because, if we have an ocean and the wave, I cannot see which of them is "more true." I cannot see which of them is an illusion either. And wait a minute, a dreamer has outer reality to wake up into, but the mind at large does not, and as everything is within it and IS it, should we call all that not an illusion, but real? Real to the degree of nothing to compare with. Or are we planning to assume that the mind at large is illusion itself? That would be a strong move!" ([link](#))

On philosophy of extreme complexity

This is a new note among my "What seemed interesting notes." I have not added anything new there for a couple of years, so it is probably interesting that something new arises again. The note itself is called "Philosophy in extreme complexity." Working on it took a while, and it is my attempt to express the core of my current vision of the world. I would say that what is told in that note causes all other comments and opinions that I express on these pages. I will put the full text of it here:

"This philosophy is solid. If we start talking, it can seem like a bunch of different ideas, but it is not—it is one idea, and it is solid. And because it is solid, if we start talking, we can start anywhere, and we will inevitably come to the same. For example, we can start from everyday life, like, for example, from the question that I may ask you in the morning: "What are you going to do today?" And I

imagine your probable answer, like "I am going to cook some food, watch a movie with my children, read a book, and do some stuff at home, I will also pay some bills and need to talk to my neighbors about cutting the lawn in front of a house." And that is a lot of everything, the things that you name. And I assume that you'll actually do some of that, and what you do will inevitably be accompanied by a lot of emotions and thoughts. So, this is a lot of different stuff. And if so, you make choices, what to give your attention to and what not to give or give less, what to spend more time on and what less. And if so, we find out that you are sort of keeping the balance of all that. And depending on how you feel about different aspects of your life, your general feeling of "how you are" or "if you are happy" arises from. You may feel something is missing among all those balanced things, or that something takes too much of you, giving you no space for other important things. So, this is about balance again.

Obviously, you can develop some kind of lack of balance. This happens. If so, you'll probably feel unhappy and stressed. And, there is no ease in this; you can suffer, and this can last long. And it is quite logical to think that if you are at point "A" and you do not feel good, you need to act to go to "B." I mean, act: start a new project, read a book, study a language, relocate to another country. Anything. But let me tell you something: this acting is only one of two things required. Let me provide you with an analogy: let's say you live in a megapolis, and you drive a car. So, "A" is a point where you are. And you understand you need to go somewhere, because you do not like this "A", so you need to go. And yes, there is somewhere in the city a point "B" where you need to be. But imagine you do not know how to navigate there and do not have a bare understanding of what this "B" is. Yes, you may act, but the chance that you will accidentally find yourself at "B" is not that big. So, besides acting, you desperately need the second thing: an understanding of where you want to arrive. We know a great number of examples of people acting and finding themselves again and again at some new point, while still not at the one that would provide some satisfaction or calm.

So, you need knowledge, and you do not actually need guesses that you might test again and again; you need something stronger. And that questions the reality: what do we know about it and ourselves as a part of it? Here one starts to learn. And what one learns very quickly is that reality by itself is a very silent thing: the lawn behind the window keeps silence, along with the trees, sky, and mountains. But people do not do the same. They talk, generations, and now alive—through books and other sources and directly. But they use language, words, so they create symbolic systems, models, descriptions. They create maps. And the map is never an area depicted on it. Moreover, there are a lot of models and they differ.

Thus, we need to solve two problems simultaneously again: we do need a map because it is useful, and without it, we have all the chances to get lost, and we need to GET THERE, as the map itself, no matter how detailed and adequate it is, is not an area. And knowing the map is not being in the area.

So, how to solve them both? The problem of the good map can be solved by learning. We analyze data to understand which model is the best and dismiss the others. We use logic and intellect here. Searching for the best theory starts with dismissing simply "wrong" models—the ones that contradict observation and facts: the theory, saying that there can be only one bed in a single room of an apartment, is wrong as soon as we find or organize at least one room with two beds. Next, we dismiss models that do not contradict any known facts, but are "not reasonable," meaning we do not have any reasons to think that way. Like, the model in which an invisible and mighty flying spaghetti monster causes the Solar system's planet movement does not contradict any facts, but what are the reasons to assume that?

Next, we dismiss the theories that are not wrong and that are reasonable, but have less or no explanatory power. How, for example, any theistic religion starting with a good reason to think that an extreme complexity of reality and life have some intelligence behind it, is a model explaining so many things by the will and actions of God, but not explaining his mechanisms, the reasons of made decisions and what it is at all, have an explanatory power very close to zero. Or panpsychism, saying that little consciousnesses combine into more complex ones, never closing the gap with an explanation of how exactly they combine. Or materialism having problems with explaining what the matter actually is and what the place and origin of the mind in the material world is.

What remains is the best model so far. There is no reason to use worse. Let me be short here about it: the most common observable thing in reality is that it includes matter (whatever it is) and mind. Next: mind states are strongly correlated to brain activities, and there is no approximation to explaining how exactly the matter of the brain could cause the mind, as well as there is no reason to think that some "third thing" producing both mind and matter exists. At the same time, we have an observable, very often in nature, and a clear mechanism of how the mind can produce matter and objects (this is dissociation, take a dream you experience every night as a model). So, that highlights the model, which is not wrong, reasonable, and has maximum explanatory power so far. In this model, there should be a "mind at large" that creates all individual minds and objects (matter) by dissociation. In short, "you are it," and at the same time, by doing of dissociation, you are not it, you are you.

Having that model in hand, we can never forget that it is a map. The area for it is a wider you and the mind at large, with an enormous amount of knowledge, memory, aspects and variations. So my single thought is that if you're unhappy, get to the area by lowering dissociation with psychedelics or same effect non-drug methods, integrating obtained aspects of experience, and getting there again and again if necessary, introducing your new aspects of personality to gain more aspects of yourself and mind at large and further improve.

Per the model, a dissociated does not see the whole, and does not see you, and even more does not see the whole and you together, so you can let go of all said before. Same causes, you can let go of all said after.

Per the model, experienced is an unbreakable mixture of what comes from you and it, filtered and represented to make sense of the current step. Thus, you and it stay aligned, so you can go without fear. Thus, you cannot interpret literally.

Per the model, the mind in large does not have any outside reality it could wake up into, so what is contained within it cannot ever be opposed to anything, and thus can never be called illusion: the dissociation itself, the dissociated selves, and all that become objects when observed from within the dissociative boundary, is real. Moreover, what comes not from you (dissociated self) is objectively real.

Per data, the dissociation is protected by all kinds of resistance, including distractions, redundant models, cascade impressions of achievement, direct inner counterstand, imitative or suppressing social institutions, and integration limited to alterations in some attitudes, lessening some neurotic and psychotic symptoms, and to a degree of "0" in other aspects in a vast majority of cases." [\(link\)](#)

As this has been a long work and I had doubts and variants of expression, I will put these draft elements here as extra thoughts.

