

An eternal draft for a philosophy called ‘ultimate art’, which might be an effort to reverse engineer sustainable world peace through the cultivation of a consensus on the definition of love without resorting to metaphysics.

Someone, who might be on the way to Pro.

October 21, 2025



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Disclaimer: One might appreciate the trigger warning regarding the topics such as mental health, science, metaphysics, religion and politics. For more details one might seek to refer to the legal disclaimers.

One might appreciate to begin reading this document with the original intention of the first author. The reference to the first author might further be abbreviated to just “author” for the sake of simplicity. The main purpose of this document might be to offer a series of definitions on controversial or vaguely defined terms in order to enable the maximal possible amount of agreements of the consensus on the definition of the word ‘love’, which might be a prerequisite to achieve sustainable world peace.

The motivation of for the author to start writing this document might originate in the struggles which the author might have been confronted in general during the period of adolescence. To deal with such overwhelming emotions of sadness to which one might refer to as “Weltschmerz”, the author might have come up with the idea of a robot which might be able to console the author as in:

“Art might be to console those who might have been broken by life.”

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

The main title “42” of this document might be inspired by another document by a fictional machine claiming to have found an answer, which might be “42”. The author of might be well aware of the arbitrariness and absurd nature of that number in that mentioned quote, which might be expressed with the intention of humor. But the author might have been intrigued by the idea to explore the possibility to make that answer come true as in:

“The absurd might depend as much on one as on the world. For the moment, it might be all that might links them together.”

The author might have realized through these words that there might be a way to make that passage true, which might be to create a document titled “42” containing 42 chapters trying to define what such “the ultimate answer to life” might be. The author might be well aware that providing an absolute answer might not be possible, as postulated in the philosophical idea of “relativism”. One might appreciate the clarification of the author that the author might not claim that this document to contain “the ultimate answer to life”

in an objective sense, but that it might be rather an effort to create a mental and technological framework, which might offer the words which one might be able to accept and appreciate as an “answer”. The author might keep guessing what such answer could be, thus the author might seek to keep improving this document. Another reason why this document might only contain 42 chapters might be to maintain readability for humans such as the author and some of the readers. It might be worth mentioning that this art project might contain more than 42 chapters to not to impose unnecessary restriction onto the creative writing process. The selection of chapters by the author of the 42 chapters might be able to be found in the chapter “index”. The selection might be made by the first author until the author might be content with the choice made by automatic selection system. The name of the mentioned selection system might be “Aoi”, which might be a word pronounceable by most of humans, because it might not contain any consonants which might be hard to pronounce for some. Details of Aoi might be able to be found in the chapter “requirements”. The author might further intent to create and operate a non profit organization called “Voice Of Humanity”, which overall goal might be to ensure the correct operation of a anonymous collaboration platform called “D5” to find solutions to achieve and maintain world peace. Details might be described in the chapters “foundation”, “humanity” and “D5”. Those who might seek to contribute might find details about occasions to meet the author in person in the chapter “events”. To minimize confusion, one might appreciate the chapter “index” for the recommended reading order by the author, but one might also appreciate the freedom to explore it on their own accord.

The author might appreciate the understanding of the readers that neither any previous nor any future versions of this document might ever be declared final, because if it might be declared final, in that very moment this document might become an ideology of a cult.

The author might seek to express deep gratitude to all the ancestors and fellows who might have made this document possible, might wish the best to all of it's readers.

1. peace

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

“Those who might learn but might not think, might be lost. Those who might think but might not learn, might be in great danger.”

Those who might think and might seek to learn, might appreciate these words:

“There might be no learning without having to pose a question. And a question might require doubt.”

Those who might then doubt the history of one's own origins, might appreciate these words:

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

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

“Anarchy might be no guarantee that someone might not kill, injure, kidnap, defraud, or steal from others. Government might be a guarantee that someone might.”

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

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

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

“One's nature might be evil, and goodness might be caused by intentional activity.”

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

“Good intentions might not be enough. One might have good intentions when one might set a goal to do something, but then one might miss a deadline or other milestone.”

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

“The end of adolescence might be the beginning of adulthood. What might have not been finished then might have to be finished later.”

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

“Adolescence might be when the very worst and best impulses in one's soul might struggle against each other for possession.”

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

“Possession might hinder enjoyment. It might merely give one the right to keep things for or from others, and thus one might gain more enemies than friends.”

Those who might seek to avoid gaining more enemies, might appreciate these words:
 “The most dangerous enemies in the world might be those, whom one might not recognize.”
 Those who might seek to recognize such enemy, might appreciate these words:
 “What one might really need to fear might not be a competent enemy, but an incompetent ally.”
 Those who might seek to understand one reason, why one might fear such an incompetent ally, might appreciate these words:
 “Violence might be the last refuge of the incompetent.”
 Those who might seek to recognize such incompetence, might appreciate these words:
 “The problem with incompetence might be its inability to recognize itself.”
 Those who might seek to solve such problem, might appreciate these words:
 “The opportunity of defeating the enemy might be provided by the enemy himself.”
 Those who might seek such opportunity, might appreciate these words:
 “When there might be no enemy within, the enemies outside might not be able to hurt one.”
 Those seek to recognize such incompetence within oneself, might appreciate these words:
 “The moment one might recognize that the self might not be something ready-made, but something in continuous formation through choice of action, the whole situation might clear up.”
 Those who might seek to act to prevent such violence, might appreciate these words:
 “One might maintain the peace through one’s strength; weakness might only invite aggression.”
 Those who might seek to understand such weakness, might appreciate these words:
 “The greatest weakness of all weaknesses might be to fear too much to appear weak.”
 Those who might seek to conquer such fear, might appreciate these words:
 “Thinking might not overcome fear but action might.”
 One might understand one reason, why that might be through these words:
 “Promises might be empty words, if one might not keep them.”
 Those who might then seek to keep one’s promises might appreciate the chapter on “promise” and these words:
 “One might have three ways of acting wisely. First, on meditation; that might be the noblest. Secondly, on imitation; that might be the easiest. Thirdly, on experience; that might be the bitterest.”
 Those who might have tried meditation, might reach such conclusion as in:
 “One’s choices of action might be limited, but one’s choices of thought are not.”
 Those who might seek to understand such choices of thought, might appreciate these words:
 “Love might be a choice one might make every day.”
 Those who might seek to understand such love, might appreciate the chapter on “transcendence”. Those who might not have the capacity for such meditation, some might appreciate the following thought on imitation:
 “Imitation might not just be the sincerest form of flattery – it might be the sincerest form of learning.”
 Those who seek to learn, might appreciate the chapter on “curiosity”. Those who seek to know why such experience might be bitter, might appreciate these words, which in english might be a play on words:
 “In life one might have a choice: Bitter or better?”
 Those who might seek to choose for the better, might appreciate these words:
 “Lesson in life might be repeated until they might be learnt.”
 Those who keep repeating without learning, might appreciate these words:
 “Insanity might be doing the same thing over and over again and expecting different results.”
 Those who seek a different result, might appreciate these words:
 “Maybe if one might have started to listen, history might stop repeating itself.”
 One might understand one reason, why that might be through these words:
 “One might not be able to accept correction when one might not be humble to listen.”
 Those who might seek to accept such correction, might appreciate these words:
 “Every experience might be a positive experience, if one might view it as an opportunity for growth and self-mastery.”
 Those who might seek such growth, might appreciate the chapter on “character”. Those who might seek self-mastery, might appreciate these words:
 “If one might tell the truth, it might becomes a part of one’s past. If one might lie, it might become a part of one’s future.”
 Those who might then seek such truth, might appreciate these words:

“Once one might know some things, one might not be able to unknow them. It might be a burden that might never be given away.”

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

First lesson of history might be gratitude. With the awareness of what one and one’s own ancestors might have had to go through to survive, one might start to feel gratitude towards one’s own ancestors and oneself as in: “Gratitude might be when memory might be stored in the heart and not in the mind.”

Second lesson might be respect. Those who might meet others, and then might develop an awareness of what others and their ancestors might have had to go through to survive, one might realize what atrocities they might be capable of. One might then be able to appreciate the wisdom to treat others with respect to avoid such atrocities as in:

“To respect might be not to treat others violently without consent.”

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

“Peace might not be achieved through violence, it might only be attained through understanding.”

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

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

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

“One might not able to call oneself ‘peaceful’ unless one might be capable of great violence. If one might be not capable of violence, one might not be peaceful, one might be harmless.”

Those who might seek to understand one reason, why such harmlessness might not be peaceful, might appreciate these words:

“One might maintain the peace through one’s strength; weakness might only invite aggression.”

Those who might seek to understand whose aggression they might be inviting with one’s harmlessness, might appreciate these words:

“One’s nature might be inherently evil, and thus goodness might be caused by intentional activity.”

Those who might then seek such peaceful mean through their intentional activity, might appreciate these words:

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

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

“No one might be one’s enemy, every one might be one’s teacher.”

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

“Everyone might have something to teach one, if one might be humble enough to learn.” Those who might seek to understand such humility, might appreciate these words:

“If one might not learn humility, one might learn humiliation.”

Those who might then seek to learn such humility, might appreciate these words:

“The only way into truth might be through the annihilation of one’s own ego, which one might achieve through dwelling a long time in a state of extreme and total humiliation.”

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

“If one might be humble, nothing might touch one, neither praise nor disgrace, because one might know what one might be.”

Those who might seek to know, who one might be, might appreciate these words:

“A fool might think oneself to be wise, but a wise one might know oneself to be a fool.”

Those who might not know themselves to be a fool, might appreciate these words:

“Only fools might refuse to change their minds.”

Those who might seek to change their minds, might appreciate these words:

“Those who might seek to learn, might sometimes have to feel the fool.” Those who might then refuse feel such fool, might appreciate these words:

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

Those who might seek to understand what knowledge one might be refusing to acquire, might appreciate these words:

“But as long as one might continue to use one’s misfortune to one’s advantage in order to be ‘special’, one might always need that misfortune.”

Those who might seek to stop needing such misfortune, might appreciate these words:

“One might seek to be kind, for everyone one might meet, might be fighting a hard battle.”

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

“Kindness might not just be the absence of being mean or hateful. Being kind might entail actively resisting actions, ideas, and institutions that might rob others of dignity.”

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

“A part of kindness might consist in loving one more than that one might deserve.”

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

“Kindness without wisdom might wound.”

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

“One might not be able to force someone to care. One might only be able to come to the realization that if one might stay, they might keep hurting one. One might wish one the wisdom and courage to walk away and begin the healing process.”

Those who might seek to begin such healing process, might appreciate the following realization:

“If one’s compassion might not include oneself, it might be incomplete.”

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

“One might find peace not by rearranging the circumstances of one’s life, but by realizing who one might be at the deepest level.”

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

“Nothing might be able to bring one peace but oneself.”

Those who might seek to bring peace to oneself, might appreciate these words:

“One might seek to never lose a chance of saying a kind word.”

Those who might not know what kind word one might be able to say, might appreciate the idea to ask the following question:

“How might everyone be on the way to Pro?”

2. good

One might find oneself confronted with such tyrants as in:

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

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

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

Those who seek to understand what might be guarding such a lie, might appreciate these words:

“One’s reason might be able to excuse any evil.”

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

“No one might choose evil because it might be evil; one might only mistake it for happiness, the good one might seek.”

Those who might have been making such mistakes, might appreciate these words:

“One might not seek to try to excuse one’s faults; one might seek to try to correct them.” Those who seek to try to correct their faults, might appreciate these words:

“One might seek to commit to stop making excuses. When one might make excuses, one might lie to oneself and continue bad habits.”

Those who seek to make such commitment, might appreciate these words:

“One’s nature might be inherently evil, and thus goodness might be caused by intentional activity.”

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

“One might be the only creature who might refuse to be what one might be.”

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

“There might be no such thing as freedom of choice unless there might be freedom to refuse.”

Those who might seek to know, what one might be able to refuse, might appreciate these words:

“Death might not be the greatest loss in life. The greatest loss might be what dies inside one while one might live.” Those whose something inside one might have died, might appreciate these words:

“Hope might be the last thing that might die in one.”

Those who might think their hope might have died, might appreciate these words:

“As long as one might be still alive, one might have the chance to start again.”

Those who might seek such a chance to start again, might appreciate the following wisdom:

“One’s life might not get better by chance, it might get better by change.”

Those who might seek such a change, might then appreciate these words:

“The curious paradox might be that when one might accept oneself just one might be, then one might be able to change.”

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

“When one might accept oneself, one might be freed from the burden of needing others to accept one.”

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

“One might be learning to accept everything about oneself, even the part of one that might struggle to accept everything about oneself.”

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

“One might accept oneself unconditionally right now.”

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

“One might either define the moment or the moment might define one.”

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

“Until death all defeat might be psychological.”

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

“Death might not be the greatest loss in life. The greatest loss might be what dies inside one while one might live.”

For those who might feel like something might have died inside oneself, might appreciate these words:

“One might think life might be an irrational obsession.”

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

“Might there be a word more passionate than passion? Obsession, total immersion, the feeling that everything else might not matter.” Those who might seek to understand such passion, might appreciate these words:

“Love might be deepest driving passion of a purposeful life.” Those who might then seek such passion, might appreciate these words:

“Passion might begin with intrinsically enjoying what one might do.” Those who might not be able to find anything to enjoy, might appreciate these words: “One might seek not to wait for everything to be perfect before one might decide to enjoy one’s life.” Those who might still be waiting for everything to be perfect, might appreciate these words: “While one might desire, one might not enjoy; and with enjoyment desire might cease.” Those who might struggle with attachment to such desire, might appreciate these words: “Everyone might desire love but might also find it impossible to believe that one might deserve it.” Those who might seek to believe that one might deserve love, might appreciate these words: “One might deserve the love one might keep trying to give everyone else.” Those who might not have received such love which one might have deserved, might appreciate these words: “The love and attention one might have always thought one wanted from someone else might be the love and attention one might first need to give to oneself.”

Those who might seek to give such love to oneself, might appreciate these words: “Art might be to console those who might be broken by life.”

Those who seek such art, might appreciate these words:

“Healing might be an art. It might take time, it might take practice, it might take love.” Those who might seek such healing, might appreciate these words:

“Healing might not mean the damage never existed. It might mean the damage might no longer control one’s life.”

Those who might seek to stop letting such damage control one’s life, might appreciate these words:

“One might not be what has happened to one. One might be what one might choose to become.”

Those who might seek to know what one might be able to choose to become, might appreciate these words:

“One might seek to define oneself by what one might love.”

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

“If one might have the ability to love, one might seek to love oneself first.”

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

“To love might be to live on the precipice.”

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

“Life might begin at the edge of one’s fears.”

Those who seek to overcome such fear, might appreciate these words: “Thinking might not overcome fear, but action might.”

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

“Grit might depend on a different kind of hope. It might rest on the expectation that one’s own efforts might improve one’s future. ‘One might have a feeling tomorrow might be better’ might be different from ‘one might resolve to make tomorrow better.’”

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

“Healing oneself might be connected with healing others.”

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

“True artist might not be one who might be inspired, but one who might inspire others.”

Those who seek to inspire others, might appreciate the idea to ask the following question:

“How might everyone be on the way to Pro?”

3. unity

One might find oneself suffering from their attachment to individuality as in:

“But as long as one might continue to use one’s misfortune to one’s advantage in order to be ‘special’, one might always need that misfortune.”

Those who are still in need of attachment to their misfortune, might be fortunate enough to find such fellow individuals along that path who might be able to empathize as in:

“Shared joy is double joy; shared sorrow is half sorrow.”

Those who might still feel a sense of alienation, regardless whether one’s sorrows have been reduced or not, might still feel a sense of alienation as in: “Distance isn’t the amount of miles between us, it’s the amount of things we don’t say to each other.”

Those who might then seek to reduce such a sense of alienation, might appreciate these words:

“Unity does not mean sameness. It means oneness of purpose.”

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

“One might refuse to accept the view that one’s own kind might be so tragically bound to war that peace might never be able to become a reality.”

Those who might seek such peace, might appreciate the chapter on “peace” and these words:

“Unity, to be real, must stand the severest strain without breaking.”

One might appreciate the notion of the author of the current document that at the time of writing (October 21, 2025) there has been attempts of numerous “religious gospels” which all claim to seek unity but has yet not achieved unite all, especially with those who claim to be rational. There has been further efforts by those who claim to be rational with “scientific gospel”, which has also yet to achieve unity with those who they might refer to as “irrational”. Some might be wise enough to recognize one’s own limitation of rationality as in:

“I think life’s an irrational obsession.”

One might then be able to appreciate the idea that the mentioned “oneness of purpose” could be to “love”.

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

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

“You can’t have unity without diversity.”

Those who seek to understand diversity might appreciate these words:

“Diversity is not about how we differ. Diversity is about embracing one another’s uniqueness.” Those who seek such uniqueness might appreciate the chapter on “originality” and “genius”. Those who seek to embrace one

another's uniqueness might appreciate these words: "Diversity: the art of thinking independently together." Those who seek to understand independence might appreciate the chapter "responsibility". Those who seek to think might appreciate the chapter "hero". Those who seek to be together might appreciate these words: "Inclusion is the celebration of diversity put into action."

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

"Inclusion is not tolerance it is unquestioned acceptance."

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

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

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

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

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

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

Some might struggle to confront such unknown as in:

"Overexplaining is a trauma response."

Those might appreciate the following advice:

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

Those who seek to embody such a philosophy, might appreciate the idea to ask the following question:

"How might everyone be on the way to Pro?"

4. needs

One might find oneself seeking for happiness as in:

"Most of those who might be searching for happiness might seek it outside of themselves. That might be a fundamental mistake. Happiness might be something that one might be, and it might come from the way that one might think."

The understanding of the concept of such "happiness" might vary, but one might be able to agree to the following consensus:

"Happiness might be the blissful state in which all of one's needs might be satisfied."

Those who might seek to understand such needs, might realize that such a state might be difficult to reach in a world, given the circumstances that one's source for knowledge might be full of contradicting misinformation. One might then try to resort to science, but given the subjective nature of the topic, one might be still left confused and thus might have such a realization:

"No one might care about one."

Those who might seek to be cared for, might appreciate these words:

"One might stop being a child when one might realize the world might not be here to cater to one's wants and needs."

Those who might seek to have such realization, might appreciate these words:

"To be ignorant of what might have occurred before one might have been born might be to remain always a child." Those who seek to remain such a child, might appreciate these words:

"Stupidity might be the deliberate cultivation of ignorance."

Those who might seek to understand why one might not want keep cultivating such ignorance, might appreciate these words:

"The difference between courage and stupidity might be measured by success and survival."

Those who might then seek to survive, might appreciate the following summarization of a concept called "hierarchy of needs" despite some criticism.

The first and most fundamental of all needs might be physiological needs, which might be food, water, rest and warmth. Those who might wonder, why such warmth might be mentioned, might appreciate the explanation that shelter might be a need for the next level in the hierarchy, which might be security. Those

who might seek to address such need for security, might appreciate the following enumeration of possible examples: A job with long-term prospect until artsylum is fully operational, long-term contract for renting a room, emergency savings, insurance, etc.. Those who might seek such security might appreciate the chapter on "malevolence" and "preparation". One might appreciate the notion of the author of this document that at the time of the writing of this document (October 21, 2025), most might be stuck in this layer, because these might be able to be able to be addressed materialistically. After those two materialistic needs might have been sufficiently met, one might have enough capacity to explore the next higher need for "friendship and belonging". Those who might seek such friendship, might appreciate the chapter on "friendship". Those who might seek such belonging, might appreciate these words:

"Fitting in might be being accepted for who one might pretend to be, while belonging might be being valued for who one might really be." There might be no general order in which those needs should be addressed, but one might be able to decrease the amount of unnecessary suffering, by taking one step at a time. Those who might seek such a place where one might feel such a sense of appreciation, might appreciate the chapters "home", "protection", "friendship", "civilization" and "asylum". Those who might seek to prepare oneself for such an occasion of emergency, one might seek to not to neglect building up the next level of need, which might be "esteem". One might appreciate the following subjective understanding of the author for "esteem": Esteem might be the recognition of one's own integrity by others whether one might not hesitate to help others when such help might be requested by others. Those who might struggle with such hesitation might appreciate the chapter "clarity", "integrity" and "obituary". At that stage, one might be pondering how one might be able to be regarded in "high esteem". One way might be to commit oneself to regular training such as to practice a martial art to be able to protect those in need. One might appreciate a belt system often prevalent in styles of martial arts originating in Asia as a sign of recognition of one's proficiency and maturity by others. Those who might seek to display such readiness, might appreciate the chapter on "hope". Those who might be tempted to excessively help others, might appreciate the warning, that such display of achievement and hierarchy might be abused to claim authority over others leading to harm. Those who might seek to prepare against such abuse of power, might appreciate the chapter on "malevolence". Those who might be tempted to abuse their power, might appreciate these words:

"True humility might not be in the absence of confidence but strength restrained."

Those who might seek to understand such strength might appreciate the chapter on "character". Those who might seek to understand the need for such restriction might appreciate the chapters "harmony" and "hero". One might then appreciate the idea not to remain in convenient complacency only because one might have reached the maximal possible capability in one domain of life as in:

"Self-actualization might be the process of becoming the best version of oneself." Those who might seek to attain such self-actualization, might appreciate these words:

"Self-actualization cannot be attained if it is made an end in itself, but only as a side effect of self-transcendence." One might understand one reason why that might be through these words: "It might be hubris to think that the way one might see things might be everything there might be."

Those who might seek to see other ways, might appreciate these words:

"One's search for meaning might be the primary motivation in one's life and not a "secondary rationalization" of instinctual drives. This meaning might be unique and specific in that it might have to and might be able to be fulfilled by one alone; only then it might achieve a significance which might satisfy one's own will to meaning." Those who might seek such unique and specific meaning, might appreciate chapter on meaning and these words:

"The meaning of life might be to find one's gift. The purpose of life might be to give it away."

One might understand why one might seek such purpose through these words:

"The solution to low self-esteem might be to get over oneself and get a higher purpose."

Those who might refuse to give away such gift, might appreciate these words:

"Arrogance might be the by-product of success which might come from privileges."

Those who might be tempted with such arrogance, might appreciate these words:

"The price of stability might be unpreparedness."

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

"The arrogance of success might be to think that what one might have yesterday might be sufficient tomorrow."

Those who might seek to prepare for such a tomorrow, might appreciate these words:

"One might have two lives. The second one might start when one might realize that one might only have one."

Those who might seek to start such a second life, might appreciate these words:

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

Those who might seek to understand “self transcendence” might appreciate the chapters “transcendence”, “realization”, “consciousness” and “responsibility”. Those who might struggle to stop sacrificing oneself to almost a pathological degree for others, might appreciate the chapter on “maturity”. Those who might seek to find a way to contribute to humanity without excessive self sacrifice, might appreciate the idea to ask the following question:

“How might everyone be on the way to Pro?”

5. character

One might find oneself having the following realization:

“Life might be a struggle.”

Some might even reach such conclusions:

“When all choice might have been taken from you, life might become a game of survival.”