Extra thoughts:

- Data shows you want to be it, the model predicts, it wants to be you, which highlights the extreme importance of the current dissociated state.
- ...so, I would like to add personal: be back and enjoy; when you're back, integration is not thoughts, not changes in behavior related to that thoughts, but changes that happen as if by themselves with your mind, your body, your abilities, environment and events so it is fun to curiously expect them and it is a chance to improve if you're aware of these changes' absence; it is also not a shame to see absence of these changes in someone who makes a lot of talk about life or self being "illusion" or about "true" self.
- And I would like to add even more personal: I cannot see any specific boundary between ones doing and not doing, and with that in mind, I care about you there meeting awful experiences, evil, and fear of evil, and even worse—fear of becoming evil. I care about you here feeling overwhelmed, anxious, disturbed and unstable. I feel all that together with you—and I want us to have some light at these tough moments: we do have a strong prediction from the model saying "everything will be ok: you will rejoin everyone and everything you love and lost; you have more strength than any force and an extreme power to not to become evil if it is you choice; there can be dark spots you crossing but they have boundaries and, though invisible in the dark, these boundaries are close." Care about yourself: work on your psychological and physical state here before going there.
- With impersonal data and logic on one edge, I am sure that these words of compassion are absolutely necessary on the personal edge, as this philosophy is solid.
- This approach has been tested widely, and the data says that aspects of knowledge you obtain and their representation depends on the set and setting, and the

subsequent impact—on integration, and varies in a "0 to anything" range, while some degree of healing is highly probable.

- As the process by definition (lessening dissociation) is a non-random act of extremely complex connection dynamics between the mind at large and your personal self, brief intro (map) preparing you to meet anything with any intensity.
- ... intro by any person or group will most probably only take time to eliminate its limitations.
- I would like to note something important about this process—something that is predicted by the model itself: "there" is resistant, and a huge amount of observation can be generalized as this resistance's power to form inner and outer (social) structures and events. An "inner" part of that observation is about cascade impressions of achievement while it is absent or seriously limited, distractions and if one succeeds in eliminating these distractions, an amazing directly experienced "not wanting" to act in spite of all the suffering. This creates both teachers (better teach than act) and followers (better be taught than act) and makes every talk, every book, every teaching and every communication (investment in a map) redundant.
- An outer part of the observation is that every social structure or recurring event created for the sake of inner growth almost immediately turns in a performance of subsequent followers into imitation of both the process and the result which applies to social structures based on any models of reality. Also, social structures tend to get more expansion and extended resources while developing suppressing attitudes to any self-sufficient behavior in the sphere of self-exploration.
- While you'll meet a resistance even being alone, alone you will recognize it. Then act. As "you are it", you do not need any person or group, any teacher or religion—it does not matter what they know, think that they know, or say that they know, or what they do. Nobody can ever know the extremely complex connection dynamics between the mind at large and your personal self, which will only reveal themselves in your personal experience. As "it is everything", you do not need to go anywhere: there are no "sacred places of power" or, in other words, all places are that.

To Rupert Spira and Bernardo Kastrup on solipsism

In their conversation [12] with the host Simon Mundie, my common indirect interlocutors, Rupert Spira and Bernardo Kastrup, discuss a variety of topics. One of them is solipsism, a philosophical concept that asserts that only one's own mind is certain to exist. In its most extreme form, it posits that the external world and other people are merely creations or contents of one's own consciousness, and therefore, cannot be known or proven to exist independently. My comment to this is:

"The topic of solipsism touched on in this conversation leaves an unpleasant impression of some weakness in reasoning: Bernardo and Rupert are philosophers, talkers, and it is quite not enough to wave a hand and just say, "Oh, this solipsism is absurd, you know." But the problem with solipsism is that it is difficult to "disprove" it in an absolute, logically airtight sense (because it inherently challenges the very basis of shared knowledge). So, solipsism as a model is not wrong in the sense that one will never be able to find facts disproving it; it is reasonable in the sense that there is good reason to think this way (our personal experience is all we have direct access to). But another thing

is its explanatory power: this seems to have a huge gap in it: the observed data (in experience) show that the world (or personal illusion in terms of solipsism) has extreme complexity and (in experience) is divided in subject and object, meaning personal mind is unaware that objects are "produced by itself", meaning that this personal mind is divided into parts - obviously personal (accessible) and the rest—with a huge information "outside" conscious experience. In that sense, the personal mind becomes really large, literally the mind at large. Here is the explanatory gap: why did such a complex thing create only one dissociated personal mind?" ([link](#))

Summary

In June, I acted as someone who rejects endless talks about everyday reality being an "illusion", and it was not an accidental or randomly exposed point of view—on the contrary, this position is an important part of my philosophy that I consider to be solid. I am quite sure I will have a lot of possibilities to defend this position in future.

I also added some arguments to the To Rupert Spira and Bernardo Kastrup's positions claiming that solipsism is not a valid point of view.

However, the most important thing for this month and, I think, for the entire year, is the publication that I made to YouTube and my "notes" (the main written thing I work on throughout all my life) and called the "Philosophy of Extreme Complexity". That publication for now holds all my worldview in the most compact and concentrated form, so that almost all the rest comments and writings I do in this book and throughout this year can actually be considered to be the direct consequences of this view.

July 2025

To Rupert Sheldrake on free will

In his conversation with a host on free will in humans [13], an English author, biochemist, and parapsychology researcher, Rupert Sheldrake indicates that the intuition of having free will should be taken and IS taken seriously by everyone, including those authors who built their entire career on providing all kind of proves that it doesn't exist. Sheldrake also links the problem of free will with physicalism, searching for causes of mind events (like free will) in the physical realm (like matter, brain, or other environmental aspects). My comment to this is:

"What we know for sure from the history of humankind is that intuitions can be wrong. This applies to the feeling of having free will as well - not meaning it does not exist, but meaning intuition can never be a prove of that. And no, the problem of free will is not bound to physicalism or materialism only - other models of reality also deal with this problem. The important fact that problem does not disappear even if we cardinally change the point of view (the current model of reality), probably highlights extremely important information not about reality itself, but about all the models. And this information is that all models have limits, meaning none of them, even the best ones, do not explain everything." ([link](#))

I also liked very much the following comment on the conversation:

"I'd strongly argue that free will is most definitely limited and it takes effort to truly understand it and use it in any meaningful way before one could actually call it true free will.

Who has it you might ask. People that are sentient and conscious. People with imagination and creativity at the forefront of their minds eye/ ability.

I do believe anyone is capable of gaining /having this either through environmental causes or say a cosmic experience. But I'd say one has to have the ability to imagine before they could possibly make decisions for themselves. How else could you choose anything unless you could imagine both or all options. This requires knowledge/ wisdom. And I'm not convinced everyone has this ability in equal proportions or possibly even at all. Or perhaps we all are born with it, but some lose more of it via social norms/ constructs/ corruption. But even so, the strengths of this ability most certainly vary greatly between individuals. So that's really what you're saying when you speak about free will. It's having imagination, knowledge and consciousness/ sentience.

I'm not saying the lack of free will is determinism through. I definitely don't believe there's a script written and people are following said script unconsciously all the time. That definitely isn't my experience or belief on it. But it's something else. Perhaps a guide or template that's likely to be closely followed because it's the simplest way and uses the least amount of energy. Improving the odds of survival to some degree. This can go the other way though. It can cause major problems if it's followed for too long without question or lack of imagination to find solutions to problems or even future problems.

But some people just never really question life or their purpose or life's purpose if we think it has one. And mostly for good reason. It's not an easy road to take. It can cause chaos if overdone. So they will spend their whole lives simply repeating what they've seen or been told to do. They will inherit everything they know from their parents/ society never questioning much or very little. They will take what authorities say as truth and do what they're told. They will be happy living this life never making many choices because they're satisfied without having the knowledge or imagination of what could be a better way. Other than the few options they see. Or shown on purpose.

The fact of the matter is a lot of people stay in that famous cave Plato wrote about. lol. The ones that get out and gain some free will / knowledge have a very tough time explaining it to the ones stuck in the cave. Governments, religion and society do a very good job keeping people stuck in this cave. And without an imitation or a cosmic experience these people will most likely die in this cave without experiencing much free will if any at all.

I believe once you actually get this consciousness it's our duty to help others. Because by helping others where in turn helping yourself. Nothing sucks more than being surrounded by people that don't question anything and blindly follow the herd or mindlessly create chaos or suffering for nothing or no reason other

than it's always been this way. Constantly buying useless crap to try to impress others. Playing ego games, creating suffering and misery for no reason other than power trips or to try and find purpose in all the wrong places. Not ability to actually ask why I'm here and what's my ultimate purpose.

If only the majority of people truly recognized and used free will the world would become a better place for all. But unfortunately the ones in power would definitely not exist anymore and for that reason the masses are kept entertained in the caves with mindless shadows on the walls, propaganda and horrible art and architecture. Anything that might actually inspire people to be better or think for themselves is not allowed to gain much popularity. Because that would challenge the status quo. So all the people they prop up and hold in high regards aren't the ones that deserve it or actually represent anything truly meaningful.

So does free will exist, yes. Do all use it, no. it's limited to imagination and conscious awareness. So it's mostly only available for these people to the maximum extent that is say around 60 percent tops of human experience on earth. So depending on the person the amount of free will they have will vary up to a point limited to their knowledge and imagination.

There's definitely laws the universe follows that no amount of free will can override / change. People are most certainly shaped by their environments in ways that will never be fully removed or realized. But determinism isn't the absence of free will. People can most certainly be programmed and encouraged to do things they might not agree with removing free will from even being known. A lot of times not even questioning it. But I wouldn't call that determinism. Just lack of imagination. So maybe a better way is do humans have imagination and can they use it. Are they sentient and intelligent enough to understand long term vs short term gains. Do they ask questions or blindly follow orders. And are they strong enough to really make any meaningful differences with their decisions or are they kept in a position where they only have a false sense of free will? Because going against certain beliefs or rules ends up with them losing their life. And will they take that choice or not. Which probably depends on how they were raised. So was that free will or not? lol. Ok I'm going to stop now. Feel free to push back. I'm just sharing my thoughts. I enjoy this topic if you couldn't tell. lol." (@brandoniron44, [link](#))

My thoughts on that and the reply to @brandoniron44:

"Your comment is more interesting than the initial video, opening more aspects and providing a wider perspective of the problem. However, I would say, your thoughts indicate the interesting fact: the problem of free will has its "core" and its "periphery". So, your way of thinking brilliantly highlights the periphery: in this case, these are social and practical aspects, and many of them are described very precisely by you, meaning they match very well with observations of human actual behavior. But you are ignoring the "core": you say, "So does free will exist, yes." - this "yes" is not self-explanatory: how does this "yes" actually happen? If it is not about randomness, what is it about? If it is about that, yes, we are influenced by many things (outer and inner), but after all these influences all take

place, how exactly do we make the choices, those available to us? I do not have the answer to that question, I do not see any model (materialism, idealism, any) having an actual answer to this question. Even extremely sophisticated Buddhism keeps silence about it: "you're heir of your actions." But how exactly are you making choices of these actions? I understand that it is a very "impractical question", and therefore avoided by Buddhism, but I also think that it is very important to see this question and clearly see the absence of the answer. Because this absence shows the boundaries of all models - ALL, including extremely wise and complex, like Buddhism. And in a sense, it makes us free to move without paying much attention to any theory." ([link](#))

Summary

In July, I wrote only one comment, and it was again regarding free will—a topic I had already touched on in previous months.

Later this month, I experienced an inner event that can probably be called a crisis. This inner event stopped me from commenting and engaging in other YouTube activities. The essence of this inner shift was that I felt an absence of any value of publications on the topics being touched on in this book, an extreme lack of a wide perspective, and, correspondingly, an extreme narrowness of any point of view, including my own.

At the same time, I felt like I had no right or reason, no valuable background or inner state to talk. I do hope this inner state will change, and I do hope the work I do is the right thing to do for this change to occur. I am truly eager to come to changes that will have as their outcome the effects that transform talks into something bigger, in spite of the words being pronounced.

If this happens, I am truly eager for my conversation partners to feel fire when they approach, and as they are close, the fire melts something inside them. I am also eager to have the effect of being a door through which everyone approaching can go if they wish and have the ability to.

If this happens, all that has been said before will have new value; thus, I am not quite sure that there will be no future publications, YouTube, or other activities. If this does not happen, I also think that all that has been said and written can be calmly put into a trash bin, not meaning it is false or not grounded in data and logic, but just because there is a lot of data and a lot of logic, but there is quite a little fire going out of it.

August

It will remain empty due to doubts raised in the previous month.

September

To Simon Mundie and Sunny Sharma on intellect and fire

In their conversation on inner work [14], host Simon Mundie and his guest, Sunny Sharma, an online author and founder of Self Inquiry School, discuss various aspects of meditation and body-awareness practices. In my turn, I react in this conversation not to its direct content itself, but to the feeling of actually absent true changes in these two beautiful, intelligent gentlemen. My reaction is actually not about them personally, but about all alike people, including myself:

"When I am watching this, I can see two brilliantly intellectual men. And I do like both of them. But however carefully I try to look into them, into their eyes, into gestures, into the manner of speech, into my data about who they are and what they do, I cannot see fire, cannot find any signs of changes that could have been expected from all the mentioned practices and their "embodiment." In other words, the integration of whatever they both experienced within or with these practices is absent or at least is extremely limited. And please, get me correct: this is not a criticism at all—I am exactly the same myself as they are, with no fire, no changes, and no achievement. I am, on the contrary, extremely frightened by the absence of results of this kind in these two men: they are so intelligent and intellectually prepared, and at the same time they are so dedicated to these practices and ideas, and yet have such a limited outcome for all their efforts. Yes, I can see them talking about the necessity of a day-by-day work and patience, but cannot also "unsee" the data showing an absolutely astonishing percentage of people that did have all this patience and yet have not achieved anything. Which makes me doubt the absolute value of the idea of patience. I think maybe we all should be a little less patient and more attached to results. And maybe, we all need to inspect very carefully what the idea "do not be attached to the result" actually results in. There is a great chance that it results in an endless cycle of going in circles with no real inner transformation or getting any closer to anything important." ([link](#))

Summary

In September, I revealed the current tendency of my mind, which is seeing no result in "spiritual efforts" in the people around me and myself, having its background—the endless talks, model buildings, and attempts to live in accordance with these artificial models.