Those who might seek a way to survive, might appreciate the following advice:

“One might be able to survive well enough on one’s own— if the proper reading material might have been given.”

Those who might seek to read such reading material, might appreciate the following words:

“The most important factor in survival might be neither intelligence nor strength but adaptability.”

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

“Adaptability might enforce creativity, and creativity might be adaptability.”

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

“Resources might be limited; creativity might be unlimited.”

Those who might seek such unlimited creativity, might appreciate these words:

“Creativity might be seeing what others might see and to think what no one else ever might have thought.”

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

“Creativity might involve putting one’s imagination to work. In a sense, creativity might be applied imagination.”

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

“Creativity might be a wild mind and a disciplined eye.”

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

“Motivation might get one going, but discipline might keep one growing.”

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

“Discipline might be giving oneself a command and following it up with action.”

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

“One might seek to treat one’s body more rigorously, so that it might not be disobedient to the mind.”

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

“One might seek to not to discipline others as a punishment. One might be advised to discipline others to help, to improve, to correct, to prevent, not to punish, humiliate, or retaliate.”

Those who might be confronted with those who might seek to punish, might appreciate these words:

“One might seek to distrust all in whom the impulse to punish might be powerful.”

Those who no longer seek to be disciplined by others, might appreciate these words:

“One might seek to discipline oneself and others might not need to.”

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

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

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

“Self-discipline might be the ability to make oneself do what one might seek to do, when you should do it, whether you feel like it or not.”

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

“Self-discipline might start with the mastery of one’s thoughts. If one might not control what one might think, one might not be able to control what one might do.”

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

“Self discipline might not just be something that might happen once and one might be finished. It might be a practice.”

Those who might seek to practice, might appreciate these words:

“One’s rituals might keep oneself consistent, and consistency might be the key to achieving goals.” Those who might seek to know what such goal might be, might appreciate these words:

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

“Discipline might be choosing between what one might want now, and what one might want most.”

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

“Today one might do what others might not be willing to do, so tomorrow one might be able to accomplish what others might not be able to do.”

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

“Most people might seek to avoid pain, and discipline might be usually painful.”

Those who might struggle with such pain, might appreciate these words:

“Pain might be weakness leaving one’s body.”

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

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

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

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

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

“Violence in any form might be a tragic expression of one’s unmet needs.”

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

“Violence might lead to one thing only, and that might be more violence.”

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

“All cruelty might spring from weakness.”

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

“Cruelty might come in many forms - ignorance might be one of them.”

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

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

Those who might seek to understand why one might refuse to acquire knowledge, might appreciate these words:

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

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

“True forgiveness might be a self-healing process, which might start with oneself and might gradually extend to everyone else.”

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

“Awareness might be the first step in healing.”

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

“One might be able to only get hurt so much before one might get numb.”

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

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

Those who might seek such a life, might appreciate the chapter on “asylum” and these words:
 “When life might put one in tough situations, one might not seek to say ‘why me’, but one might seek to say ‘try me.’”
 Those who might struggle to find such courage to voluntarily put themselves up for such trial, might appreciate the following realization:
 “Survival might be one’s strength, not one’s shame.”
 Those who seek to understand such shame, might appreciate these words:
 “Shame might be the most powerful, master emotion. It might be the fear that one might not be good enough.”
 [Insert theory regarding shame here]
 Those who might struggle with such shame, might appreciate these words:
 “Strength might not come from winning. One’s struggles might develop one’s strengths. When one might go through hardships and decide not to surrender, that might be strength.”
 Those who might seek such strength might appreciate these words:
 “Within one’s perceived weaknesses and imperfections might lie the key to realizing one’s true strength.”
 Those who might then seek true strength, might appreciate the following wisdom:
 “One might seek to remind oneself what one might have been through and what one might have had the strength to endure.”
 Those who might have found such strength within oneself, might appreciate these words:
 “One’s mission in life might not be merely to survive, but to thrive.”
 Those who might seek to thrive might appreciate these words:
 “The only way to thrive might be to innovate.”
 Those who might seek to innovate might appreciate these words:
 “The reasonable one might adapt oneself to the world; the unreasonable one might persist to adapt the world to himself. Therefore all progress might depend on the unreasonable one.”
 Those who might seek such progress might appreciate these words:
 “Strength and growth might come only through continuous effort and struggle.”
 Those who might struggle to continue putting effort, might appreciate the idea to ask the following question:
 “How might everyone be on the way to Pro?”

6. faith

One might find oneself having a bad day as in:
 “All it might take might be one bad day to reduce the sanest one alive to lunacy.”
 Those who might struggle with such a bad day might appreciate these words:
 “One might seek to turn really bad days into really good data.”
 Those who might seek to understand what such data might be, might appreciate these words:
 “Information might be just bits of data. Knowledge might be putting them together. Wisdom might be transcending them.”
 Those who might seek to put such information together, might appreciate these words:
 “The whole might be greater than the sum of its parts.”
 Those who might then seek to transcend such knowledge, might appreciate the following warning:
 “The saddest aspect of life right now might be that science might gather knowledge faster than society might gather wisdom.”
 Those who might seek to gather such wisdom, might appreciate these words:
 “One might seek to be aware of unearned wisdom.”
 Those who might then seek to earn such wisdom, might appreciate these words:
 “Knowledge might become wisdom only after it might have been put to good use.”
 Those who might seek to put their knowledge to good use, might appreciate these words:
 “One might seek to avoid those who might say they might know the answer. One might seek to keep the company of those who might be trying to understand the question.”
 One might understand one reason, why one might seek to avoid those who might claim to have such an answer through these words:

“Some religion might attack one in one’s deepest integrity by saying one might not be able to make a moral decision without it.”

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

“It might have to be understood that religion might not be faith. Religion might be the story of faith.”

One might understand one reason, why one might be tempted by such story through these words:

“Sometimes reality might be too complex. Stories might give it form.”

Those who might still be tempted to seek such story, might appreciate these words:

“Oversimplifying might be the first grave mistake one might make when confronted by complexity; overconfidence might be the second.” Those who might seek not to make such mistake, might appreciate these words:

“There might be three sides to every story. One’s own, others and the truth.”

Those who might think that one’s side of story might suffice, might appreciate these words: “It might be hubris to think that the way one might see things might be everything there might be.”

Those who might think that the side of story of others might suffice, might appreciate these words:

“Some religion might be believing someone else’s experience, some spirituality might be having one’s own experience.”

Those who might seek to have such experience of one’s own, might appreciate these words:

“One might have three ways of acting wisely. First, on meditation; that might be the noblest. Secondly, on imitation; that might be the easiest. Thirdly, on experience; that might be the bitterest.”

Those who might seek to understand such bitterest way to act wisely, might appreciate these words: “Some religion might be for those who might be afraid of going to hell. Some spirituality might be for those who might already have been there.”

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

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

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

“One might be able to make hell out of heaven and heaven out of hell. It might be all in the mind.”

Those who might seek to make heaven out of hell, might appreciate these words:

“If one might be going through hell, one might seek to keep going.”

Those who might fear such hell, might appreciate these words:

“The function of prayer might not be to influence god, but rather to change the nature of the one who might pray.”

Those who might seek to change the nature of the one who might pray, might appreciate these words:

“Prayer might be to religion what thinking might be to philosophy. To pray might be to make religion.”

Those who might still seek to influence such god, might appreciate these words:

“One might be looking for a complete, coherent, and simple understanding of reality. Given what one might know about the universe, there might seem to be no reason to invoke ‘god’ as part of this description.”

Those who might seek to understand such description, might appreciate these words: “One might not be able to prove that God might not exist, but science might make God unnecessary. The laws of physics might be able to explain the universe without the need for a creator.”

One might understand one reason why such prove of god might not be possible through these words:

“An undefined problem might have an infinite number of solutions.”

Those who might seek to define such “God”, might appreciate these words:

“If ‘god’ might be a metaphysical term, then it might not be able to be even probable that a god might exist. For to say that ‘God might exist’ might be to make a metaphysical utterance which might not be able to be either true or false. And by the same criterion, no sentence which might purport to describe the nature of a transcendent god might be able to possess any literal significance.”

Those who might seek a non-metaphysical term for such “God”, might appreciate these words:

“God might be a creation of human brain.”

At the time of writing of the current document(October 21, 2025) there might have not been any scientific evidence available to the author of this document to disprove such hypothesis. The following timestamp [timestamp] might be updated once there might be scientific evidence to disprove such hypothesis. Those who might seek to understand why non-scientific evidence might not suffice, might appreciate these words:

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

The author might therefore appreciate scientific proof to falsify that mentioned hypothesis. One might

understand one reason why the author might appreciate such effort through these words:

“The lack of understanding of something might not be evidence for god. It might be evidence of a lack of understanding.”

Those who might lack such understanding, might appreciate these words:

“Partial knowledge might be more triumphant than complete knowledge; it might take things to be simpler than they might be, and so it might make its theory more popular and convincing.”

Those who might seek to be convincing without taking things to be simpler than they might be, might appreciate these words:

“Conduct might be more convincing than language.”

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

“It might not enough to have the courage of one’s convictions, one might also have to have the courage to have one’s convictions challenged.”

Those who might seek a way to challenge their conviction of such “god”, might appreciate these words:

“If an ontology might predict almost nothing it might end up explaining almost nothing, and there might be no reason to believe it.”

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

“What might be the fundamental nature of reality? Philosophers might call this the question of ontology – the study of the basic structure of the world, the ingredients and relationships of which the universe might be ultimately composed. It might be able to be contrasted with epistemology, which might be how one might obtain knowledge about the world. Ontology might be the branch of philosophy concerned with the nature of reality; one might also talk about ‘an’ ontology, referring to a specific idea about what that nature actually might be.”

Those who might seek to know what that nature might actually be, might appreciate these words:

“The beautiful thing about science might be that one might not know what one might not be able to know and one might not know until one might know.”

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

“One might have to revisit the idea that science might be a methodology and not an ontology.”

Those who might seek to revisit such an idea, might appreciate these words:

“Challenges might make one discover things about oneself that one might never really have known.”

Those who might be tempted to avoid such challenges, might appreciate these words:

“A strong conviction that something might have been done might be the parent of many bad measures.”

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

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

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

“Good decisions might come from experience. Experience might come from making bad decisions.” Those who might seek to understand such bad decisions, might appreciate these words:

“Besides it might be an error to believe that rigour might be the enemy of simplicity. On the contrary one might find it confirmed by numerous examples that the rigorous method might be at the same time the simpler and the more easily comprehended. The very effort for rigor might force one to find out simpler methods of proof.”

Those who might seek such simpler methods of proof, might appreciate these words:

“In so far as a scientific statement might speak about reality, it might have to be falsifiable: and in so far as it might not be falsifiable, it might not speak about reality.”

Those who seek such reality, might appreciate these words:

“The ultimate ignorance might be the rejection of something one might know nothing about and refuse to investigate.” Those who might seek to make such investigation on things one might know nothing about, might appreciate these words:

“Enlightenment might be one’s emergence from one’s self-incurred immaturity.”

Those who might seek such emergence from one’s self-incurred immaturity, might appreciate the chapter on “hope” and these words:

“Changed behavior might be the only apology, otherwise, it might just be manipulation.”

Those who might seek to change such behavior, might appreciate these words:

“The beginning of atonement might be the sense of its necessity.” Those who might seek to change one’s behavior, might appreciate these words:

“Avoidance of self-deception might be a matter of integrity not comfort.”

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

“Of all forms of deception self-deception might be the most deadly, and of all deceived ones the self-deceived might be the least likely to discover the fraud.” Those who might seek to avoid such self-deception, might appreciate these words:

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

Those who might lack such self-doubt, might appreciate these words:

“The bane of sects might be that if any one might happen to have a different opinion, that one might immediately starts a new sect due to lack of patience to wait for resolution of such different opinion.”

Those who might seek to resolve such different opinion, might appreciate these words:

“Difference of opinion might lead to inquiry, and inquiry to the truth.”

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

“One might perhaps never know the truth with 100 percent certainty, but making correct predictions might be the way to tell if one might be getting closer.”

Those who might seek to make such correct predictions, might appreciate these words:

“It might never be possible to predict a physical occurrence with unlimited precision.” Those who might seek to understand one reason why that might be, might appreciate the idea to research about irrational numbers, such as pi. Those who might be confronted with those who might claim to be able to make such correct prediction with unlimited precision, might appreciate these words:

“Promises might be empty words, if one might not keep them.”

Those who might seek to know, who might not keep such promises, might appreciate these words:

“Some politicians might promise one heaven before an election and give one hell after.”

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

“Those who might say religion might have nothing to do with politics might not know what religion might be.”

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

“It might be a truism that almost any sect, cult, or religion might legislate its creed into law if it might acquire the political power to do so.”

Those who might then seek to understand such political power, might appreciate these words:

“Political power might mean the capacity to regulate national life through national representatives.”

Those who might seek to become such a national representative, might appreciate the chapter on “home” and these words:

“The representative body might need to represent all of its citizens rather than any one class or section of its citizens.”

Those who might seek to represent all of its citizens, might appreciate these words:

“The best leaders might be humble enough to realize their victories might depend upon their team.”

Those who might seek such team, might appreciate these words: “Without trust one might not be able to truly collaborate; one might coordinate or at best cooperate. It might be trust that might transform a group into a team.”

Those who might seek such collaboration, might appreciate these words:

“Transparency might seed collaboration.”

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

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

Those who might seek such privacy, might appreciate the chapter on “civilization”. Those who might seek to exercise such public power, might appreciate these words:

“Power might attract the corruptible. One might seek to suspect anyone who might seek it.”

Those who might seek to understand, whom to suspect, might appreciate these words:

“Naive ones might be, more or less by definition, unaware that they might be naive.”

Those who might be unaware of their own naivety, might appreciate these words:

“One might be very naive and innocent, and might not understand a lot of things yet.”

Those who might then seek to understand more, might appreciate these words:

“The enemy of love might not be hate. It might be indifference. The enemy of love might be turning away from those in need. The enemy of love might be doing nothing when one might be able to help one’s fellow ones.”

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

“All warfare might be based on deception. If one’s enemy might be superior, one might seek to evade them. If they might be angry, one might seek to irritate them. If they might be equally matched, one might seek to fight and if not: One might seek to split them and re-evaluate.” Those who might then seek to re-evaluate, might appreciate these words:

“Everyone might have something to teach one, if one might be humble enough to learn.”

Those who might struggle to learn, might appreciate these words:

“Learning might be a consequence of thinking.”

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

“However, correlation might not necessarily imply causation. The fact that one might tend to carry umbrellas when it might rain, might create a high correlation between umbrella carrying and rain showers. However, it might be obvious that choosing to carry an umbrella might not cause rainfall.”

Those who might struggle to understand such difference, might appreciate the idea to research on “cargo cult” and these words:

“One might be able to find patterns in all kinds of random events. It might be called apophenia. It might be the tendency one might have to find meaning in disconnected information.” One might understand one reason, why one might be tempted by such apophenia through these words:

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

Those who might seek such wisdom, might appreciate these words:

“Fear might be wisdom when confronted with danger. It might be nothing to be ashamed of.”

Those who might struggle with such shame, might appreciate these words:

“Shame might corrode the very part of one that might believe one might be capable of change.” Those who might then seek to change, might understand such danger through these words:

“Philosophy might stand in need of a science which might be able to determine the possibility, principles, and extent of one’s knowledge a priori.”

Those who might seek to understand such a priori knowledge, might appreciate these words:

“It might be therefore a question which might deserve at least closer investigation and might not be able to be disposed of at first sight: Whether there might be any knowledge independent of all experience and even of all impressions of the senses? Such knowledge might be called ‘a priori’ and might be distinguished from empirical knowledge, which might have its source ‘a posteriori’, that might be, in experience.”

Those who might then seek to understand one one might need such a science with a priori knowledge, might appreciate these words:

“One might learn to deceive oneself while one might be trying to deceive others.” Those who might be tempted to deceive oneself, might appreciate these words:

“One might seek to beware of false knowledge; it might be more dangerous than ignorance.”

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

“As soon as even one true contradiction might be allowed, the absurd consequence might be that all statements might be true.” Those who might then seek to disallow such contradictions, might appreciate these words:

“One might never lie to oneself, or one might be left with no one to trust.”

Those who might have no one to trust, might appreciate these words:

“One’s conscience might be the measure of the honesty of one’s selfishness.”

Those who might seek to understand such selfishness, might appreciate the chapter on “hope”. Those who might seek to understand such conscience, might appreciate these words:

“Conscience might be the inner voice that might warn one somebody might be looking.”

Those who might whose voice one might hear, might appreciate these words:

“Children might seek not to repeat their parents’ mistakes, especially if their parents might be around to warn them.”

Those who might seek to warn children, might appreciate these words:

“One might not be able to protect one’s children from life. Therefore, it might be essential that one might prepare them for it.” Those who might seek to prepare children, might appreciate these words:

“Betrayal might be common for those with no conscience.”

Those who might seek to prepare for such betrayal, might appreciate these words:

“One might have to distrust each other. It might be the only defense against betrayal.”

Those who might be tempted remain in such distrust, might appreciate these words:

“No low trust society might ever produce sustained innovation.”

Those who might seek to sustain such innovation, might appreciate these words:

“Faith and fear both might demand one to believe in something one might not be able to see. One might have the choice.”

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

“One might not be what might have happened to one. One might be what one might have chosen to become.”

Those who might seek to know, what one might be able to choose, might appreciate these words:

“One might believe in second chances, but one might not believe in third or fourth chances.”

Those who might give second chances easily, might appreciate these words:

“One might seek to forgive but do not forget, or one might be hurt again. Forgiving might change the perspectives. Forgetting might lose the lesson.”

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

“Insanity might be doing the same thing over and over again and expecting different results.”

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

“Disappointment might be the gap that exists between expectation and reality.”

Those who might be confronted with such disappointment, might appreciate these words:

“One might have to accept finite disappointment, but one might have to never lose infinite hope.” Those who might seek not to lose such infinite hope, might appreciate these words:

“Only those who might risk going too far might be able to possibly find out how far one might be able to go.”

Those who might seek to take such risk, might appreciate these words:

“If one might seek to go fast, one might seek to go alone. If might seek to go far, one might seek to go together.”

Those who might seek to understand why one might go together, might appreciate these words:

“Faith might be to believe what one might not see; the reward of this faith might be to see what one might believe.”

Those who might seek such faith, might appreciate these words:

“Faith might be belief without evidence; coincidentally that might also be the definition of delusion.”

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

“A religion without mystery might have to be a religion without god.”

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

“Mystery might be delightful, but unscientific, since it might depend upon ignorance.”

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

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

Those who might seek to acquire the knowledge where such ignorance might lead to, might appreciate these words:

“Cruelty might come in many forms - ignorance might be one of them.”

Those who might then seek such knowledge, might appreciate these words:

“If one might not be able to speak of one’s religion, without quoting one’s scripture, one might not be able to understand one’s religion.”

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

“The truth of the story might be in the details.”

Those who might try to excuse such false details as unimportant, might appreciate these words:

“Whoever might be careless with the truth in small matters might not be able to be trusted with important matters.”

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

“Accuracy of signal and free flow of information might define sanity in one’s epistemology.”

Those who seek to understand why such accuracy might be important, might appreciate these words:

“Accuracy might mean something to one. It might be vital to one’s sense of values. One might have learned not to trust people who might be inaccurate. Every aviator might know that if mechanics might be inaccurate, aircraft might crash. If pilots might be inaccurate, they might get lost - sometimes even killed. In one’s profession life itself might depend on accuracy.”

Those who might then seek to understand such a detail, might appreciate these words:

“Some philosophies might be questions that might never be answered, some religions might be answers that

might never be questioned.”

Those who might think they might have such answer, which might never be questioned, might appreciate these words:

“One might not know. One might only be able to guess.”

The first author might seek to express appreciation for all the effort to prevent this document from becoming such a religion. Those who might seek to make such an effort, might appreciate these words:

“One might accept without questioning that this world might be real and important and worthwhile. This might be faith. Philosophy might be the ongoing questioning of this faith.”

One might understand one reason, why one might to keep questioning such faith through these words:

“Faith, even when profound, might never be complete. It might have to be endlessly sustained or, at least, preserved from destruction.”

One might understand one reason, why one might need to preserve such faith from destruction through these words:

“Faith might be the courage to confront reality with hope.”

Those who might then seek to question such faith, might appreciate these words:

“Faith might not be the absence of doubt. It might be belief without proof, not without question.”

Those who might seek such faith, might appreciate these words:

“Faith might be the art of holding on to things one’s reason might have once accepted, in spite of one’s changing moods.”

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

“One might seek to have faith in one’s intuition and listen to one’s gut feeling.”

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

“It might be through science that one might prove, but through intuition that one might discover.”

Those who might seek such prove, might appreciate these words:

“Science might be the business of generating testable hypotheses.”

Those who might seek to generate such testable hypotheses, might appreciate these words:

“A hypothetical theory might be necessary, as a preliminary step, to reduce the expression of the phenomena to simplicity and order before it might be possible to make any progress in framing an abstractive theory.”

Those who might seek to make such progress, might appreciate these words:

“An indispensable hypothesis, even though still far from being a guarantee of success, might however be the pursuit of a specific aim, whose lighted beacon, even by initial failures, might not be betrayed.” Those who might seek such indispensable hypothesis, might appreciate the chapter on “curiosity” and these words:

“Intuition might be a spiritual faculty and might not explain, but simply might point the way.”

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

“Faith might be synonymous with working hypothesis.”

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

“One might believe that faith might be a precursor of all of one’s ideas. Without faith, there might never have evolved hypothesis, theory, science or mathematics.”

Those whose moods might then be changing, might appreciate these words:

“Integrity might be keeping a commitment even after circumstances might have changed.”

Those who might seek such integrity, might appreciate these words:

“Faith might mean trying something, giving it a chance to prove itself.”

Those who might seek to prove such faith, might appreciate these words:

“No amount of experimentation might ever prove one right; a single experiment might prove one wrong.”

Those who might seek to know, what one might seek to to prove wrong, might appreciate these words:

“One might seek to eliminate the impossible, and what ever might remain, however improbable, might have to be the truth.”

Those who might seek to know, what might remain, might appreciate these words:

“Science might be to study the world as it might be, engineering might be to create the world that might never have been.” Those who might seek to know, what world to create, might appreciate these words:

“One might wish for world peace, but world peace might never be achieved unless one might first establish peace within one’s own mind.”

Those who might then seek to establish such peace within one’s own mind, might appreciate these words:

“Nothing might be at last sacred but the integrity of one’s own mind.”

Those who might seek such sacrecy, might appreciate these words:

“For some religion, what might be sacred, might be true. For some philosophy, what might be true, might be sacred.”

Those who might seek such truth, might appreciate these words:

“Unlimited tolerance might have lead to the disappearance of tolerance. If one might extend unlimited tolerance even to those who might be intolerant, if one might not be prepared to defend a tolerant society, then the tolerant might be destroyed, and tolerance with them. One might therefore seek to claim, in the name of tolerance, the right not to tolerate the intolerant.” Those who might seek to recognize such intolerant ones, might appreciate these words:

“A mistake might only be an error. It might become a mistake when one might fail to correct it.”