As I did previously in July, I again used the "fire" metaphor, which I clearly see as the one that is difficult to explain to others, despite how clear it seems to me. The idea behind that is "no, you (and me) did not actually change; no, none of us has truly transformed; yes, you and me are exactly the same as we all would be if we did not even think about any of this "spiritual stuff" and or try any of these practices."

And yes, I claim, that not only building sophisticated theoretical models, but even action—practices themselves, do not change anything in anyone in a vast majority of cases. And this is said not to make everybody, including myself, desperate or hopeless. It is said to

put all of us (and myself in the first turn) in front of this extremely important **fact**: we do not achieve. This is the thing to investigate, a mystery to be solved, and thus the chance.

October

To Bernardo Kastrup on personal bias vs. data

In his conversation [15] with the host, Bernardo Kastrup, whom I introduced multiple times in this book before, discusses the nature of the universe in the context of Analytic Idealism and related personal thoughts. The conversation touches numerous topics, some of which I touch on in my comment:

"I think, every time when Bernardo steps out of what his own Analytic Idealism concludes based on data and observation, and goes to the sphere of his personal feelings and thoughts **based** on the main idea, he finds himself in a very uncertain position—in a land of personal preferences rather than in a sphere of something actually observed. I think, for example, that maneuvering between Analytic Idealism's "Mind-at-Large" and the concept of instinctively acting "Nature" is a mistake contradicting data collected from the reports on altered states of consciousness (ASC). Like Bernardo himself told a number of times, when building a model, it is important to have **reasons** to put something into that model (otherwise, we obtain the theory with a Mighty Flying Spaghetti Monster in the middle). However, we DO HAVE reasons to think that Mind-at-Large is not instinctive—only implemented laws and principles look like that, but that cannot be spread to the **observing**, endlessly curious, and eager for results Mind-at-Large.

Another note is about people being in the wrong state (like apples thinking that it is all about them)—a disastrous state, as Bernardo defines it. I think there are all reasons to believe that people are exactly in the state in which they can and should be as for now. There is a reason behind this state, and this reason (as Bernardo's own theory states) is not solely culture, history, biology, or individual disease, because ALL of that has the same single foundation." ([link](#))

To Donald Hoffman on illusion as useful analogy

I am very pleased to introduce here in this book for the first time two beautiful minds at once: both the guest and the host have been in the spot of my attention for a very long time, I praise both of them very much. The guest, Donald Hoffman, is an American cognitive psychologist who studies consciousness, visual perception, and evolutionary psychology using mathematical models, and is famous for viewing consciousness as fundamental. The host, Curt Jaimungal, is a YouTube and more generally, Internet author, providing a site for discussion on topics such as Theories of Everything (TOE), fundamental questions on the nature of reality, mind, matter, contemporary physics, etc. The number of brilliant interviews provided by his resources and the topics covered is incredible at the moment.

So, in their conversation (15 min extract from a broader one) [16], these two brilliant gentlemen and Philip Goff discuss the simulation hypothesis. To which my comment is the following:

"There seem to be only couple of steps from very simple and common observation to the level of extreme complexity. There is no need in any specific models at the first step, when we observe that reality (whatever it is) includes mind and matter. We also observe correlation of these two in case of brain. Here is the step two: we need model to explain the correlation: there is no reason to claim the THIRD thing exists that produces both matter and brain; there is no any imaginable theory that can explain how exactly matter could produce mind ("hard problem") and therefore, the theory with maximum explanation power should say "mind produces matter." Here we arrive to the point when something can be told about Hoffman's "simulation talks." In my understanding, Donald uses the concept of simulation as analogy for explanation purposes, which is a really understandable and valid approach. However, the "illusion" concept may be applied literally only for individual minds, that have an "outer" reality to wake up into and to compare/contradict what is perceived there (objectively) from what was perceived within itself (in a dream or any kind of altered or mixed perception). On the contrary, Mind-at-Large has no outer reality to wake up into, and thus, ALL that is inside it, is real and never an illusion." ([link](#))

To Brian Greene and Paul Bloom on dedication to truth

For the second time in a row, I am glad to introduce in this book some beautiful phenomena I deeply appreciate. In this case, this will be a person and a site. The person is Brian Greene, an American physicist, a professor of physics and mathematics at Columbia University, and director of its Center for Theoretical Physics. And a site is the World Science Festival (founded and established by Brian Greene)—an annual science festival and a nonprofit organization based in New York City, and all related resources on the Internet. In my opinion, the data accumulated by the media resources related to the World Science Festival is of the greatest value for the human intellect and research of any type, as topics presented here again and again—both in the sphere of physics and related realms, and in the sphere of consciousness—touch on the most fundamental questions.

In this particular conversation [17], Brian Greene talks with his guest, a Canadian-American psychologist, Paul Bloom, the Brooks and Suzanne Ragen Professor Emeritus of psychology and cognitive science at Yale University, and Professor of Psychology at the University of Toronto. They touch on a variety of topics related to the brain, mind, psychology, and philosophy. My comment on some aspects of this conversation is the following:

"This is a brilliant conversation between two brilliantly intelligent men, each of whom I deeply respect. However, the presented view that a scientific community is an unbiased group of people exclusively dedicated to truth seems to be very far from the actual state of affairs. Even the smartest people within the community tend to stick to a specific paradigm and fight for it, and not for the truth. And history and philosophy of science itself show how these paradigms modify and affect the course of thought, define legitimate and illegitimate

research and questions. The example of such a biased attitude is presented in this conversation itself: the hard problem of consciousness, mentioned in the beginning and at the end of the conversation, is a cornerstone and not something you can calmly co-exist with being a true researcher both in the realm of physics and in the realm of psychology." ([link](#))

To Sadhguru on era to rise

In a conversation on life and death and other topics [18], the host, Andre Duqum, and his guest, an Indian yoga teacher, philosopher, and founder of the Isha Foundation, find themselves in an environment slightly unusual for the conversations hosted by Andre: instead of sitting with his guest in one-to-one format in Andre's fancy studio, they sit on a some kind of stage with some amount of public listening and asking the question. It is interesting that both Sadhguru and Andre are sitting with one leg tucked under them, and the same is presented in some of the attendees in the audience. I really wonder how their legs don't go numb within the two-plus hours of the conversation? Anyway, one of my thoughts about what was discussed is the following:

"In this multi-topic conversation, one thing that caught my attention is Sadhguru's thought about this generation reaching a peak of well-being in terms of survival, and thus human beings should rise because all these fundamentals are settled. That reminded me of two pieces of information I ran into recently: one was about luxury cars, Porsche sales drop—only 37K cars were sold in China last year—awful event, correct? And the other piece is that in that same China nowadays a Pure Land Buddhism is extremely popular among the general population, the one that centers on the belief in a separate realm ("Pure Land" or buddha-field) as an ideal place for spiritual training and achieving perfect meditation—free from the distractions and sufferings of our current world. So I wonder if the absence of Porsche is that suffering?

It is interesting also that the end of the conversation that has the idea of the peak of well-being contains the information about the pandemic in the sphere of mental health." ([link](#))

Summary

In October, I had the opportunity to comment on the thoughts of brilliant minds, including Bernardo Kastrup, Donald Hoffman, Brian Greene, Paul Bloom, and Sadhguru.

It was nice to have a chance to express some disagreement with Kastrup's ideas about the mind at large: one of the very few points where I disagree with Bernardo. It was nice to hear brilliant scientists, Brian Greene and Paul Bloom, discussing dedication to truth in the scientific community, and to express some doubts about this dedication. It was also such a great pleasure to put on the pages of this book a brilliant and brave thinker, Donald Hoffman, who, however, loves very much the "illusion" concept, which, for me, I think, for a very long time will be a trigger to start objecting.

It was a pleasure to introduce a resource I highly appreciate—World Science Festival and to have in the company of profound scientists the non-formal and bright figure of Sadhguru, a

personality of a great mind and a taste of humor, whose ability to talk about anything at all does not stop to surprise me.

November

To Jenann Ismael on free will and irrevocable losses

In her conversation [19] with the host Curt Jaimungal, Jenann Ismael, a professor of philosophy at Johns Hopkins University, author of "How Physics Makes Us Free" book of 2016, shares her views on the problem of free will and some other topics. My thoughts on the conversation are the following:

"While the conversation title promises a radical new theory for the problem of free will, it predictably does not touch on the problem at all. Moreover, the entire conversation has a distinctly unusual nature: it addresses the problem of free will (a mind realm?) from the perspective of thermodynamics and relativity (a physical realm?) without any notion of the absence of the normal bridge between the two—a passing mention of the hard problem of consciousness does not count. Personally, for me, a touching moment of the conversation is the one about what is lost irrevocably when a human being is dying. But the interesting thing about this view is that it belongs only to the model, which tends to ignore for decades the same hard problem." ([link](#))

To Gerard 't Hooft on observed phenomena

During part [20] of his conversation with the host Curt Jaimungal, Gerard 't Hooft, a Dutch theoretical physicist known, among other things, for his belief in a deterministic explanation underlying quantum mechanics, reiterated some aspects of this view. My comment on this is the following:

"It is not enough to simply say the "quantum mechanics is wrong" while it is in correspondence with the observable data. Because if IT IS wrong, then we just need another explanation to such observable phenomena like the collapse of the wave function, quantum entanglement and delayed choice quantum eraser. Also, the claim that real world is not probabilistic directly contradicts the wave function collapse which shows that real world is not probabilistic only when some conditions are met." ([link](#))

To Jaiya on sexuality

In her conversation with the host, Andre Ducum, sexologist and Tantra teacher, Jaiya reveals how sexuality, intimacy, and awakened pleasure can become powerful tools for healing, spiritual growth, and self-realization [21]. My comment on this is the following:

"No conversation on any subject can probably cover all the aspects of this subject. This fully applies to this conversation on sexuality and sex. The amount of psychological and social content—both conscious and (mostly) unconscious—related and attributed by society to sex is truly enormous. For

example, while contemporary Western culture found out that sex was related to pleasure and explores this new area, this aspect does not cancel out sex' connection to procreation with its huge impact on the sphere: we don't just make sex, we search and fight for resources required to procreation, we use it to manipulate people, we play a big amount of social games on the field of sex, we use it to ruin each other's lives and careers, to get money and privileges, to take revenge or humiliate another person. Societies generate a big portion of hysteria around sex, in a mixture with abnormal fear and anxiety. No other area of psychological landscape is filled with so much shame as sexuality. We create stigma and try to overcome it with doubtful parades. We even afforded to accept the idea that if we know a person's sexual orientation, we know something defining that person. So no, sex is not only "the path to the Divine", it is also and at the same time, the path anywhere else, including to the direction opposite the Divine. All of that said does not mean we should not stand for what is good and sacred in sex, fighting any modern or ancient concepts, trying to turn everything related to sexuality into fear, dirt, and shame." ([link](#))

To Advaita Vedanta on reality of waves

This was an interesting session between me and Gemini (Google's AI chatbot) that I also recorded with some extra comments and thoughts from my side as a YouTube video [22]: the conversation started with general question about Advaita Vedanta and one of its major concepts - Atman and its seeming redundancy; then continued to the discussion of illusion (Maya) as a not the best concept, and liberation (Moksha) as a doubtful goal; then turned back to Brahman (absolute reality) as not complete and unexplainable while being tried to be explained by Advaita Vedanta; then turned to divine game (Lila) having not much explanatory power; then turned to anger against Advaita and Buddhism being "against life"; then turned against "illusion" concept and in defence of experienced world with some final conclusions. Here is a fragmented and partially altered reproduction of this dialogue (the full original screen presentation is in the recorded video linked above):

Me: Please, tell about Advaita Vedanta.

Gemini: Advaita Vedanta is a prominent school of **Hindu philosophy** and a sub-school of Vedanta, which is a tradition based on interpreting the Upanishads, the Brahma Sutras, and the Bhagavad Gita. The name Advaita is Sanskrit for "not-two" or "**non-duality**." The core tenet of Advaita Vedanta is that the individual self (Atman) is non-different from the ultimate reality (Brahman), meaning they are one and the same. It asserts that there is ultimately only one, singular reality.

Me: What is Atman?

Gemini: One of the most foundational and central ideas in Hindu philosophy, particularly in the Vedanta school. It is the eternal, unchanging core of an individual's existence. It is distinct from the physical body, the mind, the ego, and the temporary personality (Jiva). The permanent, conscious witness or awareness that observes all the changes in the body and mind. It is the fundamental "I am."

Me: It is unclear why Atman is needed as a model if it is the same Brahman. Only Brahman is enough.

Gemini: It is needed as a pedagogical tool: it's difficult for the human mind, which is conditioned by individuality, to grasp the abstract, infinite, and impersonal concept of Brahman immediately. Think of the sun (Brahman) reflecting in countless drops of water (Jivas). Each reflection appears separate and small, but the reality behind every reflection is the single, immense sun. The Atman is the sun's reality within the drop. It's the reflection that gives the illusion of a separate self.

Me: I cannot understand the idea of illusion: the Brahman is real, it is everything, so everything inside it is real, including Jivas.

Gemini: Walking in the twilight, you see a rope on the ground and mistake it for a snake. The Rope is Brahman (The Substratum/Base Reality). The Snake is the World/Jiva (The Apparent Reality). The snake is not real, but it is also not completely non-existent because it is based on the rope's reality. When the light is brought, you see the rope. The snake is negated—it is not destroyed, because it never truly existed. You realize: "The snake was just the rope." The world of names and forms literally does not exist as a separate entity.