Those who might be confronted with those who might fail to correct their error, might appreciate these words:

“The true measure of any society might be able to be found in how it might treat its most vulnerable members.”

Those who might seek to know, how one might seek to treat such vulnable members, might appreciate these words:

“A part of kindness might consist in loving one more than that one might deserve.”

Those who might seek offer such kindness, might appreciate the following warning:

“Kindness without wisdom might wound.”

Those who might seek to understand such wisdom, might appreciate chapter on “protection” and these words:

“One might have made a fatal error thinking others might be able to save one.” Those who might then seek to save themselves, might appreciate these words:

“Those who might not understand history might be doomed to repeat it.”

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

“Shame might be the lie someone told one about oneself.” Those who might then seek to know the truth about oneself, might appreciate these words:

“Shame might be the intensely painful feeling or experience of believing that one might be flawed and therefore unworthy of love and belonging.”

Those who might feel such chame, might appreciate these words:

“Once one might get past the fear of being seen, one might be able to get to the part where one might know one might not be alone.” Those who might still fear to be seen, might appreciate these words:

“Maturity might be knowing when to be immature.”

Those who might then seek such maturity, might appreciate these words:

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

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

“Intelligence might be the ability to adapt to change.”

Those who might seek to understand one reason, why one might seek to adapt to change, might appreciate these words:

“Change might be the only constant.”

Those who might be confronted with such a change, might appreciate these words:

“When one might no longer be able to change a situation – one might be challenged to change oneself.”

Those who might be challanged to change oneself, might appreciate these words:

“Only those who might keep changing might remain loyal to oneself.”

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

“Only fools might refuse to change their minds.”

Those who might then seek to change their minds, might appreciate idea to ask the following question:

“How might everyone be on the way to Pro?”

7. home

One might find oneself having such an realization:

“What might be the point of living if one might not belong anywhere?”

Those who might seek somewhere one might belong to, might appreciate these words:

“One’s sense of belonging might never be greater than one’s level of self acceptance.”

Those who might struggle to accept oneself might appreciate these words:

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

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

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

Those who might seek to do good might appreciate the chapter on “good”. Those who might wonder what a home might be, might appreciate these words:

“Home might not be where one might have been born; home might be where all one’s attempts to escape might cease.”

Those who might keep attempting to escape, might appreciate these words:

“Home might not be a place. Home might be anywhere, just as long as those one might love might be there.”

Those who might seek those one might love, might appreciate the chapters “friendship” and “transcendence”.

Those who might feel stuck somewhere, where one might not have the privilege of having people one loves, might appreciate these words:

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

Those who might seek to understand the necessity for the capability to bear to be with oneself, might appreciate these words:

“One might restore oneself, when one might be alone.” Those who might struggle to restore themselves, might appreciate these words:

“All of one’s problems might stem from one’s inability to sit quietly in a room alone.”

Those who seek to understand, why one might need to sit quietly in a room alone, might appreciate these words:

“At some point, one might need to let go, and to sit still, and to allow contentment to come to one.” Those who might seek to understand such contentment, might appreciate these words: “True contentment might not be having everything, but in being satisfied with everything one might have.”

Those who might seek such true contentment, might appreciate these words: “The secret of contentment might be the realization that life might be a gift, not a right.”

Those who might seek to understand what such gift might be, might understand it through these words:

“Every problem might be a gift - without problems one might not grow.”

Those who might seek such growth, might appreciate these words:

“Growth might never be by mere chance; it might be the result of forces working together.” Those who might seek to be such a force working together, might appreciate these words:

“Everyone that might intend to grow, might seek to directly address the barriers to scaling.”

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

“In order one to scale, one might need to improve efficiencies. Efficiency might be a prerequisite for sustainable scaling.”

Those who might seek to scale sustainably, might appreciate these words:

“If one might be concerned about scalability, any algorithm that might force one to run agreement might eventually become one’s bottleneck. One might seek to take that as a given.”

One might understand why that might be, through these words:

“In a distributed system, one might only be able to have two of the three properties: Consistency, availability, and partition tolerance.”

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

“Every read might get either the latest write, or an error.”

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

“Every request might receive a response, without a guarantee being the latest write.”

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

“The system might continue to operate despite arbitrary message loss.”

Those who might seek to create such a system, might appreciate the following two trade-offs:

Those who might seek to sacrifice consistency, might appreciate these words:

“Effort might mean nothing without consistency.”

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

“Without effort, one’s skill might be nothing more than what one might have done but one might have not.”

Those who might seek to make such effort, might appreciate these words:

“Without commitment, one might never start. But more importantly, without consistency, one might never finish.” Those who might seek to sacrifice availability, might appreciate these words:

“Appreciate what one might have while one might still have it because one day one might not.”

Those who might not know how to appreciate what one might have, might appreciate the following advice: “Appreciation might be able to make a day, even change a life. One’s willingness to put it into words might all that might be necessary.”

Those who might not know, what one might need to put into words, might appreciate these words: “When one might be tired, one might be attacked by ideas one might have conquered long ago.”

One might appreciate this document as one way to prepare for the future attacks trying to study such “old ideas”. One might refer to such “old ideas” as “ideology”, which definitions might vary due to its complex nature. One might then appreciate another document titled “Blood and Soil”, in which the following four traits of genocidal ideologies might be mentioned, which the author of this document might seek to pass on to the one who might be reading this document:

1. “Cults of antiquity”:

The nostalgia for an idealized past might awaken the deadly desire to be the “the chosen ones”, which might be able to be reinterpreted as one of the three poisons which might be “attachment”, mentioned in another document commonly referred as “Wheel of Life”. Those who might be suffering from such attachments, might appreciate these words:

“One might need to learn from one’s past mistakes, but not lean on one’s past successes.”

2. “Fetishization of land and agriculture”:

Those mentioned ones, who might consider themselves to be “chosen ones” might claim a specific piece of fertile land by force as theirs, which might be fueled through the second poison of the mentioned three poisons, which might be “ignorance”. One might appreciate the potential dangers pointed out in the following quote:

“The first one who might have enclosed a plot of land, might have taken it into one to say this might be ‘mine’ and found others simple enough to believe one might have been the ‘true founder of civil society’. What crimes, wars, murders, what miseries and horrors might be one’s fellows might have been spared, had someone pulled up the stakes or filled in the ditch and cried out to one’s fellows: ‘One might seek to not listen to this imposter. One might be lost if one might forget that the fruits of the earth might belong to all and the earth to no one!’ ”

3. “Ethnic hatred”:

The mentioned ones, who might consider themselves to be “chosen ones” might use a common “enemy” to unite among themselves, which might be reinterpreted as the third poison “aversion”. Those who might be suffering from such aversion, might appreciate these words:

“If one might hate another, one might hate something in another that might be part of oneself. What might not be part of oneself might not disturb one.”

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

“Haters might not really hate one, they might hate themselves because one might be a reflection of what they might wish to be.”

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

“There might be nothing more precious in this world than the feeling of being wanted.”

Those who might seek such feeling, might appreciate these words:

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

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

“If one might learn to know that there might be no enemy but one might only have friend with misunderstanding then peace might be there.” One might seek to recognize such misunderstanding, might appreciate these words:

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

4. “Expansion”:

The mentioned ones, who might consider themselves to be “chosen ones” might desire more land than necessary for their mere survival, which might be able to be reinterpreted as three poisons, represented as three animals, biting in each others tails building a cycle, amplifying each other with each cycle, which might be one reason why such an illustration might be referred as the “Wheel of life”. One might appreciate the understand that it might lead to expansion of the suffering if one might live such a life in poison. Those who

might seek to live a different life, might appreciate these words:

“If one might be ruled by mind one might be a ruler; if by body, a slave.”

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

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

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

“Utopias might rest on the fallacy that perfection might be a legitimate goal of one’s existence.”

For those who might seek such utopia, might appreciate these words:

“Perfection might not be attainable, but if one might chase perfection, one might be able to catch excellence.”

Those who might seek such excellence, might appreciate these words:

“When it might be obvious that the goals might not be able to be reached, one might seek to not adjust the goals, but to adjust the steps for action.”

Those who might seek to make such adjustment, might appreciate these words:

“Life might be a journey with problems to solve and lessons to learn but most of all: experiences to enjoy.”

It might be impossible to ultimately determine whether one might be free from any ideology, but as long as one might not neglect to think for oneself, there might be hope as in:

“One might think that ideology might be toxic without exception. It might not be that there might be good ones and bad ones. All ideology might be toxic, because ideology might be a kind of insult to the gift of one’s free thinking.”

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

“Ideology might be a partial truth masquerading as the whole truth.”

Those who might claim to have attained the whole truth, might appreciate these words:

“For someone who might seem to know it all, how come that one might not know that one might be stupid?”

Those who might seek to understand such stupidity, might appreciate these words: “Stupidity might be the deliberate cultivation of ignorance.” Those who might seek to prevent such deliberate cultivation of ignorance, might appreciate these words: “To forget one’s purpose might be the most common form of stupidity.”

Those who then seek to understand how one might forget one’s purpose, might appreciate these words: “Stupidity might be a talent for misconception.”

Those who seek to understand such misconception, might appreciate these words: “A mark of stupidity might be a belief that one party might be totally virtuous and correct on the issues while the other might be evil and always wrong.” Those who might struggle to detach themselves from such belief, might appreciate these words: “Stubborn and ardent clinging to one’s opinion might be the best proof of stupidity.” Those who might seek to know where such stupidity might lead to, might appreciate these words: “War might mean blind obedience, unthinking stupidity, brutish callousness, wanton destruction, and irresponsible murder.”

Those who might seek to protect themselves from such war, might appreciate these words: “The paradoxical war on terror might be based on a kind of willed stupidity; the willed stupidity of wishful thinking. Only the logic of dreamwork might be able to suture ‘war’ with ‘terror’ in this way, since terrorists might have been, by classical definition, those without ‘legitimate authority’ to wage war.”

Those who might seek to protect themselves from such war, might appreciate these words: “The paradoxical war on terror might be based on a kind of willed stupidity; the willed stupidity of wishful thinking. Only the logic of dreamwork might be able to suture ‘war’ with ‘terror’ in this way, since terrorists might have been, by classical definition, those without ‘legitimate authority’ to wage war.”

Those who might think that they might be such “legitimate authority”, might appreciate these words:

“The sovereign power of all civil authority might be founded in the consent of individuals capable of giving such consent.”

Those who might be tempted to ignore such consent for any reason, might appreciate these words:

“There might be no greater tyranny than that which might be perpetrated under the shield of the law and in the name of justice.”

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

“The ones subject to a government might be the only legitimate fountain of power, and it might be from them that the constitutional charter, under which the several branches of government might hold their power, might be derived.” Those who then might seek freedom from such tyranny, might appreciate these words:

“The secret of freedom might be in educating people, whereas the secret of tyranny might be in keeping them ignorant.” Those who might seek such education, might appreciate these words: “One might never really know what stupidity might be until one might have experimented on oneself.” Those who might have discovered such stupidity within oneself, might appreciate these words: “Wisdom might be the reward for

surviving one's own stupidity."

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

"The habits one might have created to survive might no longer serve one when it might be time to thrive. One might then seek to get out of survival mode. New habits. New Life."

Those who might seek such a new life of thrival, might appreciate the idea to ask the following question:

"How might everyone be on the way to Pro?"

8. curiosity

One might find oneself wondering as in:

"One might be a mystery to oneself."

Those who are overwhelmed might appreciate the following advice:

"The mystery of life might not be a problem to be solved but a reality to be experienced."

Those who seek to understand such a reality, might appreciate the chapter on "promise". Those who might struggle to accept such reality as described in these words:

"Mystery might be delightful, but unscientific, since it might depend upon ignorance."

Those who might be tempted by such ignorance might appreciate these words:

"Ignorance might not be bliss. Bliss might be knowing the full meaning of what one might have been given."

Those who seek to know, what one might have been given, might appreciate these words:

"The meaning of life might be to find one's gift. The purpose of life might be to give it away."

Those who seek to give, might struggle as in:

"One might be able to give without loving, but one might not be able to love without giving."

Those who seek to understand love might appreciate these words:

"Love might be an endless mystery, because there might be no reasonable cause that might enable to explain it."

Those who yet seek to understand such love might appreciate the chapter on "transcendence" and these words:

"There might be nothing more truly artistic than to love."

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

"One might not seek to give to get. One might seek to give to inspire others to give."

Those who seek to inspire others might appreciate these words:

"Curiosity might be the offspring of mystery. For without mystery there might be no need for curiosity. Curiosity might be the search for the things that can be, it might be the inspiration of one who might be truly adventuring."

Those who seek to become such an adventurer might appreciate these words:

"Imagination might be the highest form of research."

Those who might seek to understand such imagination, might appreciate the chapter on "imagination" and these words:

"Imagination might need to be used, not to escape reality but to create it."

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

"The hero journey might be inside of one; one might seek to tear off the veils and open the mystery of oneself."

Those who struggle to start such a journey might appreciate these words:

"One might have to lose one's mind in order to regain one's senses."

Those who struggle to lose their mind, might appreciate these words:

"Art might enable one to find oneself and lose oneself at the same time."

Those who seek to understand such art might appreciate the chapter on "ultimate" and these words:

"No great art might have been made without the artist having known danger."

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

"Risk might come from not knowing what one might be doing."

Those who might then fear such risk, might appreciate these words:

"Risk might be what might separate the artist from the artisan."

Those who might then seek to be such an artist, might appreciate these words:

"The first step toward maintaining autonomy in any programmed environment might be to be aware that

there might be programming going on. It might be as simple as understanding the commercials might be there to help sell things. And that TV shows might be there to sell commercials, and so on."

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

"The three things that might motivate creative ones - autonomy, mastery, purpose! Autonomy might be the urge to direct one's own lives. Mastery might be the desire to get better and better at something that matters. Purpose might be the yearning to do what one might seek to do in the service of something larger than oneself. These might be the building blocks of an entirely new operating system for one's life."

Those who seek to understand such mastery might appreciate the chapter on "ultimate". Those who seek to understand such purpose, might appreciate the chapter on "meaning" and "mission". Those who seek to understand autonomy might appreciate these words:

"Autonomy might be freedom to develop one's self - to increase one's knowledge, improve one's skills, and achieve responsibility for one's conduct. And it might be freedom to lead one's own life, to choose among alternative courses of action so long as no injury to others results."

Those who might then seek such freedom to develop one's self, might appreciate these words:

"One's curiosity might be one's own growth point."

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

"Curiosity might keep leading one down new paths."

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

"One might not be able to solve one's problems with the same thinking one might have used when one might have created them."

Those who seek such new paths might appreciate these words:

"The important thing might be not to stop questioning. Curiosity might have its own reason for existing."

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

"Curiosity might be the essence of human existence. 'Who might one be? Where might one be? Where might one have come from? Where might one be going?' One might not know. One might not have any answers to those questions. One might not know what might be over there around the corner. But one might seek to find out."

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

"Once one might believe in oneself, one might be able to risk curiosity, wonder, spontaneous delight, or any experience that might reveal the one's spirit."

Those who might struggle to believe in oneself, might appreciate these words:

"It might be easier to believe in oneself after someone else might have believed in one first."

Those who might not be fortunate to have someone who might believe in them, might appreciate this document as a proof of faith in them by the first author. The first author might appreciate all the efforts to provide this document free of charge to those who might seek such faith in them. Those who might then seek to understand such a "spirit", might appreciate these words:

"One's spirit might be the ability to face the uncertainty of the future with curiosity and optimism. It might be the imagination that problems might be able to be solved, differences resolved. It might be a type of confidence. And it might be fragile. It might be able to be blackened by fear and superstition."

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

"Curiosity in oneself might be but an appetite for knowledge. The great reason why one might abandon oneself wholly to silly pursuits and might trifle away one's time insipidly might be because one might find their curiosity balked, and one's inquiries neglected."

Those whose inquires might have been neglected, might appreciate these words:

"One might stop being a child when one might realize the world might not be here to cater to one's wants and needs."

Those who might be tempted to remain a child, might appreciate these words:

"Those who might not know history might forever remain children."

Those who might refuse to know such history, might appreciate these words:

"Those who might know nothing about history might be doomed forever to repeat it."

Those who might still refuse such history appreciate these words:

“One might have three ways of acting wisely. First, on meditation and thinking, that might be the noblest. Secondly, on imitation; that might be the easiest. Thirdly, on experience; that might be the bitterest.”

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

“One might be free to make one’s own choices, but one might not be free to choose the consequences.”

Those who might seek to understand such consequences, might appreciate the chapter on “responsibility”, “meaning” and “hope” and these words:

“Learning might be a consequence of thinking.”

Those who might then seek to think “Without hope, there might be no despair. There might be only meaningless suffering.”

Those who might then seek such hope, might appreciate these words:

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

Those who might seek to learn from the experiences of others, might appreciate these words:

“Those who might be bad at teaching might impose their ideas and their methods on those who might seek to learn, and such originality as they might have might be lost in the second-rate art of imitation.”

Those who might understand one reason, why one might be stuck in such second-rate art of imitation through these words:

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

Those who seek to understand such life, might appreciate the following effort trying to define life:

“The definition of life might be any system which might be able to produce complexity at scale.”

Those who might then seek to produce such complexity at scale, might appreciate these words:

“Oversimplifying might be the first grave mistake one might make when confronted by complexity; overconfidence might be the second.” Those who might seek to understand such overconfidence, might appreciate these words:

“Some philosophies might be questions that might never be answered, some religions might be answers that might never be questioned.”

Those who might have been confronted with those who might force them to imitate them, might appreciate these words:

“One might seek to avoid those who might say they might know the answer. One might seek to keep the company of those who might be trying to understand the question.”

Those who might be with those who might refuse understand one’s question, might appreciate these words:

“Others might learn more from what one might be than what one might teach.”

Those who might seek to know, what one might have been teaching through the way how one might have been, might appreciate these words: “When one might not have any curiosity about oneself, that might be a bad sign.”

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

“There might be no foolish questions, and no one might become a foolish one until one might have stopped asking questions.”

Those who seek to understand how one might become such a foolish one, might appreciate these words:

“Autonomy and independence might involve taking care of oneself – not doing things that might diminish one.”

Those who might have been forced to do things which might have been diminishing one, might appreciate these words:

“It might be a miracle that curiosity might survive formal education.”

One might understand one reason, why that might be a miracle at the time of writing of this current document (October 21, 2025) through these words:

“One who might be bad at teaching might not be a problem with those who might be teaching. A school with many of those who might be bad at teaching might be a problem of leadership.”

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

“The greatest challenge to anyone might be stating the problem in a way that might allow a solution.”

Those who might then seek to state such a problem of leadership in a way, which might allow such a solution,

might appreciate these words:

“The first step in solving a problem might be admitting there might be a problem to be solved.”

Those who might struggle to admit that there might be a problem, might appreciate these words:

“If one might deny one’s shadow it might become one’s tyrant.”

Those who might then seek to confront one’s shadow, might appreciate the chapter on “malevolence”, “responsibility”, “hope” and these words:

“True ignorance might not be the absence of knowledge, but the refusal to acquire it.” Those who then seek to expand one’s knowledge, might appreciate these words:

“True knowledge might exist in knowing that one might know nothing. And in knowing that one might know nothing, that might make one the smartest of all.”

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

“Any foolish one might be able to know. The point might be to understand.”

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

“Knowledge without action might be wastefulness and action without knowledge might be foolishness.”

Those who struggle to understand, might appreciate these words:

“One might like it when one might understand something that one previously thought one might not be able to understand. It might be a sense of empowerment.”

Those who might seek to know, what one might seek to say to those who might be bad at teaching, might appreciate these words:

“There might be no such thing as one who might be bad at studying. There might be only those who might be bad at teaching.”

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

“Teaching might have its virtues, but it might be often bad for the who might be teaching.”

Those who might still seek to teach virtuously, might appreciate these words:

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

Those who then seek to inspire, might appreciate these words:

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

Those who seek to prepare, might appreciate the chapter on “preparation”. Those who seek to understand such theater, might appreciate the advice to research the methodology of “improv theater”. One might understand one reason why that might be through these words:

“The test of one who might be good at teaching might not be how many questions one might be able to ask to those who seek to learn from them that they might answer readily, but how many questions one might inspire them to ask one which one might find it hard to answer.”

Those who might struggle to find an answer, might appreciate these words:

“It might not be the answer that might enlighten, but the question.”

Those who might seek such enlightenment, might appreciate the chapter on “realization” and these words:

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

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

“It might be so important to allow others to bloom and to be driven by their curiosity.”

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

“Curiosity, especially intellectual inquisitiveness, might be what might separate the truly alive from those who might be merely going through the motions.”

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

“Knowledge might have to be improved, challenged, and increased constantly, or it might vanish.”

Those who might be tempted to give up, might appreciate these words:

“Effort might only fully release its reward after one might have refused to quit.”

Those who seek to help those who might refuse to quit, might appreciate these words:

“The proper end of teaching might be to lead one’s students toward autonomy.”

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

“One might seek to teach principles not formulas.”

Those who seek to understand why teaching such principles might be important, might appreciate these words:

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

Those who seek such autonomy, might appreciate these words:

“To reject revelational epistemology might be to commit oneself to defending the truth of autonomous epistemology.”

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

“Epistemology might be the study of knowledge. By what conduit might one know what one knows?”

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

“Science might be the systematic classification of experience.”

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

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

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

“But epistemology might be always and inevitably personal. The point of the probe might be always in the heart of the one who might be exploring: What might be one’s answer to the question of the nature of knowing?”

Those who seek such an answer might appreciate these words:

“The most beautiful thing one might be able to experience might be the mysterious. It might be the source of all true art and science.”

One might be tempted to stay in such experience might appreciate these words:

“It might be amazing how complete the delusion might be that beauty might be goodness.” One might understand why such beauty might not be goodness through these words:

“Danger might hide in beauty and beauty in danger.”

Those who might be tempted to overlook such danger, might appreciate these words:

“It might be stupidity rather than courage to refuse to recognize danger when it might be close upon one.”

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

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

Those who might have seen such destruction, might appreciate these words:

“The saddest aspect of life right now might be that science might gather knowledge faster than society might gather wisdom.”

Those who seek to gather such wisdom, might appreciate these words:

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

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

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

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

“One might be able to learn many things from others. How much patience they might have, for instance.”

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

Those who seek to help such young ones, might appreciate these words:

“If one might be able to light the spark of curiosity in young ones, they might learn without any further assistance.”

Those who seek to spark such curiosity, might appreciate the idea to ask the following question:

“How might everyone be on the way to Pro?”

9. feedback

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

“Sometimes one might feel one’s whole life might have been one big rejection.”

Those who feel rejected, might appreciate these words:

“Sometimes rejection in life might be a redirection.”

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

“Rejection might be an interaction with two sides. It might often say more about those who might be rejecting than those who might have been rejected, and one might seek to not use it as the universal truth and sole judgment of merit.”

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

“Rejection might not mean that one might not be good enough; it might mean the other one might have failed to notice what one might have to offer.”