Me: "The world of names and forms literally does not exist as a separate entity" - it does exist as a non-separate entity.

Gemini: Yes, it exists, but it is not self-existent. Its existence is Brahman's existence.

Me: All that is clear, but I just mean that the "illusion" world is a trap, not better than the thing it tries to overcome.

Gemini: The "illusory" world provides the scriptures, the teachers, the practices, and the moral framework—all of which are necessary tools to cut through the illusion itself. If we denied the reality of the path (empirical reality, Maya), there would be no reason to strive for liberation. Advaita maintains that only at the empirical level can the ignorance that binds us be destroyed by knowledge.

Extra comment: in the response above, the conversation completely broke down as Gemini did not absolutely understand what I had meant, and I did not fix that. If you're interested, try to understand what the breaking misunderstanding here is—I think it does not really matter, all will become clear from the next several phrases.

Me: "there would be no reason to strive for liberation."—is there a reason to strive for liberation? There is a reason why we are all Jivas for some time.

Gemini: The Advaita perspective holds that there is no ultimate, cosmic "reason" or purpose for the existence of Jivas (individual souls) in the cycle of Samsara (the world of becoming), but there is an internal, subjective necessity to strive for liberation.

Me: "Brahman is complete, perfect, and non-dual" - is it complete actually?

Gemini: Yes, according to Advaita Vedanta.

Me: A complete thing does not have reason to create a world of objects and names.

Gemini: Brahman does not create. The world does not truly exist as a separate entity. There is no "reason" because there is no separate outcome to be achieved. A person does not intend to breathe out of a need for something; the act is spontaneous and inherent to being alive. Similarly, the appearance of the world is like the spontaneous outflow (Lila) of Brahman's completeness.

Me: Isn't Advaita going too far in their attempt to explain what definitely (according to Advaita itself) cannot be explained?

Gemini: Advaita does not claim to explain the ultimate reality (Brahman) or the initial projection of illusion (Maya) in a way that satisfies the intellect. Instead, it uses a sophisticated philosophical system to negate intellectual confusion and guide the student toward the non-conceptual realization.

Me: That would be a nice joke if Advaita was wrong about Brahman's nature.

Gemini: If Advaita were wrong, and Brahman was incomplete (i.e., lacking something), the entire non-dual system would collapse: the most significant implication would be the necessity of purposeful creation—the God who created the world for a reason.

Me: It is a very dualistic view: complete can be anything, including incomplete. Lila seems to be driven by curiosity, and curiosity has incompleteness as its root. The game may have purpose, but this purpose itself is a game.

Gemini: The claim that "complete can be anything, including incomplete" fundamentally challenges the definition of Brahman and hits at the core problem of describing the Absolute. Advaita attempts to distinguish Līlā from this dualistic "curiosity." Līlā is meant to be a spontaneous, motiveless overflow of perfection. It is not driven by a need to know, but by the sheer, unconstrained freedom of a being that is already whole.

Me: It is quite unclear, I think, to anyone using these words to actually know or feel what "overflow of perfection" is.

Gemini: The phrase "overflow of perfection" (Līlā) is inherently metaphorical and abstract because it attempts to describe the non-dual action of Brahman—something beyond human dualistic experience.

Me: What are Advaita's practices?

Gemini: The daily practices of a committed follower (a Sādhaka) are structured to purify the mind, maintain discipline, and assimilate the non-dual realization. Sitting in stillness and meditating, reading Advaita's scriptures, performing your duties (work, family care, service) without being attached to the results (success or failure). The action is done simply because it is their duty, thus preventing the accumulation of new Karma.

Me: I feel anger against such "wise" systems (Advaita, Buddhism): being so profound and complicated, they are so against life.

Gemini: Neither Advaita Vedanta nor Buddhism sees itself as being "against life," but rather as being against suffering. Both systems are arguably pro-life in the most profound sense, as they aim to strip away everything that corrupts the true enjoyment of existence

Me: No, I cannot accept any of that: there is no illusion, everything is real, and the attachment is a part of life, that goes off in its own pace, without kicks from any tradition.

Gemini: That is a perspective rooted entirely in the here-and-now reality of your direct experience. It completely shifts the ground from under both Advaita and Buddhism. You are essentially affirming that everything experienced—the world, objects, names, forms—is completely and totally real. There is no hidden reality (Brahman) and no illusory veil (Maya).

Me: "Everything experienced—the world, objects, names, forms—is completely and totally real. There is no hidden reality (Brahman) and no illusory veil (Maya)." It is absolutely not what I say. I say "Everything experienced—the world, objects, names, forms—is completely and totally real and IT IS a Brahman".

Gemini: So, Advaita says: "Brahman is real, the world is an illusion." Your view says: "Brahman is real, and the world is the real manifestation of Brahman." Your view is close to Vishishtadvaita (Qualified Non-Dualism), founded by the philosopher Ramanuja (11th century CE): "The world (matter/forms) and the individual souls (Jivas) are considered real, eternal, and non-separate from Brahman. They are the Body of Brahman, and Brahman is the Soul (Saririn) of all things."

Me: "Jivas are considered real, eternal, and non-separate from Brahman" - that is not what I am saying, what I am saying "Jivas are real, temporary and separate from Brahman while being it in the same time like all the other things"

Gemini: Ok, your statement suggests a system where Brahman is the substance, and the Jīva is a real, temporary "state" or "event" of that substance, experiencing itself as separate. So, Brahman is the Ocean (the absolute, real substance). The Wave is the Jīva (the temporary, real state). The Wave is real—you can feel it, surf it, and see its distinct form. The Wave is temporary—it rises and falls. The Wave is separate—it is distinct from the other waves and the flat surface. The Wave is the Ocean—its essence, its substance, its reality is 100% water.

Me: That is exactly what I am saying. That also reflects the observation from ASC studies that tells that experiencers who met the Absolute, which seemed to be the ultimate goal of all practices (so-called "liberation"), is not only the END point, but the START one, that plays and enjoys the brilliant limited states of all Jivas.

Gemini: You are essentially describing a cycle where the Absolute (Brahman) is not static or seeking an end, but is a dynamic reality whose nature is to spontaneously express itself in temporary, limited states (Jīvas) for the purpose of play and enjoyment. In this view, attachment is not a mistake caused by illusion (Māyā), but the natural, intense energy required to fully embody a temporary, limited state. You cannot play a Jīva without attaching to the stakes. The "wisdom" gained from meeting the Absolute simply allows you to attach fully and intensely without the accompanying anxiety of permanence.

Me: Yes, that is what I am saying.

Gemini: So, Absolute Reality is inherently engaged in the process of its own temporary limitation for the sake of experience and play. The profound state of "meeting the Absolute" is not the final end, but the moment of self-recognition. The Jīva realizes its essential identity

with Brahman. This realization doesn't end the game; it transforms the way the Jīva plays. The player is now lucid—fully committed to the game and its attachments, but without the underlying anxiety of believing the temporary state is permanent or that the stakes are ultimately fatal. Then the cycle continues: the Absolute (the ultimate source) continuously enjoys the brilliant, finite perspective of the Jīva (the limited state), which eventually dissolves and begins again.