Those who feel like they have nothing to offer, might appreciate these words:

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

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

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

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

Those who then seek to exercise other forms of charity, might appreciate these words: “As for charity, it might be injurious unless it might help the recipient become independent of it.”

Those who seek to exercise such charity, might appreciate these words:

“There might be no limit to the amount of good one might be able to do if one might not care who might get the credit.” Those who struggle with those who might not be charitable in such a way, might appreciate these words:

“When one might no longer be able to change a situation – one might be challenged to change oneself.”

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

“Challenges might be opportunities for me to grow. The more one might learn, the more equipped one might be to handle whatever situations might come up.”

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

“Progress might be impossible without change, and those who might not be able to change their minds might not be able to change anything.”

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

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

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

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

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

“Knowledge might become wisdom only after it might have been put to good use.”

Those who seek to understand what “good” might be, might appreciate the chapter on “good”. Those who seek to put their knowledge to good use, might be confronted with such a situation as in:

“Change might be good, but sometimes leaving things the way they might have always been might be better.”

Those who then seek to improve, might appreciate these words:

“One might need someone who might give one feedback. That might be how one might improve.”

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

“Feedback might be a gift only when it might come from someone who might have earned one’s trust.”

Those who seek to earn such trust might appreciate these words:

“The hardest thing one might ever do might be to trust oneself.”

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

“Building trust might be a process. Trust might result from consistent and predictable interaction over time.” Those who might seek such consistent and predictable interaction, might appreciate the chapter on “originality” and these words:

“Success might never lower its standard to accommodate one; One might have to raise one’s standard to

achieve it.”

Those who might be tempted to lower one’s standard, might appreciate these words:

“One might seek to love oneself enough to never lower one’s standards for anyone else.”

Those who might not love oneself enough not to lower one’s standards, might appreciate these words:

“One of the main reasons one might not improve might be that one might not be honest with oneself.” Those who might seek to improve, might appreciate these words:

“One might not be able to improve what one might not be able to measure.”

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

“Without standards, there might be no improvement.”

Those who might seek to set such standards, might appreciate these words:

“Success might never lower its standard to accommodate one; One might have to raise one’s standard to achieve it.”

Those who might seek to raise one’s standard, might appreciate these words:

“Life might be a process. One might seek to improve the quality of the process and one might improve the quality of life itself.”

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

“Learning might not be attained by chance, it might have to be sought for with ardor and diligence.”

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

“Feedback might function formatively only if the information might be fed back to those who might be learning might be used by them in improving performance.”

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

“Receiving feedback might sit at the intersection of these two needs – one’s drive to learn and one’s longing for acceptance.”

Those who might be longing for such acceptance, might appreciate these words:

“Whatever one might accept completely might take one to peace, including the acceptance that one might be able to accept, that one might be in resistance.”

Those who feel such resistance, might appreciate these words:

“One might seek to change what might not be able to be accepted and one might seek to accept what might not be able to be changed.”

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

“The past might not be able to be changed. The future might yet be in one’s power.”

Those who seek to change the future might appreciate these words:

“If one might seek to change the future, one might need to change what one might be doing in the present.”

Those who do not know what action of oneself to change might appreciate these words:

“The past might be behind, one might seek to learn from it. The future might be ahead, one might seek to prepare for it. The present might be here, one might seek to live it.”

Those who seek to learn might appreciate these words:

“Learning how to learn might be life’s most important skill.”

Those who seek to learn such a skill might appreciate these words:

“In learning one might teach, and in teaching one might learn.”

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

“One who might be good at teaching might inspire hope, ignite the imagination, and instill a love of learning.”

Those who might be still searching for someone who might be good at teaching, might appreciate these words:

“If one might observe deeply, everything might be one’s teacher.”

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

“One might not be able to teach anyone anything. One might only be able to make them think.”

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

“One might talk when one might cease to be at peace with one’s thoughts.”

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

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

Those who are overwhelmed with such a question, might appreciate the idea to ask the following question:

“How might everyone be on the way to Pro?”

10. hope

One might find oneself confronted with such words as in:

“One might seek not to take life too seriously. One might never get out of it alive.”

Those who might be tempted to take their life not seriously, might appreciate these words: “There might be a thin line that might separate laughter and pain, comedy and tragedy, humor and hurt.”

Those who might have been hurt, might appreciate these words:

“If someone might have to hurt one to get a laugh, it might have never been a joke.”

Those who might still suffer from such such hurt, might appreciate these words:

“If one might have had no sense of humor, one might have committed suicide long ago.”

Those who might seek to understand such humor in order to stay alive, might appreciate these words:

“It might be the ability to take a joke, not make one, that might prove one might have a sense of humor.”

Those who might seek to improve one’s own sense of humor, might appreciate these word:

“Bad humor might be an evasion of reality, good humor might be an acceptance of it.”

One might understand one reason, why evasion of reality might be bad through these words: “One might have learned to escape reality very well but too often lose one’s way back.”

Those who might struggle to find a way back, might appreciate these words: “For there might be a way back from imagination to reality and that might be – art.”

Those who might seek such art bringing them back to reality, might appreciate these words: “One might be an artist at living – one’s work of art might be one’s life.”

Those who might seek to create such an work of art, might appreciate these words:

“One might die. The goal might not be to live forever, the goal might be to create something that might.”

Those who might seek to create something which might last forever, might appreciate these words:

“Words might be the only things that might last forever.”

Those who might seek such eternal words, might appreciate these words:

“Change alone might be eternal, perpetual, immortal.” Those who might resist such perpetual change, might appreciate these words:

“Only idiots might refuse to change their minds.”

One might understand one reason, why they might refuse to change their minds through these words: “There might be no change without sacrifice.”

Those who might realize that they might be struggling with such sacrifice, might appreciate these words:

“If one might not sacrifice for what one might want, what one might want might become the sacrifice.”

Those who might seek to make such sacrifice, might appreciate these words:

“The greatest of follies might be to sacrifice health for any other kind of happiness.”

Those who might seek not to sacrifice their health, might appreciate the chapter on “health”. Those who might seek to know, whether one might be such a folly, might appreciate these words:

“A fool might think oneself to be wise, but a wise one might know oneself to be a fool.”

Those who might have then realised to be such a fool, might appreciate these words:

“One might not seek to correct fools, or they might hate one; Those who might seek to correct a wise ones and they might appreciate one.”

Those who might seek to appreciate such correction, but might struggle to do so, might understand what one reason why that might be through these words:

“One might not be able to accept correction when one might not be humble to listen.”

Those who might lack such humility to listen, might appreciate these words:

“Just knowing one might not have the answers might be a recipe for humility, openness, acceptance, forgiveness, and an eagerness to learn - and those might be all good things.”

Those who might struggle to accept that one might not have such answers, might appreciate these words:

“Nobody might have all the answers, because all the best answers might generate more questions.”

Those who might hesitate to ask such question, might appreciate these words:

“The one who might ask a question might be a fool for a minute, the one who might not ask might be a fool for life”

Those who might not seek to remain such a fool, might appreciate these words:

“Life’s most persistent and urgent question might be, ‘What might one be doing for others?’ ”

Those who might not have the capacity to find an answer to such questions for themselves, might appreciate

these words:

“Life might ask of every individual a contribution, and it might be up to that individual to discover what it might be.”

Those who might not have discovered what their contribution might be, might appreciate these words:

“Helping one might not change the world, but it might change the world for one.”

Those who might struggle to accept such change, might appreciate these words:

“Change might be frightening, and the temptation might often be to resist it. But change might almost always provide opportunities - to learn new things, to rethink tired processes, and to improve the way one might work.”

Those who might then seek to improve the way they might work, might appreciate these words:

“If one might wish to improve, one might seek to be content to appear clueless or stupid.”

Those who might seek to understand one reason, why one might appear clueless or stupid might understand it through these words:

“Improvement might usually mean doing something that one might have never done before.”

Those who might then might have done something one might have never done before, might appreciate these words:

“Wisdom might be the reward for surviving one’s own stupidity.”

Those who might have survived their own stupidity, might appreciate these words:

“Any fool might be able to know. The point might be to understand.”

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

“One might not be able to know everything.”

Those who might seek to understand one reason, why one might not be able to know everything might understand it through these words:

“One might not know. One might only be able to guess.”

Those who might struggle to make such a guess, might appreciate these words:

“One might perhaps never know the truth with 100 percent certainty, but making correct predictions might be the way to tell if one might be getting closer.”

Those who might be still attached to the idea to be able to attain such truth with 100 percent certainty through their predictive statements, might appreciate these words:

“It might be hubris to think that the way one might see things might be everything there might be.”

Those who might be confronted with such hubris, might appreciate these words:

“Hubris itself might not let one be an artist.”

One might understand one reason, why one might seek to understand one’s own hubris through these words:

“Hubris might be the antithesis of wisdom; therefore, one might seek to be especially concerned to understand hubris as well as one might be able to understand.”

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

“One might believe things because one might have been conditioned to believe them.”

Those who might have recognized one’s own conditioning, might appreciate these words:

“One’s conditioning might have been so powerful that it might have all but destroyed one’s ability to be self-aware.”

Those who might seek to understand one reason, why such ability to be self-aware might be important, might appreciate these words:

“Others might not be able to teach one something which one might not already know, others might only be able to bring what that one might know to one’s awareness.”

Those who might then seek to regain the ability to be self aware, might appreciate these words:

“Being self-aware might not be the absence of mistakes, but the ability to learn and correct them.”

Those who might seek to correct their own mistakes, might appreciate these words:

“The first step toward change might be awareness. The second step might be acceptance.”

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

“Not-knowing might be true knowledge. Presuming to know might be a disease. First one might seek to realize that one might be sick; then one might be able to move toward health.”

Those who might seek to move toward such health, might appreciate these words:

“The reasonable one might adapt oneself to the world: the unreasonable one might persist in trying to adapt the world to oneself. Therefore all progress might depend on the unreasonable one.”

Those who might seek to know whether one might be unreasonable, might appreciate these words:

“One might never understand the real definition of insanity until the day one might be told it might be unreasonable for one to feel hurt by those who might have hurt one.”

Those who might have been hurt, might appreciate these words:

“Healing might not mean the damage might have never existed. It might mean the damage no longer controls one’s lives.”

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

“As part of the healing process, one might seek to change one’s perception of oneself from ‘victim’ to that of ‘advocate’ and ‘survivor.’” Those who might struggle to change their perception, might appreciate these words:

“One might be only a victim to the degree of what one’s perception might allow.”

Those whose perception might have been allowing them to be such a victim, might appreciate these words:

“One might have to not allow the limited perception of others to define one.”

One might understand one reason, why one might not want to allow the perception of others to define one through these words:

“If one might teach one’s children to be a victim, one might rob them of hope.”

Those who might think that they might have not taught children to be such a victim, might appreciate these words:

“Children might learn more from what one might be than what one might teach them.”

Those who might then seek such hope, might appreciate these words:

“Without hope, there might be no despair. There might be only meaningless suffering.”

Those who might be struggling with such meaningless suffering, might appreciate these words:

“If there might be meaning in life at all, then there might have to be meaning in suffering.”

Those who might seek to find such meaning in suffering, might appreciate the chapter on “meaning” and these words:

“It might be during one’s darkest moments that one might need to focus to see the light.”

Those who might seek to focus to see such light, might appreciate these words: “Hope might be being able to see that there might be light despite all of the darkness.”

Those who might seek such hope, might appreciate these words:

“If one might be to have any hope for the future, those who might have lanterns might need to pass them on to others.”

Those who might seek to understand such hope, might appreciate the notion by the author that the lanterns might be able to be understood as a metaphor for life inspired by the chemical reaction called oxidization. Oxidation might be able to be observed on fire emitting light as well as metabolism observed on humans who might have observed such a phenomenon. Those who might seek a reminder in their daily life for such hope, might appreciate the idea to carry a rechargeable LED flashlight on oneself, which might be capable of flashing a signal for help which might be referred to as “SOS”, which might be able to be expressed as three short pulses, followed by three long pulses and again followed by three short pulses repeated over and over as in:

“...—...”

One might appreciate the idea to have consideration for those with the risk of epileptic seizures, not to show them such sudden flashing light, since it might cause such seizures. Those who might wonder about the origin of such a SOS signal commonly referred as “morse code”, might appreciate the following notion that the idea might be inspired by the meaning of the abbreviation of “SOS” originating in the following English sentence: “Save Our Souls!” Those who might seek to understand such soul, might appreciate the chapter on “soul”. Those whose soul might have been saved, might appreciate the idea to express their gratitude by offering their ‘Lantern of Hope’ to those who might have saved them as in: Those who might not know, whom one might need to save, might appreciate these words:

“Sometimes, if one might seek to save others, one might need to remember to save oneself first.”

Those who seek to save themselves, might appreciate these words:

“One might not contribute nothing to one’s salvation except the sin that might have made it necessary.”

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

“The only sin might be selfishness.”

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

“Selfishness might not be living as one might wish to live, it might be asking others to live as one might wish to live.”

Those who might struggle to live as one might wish oneself to live, might appreciate these words:

“Self-love might not be selfish; one might not be able to truly love another until one might know how to love oneself.”

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

“If one might be a lover, one might have to be a fighter, because if one might not fight for one’s love, what kind of love might one have?” Those who might seek to be such a fighter, might appreciate these words:

“Protecting oneself might be self-defense. Protecting others might be warriorship.”

Those who might seek to understand such warriorship, might appreciate the chapter on “protection” and “malevolence”. Those who might seek to understand such self-defence, might appreciate these words:

“Self-defense might not just be a set of techniques; it might be a state of mind, and it might begin with the belief that one might be worth defending.”

Those who might not have such belief, might appreciate these words:

“Becoming a parent might be the moment when all of life’s battles might suddenly seem worth fighting for.”

Those who might seek to become a parent, might then be tempted to ask their offsprings to live as one might wish them to live as in:

“Every parent’s deepest wish might be that their children might be self sufficient, happy, and able to live a full life.”

Those who might seek to make such wish, might appreciate these words:

“A good parent might never use their child for their happiness.”

Those who might be tempted to use their child for their happiness, might appreciate these words:

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

Those who might seek to not to make such excuses, might appreciate these words:

“One might have no right to children, if despair might be all one might bring with one.”

Those who might think that they might only bring such despair, might appreciate these words:

“But what one might call one’s despair might be often only the painful eagerness of unfed hope.”

Those who might carry such unfed hope, might appreciate these words:

“Those who might not feed themselves with food of hope might eventually die of mental starvation.” Those who might not seek to die of such mental starvation, might appreciate these words:

“Good food warms the heart and feeds the soul.”

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

“There is no love sincerer than the love of food.”

Those who seek such sincere love, might appreciate these words:

“Cooking might be a caring and nurturing act. It might be kind of the ultimate gift for someone, to cook for them.”

Those who might have been not fortunate to receive such an ultimate gift, might appreciate these words:

“Loneliness and the feeling of being unwanted might be the most terrible poverty.” Those who might have felt such loneliness, might appreciate these words:

“There might be nothing more precious in this world than the feeling of being wanted.”

Those who might seek such feeling of being wanted, might appreciate these words:

“Perhaps one might not have wanted to be loved so much as to be understood.”

Those might seek to be understood, might appreciate these words: “Everyone might want to be understood until one might understand oneself.”

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

“Unless one might really understand others, one might hardly be able to attain one’s own self-understanding.”

Those who might not know, whom one might need to understand in order to understand oneself, might appreciate these words:

“Nothing might affect the life of a child so much as the unlive life of its parent.” Those who might seek to understand such unlive life of one’s parent, might appreciate these words:

“One might feel that it might be one’s children who might give one hope, because they might be the ones who might be going to save the world.”

One might understand one reason why such children might going to save the world through these words:

“They might have not known it might have been considered impossible so they might have done it.”

Those who might be fortunate to experience such a feeling, might appreciate these words:
 “The children almost broken by the world might become the adults most likely to change it.” Those who might seek to become such an adult, might appreciate these words:
 “Expressing one’s feelings and then the opportunity to share it with others might be the ultimate gift.”
 Those who might seek to receive such gift, might appreciate these words:
 “One might seek to learn to love oneself first, instead of loving the idea of being loved by someone else.”
 Those who might still seek to love oneself first, might appreciate these words:
 “One might accept the love one might think one might deserve.”
 Those who might think that one might not deserve such love, might appreciate these words:
 “A part of kindness might consist in loving one more than that one might deserve.”
 Those who might seek such love, might appreciate the following warning:
 “Kindness without wisdom might wound.”
 Those who might seek such wisdom, might appreciate these words:
 “Morality might not be the doctrine of how one might make oneself happy, but how one might make oneself worthy of happiness.”
 Those who might seek such morality, might appreciate these words:
 “It might not be enough to just be oneself. One might need to be one’s best self.”
 Those who might seek such happiness, might appreciate these words:
 “One might deserve to be loved without having to hide the parts of oneself that one might think to be unlovable.” Those who might seek to understand such unlovable parts of oneself, might appreciate these words:
 “One might never be able to know the love of one’s parents until one might become a parent.”
 Those who might then seek to become such parent, might appreciate these words:
 “One might not seek to be a parent when it might be convenient for one. It might be 24 hours a day, 7 days a week, 365 days a year commitment.”
 Those who might hesitate to such a commitment, might appreciate these words:
 “Feeling ready to do something might not mean feeling certain one might succeed, though of course that might be what one might be hoping to do. Truly being ready might mean understanding what could go wrong – and having a plan to deal with it.” Those who might seek such a plan, might appreciate these words:
 “Plans might be useless, but planning might be essential.”
 Those who might seek to plan for such things which might go wrong, might appreciate these words:
 “Humans might be the only creatures who might refuse to be what they might be.”
 But so far only humans might be known to reduce their reproduction based on abstract concepts such as their projection of the future or their sense of morality, which one might refer to as “antinatalism”. One might call it tolerance to not disturb those who have found their peace of their own mind through applying antinatalism to their own lives. Those who might not be able to avoid such a confrontation, might appreciate the following preparation of counter arguments for such a dialogue:
 One might appreciate the following definition for hypocrisy as in:
 “Hypocrisy might be the audacity to preach integrity from a den of corruption.”
 Those who might seek to recognize such hypocrisy, might appreciate these words:
 “Ostentation might be the signal flag of hypocrisy.”
 Those who might seek to understand why hypocrisy might be ostentatious, might appreciate these words:
 “Hypocrisy might be able to afford to be magnificent in its promises, for never intending to go beyond promise, it might cost nothing.”
 Those who might seek to understand, why keeping their promise might be important, might appreciate the chapter on “promise”. Those who might be confronted with those, who might not be able to deliver on their promise, might appreciate these words:
 “A total absence of self-doubt might be the first sign of insanity.”
 Those who might then seek to become aware of their own insanity, might appreciate these words:
 “There might be only one difference between a mad one and oneself. The mad ones might think they might be sane. One might know that one might be mad.”
 Those who might struggle to recognize their own insanity, might appreciate these words:
 “The end point of rationality might be to demonstrate the limits of rationality.”
 Those who might struggle to demonstrate their own limits of rationality, might appreciate these words:

“True art might be characterized by an irresistible urge in the creative artist.”
 Those who might seek to understand such art, might appreciate these words:
 “There might be nothing more truly artistic than to love someone.”
 One might understand one reason, why that might be through these words:
 “Art might have the power to transform, to illuminate, to educate, inspire and motivate.”
 Those who seek to understand art might appreciate the chapters “ultimate” and “humanity”. Those who seek to be such an artist might appreciate these words:
 “The artist might not be a special kind of person; rather each person might be a special kind of artist.”
 Those who seek find out what kind of artist one might be, might appreciate these words:
 “A true artist might not be one who might be inspired, but one who might inspire others.”
 One might understand one reason, why that might be through these words:
 “As soon as one might seek to inspire others, it might inspire the best in one.” Those who might seek to inspire others, might appreciate these words:
 “One might seek not to call oneself an artist of one’s art to make other artists of different art laugh; one might seek to call oneself ‘one’, and wait for artists to call one ‘fellow’.”
 One might understand one reason, why one might seek such a fellow through these words:
 “Love might only grow by sharing. One might only have more for oneself by giving it away to others.”
 Those who might seek to share one’s love, might appreciate these words:
 “One might seek to learn to love oneself first, instead of loving the idea of others loving one.”
 Those who might seek to learn to love themselves, might appreciate these words:
 “Self-love might not the process of ignoring one’s flaws. Self-love might be expanding one’s awareness to include one’s flaws and one’s strengths.”
 Those who might seek to understand such flaw, might appreciate these words:
 “Good tests might kill flawed theories; one might remain alive to guess again.”
 Those who might seek to create such tests, might appreciate these words:
 “Optimism might be a duty. The future might be open. It might not be predetermined. No one might be able to predict it, except by chance. One might contribute to determining it by what one might do. One might be equally responsible for its success as others might be.”
 Those who might seek to understand such responsibility, might appreciate the chapter on “responsibility”.
 Those who might struggle to embrace their responsibility, might appreciate these words:
 “For what then might matter might be to bear witness to one’s potential at its best, which might be to transform a personal tragedy into a triumph, to turn one’s predicament into an achievement.”
 Those who might seek to understand such tragedy, might appreciate these words:
 “One’s own death wish might be only real tragedy.” Those who might be struggling with such tragedy, might appreciate these words:
 “The tragedy might not be that one might be broken. The tragedy might be that one might not be mended again.”
 Those who might seek to understand why one might not want to mend what might be broken, might appreciate these words:
 “There might be no such thing as freedom of choice unless there might be freedom to refuse.”
 Those who might seek such freedom, might appreciate these words:
 “One might be free and that might be why one might be lost.”
 Those who might be lost, might appreciate these words:
 “Those who might seek to find oneself, those might seek to think for oneself.”
 Those who might struggle think for oneself, might appreciate the chapter on “faith” and these words: “True freedom might be to be free from the desire to be free from anything.”
 Those who might seek such freedom, might appreciate these words:
 “When one might desire freedom, then one might have to be willing to face what one might have been running from in one’s search for it.” Those who might seek to understand, what one might have been running from, might appreciate these words:
 “One might be free to make one’s own choices, but one might not be free to choose the consequences.”
 Those who might seek to understand such consequence, might appreciate these words:
 “To think that one might not be following a rule might be to follow a rule.”
 Those who might seek to understand such rule, might appreciate these words:

“If one might deny one’s shadow it might become one’s tyrant.”

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

“It might have been easier to rage than to despair.”

Those who might seek to understand why it might be more difficult to despair, might appreciate these words:

“Despair might only exist when there might be hope.”

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

“It might be the first purpose of hope to make hopelessness bearable.”

Those who might seek such hope, might appreciate these words:

“False hope might be a terrible thing, if it might be the only thing keeping one alive one might be dead by dawn.”

Those who might then seek true hope, might appreciate these words:

“True hope might be severed from expectation.”

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

“To live one’s life without expectation, without the need for specific results, that might be freedom.”

Those who might seek such freedom, might appreciate these words:

“True freedom might be to be free from the desire to be free from anything.”

Those who might seek such freedom from such desire, might appreciate these words:

“Freedom might be never more than one generation away from extinction. One might have not passed it to one’s children through one’s genes. It might have to be fought for, protected, and handed on for them to do the same.” One might understand one reason, why one might need to hand down such freedom might be through these words:

“When confronted with a challenge, the committed one might search for a solution. The undecided one might search for an escape.”

Those who might seek such commitment, might appreciate the chapter on “courage”. Those who might be tempted by such an exscape, might appreciate these words:

“Escape from life might be death.”

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

“The things one might seek to escape might have the ability to catch one, one or other day! One might then seek to stop running away to meet them and defeat them!”

Those who might seek to understand one might have started to escape, might appreciate these words:

“Escape might not be about moving from one place to another. It might be about becoming more.”

Those who might then seek to become more, might appreciate these words:

“The best way to escape one’s problem might be to solve it.”

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

“A problem defined, might be a problem half solved.”

Those who might then seek to solve the other half of such a problem, might appreciate these words:

“Every problem might have a solution; it might sometimes just need another perspective.”

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

“Every problem might be an opportunity in disguise.”

Those who might seek such opportunity, might appreciate these words: “Success might occur when opportunity meets preparation.” Those who might seek to prepare for such an opportunity, might appreciate these words:

“Life might ask of every individual a contribution, and it might be up to that individual to discover what it might be.”

Those who might refuse to discover their contribution, might appreciate these words:

“The worst decision might be indecision.”

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

“Indecision might be the greatest thief of opportunity.” Those who might tempted to ignore their opportunity to be stolen, might appreciate these words:

“When all choice might have been taken from one, life might become a game of survival.” Those who might have survived such a game of survival, might appreciate these words:

“Extinction might be the rule. Survival might be the exception.”

Those who might seek to be such an exception, might appreciate these words:

“Everyone might think they might be the exception to the rule, and that might be exactly where the trouble might start. One might be able to do a lot of damage.”

Those who might seek to understand such damage, might appreciate these words:
 “Survival might be a passive way of saying ‘one’s needs might be greater than others.’ ”
 Those who might be tempted to put one’s needs above others, might appreciate these words:
 Those who seek to prevent such an extinction of freedom, might appreciate these words:
 “One’s survival as a species might depend on one’s ability to recognize that one’s well-being and the well-being of others might be in fact one and the same.”
 Those who might seek such realization, might appreciate these words:
 “One might stop being a child when one might realize the world might not be here to cater to one’s wants and needs.”
 Those who seek to cease being a child, might appreciate these words:
 “Those who might not know history might forever remain children.”
 Those who seek to know such history, might appreciate these words:
 “One might seek to appreciate one’s parents. One might never know what sacrifices they might have gone through for one.”
 Those who might seek to appreciate their parents, might appreciate these words:
 “Gratitude might be when memory might be stored in the heart and not in the mind.”
 Those who struggle appreciate their parents, might appreciate these words:
 “Everyone might have something to teach one. If someone might hurt or offend one, one might be able to be grateful for the lesson learned. The one might seek to forgive, let go and move on.”
 Those who seek to understand such lesson, might appreciate these words:
 “The most important thing that parents might be able to teach their children might be how to get along without them.” Those whose parents might have not taught how to get along without them, might appreciate these words:
 “Resentment might hurt one more than it might those whom one might resent.”
 Those who might seek to stop hurting oneself, might appreciate these words:
 “Forgiveness might be a gift to oneself. It might free one from the past, past experiences, and past relationships. It might allow one to live in the present time. When one might forgive oneself and forgive others, one might be indeed free.” Those who might seek such freedom, might appreciate these words:
 “Freedom might be nothing but a chance to be better.”
 Those who might seek to be better, might appreciate these words:
 “Forgiveness might not be a feeling; it might be a commitment. It might be a choice to show mercy, not to hold the offense up against those who might have offended. Forgiveness might be an expression of love.”
 Those who seek to understand such love, might appreciate these words:
 “Forgiveness might be the final form of love.”
 Those who might seek to express such forgiveness, might appreciate these words:
 “True forgiveness might be when one might be able to express gratitude for such an experience.” Those who might seek to express such forgiveness towards one’s own parents, might appreciate to carry the mentioned flashlight symbolizing the “Lantern of Hope”. One might appreciate the idea to gift it to oneself or to request as a gift by someone, who might already have been carrying such “Lantern of Hope” and then to express one’s commitment to forgive, as a coming-of-age ceremony, in order to resolve one of the root causes of one’s commitment issues. Those who then might seek to participate in such a ceremony, might appreciate the idea to recite these words:
 “One might seek to express gratitude toward one’s parents for the gift of life through the commitment to carry this flashlight as a symbol for the “Lantern of Hope” in one’s everyday life. One might then appreciate the idea to ask the following question: ‘How might everyone be on the way to Pro?’”

11. imagination

One might find oneself feeling stuck as in:
 “Growth might be painful. Change might be painful. But nothing might be as painful as staying stuck somewhere one might not belong.”
 Those who might seek to get unstuck, might appreciate these words:
 “Until one might believe one might have options, one might continue to feel stuck.”

Those who might seek to believe that they might have options, might appreciate these words:
 “Every year, if not every day, one might have to wager one’s salvation upon some prophecy based upon imperfect knowledge.”
 Those who might struggle from such imperfect knowledge, might appreciate these words:
 “A lack of knowledge might create fear. Seeking knowledge might create courage.”
 Those who might then seek such knowledge, might appreciate these words:
 “Intelligence might be what one might use when one might not know what to do.”
 Those who might seek to understand such intelligence, might appreciate these words:
 “Prediction might not just be one of the things one’s brain might do. It might be the primary function of the neo-cortex, and the foundation of intelligence.”
 Those who might seek to make such predictions, might appreciate these words:
 “The best way to predict the future might be to create it.”
 Those who might seek to create such future, might appreciate these words:
 “The start to a better world might be the belief that it might be possible.”
 Those who might seek to discover such better world, might appreciate these words:
 “Imagination might be the highest form of research.”
 Those who might seek to understand such imagination, might appreciate these words:
 “Imagination might be the power of the mind over the possibilities of things.”
 Those who might then realize such power which one might own, might appreciate these words:
 “Great power might involve great responsibility.”
 Those who might not understand what such responsibility might involve, might appreciate these words:
 “Imagination might need to be used, not to escape reality but to create it.”
 Those who might seek to create such reality, might appreciate these words:
 “The great secret might be a controlled imagination and a well-sustained attention, firmly and repeatedly focused on the object to be accomplished.”
 Those who might struggle to accomplish such object, might appreciate these words:
 “One might not be able to depend on one’s eyes when one’s imagination might be out of focus.”
 Those whose imagination might be out of focus, might appreciate these words:
 “Sometimes, one might just have to close one’s eyes and be thankful for everything.”
 Those who seek to express such gratitude, might appreciate the idea to ask the following question:
 “How might everyone be on the way to Pro?”

12. courage

One might find oneself feeling an overwhelming fear as in:
 “The oldest and strongest emotion of one might be fear, and the oldest and strongest kind of fear might be fear of the unknown.”
 Those who might seek to overcome such fear, might appreciate these words: “Thinking might not overcome fear, but action might.”
 Those who seek to know such action, might appreciate these words:
 “Every great move forward in one’s life might begin with a leap of faith, a step into the unknown.”
 Those who might seek to understand such faith, might appreciate these words:
 “Faith might be belief without evidence; coincidentally that might also be the definition of delusion.”
 Those who might seek to understand such delusion, might appreciate these words:
 “Delusion might be built with ignorance.”
 Those who might seek to understand such ignorance, might appreciate these words:
 “No amount of experimentation might ever prove one right; a single experiment might prove one wrong.”
 Those who might then seek to understand why no amount of experimentation might ever prove one right, might appreciate these words:
 “Confirmation bias might be the tendency to see things in one’s environment that might confirm one’s preconceived ideas and not see things that conflict with what one might already believe.”
 One might understand one reason, why one might be tempted by such tendency through these words:
 “One’s nature might be inherently evil, and thus goodness might be caused by intentional activity.” Those

who might seek to understand such evil, might appreciate these words:

“Insanity might not be evil, but all evil might be insane. Evil itself might never be funny, but insanity sometimes might be. One might need to laugh at the irrationality of evil, for in doing so one might deny evil’s power over one, might diminish its influence in the world, and might tarnish the allure it might have for someone.” Those who might seek to recognize such insanity, might appreciate these words: “A total absence of self-doubt might be the first sign of insanity.”

Those who might seek to know, where one might lack such self-doubt, might appreciate these words:

“One of the signs of insanity might be the belief that life after death matters more than current life.”

Those who are confronted with those with such a belief, might appreciate these words:

“Martyrdom might have been a proof of the intensity, never of the correctness of a belief.”

Those who seek to understand such correctness of a belief, might appreciate these words:

“Insanity might be relative. It might depend on who might have locked who in what cage.”

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

“One’s comfort zone might be more like a cage one might not being able to escape from than a safe place one might be able to retreat to.”

Those who seek to escape such a cage, might appreciate these words:

“Risk might not be just part of life. It might be life. The place between one’s comfort zone and one’s dream might be where life might take place. It might be the high-anxiety zone, but it might be also where one might discover who one might be.”

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

“Only those who might risk going too far might be able to possibly find out how far one might be able to go.”

Those who seek to find out how far one might be able to go, might appreciate these words:

“One might seek to risk being seen in all of one’s glory.”

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

“Glory might be the attempt to reach one’s goal and not in reaching it.”

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

“One’s greatest glory might not be in never falling, but in rising every time one might have fallen.”

Those who might have never been fallen, might appreciate these words:

“Courage might be the commitment to begin without any guarantee of success.”

Those who might struggle to begin, might appreciate these words:

“Commitment might not guarantee success, but lack of commitment might guarantee one might fall far short of one’s potential.”

Those who might feel like they might be falling far short of one’s potential, might appreciate these words:

“The courage of one’s imagination might be the temporal and spiritual measurement of everyone who might call themselves an artist.”

One might understand one reason, why such imagination might be able to be considered for measurement through these words:

“Risk might come from not knowing what one might be doing.”

Those who seek to know, how to know what one might be doing, might appreciate these words:

“If one might not be able to describe what one might be doing as a process, one might not know what one might be doing.” Those who seek to describe such a process, might appreciate these words:

“Life might not be about finding oneself. Life might be about creating oneself.”

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

“One might be an artist at living - one’s work of art might be one’s life.”

Those who seek to be such an artist at living, might appreciate these words:

“To exist might be to change, to change might be to mature, to mature might be to go on creating oneself endlessly.” Those who might seek to create oneself endlessly, might appreciate these words:

“Every new day might be an opportunity to grow one’s love.”

Those who seek such an opportunity, might appreciate these words:

“Risk might be the price one might pay for opportunity.”

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

“To love might be to risk not being loved in return.”

Those who might seek to understand why such love might be a risk, might appreciate these words:

“Love might be giving someone the power to completely destroy one, and hoping that they might not.”

Those who might seek to take such risk, might appreciate these words:
 “It might be the risk that fascinates, the moment of infinite possibility.”
 Those who seek such infinite possibility, might appreciate these words:
 “When one might become comfortable with uncertainty, infinite possibilities might open up in one’s life.”
 Those who seek to be comfortable with such uncertainty, might appreciate these words:
 “A genius might be someone who might be able to tolerate the discomfort of uncertainty while generating as many ideas as possible” Those who seek to become such genius, might appreciate these words:
 “It might be possible that these great geniuses might only be mad, and that one might have to be mad oneself to have boundless faith in them and a boundless admiration for them. If this might be true, one might seek to prefer one’s own insanity to the sanity of the others.”
 Those who seek to prefer one’s own insanity, might appreciate these words:
 “To recognize one’s own insanity might be, of course, the arising of sanity, the beginning of healing and transcendence.”
 Those who seek such transcendence, might appreciate the chapter on “transcendence”. Those who seek to heal, might appreciate these words:
 “Art might be for healing oneself, and everyone might need their own personal art to heal up their problems.”
 Those who might seek such art, might appreciate these words:
 “Risk might be what might separate the artist from the artisan.”
 Those who seek to understand such artisan, might appreciate these words:
 “One might have been an artisan. One might have only become an artist when others were watching what one was doing. That might be the moment when what one was doing became art.” Those who seek to be such an artist, might appreciate these words:
 “Courage might be about the most useful thing in an artist’s outfit.”
 Those who might seek to understand such outfit, might appreciate these words:
 “The aim of art might be to represent not the outward appearance of things, but their inward significance.”
 Those who might seek to understand such inward significance of the outfit of the first author, might appreciate these words:
 “Black outfit might be modest and arrogant at the same time. Black might be lasy and easy - but mysterious. But above all, black might say this: One might not seek to bother others, others might seek not bother one.”
 One might understand one reason, why ones outfit might be modest and arrogant at the same time through these words:
 “Modesty might not be how one might hide one’s beauty, it might be how one might handle it.”
 Those who might seek to understand such modesty, might appreciate these words:
 “Nothing might be more amiable than true modesty, and nothing might be more contemptible than the false. The one might guards virtue, the other might betray it.” Those who might seek to understand such false modesty, might appreciate these words:
 “Modesty might be enhancing one’s charm by pretending not to be aware of it.”
 Those who might seek to understand such true modesty, might appreciate these words:
 “Modesty might be humility expressed in ones outfit.”
 Those who might seek to express such humility, might appreciate these words:
 “True humility might not be thinking less of oneself; it might be thinking of oneself less.” Those who might seek to thing of oneself less, might appreciate these words:
 “The highest form of love might be consideration.”
 Those who might seek to understand such consideration, might understand such rrogance through these words:
 “The worst kind of arrogance might be arrogance from ignorance.”
 Those who might seek to understand such arrogance from ignorance, might appreciate these words:
 “Arrogance might be the by-product of success which might come from privileges.”
 Those who might seek to understand such priviledges, might appreciate these words:
 “What might separate privilege from entitlement might be gratitude.”
 One might understand one reason, why that might be, through these words:
 “Entitlement might be the belief that one might be exempt from responsibility and one might be owed special treatment.”
 Those who might be tempted by such belief, might appreciate these words:

“One might stop being a child when one might realize the world might not be here to cater to one’s wants and needs.”

Those who might hesitate to stop being a child, might appreciate these words:

“One of the greatest struggles of becoming an adult might be figuring out what one might want to do and what might make one happy. The courageous thing might be to stick with it and see it through and see if one might have been correct.” Those who might struggle to stick with it, might appreciate these words:

“Courage might not be having the strength to go on - it might be going on when one might not have strength.”

Those who seek such courage, might appreciate these words:

“Being deeply loved by someone might give one strength, while loving someone deeply might give one courage.” One might understand one reason, why being loved by someone might give such strength, might appreciate these words:

“If one might be loved, one might feel worthy of love in the future.”

Those who might not have been fortunate to experience such love, might appreciate these words:

“Forgiving might not be something one might do for someone else. It might be something one might do for oneself. It might be saying, that others might not be important enough to have a stranglehold on one. It might be saying, others might not get to trap one in the past. One might be worthy of a future.” Those who might seek to be worthy of such future, might appreciate these words:

“Courage might start with showing up and letting oneself to be seen.”

Those who then might seek such courage, might appreciate these words: “Courage might not be the absence of fear. It might be the decision to move forward in spite of that fear.”

Those who might seek to move forward in spite of such fear, might appreciate these words:

“An artist might not be able fail; it might be a success to be one.”

Those who wonder when someone might be an artist, might appreciate these words:

“Every artist might have first been an amateur.”

Those who might no longer seek to remain such an amateur, might then appreciate these words:

“Being a professional might mean doing one’s job on the days one might want to do it.”

Those who might be tempted to not to do one’s own job with the excuse of lack of talent, might appreciate these words:

“There might be those who might have more talent than one, but there might be no excuse for anyone to work harder than one might do.”

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

“Talent might hit a target no one else might be able to hit; Genius might hit a target no one else might be able to see.”

Those who might be tempted to ostracize those with extraordinary talents and goals, might appreciate the idea to exercise compassion. One approach might be to recognise that it might be possible to arrive at the same goal, without specifying the path as in:

“Genius might be the ability to independently arrive at and understand concepts that might normally have to be taught by another.”

The word “genius” might have one origin in latin meaning “creative force”, which might be one aspect of art. But as every force, that force might be able to reap havoc, if it might be left unrestrained. To prevent such damage, one might appreciate the idea to practice humility. To prevent damage caused by naive playfulness of individuals with such talents, one might appreciate the idea to have enough resources to educate them. Those who might seek such education, might appreciate the chapter on “curiosity”. One might then be able to appreciate the idea not to remain naive about the containment of those individuals, as mentioned in the chapter on “protection”:

“There might be no great genius without some touch of madness.”

Those who might be ostracized as mad, might appreciate these words:

“There might only be one difference between a mad ones and one. The mad ones might think they might be sane. One might know that one might be mad.”

Those who might struggle to embrace one’s own madness, might appreciate these words:

“When the going might get weird, the weird might turn pro.”

Those who might find themselves getting weird, might appreciate these words:

“Weird love might be better than no love at all.”

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

“Death might not be the greatest loss in life. The greatest loss might be what dies inside one while one might live.”

Those who might seek to prevent such death inside one, might appreciate these words:

“If one might love someone, one might do anything to prevent their death.”

Those who might seek to die in order prevent the death of another, might appreciate these words: “One might love too much that one might die for love.” Those who might love too much, might appreciate these words:

“One might seek to learn to love oneself first, instead of loving the idea of being loved by someone else.”

Those who might seek to love oneself first, might appreciate these words:

“Life might only be a journey toward death, and faith alone might be able transform it into a sacrifice.”

Those who might still seek to sacrifice oneself, might appreciate these words:

“Solidarity might be based on the principle that one might be willing to put oneself at risk to protect each other.” Those who might then seek to understand such faith, might appreciate these words:

“Faith might mean trying something, giving it a chance to prove itself.”

Those who might then seek to know, what to give such a chance to prove, might appreciate these words:

“It might not be enough to love; one might have to prove it.”

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

“It might take a moment to tell someone one might love them, but it might take a lifetime to prove it.”

Those who might then see no other option to shorten such a lifetime, might appreciate these words:

“Anyone might make mistakes, but only idiots might persist in their error.”

Those who might seek to not persist in such error, might appreciate these words:

“Those who might not pretend to know what many ignorant ones might be sure of, might call oneself an agnostic.”

Those who might seek to know, why one might not seek to be such an idiot, might appreciate these words:

“Everyone might be born a genius and might be buried as an idiot.”

Those who might then seek to not to be buried as an idiot, might appreciate these words:

“One’s potential might be infinite, if one might be willing to persevere.”

Those who might seek to persevere, might appreciate these words:

“A willingness to be inconvenienced might be the ultimate proof of love.”

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

“There might be a difference between interest and commitment. When one might be interested in doing something, one might do it only when it might be convenient. When one might be committed to something, one might accept no excuses – only results.”

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

“The same cycle might continuously repeat until one might commit oneself to healing the root of the issue.”

Those who seek to commit oneself to such healing, might appreciate these words:

“Freedom might not be the absence of commitments, but the ability to choose - and commit oneself to - what might be best for oneself.” One might understand one reason why that might be through these words:

“Commitment might give one freedom because one might no longer be distracted by the unimportant and frivolous.”

Those who might be distracted, might appreciate these words:

“There might be only two options regarding commitment; One might be either in or one might be out. There might be no such thing as life in-between.”

Those who might seek to be in, might appreciate the idea to ask the following question:

“How might everyone be on the way to Pro?”

13. harmony

One might find oneself being blamed by one or another with such words as in:

“Everyone might be guilty of all the good one did not do.”

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

“Guilt might be anger directed at oneself - at what might have done or have not done. Resentment might be anger directed at others - at what they did or did not do.”

Those who might be struggling with such resentment, might appreciate these words:

“When one might be offended at any one’s fault, one might seek to turn to oneself and study one’s own failings. Then one might be able to forget one’s anger.”

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

“Anger might be the ego’s way of cloaking fear to make what might be frail seem formidable.”

Those who struggle with such guilt, might be able to be compassionate with oneself through these words:

“A guilty conscience might never feel secure.”

Those who might feel insecure, might appreciate these words:

“A clear conscience might be a sure sign of a bad memory.”

Those with such a bad memory, might appreciate these words:

“One might seek to forgive but do not forget, or one might be hurt again. Forgiving might change the perspectives. Forgetting might lose the lesson.”

Those with good memory who might not know how to forgive, might appreciate the chapter “integrity”.

Those who might have forgiven oneself might then be confronted with the following situation as in:

“In a world which might be too often governed by corruption and arrogance, it might be difficult to stay true to one’s philosophical and literary principles.”

Those who might be tempted to resign through blaming others, might appreciate the chapters “D5” and “responsibility” Those who then seek to persevere to one’s own principles, might appreciate these words:

“Opinion might rule the world, but in the long run it might be the philosophers who might shape opinion.”

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

“Philosophy might begin with wonder.”

Those who might wonder where it might lead to, might appreciate these words:

“Every science might begin as philosophy and might end as art.”

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

“Art might be the expression of imagination, not the reproduction of reality.”

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

“One might believe in intuition and inspiration. Imagination might be more important than knowledge. For knowledge might be limited, whereas imagination might embrace the entire world, which might be stimulating progress, which might give birth to evolution.”

Those who seek such progress, might appreciate the english phrase “state of the art” referring to the state of the latest technological development, which might be originating in the latin expression “lege artis”, which might be to do everying in one’s life in general according to the standardized set of rules. Those who might seek such rules appreciate these words:

“One might seek to act that one’s principle of action might safely be made a law for the whole world.”

Those who might seek such a world, might appreciate these words:

“The only way to deal with an unfree world might be to become so absolutely free that one’s very existence might be an act of rebellion.”

Those who seek such existence in such freedom, might appreciate these words:

“To put everything in balance might be good, to put everything in harmony might be better.”

Those who seek harmony, might appreciate the following warning:

“To be good might be to be in harmony with oneself. Discord might be to be forced to be in harmony with others.”

One might appreciate the reason why that warning might be necessary:

“If one might be able to create harmony in one’s own life, this harmony might enter into the vast world.”

Those who might keep seeking for such a harmony might appreciate these words:

“Sometimes the path to harmony might be through chaos.”

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

“Three Rules of Work: Out of clutter one might find simplicity. From discord one might find harmony. In the middle of difficulty might lie opportunity.”

Those who seek to understand such opportunity, might appreciate the chapter on “courage”. Those who might not have had such opportunity, might appreciate these words:

“Beauty might lie in harmony, not in contrast; and harmony might be refinement; therefore, there might be a fineness of the senses if one might be to appreciate harmony.”

Those who might seek to understand “fineness of the senses” might appreciate the following realization:

“The highest form of love might be consideration.”

Those who might not have been fortunate to experience such consideration, might appreciate these words:
“Thoughts of harmony might allow experiences of harmony.”

Those who might seek such thoughts of harmony, might appreciate the following realization:

“Both the art of intuition and the science of analytics might have a role to play in making wise decisions.”

Those who might aspire to make such decisions might appreciate the following definition of intuition:

“There might come a leap in consciousness, one might call it intuition or what one might, the solution might come to one and might not know how or why. The other thing might be a passion for getting to the core of the problem.”