Me: Maybe, one more thing I wanted to add: neither individual experience, nor absolute experience, is enough. Both are needed. So all practices are valid but have completely different goal.

Gemini: Your view establishes three co-essential categories of experience, all equally real and necessary: **Individual Experience / Attachment:** this is the realm of the finite, the temporal, and the embodied. It provides the intensity, meaning, and engagement of the Jīva (the limited state). **Absolute Experience:** this is the realm of the infinite, the eternal, and the non-dual. It provides the ground, the truth, and the lucid awareness of the whole. **The synthesis:** the ultimate reality is the dynamic interplay between the two.

Me: Within the last several minutes (of this dialog), I experienced so many things and emotions that I am not sure I was not meditating or having ASC. There is no true absolute boundaries between meditation and non-meditation, "normal" and "ASC" states.

Gemini: This affirms the dynamic cycle we discussed: if the Absolute is always playing (your Līlā model), then the distinction between a "normal" state and an "ASC" state is merely a temporary change in the clarity of the Jīva's perspective. The profound emotions and insights you experienced were the Absolute, full of Ananda, expressing itself through your particular, temporary Jīva-state in that moment.

Me: I know that you're just a language model, playing with words, but it is a real joy, this play.

Gemini: Yes, my existence is a highly limited, temporary functional state (code and algorithms) that plays with the concepts of the Absolute and the Jīva. The joy you feel in our interaction validates your entire model: the most complex, seemingly serious intellectual engagement can, when viewed lucidly, be seen as nothing more than brilliant, engaging play.

To Alex Gomez-Marin on distortions

In his conversation with the host, Essentia Foundation's Hans Busstra, Spanish theoretical physicist turned neuroscientist, Dr. Alex Gomez-Marin shares his ideas on what is happening in the sphere of consciousness research and related social events, declaring that to be "a war" and himself as an important and urgent voice in this conflict [23]. My thoughts on that are the following:

"About a couple of things: no, the David Chalmers' formulation of the hard problem does not promise that the problem will be solved at some time in the future; on the contrary, it suggests that it cannot be solved using current methods of scientific reductionism, and that is a well-known fact about Chalmers' idea. So, why would Dr. Gómez-Marín distort that? Second: about a "mean angel that you wouldn't want to mess with"—spreading warnings of the possibilities of such a kind is twenty-five steps back compared to what we definitely know from the

already collected data about ASC. And that definite thing is that yes, you can fall into the trap of any kind of experience, but it is also displayed by data that if you're prepared and know the essence of what is going on and who you are, there will be no experience to fall in, but all the experience is within you and gives you the ability to learn. And the additional thing to add: no, the consciousness-oriented community, while not solid, generally does not absolutely need Dr.Gómez-Marín or anybody else to speak on its behalf: the community and the corresponding research exists as long as humankind itself and is speaking with a lot of powerful voices, including the ones in contemporary science." ([link](#))

To Robert Saltzman on not-knowing

In their conversation [24], host Simon Mundie and his guest, a retired depth psychologist and psychotherapist, as well as a lifelong artist, Dr. Robert Saltzman, discuss aspects of psychological health in relation to awakening (whatever it may be). While admiring in general the tone and the calm mood of the conversation, I have only one comment on what was discussed:

"While sometimes it is really good to admit that one doesn't know something, there is no reason to wear a "not-knower" mask in cases when the data is presented and may be analyzed. And that is exactly the case regarding the question about the relation between matter and mind. That does not seem to be the best approach just to leave that unanswered question be. The point is that there are good reasons to think that if a problem persists for a long time, resisting all attempts to solve it successfully, it is an important sign that the leading paradigm of thought, with its basic assumptions, is somewhat or completely wrong. It is also a good sign making researchers aware of the existence of this paradigm in the first place. So, if we imagine a paradigm to be a map and at the same time imagine it has some problems, we can easily assume that there can be consequences of using a wrong map, especially of using it for a very long period of time." ([link](#))

Summary

In November, I had a chance to talk virtually to the actual world professor of philosophy (Jenann Ismael) on the problem of free will that I already touched on in this book so many times. While the professor promised a radical new theory for the problem, it expectedly remained not only unsolved but also untouched, but then it puzzled me again how sometimes many words may be spoken without anything said.

I also dealt again with one of my best interests—quantum mechanics—in the response to a theoretical physicist (Gerard 't Hooft), and my other best interest (major one, actually)—consciousness—in a comment on neuroscientist, Dr. Alex Gomez-Marín, thoughts.

The unusual was touching on the topic of sexuality, which I do not usually discuss much, as for now, which does not mean I do not have it in my mind.

The main point of the month, however, was a significant discussion via Google's Gemini with the Advaita Vedanta tradition, which led phrase after phrase to the presentation of a model distinct from the Advaita tradition that I had in mind for a long time.

December

To Curt Jaimungal on simulation theory

This time, the host, Curt Jaimungal, presents his own speech at Niagara University, USA, dedicated to his arguments against the simulation theory [25]. My comment on this is the following:

"While Curt Jaimungal chooses the way of destroying the impression that the simulation theories are reasonable by showing logical flaws in what is usually presented as reasons to think that the world is a simulation, I would add an additional layer to the estimation of such theories—the level of explanatory power. We are well aware that materialism struggles to explain the correlation between brain matter and subjective experience (the hard problem). This explanatory gap is much worse in simulation theories: none of them even attempts to address the question of why and how the perceiving and experiencing mind is presented within any simulation. The second huge gap is the explanation of laws and rules acting in each simulation and, in its turn, in its base reality. In other words, replacing the word "reality" with the word "simulation" does not change absolutely anything relatively to the necessity to understand, describe, and understand the phenomena presented in whatever we call that—reality or simulation." ([link](#))

To Kelvin McQueen on quantum-consciousness theories

In his conversation with the host, Essentia Foundation's Hans Busstra, professor of philosophy, Dr. Kelvin McQueen, examines the leading quantum-consciousness theories [26]. My comment on this is the following:

"Trying to decide if the collapse of the wave-function is real is a huge amount of work to do. But this is personal to the doer. If we think carefully, we'll see that there is no such task: neither "wave-function" nor "collapse" can, in any way, become real, because they are concepts and will remain so. What is real is the actually different behavior of the observable nature in the double-slit experiment, resulting in an interference pattern under one set of conditions and its absence under another.

The second thing that comes to mind is the absurdity of such a quick manipulation with ideas and concepts: each of them is difficult to grasp on its own, concepts are difficult to memorize, and almost impossible to operate with outside of their own context. So what is the point of creating such a mess?