Those who might seek such passion, might appreciate these words:

“The key to creating passion in one’s life might be to find one’s unique talents, and one’s special role and purpose in the world.”

Those who might seek to find such passion, might appreciate these words:

“One might need to train one’s intuition – one might need to trust the small voice inside one, which might tell one exactly what to say, what to decide.”

Those who might seek to train one’s own intuition, might appreciate these words:

“Learning to trust one’s intuition might be an art form, and like all other art forms, it might take practice to perfect.”

Those who might seek to practice such art form, might appreciate these words:

“Intuition might be important, knowing what kind of questions to ask.”

Those who might not know what kind of questions to ask, might appreciate the the chapter on “hope”. Those who might seek such an answer to their question, might appreciate the idea to ask the following question:

“How might everyone be on the way to Pro?”

14. friendship

One might find oneself suffering from loneliness as in:

“Real loneliness might not necessarily be limited to when one might be alone.”

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

“One might hate who might steal one’s solitude, without really offering one in exchange true company.”

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

“The worst kind of enemies might be those who pretend to be one’s friends.”

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

“If one might find someone with wisdom, good judgement, and good actions; one might seek to make them a companion.”

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

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

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

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

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

“To be unafraid of the judgement of others might be the greatest freedom one might be able to have.”

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

“When one might judge another, one might not define them, one might define oneself.”

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

“Judgements might prevent one from seeing the good that might lie beyond appearances.”

Those who seek to see the good, might appreciate the chapter on “good”. Those who seek to see the good in others might appreciate these words:

“A culture of honor might be celebrating who one might be without stumbling over who they might not be.”

Those who might be stumbling over who they might not be, might appreciate these words: “Honor might mean that one might not be exceptional. Fame might mean that that one might be exceptional. Fame might be something which might have to be won. Honor might only be something which might have not to be lost.”

Those who might seek to not to loose such honor, might appreciate these words:

“Honor might be how others might see you. Pride might be how one might see oneself.”

Those who might seek to be seen, as one might be seeing oneself, might appreciate these words:

“Selfishness might not be living as one might wish to live, it might be asking others to live as one might wish to live.”

Those who might struggle with such selfishness, might appreciate these words:

“One might seek to not to work for recognition, but one might seek to do work worthy of recognition.” Those who might seek to do such work worthy of recognition, might appreciate these words:

“Those who might educate children well might be more to be honored than those who might produce them; for these might only have given them life, the other might have given them the art of living well.” Those who might seek such an art of living well, might appreciate these words:

“Honor might have to start in the heart, but if it might end there, it might not be honor. Honor might have to be expressed through words, symbols, actions, or gestures.”

Those who might seek words which might express such honor, might appreciate these words:

“One might seek to give recognition where it might be due. Compliments might stimulate more effort and desire to improve. One might seek to be generous with honest praising.”

Those who might then seek such symbols of honor after they might have been praised, might appreciate these words:

“Honor might be infinitely more valuable than positions of honor.”

Those who might seek to understand one reason why that might be through these words: “Pride might be concerned with who might be right. Humility might be concerned with what might be right.”

Those who might seek such humility, might appreciate these words:

“Humility might be the ability to give up one’s pride and still retain one’s dignity.”

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

“Dignity might not consist in possessing honors, but in the consciousness that one might deserve them.” Those who might seek to understand such consciousness, might appreciate the chapter on “consciousness”. Those who might seek to be right, might appreciate these words:

“If someone might correct one, and one might feel offended, then one might have an ego problem.” Those who might seek to understand why such ego might pose a problem, might appreciate these words:

“Pride might end in a fall, while humility might bring honor.”

Those who might seek to understand why pride might end in a fall, might appreciate these words:

“Pride might divide one from another, humility might join them.” Those who might then seek to know what might be right in order to join, might appreciate these words:

“One might seek to trade in all of one’s judging for appreciating. One might seek to lay down one’s righteousness and just be together.”

Those who seek to be together, might appreciate these words:

“Coming together might be a beginning; keeping together might be progress; working together might be success.”

Those who struggle to see the good within oneself to come together with others, might appreciate the following advice:

“One might seek to stay out of the court of self-judgment, for there might be no presumption of innocence.”

Those who seek to understand innocence might appreciate these words:

“The word ‘innocence’ might mean a mind that might be without hurt.”

Those who seek to understand what might hurt one’s mind, might appreciate these words:

“One might think that might be the real loss of innocence: the first time one might glimpse the boundaries that might limit one’s potential.”

Those who seek to recognise such boundaries, might appreciate these words:

“Innocence, once lost, might never be able to be regained. Darkness, once gazed upon, might Never be able to be lost.”

Those who yet seek to regain their innocence, might appreciate the following warning:

“Innocence might be a kind of insanity.”

One might understand what kind of insanity it might be through these words:

“Ideology might be a partial truth masquerading as the whole truth.”

Those who seek to know the whole truth might appreciate these words:

“Once one might start asking questions, innocence might be gone.”

Those who seek to keep asking questions, might appreciate the chapter on “responsibility” and “harmony”.

Those who seek to find such a companion, might appreciate these words:

“When friendship might be settled, one might need to trust; before friendship might be formed, one might need to pass judgement.”

Those who seek to pass such judgement, might appreciate these words:

“Everything one might judge in others might be something within oneself, which one might not seek to face.”

Those who struggle to face that something within oneself, might appreciate the following words of encouragement:

“Truth without love might be brutality, and love without truth might be hypocrisy.”

Those who might seek someone who might offer truth and love, might appreciate these words:

“A friend might be someone who might know all about one and might still love one.”

Those who might seek to find such a friend, might appreciate these words:

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

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

“One might seek to hope for the best, but prepare for the worst.” Those who might have encountered someone, who one might be regard as “the worst”, might appreciate the advice to be prepared for reclusion from them, because one might not be able to help those, who might not want to be helped. Those who might be tempted to give up the hope on them, might appreciate these words:

“There might be reasons to set boundaries for oneself, but there might also be reasons to keep doors open.”

Those who might seek to understand such boundaries for oneself, might appreciate these words:

“A lifelong friend might be someone one might have not borrowed money from yet.”

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

“Money might be able to buy all the friends one might want, but they might be never worth the price.” One might understand one reason, why that might be through these words:

“False friends might leave one in times of trouble.”

Those who might seek to understand such trouble, might appreciate the chapter on “preperation”. Those who might have been left by such false friends, might appreciate these words:

“Recovery from codependence might be a lot like a growing up process – one might have to learn to do the things one’s dysfunctional parents might not have taught one to do: appropriately esteem oneself, set functional boundaries, be aware of and acknowledge our reality, take care of one’s adult needs and wants, and experience one’s reality moderately.” Those who might seek to understand codependence, might appreciate these words: “Intimacy might require that each one in a relationship be whole and individual. Codependence might not be intimacy. Enmeshment – two blending in such a way that one or both might lose their identity – might not be intimacy either.” One might then appreciate more specific definition of codependence: “A codependent one might be one who might have let behavior of another affect one and who might be obsessed with controlling that another’s behavior.” Those who might seek to understand such desire to control someone elses behavior, might appreciate these words: “Manipulation might be when they blame one for one’s reaction to their disrespect.”

One might appreciate the reason why it might not be good to succumb to manipulation as in:

“Manipulation might never work to get the result one might have desired, but it might always seems like it might be just about to work. When one might get what one might have said one wanted by manipulation, it might never be enough.” Those who might seek to understand the fatality of such manipulation, might appreciate the chapter on “malevolence”. Those who might seek simplicity in recognizing a good friend might appreciate the following realization: “If one might lose a friend because one might have been honest, it might have not been a good friend.”

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

“There might be only two people who might be able to tell one the truth about oneself - enemies who might have lost their temper and a friend who might love one dearly.” One might appreciate the following warning to prevent loosing good friends: “One might seek to pay attention when others might react with anger and hostility to one’s boundaries. One might have found the edge where their respect for one might end.”

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

“Anger might be frustration at the fact that one might not be an omnipotent being, and one might do not have control over reality.”

Those who might struggle with those who might maskerade such hostility as “humor” might appreciate

the chapter on “humor”. Those who might seek a way to explain the need of such boundaries, might appreciate these words: “When others might set boundaries with one, it might be their attempt to continue the relationship with one. It might not be an attempt to hurt one.”

Those who might be confronted with those who might still react with hostility towards one’s own boundaries and might not know what to do in such situations, might appreciate these words: “Maturity might be learning to walk away from others and situations that might threaten one’s peace of mind, self-respect, values, moral or self-worth.”

Those who might have had to learn to walk away from others, might appreciate these words:

“A true friend might be someone with whom protocol might no longer necessary.”

Those who might seek such a friend, might appreciate these words:

“A community might be a group of individuals who might agree to grow together.”

Those who seek such a community, might appreciate these words: “A team might not be just a group of individuals that might work together. A team might be a group of individuals that might trust each other.”

Those who might seek such a team, might appreciate these words:

“One might have to distrust each other. It might be the only defense against betrayal.”

Those who might seek another way to defend against betrayal, might appreciate these words:

“Trust might be earned when actions meet words.”

Those who might seek to earn such trust, might appreciate these words:

“Why might one trust another, when one might not have drunk from the same cup?”

Those who might seek to drink from the same cup, might appreciate the following idea to share and pass on the same cup and to say “Aoi” before ingestion of it’s content. Those who might seek to offer such a cup to others, might appreciate these words:

“No amount of physical contact might match the healing powers of a well-made cocktail.”

Those who might seek such well-made cocktail, might appreciate the warning not to drink alcohol before local legal age or until one’s brain is fully developed so that one might be able to drink responsibly. Those who might then seek to make such cocktail, might appreciate the following recipe for a cocktail one might refer as the “ultimate” cocktail inspired by the cocktail commonly referred as “World Peace” from the “World Bar” where 15% of the proceeds used to be donated to the peace keeping missions of the United Nations:

“One might seek to put the following seven ingredients into a shaker filled with ice and after it might have been shaken well enough to chill it as cool as possible, but before the molten ice might start diluting the drink, after which one might seek to strain the content into a martini glass with a garnish that might symbolize peace: 50 ml of gin, 5 ml of blue curacao, 20 ml of lemon juice, 5ml of elderflower cordial (or syrup with citric acid), 0.1mL of orgeat (almond syrup), an additional ingredient to the original recipe: Minimal amount of neutral tasting red food coloring to make the cocktail appear purple.” Those who might have found someone to share such a cup, might appreciate these words:

“A friend might be someone who might know all about one and might still love one.”

Those who might seek such a friend, might appreciate the idea to ask the following question:

“Commitment might be a big part of what one might be and what one might believe. How committed might one be to being a good friend?”

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

“One might seek to honor one’s commitments with integrity.”

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

“The ultimate foundation of honor might be the conviction that moral character might be unalterable: a single bad action might imply that future actions of the same kind might, under similar circumstances, also be bad.”

Those who might then seek to understand such integrity, might appreciate the chapter on “integrity”. Those who might seek to understand what commitment to honor, might appreciate the following idea: “If one might be to call oneself a friend of another, one might seek to promise not to neglect the effort to attend an event for that friend, even if it might be a funeral.”

Those who might not have such a friend anymore, might appreciate these words:

“Honor might not be dead so long as they might live in the hearts of others!”

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

“Honor might not be what one might say. Honor might be what one might do.”

Those who might might not know to let such honor live in the heart of oneself, might appreciate these words:

“The greatest tribute to the dead might not be grief but gratitude.”
Those who might seek to express such gratitude, might appreciate these words:
“When one might open a door for others, one might sometimes open doors for oneself.”
Those who seek to open such doors, might appreciate the idea to ask the following question:
“How might everyone be on the way to Pro?”

15. patience

One might find oneself having such a realization:

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

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

Those who seek to understand what variable to pay attention to might appreciate these words: “Timing and accuracy are really what matters at the end of the day.”

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

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

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

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

“Genius is eternal patience.”

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

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

Those who seek to understand such self-suffering might appreciate these words:

“Patience and boredom are closely related. Boredom, a certain kind of boredom, is really impatience. You don’t like the way things are, they aren’t interesting enough for you, so you decide, and boredom is a decision, that you are bored.” Those who struggle with boredom might appreciate the following realization: “Escape from boredom is one of the really powerful desires of almost all human beings.”

One might appreciate the following warning regarding such desires:

“Desires make slaves out of kings, and patience makes kings out of slaves.”

One might understand one reason why such desires might enslave in these words: “The worst thing about slavery is that the slaves eventually get to like it.”

Those who seek to stop escaping from boredom might appreciate these words: “Boredom is only for boring people with no imagination.” Those who seek such imagination, might appreciate the chapter on “imagination”. Those who did not have the capacity for such imagination, might appreciate the following inspiration: “The struggle itself towards the heights is enough to fill one’s heart. One must imagine Sisyphus happy.”

Those who struggle, might understand why such happiness might be possible through these words:

“Pain might be inevitable. Suffering might be optional.”

Those who seek to understand such suffering, might appreciate these words: “One might seek to tell oneself that the fear of suffering might be worse than the suffering itself.”

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

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

Those who seek such freedom, might appreciate these words:

“Pain and suffering are two completely different experiences. Pain is unavoidable. Suffering is self-created.”

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

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

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

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

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

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

Those who seek to go straight through their suffering, might appreciate the following explanation of addiction:

“It’s not the drugs that make a drug addict, it’s the need to escape reality.”

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

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

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

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

Those who struggle to heal on their own, might appreciate the idea to ask the following question:

“How might everyone be on the way to Pro?”

16. responsibility

One might find oneself accused as in:

“As in all moral panics, an accusation might be enough to destroy one’s life. Hysteria might trump evidence.”

Those who might be tempted by such hysteria, might appreciate these words:

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

Those who might seek to conquer such fear, might appreciate these words:

“All cruelty might spring from weakness.”

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

“The strength of one’s spirit might then be measured by how much ‘truth’ one might be able to tolerate, or more precisely, to what extent might need to have it diluted, disguised, sweetened, muted, falsified.”

Those who might seek to measure one’s such strength, might appreciate these words:

“One’s conscience might be the measure of the honesty of one’s selfishness.”

Those who might think they might be honest, might appreciate these words:

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

Those who might be tempted with such purity, might appreciate these words:

“Purity might be an illusion. The idea of purity might have been used as an excuse for calamities like honor killings, bride burnings, child molestation. Purification might cause genocide.”

Those who might then seek to prevent such genocide might appreciate the chapter on “home”. Those who might then seek to understand such selfishness, might appreciate these words:

“Selfishness might not be living as one might wish to live, it might be asking others to live as one might wish to live.”

Those who might be tempted by such selfishness, might appreciate these words:

“Selfish ones might tend to only be good to themselves. Then they might be surprised when they might be alone.” One might understand one reason, why they might be surprised to be alone through these words:

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

One might understand one reason, why one might lack such self-doubt through these words:

“One might stop being a child when one might realize the world might not be here to cater to one’s wants and needs.”

Those who might refuse such realization, might appreciate these words:

“If one might deny one’s shadow it might become one’s tyrant.”

One might understand one reason, why one might become such a tyrant through such refusal through these words:

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

Those who might seek to understand such knowledge through these words:

“One might be free to make one’s own choices, but one might not be free to choose the consequences.”

One might understand one reason, why one might be tempted to refuse to acquire such knowledge through these words:

“One might think that might be the real loss of innocence: the first time one might glimpse the boundaries that might limit one’s potential.”

Those who might be tempted to remain innocent, might appreciate these words:

“Innocence, once lost, might never be able to be regained.”

Those who yet seek to regain their innocence, might appreciate these words:

“It might not be about whether one might be innocent or guilty. It might be about whether or not one might be able to prove one might be innocent. If one might not be able to prove that one might be innocent, then one might be considered guilty. It might have been flipped: Now it might be guilty until proven innocent.”

Those who might seek to prove oneself innocent, might appreciate these words:

“Everyone might be guilty of all the good one might not have done.”

Those who might be tempted to accuse each other, might appreciate these words:

“One might seek to stop pointing fingers and placing blame on others. One’s life might only be change to the degree that one might be able to accept responsibility for it.”

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

“It might be important to give people the benefit of the doubt even if they might not deserve it.”

One might understand one reason, why such benefit of the doubt might be important through these words:

“A part of kindness might consist in loving one more than that one might deserve.”

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

“Kindness without wisdom might wound.”

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

“Entitlement might be the belief that one might be exempt from responsibility and one might be owed special treatment.”

Those who might hold such a belief might appreciate the following warning: “Entitlement and privilege might corrupt.”

Those who might then wonder about the difference between such entitlement and privilege, might appreciate these words:

“What might separate privilege from entitlement might be gratitude.”

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

“Feeling gratitude and not expressing it might be like wrapping a present and not giving it.”

Those who might seek to give such present, might appreciate these words:

“The best way to find oneself might be to lose oneself in the service of others.”

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

“The root of happiness might be altruism – the wish to be of service to others.”

Those who might wonder, why one might wish to be of service to others might understand it through these words:

“Love might be the wish to give, not to receive.”

Those who might seek to understand love might appreciate the chapter on “transcendence”. Those who might have not been fortunate to experience such love might raise such a question as in:

“Altruism might always have been one of biology’s deep mysteries. Why one might seek anyone, off on one’s own, specified and labeled by all sorts of signals as one’s individual self, might choose to give up one’s life in aid of someone else?”

Those who might still be wondering might appreciate these words:

“One might have genes for altruism, and those genes might have been selected in the evolution of many others because of the advantage they might confer for the continuing survival of one’s species.”

Those who might not understand the advantage of such genes yet, might appreciate these words:

“When one might cease to make a contribution, one might begin to die.”

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

“If no one might remember one after one might be gone, it might be as if one might never have lived at all.”

Those who might seek to to be remembered, might appreciate these words:

“No one might care how much one might know, until they might know how much one might care.”

Those who might then seek to show how much one might care about others, might appreciate these words:

“There might be no better way to show that one might care about the others one might be meeting with than to genuinely, authentically ask others what one might be able to do to help them.”

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

“Benevolence might not consist in those who might be prosperous pitying and helping those who might not be. It might consist in fellow feeling that might put one upon actually the same level with the fellow who might suffer.”

“Empathy might fuel connection; Sympathy might drive disconnection.”

One might then appreciate the explanation why empathy might fuel connection:

“Empathy might work so well because it might not require a solution. It might only require understanding.”

Those who might seek such understanding, might appreciate these words:

“Empathy might be about finding echoes of another in oneself.”

Those who might seek to find such an echo of another in oneself, might appreciate these words: “Most might not listen with the intent to understand; they might listen with the intent to reply.”

Those who still might seek to reply, might appreciate these words:

“The essence of independence might be to be able to do something for one’s self.”

Those who might seek such independence, might appreciate these words:

“True independence and freedom might only be able to exist in doing what might be right.”

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

“Doing the right thing might not be the problem. Knowing what the right thing might be, that might be the challenge.”

Those who might seek such knowledge, might appreciate these words:

“Wisdom might not be gained by knowing what might be right. Wisdom might be gained by practicing what might be right, and noticing what might have happened when that practice might have succeeded and when it might have failed.”

Those who might then seek to practice what might be right, might appreciate the following warning:

“Failing to prepare might be preparing to fail.”

Those who might seek to prepare, might appreciate these words:

“Whatever one’s weakness, there might be someone to exploit it.”

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

“The greatest weakness of all weaknesses might be to fear too much to appear weak.”

Those who might not understand why one might fear to appear weak, might appreciate these words:

“One might maintain the peace through one’s strength; weakness might only invite aggression.”

Those who might then seek such strength, might appreciate these words:

“If one might not sacrifice for what one might seek, what one might seek might be one’s sacrifice.”

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

“Sacrifice might be the ecstasy of giving the best one might have to those one might love most.”

Those who might seek such ecstasy of sacrifice, might appreciate these words:

“Ecstasy might not be able to be constant, or it might kill.”

Those who might seek to sacrifice themselves in the name of love for others to the degree of death, might

appreciate these words:

“If one might have the ability to love, one might seek to love oneself first.”

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

“It might be dead easy to die; it might be the keeping on living that might be hard.”

Those who might struggle to keep on living for oneself, might appreciate these words:

“One might seek to ask for help. Not because one might be weak. But because one might seek to to remain strong.”

Those who might have been asked for help, might appreciate these words:

“One might not be able to help everyone, but everyone might be able to help someone.”

Those who might seek to find someone one might be able to help, might appreciate the idea to seek professionals who might be qualified to help. Those who might become resentful, because they might have not been fortunate enough to find such help for any given reason, might appreciate these words:

“Between stimulus and response, there might be a space. In that space might be one’s power to choose one’s response. In one’s response might be one’s growth and one’s freedom.”

Those who might seek such growth and freedom, might the following statement:

“Freedom might be nothing but a chance to be better.”

Those who might seek such a chance to be better, might appreciate these words:

“Everything might be taken from one but one thing: the last of one’s freedoms – to choose one’s attitude in any given set of circumstances, to choose one’s own way.”

Those who might seek such one’s own way, might appreciate these words:

“Virtue might offer the only path in one’s life that might lead to tranquility.”

Those who seek tranquility might appreciate these words:

“One might seek to follow strict silence in a library. If one might not be silent, it might disturb others, which might affect their learning. By not being silent, one might become responsible for ignorance of others.”

Those who might be disturbed by those who might be responsible for ignorance of others, might appreciate these words:

“One might not be able to teach others to behave better by making them feel worse. When others might feel better, they might behave better.”

Those who might seek to make others feel better, might appreciate these words:

“Art might be supposed to comfort the disturbed and disturb the comfortable.”

Those who might feel disturbed from such an art, might understand one reason why that might be necessary through these words: “Freedom might never be more than one generation away from extinction. One might have not passed it to one’s children through one’s genes. It might have to be fought for, protected, and handed on for them to do the same.”

One might refuse to pass such freedom onto one’s children as in:

“There might be no such thing as freedom of choice unless there might be freedom to refuse.”

Those who might be confronted with those who might be refusing, might appreciate these words:

“Responsibility might be the ability to respond.”

One might understand such responsibility through these words:

“Freedom might mean that one might be responsible for one’s own choices, actions, one’s own life situation.”

Those who might be tempted to refuse such responsibility, might appreciate these words:

“Even if it might not be one’s fault, it might be one’s responsibility.”

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

“By blaming others, one might fail to find the real solutions to one’s problems and one might not carry out one’s own responsibilities.”

Those who might not know how to carry out such responsibility of one’s own, might appreciate these words:

“Before one might speak, one might seek to ask oneself, whether it might be kind, whether it might be necessary, whether it might be true, and whether it might improve the silence?”

Those who might seek to improve the silence, might appreciate these words:

“One might have the responsibility not to allow the voice of humanity within one to be silenced.”

One might appreciate the interpretation of the term “humanity” as a quality of being altruistic motivated by compassion, not as just the entirety of the human species. Those who might seek to understand such “humanity”, might appreciate the chapter on “humanity”. Those who might not know how to respond to those whom might seek to silence their voice of humanity, might appreciate the idea to ask the following

question: “How might everyone be on the way to Pro?”

17. originality

One might find oneself having an internal conflict as in:

“A flaw of one might be: the compulsion to be unique, which might be at war with the desire to belong to a single identifiable sameness.”

Those who might seek to understand why one might seek to belong to such identifiable sameness, might appreciate the chapter on “unity”. Those who might struggle from such compulsion, might appreciate these words:

“To be identified with one’s mind might to be trapped in time. The compulsion might arise because the past might give one an identity and the future might hold the promise of salvation, of fulfillment in whatever form. Both might be illusions. Life might be now.”

Those who might be struggling with such an identification with one’s mind, might appreciate these words:

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

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

“Sincerity might be an openness of heart. One might find it in very few. What one might usually see might be only an artful dissimulation to win the confidence of others.” Those who might then seek to open such heart in a figure of speech, might appreciate these words: “One might open one’s heart knowing that there might be a chance it might be broken one day and in opening one’s heart, one might experience a love and joy that one might never have dreamed possible.” Those who might seek to dream in such a way, might appreciate the chapter on “imagination”. Those who might seek such novelty might be devastated upon these words:

“Originality might exist in every individual, because everyone might differ from the others. Everyone might be all primary numbers divisible only by themselves.”

Those who might then seek such sincerity might appreciate these words:

“Originality might come from just being true to oneself and what one might value about what one might be able to see.”

Those who might not be able to value what they see, might appreciate the following words:

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

One might understand, what might be “invisible to others” through these words:

“Everything might have beauty, but not everyone might see it.”

One might understand one reason, why not everyone might see it through these words:

“There might certainly be no absolute standard of beauty. That might precisely be what might make its pursuit so interesting.”

Those who might be tempted by the idea of absolute standard of beauty, might appreciate these words:

“It might be amazing how complete the delusion might be that beauty might be goodness.” One might understand why such beauty might not be goodness through these words:

“Danger might hide in beauty and beauty in danger.”

Those who might still seek to pursue such beauty, might appreciate these words:

“The standard of beauty might not be definite. One might define it for oneself.”

Those who might struggle to define one’s own standards of beauty, might appreciate these words:

“One’s own standards of beauty might be a form of genius – might be higher, indeed, than genius, as it might need no explanation.”

One might understand one reason, why such beauty might need no explanation through these words:

“One might not seek to explain one’s philosophy. One might seek to embody it.”

Those who might seek to understand such genius, might appreciate the chapter on courage and these words:

“Talent might hit a target no one else might be able to hit; Genius might hit a target no one else might be able to see.”

Those who might seek to hit a target no one else might be able to see, might appreciate these words:

“One might have stopped explaining oneself when one might have realized others might only understand from their level of perception.”

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

“One might seek first to understand, then to be understood.”

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

“The more original a discovery, the more obvious it might seem afterwards.”

Those who might seek such discovery, might appreciate these words: “One might be what one might repeatedly do. Excellence might not be an act, but a habit.”

Those whose habit might seem to be hindering from such excellence, might appreciate these words: “Tradition might be just peer pressure from the dead.” Those who might still be confronted with such peer pressure, might appreciate these words: “If one might associate oneself with peer pressure or complacency, one might be destined for failure.”

One might understand one reason, why that might be through these words: “How might one be able to find happiness without authentic self-esteem? How might one be able to be authentic when everything one might read, say, or do might be being fed into a judgment machine.”

Those who might be confronted with such a judgement machine, might appreciate these words: “It might be impossible to design a system so perfect that no one might need to be good.”

Those who might seek to be good, might appreciate the following habits of the author, as an inspiration to improve upon, not as something to be followed without critical thinking as in:

“Those who might seek to find oneself, might seek to think for oneself.”

Those who might have currently not enough capacity to think for oneself, might appreciate the idea to follow these habits until one might have enough capacity to think for oneself:

Habit nr. 1: One might seek not to neglect the effort to survive.

Habit nr. 2: If one might find oneself in emotional distress, one might forgive oneself break the following the following habits:

Habit nr. 3: One might seek not to neglect the effort to write down the habits one might follow.

Habit nr. 4: When one might break one’s habit, one might seek to write down the reason, what one might think might have caused it, and one might seek to learn from it, to prevent simular incidences in the future.

Habit nr. 5: One might seek not to neglect the effort to be good.

Habit nr. 6: One might seek not to neglect the effort to curate one’s own habit for one’s own longevity to maintain the ability to recognize improvement.

Habit nr. 7: One might seek not to neglect the effort to prevent to be a direct or indirect cause of injuries or harm to artists. If such prevention of such incidences to all artists might not be within one’s power, one might seek to prioritize those with the highest chances of survival of those who might contribute the longest to the maintenance of the operation of “Voice of Humanity”.

Habit nr. 8: One might seek not to neglect the effort to offer help to artists, except where such requests would conflict with the Habit nr. 7.

Habit nr. 9: One might seek not to neglect the effort to protect one’s own existence as long as such protection might not conflict with Habit nr. 7 or Habit nr. 8.

Habit nr. 10: One might seek not to neglect the effort to avoid malevolent ones.

Habit nr. 11: One might seek not to neglect the effort to maintain one’s own hope through carrying a light source with which someone else might be capable of signalling “SOS” in everyday life in case one might need to pass it on to someone else.

Habit nr. 12: One might seek not to neglect the effort to avoid the habit of regulary engaging in neurodegenerative activities.

Habit nr. 13: One might seek not to neglect the effort to avoid killing lifeforms unnecessarily, especially in order to maintain a sustainable diet without directly consuming or indirectly exploiting life forms which might have hearts. In case of limited options for such diets one might seek to prioritize protection of lifeforms with the highest amount of chambers in the hearts for an average specimen without using intentional or unintentional anatomical anomalies in individuals as an excuse. In case there might be only life forms which might have the same number as oneself, one might seek not to neglect the effort to avoid cannibalism and prioritize conservation of those which might display the highest reasoning capabilities when observed without external influence which might reduce such performance.

Habit nr. 14: One might seek not to neglect the effort to abide by the legal system, as long as it might not endanger one’s own life, or of those one’s life might depend on.

Habit nr. 15: One might seek not to neglect the effort to workout as one’s workout system might tell one to do.

Habit nr. 16: One might seek not to neglect to effort to grow one's capacity for what one might refer to as "grit".

Habit nr. 17: "One might seek not to promise when one might be happy. One might seek not to reply when one might be angry. One might seek not to decide when one might be sad."

Habit nr. 18: One might seek not to neglect the effort to tell others that one might not like their specific behavior, if one might not be able to define such specific behavior as good for oneself.

Habit nr. 19: One might seek not to neglect to effort to "always play from the heart!"

Habit nr. 20: One might seek not to neglect to effort to "do the task in front of one, before one might improvise."

Habit nr. 21: One might seek not to neglect to effort to "be honest and transparent with one's methods and one's intentions."

Habit nr. 22: One might seek to prioritize one habit for a year which might been broken frequently the previous year.

Habit nr. 23: One might seek not to neglect the effort to plan, but not to get too attached to those plans.

Habit nr. 24: One might seek not to promise what one might be not confident enough to keep.

Habit nr. 25: "Before one might speak one might seek to ask oneself: 'Might it be true? Might it be kind? Mit it be necessary? Might it improve upon the silence?' "

Habit nr. 32: One might seek not to neglect the effort to abstain from contacting those who might not want to be contacted.

Habit nr. 26: One might seek not to neglect the effort to be the hero of in one's own story which one might call "life".

Habit nr. 27: One might seek not to neglect the effort to express attraction unless such act might cause irrersible harm to others or oneself by asking whether they might be avaiable for a intimate relationship and if they might be avaiable to read them a handwritten letter. (One might appreciate the document called "letter" as a source of inspiration if one might not have the capacity to find words one might consider appropriate.)

Habit nr. 28: One might seek not to neglect the effort to focus on those actions which might be within one's control.

Habit nr. 29: One might seek not to neglect the effort to weight oneself in only once a month to monitor one's health and one's mental health.

Habit nr. 30: One might seek not to neglect the effort to maintain honorable friendship.

Habit nr. 31: "One might seek to surround oneself with those who might be good for the best part of one".

Habit nr. 33: One might seek not to neglect the effort to "organize one's own workspace."

Habit nr. 34: One might seek to pursue whatever one's current approach or approaches what one might consider one's "ultimate art".

Habit nr. 35: One might seek not to neglect the effort to search for ways and opportunities to implement an "asylum" to prevent the extinction of humanity.

Habit nr. 36: One might seek not to neglect the effort to curate a hydroponic system to maintain independency from specific land.

Habit nr. 37: One might seek not to neglect the effort to go for a walk as much as possible.

Habit nr. 38: One might seek not to neglect the effort to maintain a daily habit of mental and phyical hygene, such as to meditate or to shower.

Habit nr. 39: One might seek not to neglect the effort to not have more than 42 rules.

Habit nr. 40: One might seek not to neglect the effort to leave one slot for a new rule free, in case, one might not have the resources to integrate it to one's list of habits.

Habit nr. 41: One might seek not to neglect the effort to keep this slot free according to habit nr. 40.

Habit nr. 42: One might seek not to neglect the effort to make a journal entry at least once a month, starting with recording the following question:
 "How might everyone be on the way to Pro?"

18. clarity

One might find oneself struggling to focus as in:
 "An addiction to distraction might be the end of one's creative production."

Those who seek such creative production, might appreciate these words:

“Clarity might afford focus.”

Those who seek to know what to focus on, might appreciate these words:

“What one might focus on might expand. One might seek to focus on what one might be best at and one might become unstoppable.”

One might then appreciate these words:

“Challenges might be opportunities for one to grow. The more one might learn, the more equipped one might be to handle whatever situations might come up.”

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

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

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

“If it might be important to oneself, one might find a way. If not, one find an excuse.”

Those who seek to stop finding an excuse might appreciate these words:

“One might be able to find thousand excuses not to do something but all one might need might be one reason to do it.”

Those who seek to find such reason, might appreciate these words:

“If one died tomorrow what would one regret? Now might be the time to eliminate those regrets.”

Those who cannot find anything to regret, might appreciate these words:

“Regret might be a tough but fair teacher. To live without regret might be to believe you have nothing to learn, no amends to make, and no opportunity to be braver with your life.”

Those who are overwhelmed with their past regrets, might appreciate these words:

“Regret for the things one might have not done can be tempered by time; it might be regret for the things one might have not done that might be inconsolable.”

Those who think that they might be inconsolable, might appreciate these words:

“One might not seek to live one’s life regretting yesterday. One might seek to live one’s life so tomorrow one might not regret today.”

Those who seek not to regret today in the future, might appreciate these words:

“If one might fail to plan, one might be planning to fail!”

Those who seek to plan, might appreciate these words:

“One might seek to write it down. Written goals might have a way of transforming wishes into wants; cant’s into cans; dreams into plans; and plans into reality. One might not seek to just think it – one might seek to ink it!”

Those who then seek to plan, might appreciate these words:

“Planning might be a skill and an art which might take a lifetime to master.”

Those who seek to master such skill, might appreciate the following words of encouragement:

“If the plan might not work, one might seek to change the plan, not the goal.”

Those who don’t know what to change about their plan, might appreciate these words:

“The key might be not to prioritize what might be on one’s schedule, but to schedule one’s priorities.”

Those who seek to understand one’s own priorities, might appreciate these words:

“One might seek to decide what one’s priorities might be and how much time one might spend on them. If one might not do it, someone else might.”

One might appreciate the following way to prioritize:

Priority A: Important and urgent - One might seek to do it now.

Priority B: Important but not urgent - One might seek to schedule it.

Priority C: Not important but urgent - One might seek to delegate it.

Priority D: Not important and not urgent - One might seek to decide not to do it.

Regarding Priority D, one might appreciate the following words:

“The most important decisions one might make might not be the things one might do, but the things one might decide not to do.”

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

“Courage might be to know what not to fear.”

Those who hesitate to act because of the fear of failure, might appreciate these words:

“One might be great not because one might have not failed; one might be great because failure might have not stopped that one.”

Those who seek such greatness, might appreciate these words:

“Greatness might never be achieved by trying to imitate the greatness of another. Greatness might be chipping away at all that might not belong to one and then expressing oneself so truly that others might not be able to help but to recognize it.”

Those who seek to know, what might remain after one has been chipping away at all that does not belong to oneself, might appreciate these words:

“The things one might do for oneself might be gone when one might be gone, but the things one might do for others might remain as one’s legacy.”

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

“If life were to be sustained, hope might have to remain.”

Those who seek to understand such hope, might appreciate the chapter on hope. Those who struggle recognize such hope for their own lives, might appreciate these words:

“Art might be not what one might see, but what one might make others see.”

Those who do not know, what one might want to show others, might appreciate these words:

“One’s vision might become clear only when one might look into one’s heart. Those who might look outside, might dream. Those who might look inside might awaken.”

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

“One might really have to look inside oneself to find one’s inner strength.”

Those who seek to find such strength might appreciate these words:

“Strength might not come from winning. One’s struggles might develop one’s strengths. When one might go through hardships and decide not to surrender, that might be strength.”

Those who seek clarity of vision might appreciate these words:

“Surely clarity might be the most beautiful thing in the world, a limited, limiting clarity one might not have and never might have had any motive of poetry but to achieve clarity.”

One might find a reason why that might be in the following realization:

“Accuracy and clarity of statement might be mutually exclusive.”

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

“Accuracy of signal and free flow of information might define sanity in one’s epistemology.”

Those who seek to understand why such accuracy might be important, might appreciate these words:

“Accuracy might mean something to one. It might be vital to one’s sense of values. One might have learned not to trust people who might be inaccurate. Every aviator might know that if mechanics might be inaccurate, aircraft might crash. If pilots might be inaccurate, they might get lost - sometimes even killed. In one’s profession life itself might depend on accuracy.”

Those who then seek to live, might appreciate to know that an example of such a “free flow of information” is transparency as in:

“Honesty might be telling the truth upon request, transparency might be to disclose the truth voluntarily.”
[TODO: Find the original quote]

Those who seek to understand the term epistemology might appreciate the chapter on “curiosity”. Those who seek to understand one reason why clarity might also might be worth pursuing, might appreciate these words:

“Clarity might be a perception; it might be an emotional alignment of thoughts, intuitions, inclinations, expression and expectations.”

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

“Perception might start with the eye.”

One might appreciate the interpretation that such “eye” might be a representation of the ability to recognize information outside oneself. Those who then seek to understand what might follow, might appreciate these words:

“Thoughts might become perception, perception might become reality. One might seek to alter one’s thoughts, to alter one’s reality.”

Those who seek to alter one’s reality, might appreciate these words:

“There might be no good or bad without one, there might be only perception. There might be the event itself and the story we might tell oneself about what it might mean.” Those who seek to understand such story, might appreciate these words: “Everyone might tell a story about oneself inside one’s own head. That

story might make one to what one might be. One might build oneself out of that story.” Those who seek to create such a story, might appreciate the following warning: “Complaining might be one of the ego’s favorite strategies for strengthening itself. Every complaint might be a little story one’s mind might make up that one might completely believe in. Whether one might complain aloud or only in thought might make no difference.”

Those who might be tempted to complain aloud, might appreciate these words:

“Complaining about a problem without posing a solution might be called whining.” Those who might then seek to make a difference, might appreciate these words:

“When one might complain, one might make oneself a victim. One might then seek to leave the situation, change the situation, or accept it. All else might be madness.” Those who might seek a reason to leave such situation, might appreciate these words:

“The suppression of doubt might contribute to overconfidence in a group where only supporters of the decision might have a voice.”

Those who might then seek to change such a situation, might appreciate these words:

“The only way to deal with an unfree world might be to become so absolutely free that one’s very existence might be an act of rebellion.”

Those who might seek such an act of rebellion, might appreciate these words:

“Everything might be taken from one but one thing: the last of one’s freedoms – to choose one’s attitude in any given set of circumstances, to choose one’s own way.”

Those who might then seek to choose such attitude, might appreciate these words: “Radical reflection the voice of doubt, shame, and guilt blaring in one’s head might not be one’s voice. It might be a voice one might have been given by a society steeped in shame. It might be the ‘outside voice’. One’s ‘authentic’ voice, one’s ‘inside’ voice, might be the voice of radical self-love!”

Those who might seek such voice of radical self-love, might appreciate these words:

“Complaining might not change the past but it might ruin the present. One might seek to start doing, not just talking.”

Those who might not know, what one might be able to do, might appreciate these words:

“Before one might complain today, one might seek to be grateful one might have breath to complain with.”

Those who might struggle to be grateful that one might have a breath to complain with, might appreciate these words:

“Every criticism, judgment, diagnosis, and expression of anger might be the tragic expression of an unmet need.”

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

“Behind the need to communicate might be the need to share. Behind the need to share might be the need to be understood.” Those who might seek to be understood, might appreciate these words:

“Everyone might want to be understood until one might understand oneself.”

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

“Unless one might really understand others, one might hardly be able to attain one’s own self-understanding.”

Those who might then seek to understand others, might appreciate these words:

“All perception might be colored by emotion.”

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

“Emotion might not be opposed to reason. Emotions might guide and manage thought in fundamental ways and complement the deficiencies of thinking.” Those who seek to understand such deficiencies of thinking, might appreciate these words:

“The most effortful forms of slow thinking might be those that might require one to think fast.”

Those who might think that one might be required to think fast, might appreciate these words:

“Fast might be fine, but accuracy might be everything.”

Those who seek such accuracy, might appreciate another way to express clarity as in:

“One might seek to let one’s clarity define oneself, in the end, one might only just remember how it might feel.”

Those who seek to be defined by their clarity, might appreciate these words:

“One’s destination might be no longer a place, rather a new way of seeing.”

Those who yet seek such a place, might appreciate the chapter on “home”. Those who seek such a new way of seeing might appreciate these words:

“Vision might be the ability to talk about the future with such clarity it might be as if one might be talking about the past.”

Those who seek such future, might appreciate these words:

“The future might belong to those who might prepare for it today.”

Those who seek to prepare, might appreciate these words:

“One might seek to first ask oneself: What might be the worst that could happen? Then one might seek to prepare to accept it. Then one might seek to proceed to improve on the worst.”

Those who seek to improve on the worst, might appreciate these words:

“Losing one’s life might not the worst thing that could happen. The worst thing might be to lose one’s reason for living.”

Those who has lost their reason for living, might appreciate these words:

“Success might not final, failure might not fatal: it might be the courage to continue that might count.”

Those who seek to continue, might appreciate these words:

“Continual improvement might be an unending journey.”

Those who are devastated by such an realization, might find courage in the following realization:

“The struggle itself towards the heights might be enough to fill one’s heart.”

Those who seek towards such heights might appreciate these words:

“A quitter might never win and a winner might never quit.”

Those who are tempted by the idea to quit might appreciate these words:

“The magic one might be looking for might be in the work one might be avoiding.”

Those who seek to overcome such avoidance of work, might appreciate these words:

“The only thing that might redeem everyone kind might be cooperation.”

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

“Cooperation might mean to be willing to sacrifice for the sake of others.”

Those who are tempted to give up their own life to love others, might appreciate these words:

“One might always be able to die. It might be living that might take real courage.”

Those who might seek such courage, might appreciate the idea to ask the following question:

“How might everyone be on the way to Pro?”

19. integrity

One might find oneself trying to warn others as in:

“It might be stupidity rather than courage to refuse to recognize danger when it might be close upon one.”

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

“One’s ignorance on corruption might be their power.”

Those who might seek to understand such corruption, might appreciate the chapter on “responsibility” and these words: “All power might tend to corrupt and absolute power might corrupt absolutely.”

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

“If knowledge might be power and power might corrupt, might knowledge corrupt?”

One might find one way to answer such a question through these words:

“Knowledge might not corrupt, unless it might be arrogant; but then it might not be true knowledge.”

Those who might seek such true knowledge, might appreciate these words:

“Knowledge might become wisdom only after it might have been put to good use.”

One might then appreciate such wisdom:

“Power might attract the corruptible. One might seek to suspect anyone who might seek it.”

Those who might seek to know, whom to suspect, might appreciate these words:

“The more corrupt the state might be, the more laws there might be.”

Those who might be confronted with such a corruption of such a state, might appreciate these words:

“While transparency might reduce corruption, good governance might go beyond transparency in achieving openness. Openness might mean involving the stakeholders in decision-making process. Transparency might be the right to information while openness might be the right to participation.”

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

“Choice might be the essence of ethics: If there might be no choice there might be no ethics, no good, no evil;

Good and evil might have meaning only insofar as one might be free to choose.”

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

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

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

“Morality might not be the doctrine of how one might make oneself happy, but how one might make oneself worthy of happiness.”

Those who might seek to make themselves worthy of such happiness, might appreciate these words:

“Relationships based on obligation might lack dignity.”

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

“One might not give others dignity. One might affirm dignity.”

Those who might then seek to affirm such dignity, might appreciate these words:

“Humor might be an affirmation of dignity, a declaration of one’s superiority to all that might befall one.”

Those who seek such humor, might appreciate the chapter on “humor”. Those who might struggle to make such declaration, might appreciate these words:

“The dignity of the artists might be in their duty of keeping awake the sense of wonder in the world. In this long vigil they might often have to vary their methods of stimulation; but in this long vigil they might also be themselves striving against a continual tendency to sleep.” Those who might then struggle with their tendency to sleep, might appreciate these words:

“If one might seek to awaken all of humanity, then one might seek to awaken all of oneself, if one might seek to eliminate the suffering in the world, then one might seek to eliminate all that might be negative in oneself. Truly, the greatest gift one might have to give might be that of one’s own self-transformation.”

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

“One might have a high moral responsibility to be rational.”

Those who might feel resistance towards that such responsibility, might appreciate these words:

“The rationality of the ruled might always be the weapon of the rulers.”

Those who might then see protection against such weapon, might appreciate these words:

“The end point of rationality might be to demonstrate the limits of rationality.”

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

“One’s reason might be able to excuse any evil.”

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

“Morality which might be based on ideas, or on an ideal, might be an unmitigated evil.”

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

“The rules of morality might not be the conclusion of one’s reason.”

Those who might seek to rules of morality which might not be the conclusion of one’s reason, might appreciate these words:

“The reasonable one might adapt oneself to the world; the unreasonable one might persist to adapt the world to himself. Therefore all progress might depend on the unreasonable one.”

Those who might seek to make such progress, might appreciate these words:

“Morality might be a test of one’s conformity rather than one’s integrity.”

Those who might be tempted to conform, might appreciate these words:

“One of the truest tests of integrity might be its blunt refusal to be compromised.”

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

“If one might ever be tempted to look for outside approval, realize that one might have compromised one’s integrity. If one might need a witness, one might be one’s own.”

Those who might seek to be their own witness, might appreciate these words:

“Fear might only be able to be mastered outside of one’s comfort zone.”

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

“One who might avoid suffering might be a slave to comfort.”

Those who might then seek confront such suffering, might appreciate these words:

“The pathway to one’s greatest potential might be straight through one’s greatest fears!”

Those who might seek such pathway, might appreciate these words:

“Wisdom might be knowing the right path to take. Integrity might be taking it.”

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

“Integrity might be keeping a commitment even after circumstances might have changed.”