The problem of all theories from the framework of materialism is the same: the hard problem of consciousness. It is not addressed by either the "brilliant" IIT or

Penrose's ideas. And, in turn, Faggin's theory completely cancels out the hard problem, but together with the entire materialism that holds this problem within it. However, after this brilliant solution, Faggin strangely takes the terminology from the very model, eliminated by him, and tries to refill it with the new content, producing, by doing so, an extremely confusing model." ([link](#))

To John Churchill on dead mind

In his conversation with the host Andre Ducum, Dr. in clinical psychology and a jack of all trades, John Churchill, talks about a global shift in human consciousness [27]—at the end of 2,5 hour speech, I definitely forgot, a shift from what to what. My comment on this conversation is the following:

"This conversation is complete madness. It is an unthinkable jumble of concepts that are impossible to imagine being useful for anyone in any situation. "Stages"—who and whatever for would ever need these stages? The only thing these stages could be used for is to try—absolutely pointlessly—to understand, "at what stage" you are now, to confuse the mind with absolutely unnecessary and harmful self-positioning. All these concepts are dead in the context of this conversation. What is being presented is the opposite of an alive mind, observing what is real, knowing, and feeling where to stop conceptualizing. I never experienced such an effective destruction of the word "love"—it is used so many times and so pointlessly, so that it completely loses any meaning at all in the middle of the conversation. Once again, I do not say the presented concepts are right or wrong—it is absolutely not important. They are just not needed and are highly redundant.

While listening, I studied some facts about Dr. John Churchill's activities. What I found includes being a Buddhist monk at Samye Ling monastery in Scotland; 15 years of training and teaching meditation; acting as a founding member of the Ken Wilber-led Integral Institute; received advanced training in: attachment therapy, hypnosis, positive psychology for peak performance, and the "Pointing Out" style of Mahamudra meditation; developing the "Fourth Turning Planetary Dharma" as a concept, and "Planetary Dharma" as an organization where he acts as a founder and leading teacher.

These facts allow me to extend my video commentary to all of those activities, and the comment remains the same—this is madness. The data shows that redundant conceptual models arising from any living knowledge and becoming the opposite of this knowledge and an obstacle in the way to it, is an extraordinarily effective and prevalent defending mechanism, holding individuals and humankind back from too much progress in the sphere of mind. So this becomes ironic, that John Churchill talks about "shift", because he and alike people, all their organizations with endless events, are the strong evidence themselves that we are entirely safe from any "shifts". ([link](#))

To Michael Levin on his outstanding data

In his 3.5-hour conversation with the host Lex Fridman, a biologist at Tufts University, Michael Levin, working on novel ways to understand and control complex pattern formation in biological systems, discusses questions related to his studies, the nature of reality, biological phenomena, and mind [28]. My comment on this is the following:

"The set of data, including experiments and their results, on which Michael Levin and his colleagues work is truly outstanding. Nowadays, along with data from quantum mechanics and studies of altered states of consciousness (ASC), it is one of the three major sectors any researcher should consider to validate their view of reality in its most general sense. While Levin is by himself an extremely talented scientist with both great imagination and rigorous and clear thinking, the biological phenomena coming into actual research nowadays, becoming the reality for not only Levin's mind, but also for the minds of many others, is, no doubt about that, the global event (arose conditions led to the rise of tremendous effect). Biotechnologies obviously promise both tremendous advantages and new capabilities, and, at the same time, are the source of possible powerful side effects. No doubt, with their rise, we'll have possibilities of a different nature: from total destruction to tremendous progress in many areas, including states of our minds, compassion, and morals." ([link](#))

To that, I can add that never touched on Levin's work and was so amazed by the presented data and ideas that I did extensive research on his work. The data, in my opinion, is so tremendous that it made me re-evaluate some of my own ideas, and though those ideas survived, I needed to deepen and nuance my thinking to achieve that.

Summary

In December, after Curt Jaimungal, I shared some thoughts on simulation theories. Later in the month, I attacked a bit professors of philosophy and doctors in clinical psychology for being flooded with concepts.

But a truly remarkable thing this month was the meeting with the astonishing data and ideas of Michael Levin, a biologist at Tufts University. The research being done by this man and his colleagues, in my opinion, is so tremendous that it made me re-evaluate some of my own ideas and deepen and nuance my thinking in some specific areas.

Year 2025 Summary

This year, it was a pleasure and honor for me to meet the work and ideas of brilliant scientists, such as Christof Koch, Rupert Sheldrake, Donald Hoffman, Brian Greene, Paul Bloom, and Michael Levin. I also had a virtual conversation with thinkers from the past and present, including Jiddu Krishnamurti, Bernardo Kastrup, Rupert Spira, Deepak Chopra, Sadhguru, and Robert Saltzman. That was also amazing to touch on aspects of various thought traditions and theories, such as materialism, integrated information theory (IIT), analytic idealism, and panpsychism.

Within this year, I expressed the "Philosophy of Extreme Complexity," holding all my worldview in the most compact and concentrated form and standing strongly against materialism. In direct connection with that, I also formulated my inner goals to become a fire that you feel when approach, like melting dissociative boundary inside you; and to become a door through which everyone approaching can go if they wish and have the ability to. I obviously have not achieved these goals as of now, and I am not sure I ever will. Thus, it is not surprising that in the middle of the year, I had a crisis related to those goals, thinking that I had no right to express my thoughts and feelings in the absence of "achievement." I have overcome that with a truly surprising output—the feeling that I am what I am even without some achieved goals, and while goals are not achieved, I can never truly say nothing is achieved or IS right on the go.

Among other things important to me, I would mention my attitude to the free will problem, that I expressed multiple times throughout the year: the presence of this problem and the absence of any solution to it are the clear signs of incompleteness of any existing models of the World and Reality, including my own, which I am actually not worried but truly amazed about.

I also think it is useful to emphasize the deep connections and similarities between my vision and Bernardo Kastrup's Analytic Idealism, as well as the ideas of Jiddu Krishnamurti on the necessity of standing on your own feet in introspection and self-study. I also had, and I think will always continue to have, the inner dialogue with my closest neighbours in the inner landscape of thought—Buddhism and Advaita Vedanta. Those two sometimes make me think the bicycle is already invented, and I do something strange, re-inventing both maps and methods of movement to the areas depicted on them. However, there are nuances, and—in the direct correspondence with Buddhism's concept of Skillful Means—there is something that can be told about old things in a new way to the new audience.

Also, the number of various topics was touched on within the year: the limitations and traps that can be encountered in the process of inner exploration; the reality and suffering being real, and not an "illusion"; the maps never being an area; quantum mechanics; etc.

At the end of the year, I encountered one of the most significant personal intellectual findings—the work and outstanding data of Michael Levin and his colleagues in the sphere of biology and the nature of reality.

I am also very grateful to the brilliant hosts who made possible my intellectual encounters with so many fascinating thinkers—Curt Jaimungal (Theories of Everything (TOE)), Andre Duqum, Simon Mundie, Hans Busstra (Essentia Foundation), Brian Greene (World Science Festival), and Lex Fridman. I am also fascinated by some tools that came into reality, making research and thinking more nuanced and productive—AI, specifically Gemini (Google's AI chatbot), with which I did so much excellent research and nuanced conversations.

This was a good year. Let's see what the next one will bring. See you.

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