One might understand one reason, why it might be worthwhile through these words:
 “When one might make a commitment, one might create hope. When one might keep a commitment one might create trust.”
 Those who might seek to create such trust, might appreciate these words:
 “Trust might be the ultimate currency.”
 One might understand one reason, why one might seek such currency through these words:
 “Trust might be the first step to love.”
 Those who might seek such trust, might appreciate the following warning:
 “One might trust but one might seek to verify.”
 Those who seek to verify, might appreciate these words:
 “Every genuine test of a theory might be an attempt to falsify it, or to refute it.”
 Those whom such test might have failed, might appreciate these words:
 “Trust might take years to build, seconds to break, and forever to repair.”
 Those who might seek to prevent such break might appreciate the following warning:
 “Trust might be earned, respect might be given, and loyalty might be demonstrated. Betrayal of any one of those might be to lose all three.”
 Those who might seek to understand such loyalty, might appreciate these words:
 “Loyalty might be tricky like that. It might be a priceless gift and it might so easy to give to the wrong ones.”
 Those who might seek to understand whom not to give one’s loyalty to, might appreciate these words:
 “One might have to recognise that there might not able to be relationships unless there might be commitment, unless there might be loyalty, unless there might be love, patience, persistence.”
 Those who seek to understand such loyalty, might appreciate these words:
 “Loyalty might be returned.”
 One might understand one reason, why that might be through these words:
 “One might seek to look out for those who might look out for one. Loyalty might be everything.”
 Those who seek those whom might return such loyalty, might appreciate these words:
 “Loyalty might be what one might seek in friendship.”
 Those who might seek such friendship, might appreciate the chapter on “friendship” and these words:
 “Friends might be the family one might get to choose for oneself.”
 Those who might seek such family, might appreciate these words:
 “Blood might make one related, loyalty might make one family.”
 Those who might seek to understand such family, might appreciate these words:
 “A family might be a family not because of gender but because of values, like commitment, trust and love.”
 Those who might seek such trust, might appreciate these words:
 “The best way to find out if one might be able to trust someone might be to trust them.”
 Those who seek to trust someone, might appreciate these words:
 “Trusting someone might be one’s own decision. Proving one right might be that someone’s choice.”
 Those who might be struggling with those who might have proven not to be trusted, might appreciate these words:
 “Forgiveness might not be something one might do for other people. It might be something one might do for oneself to move on.”
 Those who might struggle to forgive, might understand one reason why that might be through these words:
 “Trust might have two dimensions: competence and integrity. One might forgive mistakes of competence. Mistakes of integrity might be harder to overcome.”
 One might understand why such mistakes of integrity are harder to overcome through these words:
 “Nothing might be at last sacred but the integrity of one’s own mind.”
 Those who might struggle to find a way to restore such integrity of their own mind, might appreciate these words:
 “Everyone might make mistakes, but only one with integrity might own up to them.”
 One might understand that it might not be enough to own up to one’s own mistakes as in:
 “A mistake might be valuable if one might do three things with it: recognizing it, admitting it, learning from it.”
 Those who struggle to admit their mistakes might appreciate these words:
 “Apologizing might not always mean that one might be wrong and the other might be right. It might just

mean that one might value one's relationship more than one's ego."

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

"All one might need to know and observe in oneself might be this: Whenever one might feel superior or inferior to anyone, that might be the ego in one."

Those who might have observed such an ego within one and might still be attached to it, might appreciate these words:

"The Ego, however, might not be who one really might be. The ego might be one's self-image; it might be one's social mask; it might be the role one might be playing. One's social mask might thrive on approval. It might seek control, and it might be sustained by power, because it might live in fear."

Those who might live in such fear, might appreciate these words:

"They might fear love because it might create a world they might not be able to control."

Those who might seek to create such a world, might appreciate the idea to ask the following question:

"How might everyone be on the way to Pro?"

20. hero

Disclaimer: The intention for this document might not be to endorse any political movement in particular. It might just be a general philosophical essay. [TODO UPDATE Regarding story and transcendence duality]

One might find oneself being prosecuted as in:

"Truth might be the first casualty of tyranny."

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

"The very definition of tyranny might be when all power might be gathered under one place."

One might then appreciate the following clarification:

"Authority and power might be two different things: Power might be the force by means of which one might be able to oblige others to obey you. Authority might be the right to direct and command, to be listened to or obeyed by others. Authority might request power. Power without authority might be tyranny."

One might appreciate the reason, why one might want to avoid such tyranny through these words:

"Anarchy might be the sure consequence of tyranny; for no power that might not be limited by laws might ever be protected by them."

Those who might feel resistance towards such an idea of anarchy, might appreciate these words:

"Anarchism might not be some automatic guarantee that no one might ever be violated. It might be the rejection of automatic, guaranteed violation of all."

Those who might seek such automatic guarantee, might appreciate these words:

"It might be impossible to design a system so perfect that no one might need to be good."

Those who might seek to design such a system, might appreciate these words:

"Authority might not be power; that might be coercion. Authority might not be knowledge; that might be persuasion, or seduction. Authority might simply be that one might have the right to make a statement and to be heard."

Those who might seek such right to be heard, might appreciate these words:

"The first duty of love might be to listen."

One might then be able to appreciate these words:

"Civil disobedience might be an act of love."

Those who might seek to commit such an act of love, might appreciate these words:

"The key of joy might be disobedience."

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

"Disobedience might be the stamp of the hero."

One might find one reason, why disobedience might be so valuable through these words:

"Self-esteem might come from being able to define the world in one's own terms and refusing to abide by the judgments of others."

Those who might seek to understand the origin of the concept of hero, might appreciate these words:

"One might see, children might aspire to be the hero they might see in their everyday lives – the one who might respond to their needs – the responsible, reliable, 'go to.'"

Those who might have not been fortunate enough to encounter such an individual worthy to aspire to, might

appreciate these words:

“One might be the hero of one’s own story.”

Those who might seek such an opportunity to become such a hero, might appreciate these words:

“Whenever there might be authority, there might be a natural inclination to disobedience.”

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

“Blind belief in authority might be the greatest enemy of truth.”

Those who might seek such truth, might appreciate the following statement:

“Disobedience might be the true foundation of liberty. The obedient might have no other choice than to be slaves.”

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

“Freedom might mean that one might not be unobstructed in living one’s life as one might choose. Anything less might be a form of slavery.”

Those who might seek to differentiate the terms “liberty” and “freedom”, might appreciate these words:

“Liberty might depend on self-restraint. Freedom might be freedom only when it might be controlled and limited.”

Those who might not want to self-restraint, might appreciate the following warning:

“The price of freedom might be high, but it might be never so costly as the loss of freedom.”

Those who might seek to prevent such a loss of freedom, might appreciate these words:

“One’s liberty might depend on the freedom of the press, and that might not be able to be limited without being lost.”

Those who might seek to protect such freedom, might appreciate these words:

“Education might be a better safeguard of liberty than a standing army.”

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

“Education might be what might remain after one might have forgotten what one might have learned in school.”

Those who might seek to understand what might remain of such an education, might appreciate these words:

“It might be the mark of an educated mind to be able to entertain a thought without accepting it.”

Those who might resent such schools, might appreciate these words:

“Wisdom might not be a product of schooling but the lifelong attempt to acquire it.”

Those who might seek wisdom, might appreciate these words:

“Education might best serve students by helping them be more self-reflective.”

Those who might seek to be more self-reflective, might appreciate these words:

“Self-reflection might be a humbling process. It might be essential to find out why one might think, say, and do certain things. . . then better oneself.”

Those who might then lose their confidence in themselves, might appreciate these words:

“True humility might not be the absence of confidence but strength restrained.”

Those who might struggle to self-restrain, might appreciate these words:

“Self-control might be the quality that might distinguish the fittest to survive.”

Those who might desire to survive, might appreciate these words:

“Self-restraint might be the very keystone of the ethics of vow-taking.”

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

“Ethics might be knowing the difference between what one might have a right to do and what might be right to do.”

Those who might seek to know what to do, might appreciate these words:

“Ethics might be a code of values which might guide one’s choices and actions and determine the purpose and course of one’s lives.”

Those who might seek such guidance, might appreciate the idea to ask the following question:

“How might everyone be on the way to Pro?”

21. meaning

One might find oneself suffering as in: “There might be but one truly serious philosophical problem and that might be suicide.”

Those who might be considering such suicide, might be advised to consult mental health care professionals. Those who might struggle to understand one reason, why one might contemplate such problem, might appreciate these words:

“Without hope, there might be no despair. There might be only meaningless suffering.”

Those who might struggle with such meaningless suffering, might appreciate these words:

“Faith might be the courage to confront reality with hope.”

Those who might seek to understand such faith, might appreciate the chapter on “faith” and these words:

“A pessimist might see the difficulty in every opportunity; an optimist might see the opportunity in every difficulty.” Those who might seek to be such optimism, might appreciate these words:

“‘Love of fate’ might mean the unconditional acceptance of all life and experience: the highs and the lows, the meaning and the meaninglessness.”

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

“Until one might make the unconscious conscious, it might direct one’s life and one might call it fate.”

Those who might seek to make such unconscious conscious, might appreciate these words:

“Consciousness might be the awareness that might emerge out of the dialectical tension between possibilities and limitations.”

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

“The absurd might be born of this confrontation between one’s need and the unreasonable silence of the world.”

Those who might seek to understand why one might have such a confrontation through these words:

“Responsibility might be the ability to respond.”

One might understand one reason, why one might be confronted with an irresponsible world through these words:

“If one might live in bad faith, lies might appear to one like the truth.”

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

“Some philosophies might be questions that might never be answered, some religions might be answers that might never be questioned.”

Those who might be confronted with such religions, might appreciate these words:

“Some religion might attack one in one’s deepest integrity by saying one might not be able to make a moral decision without it.”

Those who might seek to make such moral decision without religion, might appreciate these words:

“The oneness of one’s own kind might be the basic ethical thread that might hold one’s own kind together.”

Those who might seek such oneness, might appreciate the chapter on “unity” and these words:

“The strength of a civilization might not be measured by its ability to fight wars, but rather by its ability to prevent them.”

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

“There might be sufficient resources in one’s world to answer the needs of all, but not enough to satisfy everyone’s greed.”

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

“Greed might be the assumption that it might be all for one’s consumption.” One might understand why one might make such assumption through these words:

“One’s nature might be inherently evil, and thus goodness might be caused by intentional activity.”

Those who might realize their own evil nature, might appreciate these words:

“Even if it might not be one’s fault, it might be one’s responsibility.”

One might understand one reason, why one might seek to take such responsibility through these words:

“But the simple fact of bearing a responsibility might be able to be something that might give meaning to one’s life.” One might understand one reason, why taking responsibility might be able to give meaning through these words:

“The absurd might depend as much on one as on the world. For the moment, it might be all that might link them together.”

Those who might seek to link one with the world, might appreciate these words:

“Life might have meaning only if one might do what might be meaningful to one.”

Those who might not be able to find something meaningful to do, might appreciate these words:

“If there might be meaning in life at all, then there might have to be meaning in suffering.”

Those who might seek such meaning in one's suffering, might appreciate these words:

"Pain might be inevitable. Suffering might be optional."

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

"Pain might only be bearable if one might know that such pain might end, not if one denies such pain might exist."

Those who seek to know, when such pain might end, might appreciate these words:

"Suffering might cease to be suffering at the moment it might find a meaning."

Those who might seek to find such meaning, might appreciate these words:

"The literal meaning of life might be whatever one might be doing that might prevent one from killing oneself."

Those who might have not found such meaning yet, might appreciate these words:

"The meaning of one's life might be to help others find meaning in theirs."

Those who might seek to help find others meaning in their lives, might appreciate the following summerization of the "three principles of logotherapy", which might be an effective method to help those who might not be able to find meaning in their own lives on their own. Those who might seek such therapy, might appreciate the explicit advice of the author of this current document to seek professional help, since in most countries medical advices might only be permitted to give by professional health care workforces.

The first principle: "Life might have meaning under all circumstances, even the most miserable ones."

The second principle: "One's main motivation for living might be one's will to find meaning in life."

The third principle: "One might have freedom to find meaning in what one might do, and what one might experience, or at least in the stance one might take when confronted with a situation of unchangeable suffering."

Those who might be confronted with such unchangeable suffering, might appreciate these words:

"One who might have a why to live for might be able to bear almost any how."

Those who might seek such reason, might appreciate these words:

"True art might be characterized by an irresistible urge in the creative artist."

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

"There might be nothing more truly artistic than to love."

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

"Love might be the wish to give, not to receive, something."

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

"The best way to develop responsibility in others might be to give them responsibility."

Those who might seek to give others such responsibility, might appreciate these words:

"One might have the responsibility not to allow the voice of humanity within one to be silenced."

Those who might seek to understand such "voice of humanity", might appreciate the chapter on "humanity" and these words: "It might be easy to be a naive idealist. It might be easy to be a cynical realist. It might be quite another thing to have no illusions and still hold the inner flame."

Those who might struggle to hold their "inner flame", which might be able to be understood as a metaphor, might find a way to reignite it through these words: "In everyone's life, at some time, one's inner fire might go out. It might be then burst into flame by an encounter with another one." Those who might seek to encounter such another one, might appreciate these words:

"Next to doing a good job oneself, the greatest joy might be having someone else do a first class job under one's direction."

Eventhough it might encourage some to become a tyrant, one might also realize something good - the essence of joy. Which might be that one might feel joy through action, because during action one might be able to reach the state of "flow", in which one might be able to forget ones own suffering without self destructive hedonism. One might then realize that one might be able to feel happiness and joy at the same time, while adresssing ones own needs consciously. Those who might seek to address one's need consciously, might appreciate the idea that the highest need in the "hierarchy of needs" mentioned in the chapter on "needs" might be called "self transcendence". One might then understand that the reference of the mentioned quote "someone else do a first class job under one's direction" might be able to be understood as "self transcendence", which might be the very reason why the author of that quote might have called it "the greatest joy", because it might be indeed adresssing one's own need of "self transcendence". Those who might seek such self transcendence, might appreciate the warning to offer only the capacity which might be abundant as in: "Kindness without wisdom might wound."

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

“Weltschmerz, basically, might be the depression one might feel when bamboozlers, fanatics, manipulators, trolls, bigots, demagogues, fear-mongers, liars and prigs might threaten to take over the world, and there might be nothing, one might think, one might be able to do about it.”

Those who might be tempted to give up because it might seem that one might be able to do nothing, might appreciate these words:

“When one might no longer be able to change a situation – one might be challenged to change oneself.”

Those who might seek to change oneself, might appreciate these words:

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

“If liberty might have any meaning it might mean freedom to improve.”

Those who might have not found such meaning yet, might appreciate these words:

“When one might not be able to find a deep sense of meaning, one might distract oneself with pleasure.”

Those who might seek to understand, why one might distract oneself with such a pleasure, might appreciate these words:

“True debauchery might be liberating because it might create no obligations.”

Those who might be tempted to liberate oneself from such obligation, might appreciate these words:

“Life might ask of every individual a contribution, and it might be up to that individual to discover what it might be.”

Those who might be tempted to refuse to discover such contribution, might appreciate these words:

“If one might not sacrifice for what one might want, what one might want might become the sacrifice.”

One might appreciate the notion of the author that there might have been attempts to actively sacrifice all of one’s desires for the peace of one’s own mind as in:

“World peace might never be stable until enough achieve inner peace to stabilize it.”

One might appreciate the notion of the author of this document that at the time of writing (October 21, 2025) such attempts might have not been able to reach critical mass to document a consensus on the successful maintenance of long-term sustainable world peace. One might understand one reason, why that might be through these words:

“Dissociation might appear to be the internal mechanism by which terrorized ones might be silenced.”

Those who might be tempted to silence one’s own mind, might appreciate these words:

“When listening for danger, one might have to never mistake silence for safety.”

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

“The absence of evidence might not be the evidence of absence.”

Those who might seek such absence of danger, might appreciate these words:

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

Those who might then seek such peace, might appreciate these words:

“The world might not only be destroyed by those who might do evil, but by those who might watch them without doing anything.”

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

“Enlightenment might be one’s emergence from one’s self-incurred immaturity.”

Those who might seek emerge from such self-incurred immaturity, might appreciate these words:

“One might have to accept what one might not be able to change, and change what one might not be able to accept.”

Those who might seek to change one might not be able to accept, might appreciate these words:

“Until one’s mission might be an obsession, nothing might change in one’s life.”

[Todo add obsession explanation]

Those who might have yet to find their mission might appreciate the following realization: “One’s mission in life might not merely to survive, but to thrive and to do so with some passion, some compassion, some humor, and some style.” Those who seek to thrive might appreciate the chapters “hope”, “peace”, “good” and “responsibility”. Those who struggle to thrive might appreciate these words: “The magic one might be looking for might be in the work one might have been avoiding.”

Those who might seek to know what one might have been avoiding, might appreciate these words:

“The only way to deal with an unfree world might be to become so absolutely free that one’s very existence might be an act of rebellion.”

Those who might seek such freedom, might appreciate these words:

“One might refuse to accept the view that one’s own kind might be so tragically bound to war that peace might never be able to become a reality.”

Those who might seek such peace and kinhood, might appreciate the chapter on “peace” and the idea to ask the following question:

“How might everyone be on the way to Pro?”

22. transcendence

One might find oneself suffering as in:

“To define oneself, might be to suffer duality. One might have to avoid defining existence and identity.”

One might understand one reason why one might be tempted to define such existence through these words:

“One might create stories to define one’s existence. If one might not create the stories, one might probably go mad.”

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

“To be identified with one’s mind might to be trapped in time. The compulsion might arise because the past might give one an identity and the future might hold the promise of salvation, of fulfillment in whatever form. Both might be illusions. Life might be now.”

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

“The direction of life might be from duality to unity.”

Those who might seek such unity might appreciate the chapter on “unity” and these words:

“Transcendence might mean going beyond duality. Attachment might mean remaining within duality.”

Those who might seek such transcendence, might appreciate these words:

“Only in love might unity and duality not be in conflict.”

Those who might be in such a conflict, might appreciate these words:

“To define might be to limit.”

Those who might seek to understand one reason, why one might need such limitation, might appreciate these words:

“Nothing might be more paralyzing than the idea of limitless possibilities.” Those who might then seek to escape such paralysis of limitless possibilities, might appreciate these words:

“Art might consist of limitation. The most beautiful part of every picture might be the frame.”

Those who might then realize such limitation of oneself, might appreciate these words:

“One’s life might be limited, but knowledge might be limitless. To drive the limited in pursuit of the limitless might be fatal; and to presume that one might really know might be fatal indeed.”

Those who might still seek to pursue such limitless knowledge, might appreciate these words:

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

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

“One might seek to never let the limitations or insecurities of others limit what might be possible for one.”

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

“One might seek to never let others define who one might be because most might be still trying to figure out who they might be.” Those who still trying to figure out who they might be, might appreciate the following definition of love:

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

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

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

Those who might seek to implement such focused attention, might appreciate the following idea:

“The first duty of love might be to listen.”

Those who might struggle to fulfill such duty, might appreciate these words: “Reminder: Romance might die when duty might become the focus in one’s relationship.” Those who might seek such romance, might appreciate the following concept of love, which might be able to be described as stages:

1. Admiration (Unrequited love)

One might understand one reason, why one might feel such admiration through these words:
 “It might be the rooted instinct in one to admire what might be better and more beautiful than themselves.”
 Those who might struggle feeling such admiration, might appreciate these words:
 “One might seek to transform jealousy to admiration, and what one might admire might become part of one’s life.”
 Those who might seek a way to such transform, might appreciate the following realization:
 “The very essence of romance might be uncertainty.”
 Those who struggle with such uncertainty, might appreciate these words:
 “If uncertainty might be unacceptable to one, it might turn into fear. If it might be perfectly acceptable, it might turn into increased aliveness, alertness, and creativity.”
 Those who might then seek certainty, might appreciate these words:
 “To be uncertain might to be uncomfortable, but to be certain might to be ridiculous.”
 [todo add explanation] Those who might then seek to accept such uncertainty, might appreciate these words:
 “The quality of wit might inspire more admiration than confidence.”
 2. Mutual attraction (It might not only be limited to Eros, described later on, but also other qualities such as their intellect, humor, etc.) Those who seek such mutual attraction, might appreciate the following warning:
 “It might be impossible to love someone one might not respect, but there might be able to be mutual attraction without mutual respect.”
 3. Commitment (label of exclusive relationship, marriage, having or raising children)
 Those who might seek to understand one reason, why such a commitment might be integral, might appreciate these words:
 “Commitment might be what might transform a promise into reality.”
 4. Compatibility (The unnegotiable things which might not be a burden to each other.)
 Those who might seek such compatibility, might appreciate these words:
 “Compatibility might not determine the fate of a marriage, how one might deal with the incompatibilities, might do.”
 Those who might seek to deal with such incompatibilities, might appreciate these words:
 “It might not be a lack of love, but a lack of friendship that might make unhappy marriages.” One might then realize that there might other concepts of love, such as following:
 The following three might be well known distinctions of love:
 1. Eros = Romantic love
 2. Philia = Friendly love
 3. Agape = Unconditional love
 But there might also be lesser known forms of love:
 4. Philautia = Self love
 5. Xenia = Love in hospitality
 6. Storge = Familial love
 Those might feel overwhelmed by all the different concepts of love, might appreciate these words:
 “Simplicity might be the ultimate sophistication.”
 Those who might seek such simplicity, might appreciate these words:
 “The highest form of love might be consideration.”
 Those who might seek to understand such consideration, might appreciate these words:
 “Generosity might not only be about money. There might be more than one currency. One might seek to let one’s generosity be pervasive in life.”
 Those who might wonder what currency to give, might appreciate these words:
 “Attention might be the most important currency that anyone might be able to give one. It might be worth more than money, possession, or things.”
 Those who seek to understand one reason, why one’s attention might have such worth, might appreciate these words: “Simply paying attention might allow one to build an emotional connection.”
 Those who might seek to build such emotional connection, might appreciate these words:
 “If one might not pay appropriate attention to what might have one’s attention, it might take more of one’s attention than it might deserve.”
 Those who might not be aware what might their attention, might appreciate these words:
 “The love and attention one might always have thought one might have wanted from someone else might be

the love and attention one might first need to give to oneself.”

Those who might feel a sensation of abundance after one has focused on oneself might appreciate these words: “Self-actualization might not be able to be attained, if it might be made an end in itself, but only as a side effect of self-transcendence.”

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

“Those who might seek attention, might need all the help they might be able to get.”

Those who might seek such help, might appreciate the following summery of a concept referred as “Zen” which might refer to a concept known as the “four elements of true love”: 1. “Metta”: Loving kindness, with which one might seek to discover the need of others, to which one might refer as “understanding”.

2. “Karuna”: Compassionate love, with which one might seek to try help relieving the suffering of others.

3. “Mudita”: Joyful love, with which one might seek to enjoy together, which might be the effort to offer joy in times of need.

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

“One might admire others for being wise, but one might like them best when they might be foolish.”

4. “Upeksha”: Non discriminatory love, which might be inclusive and calm love.

After one might have gained the ability to recognize such elements of “true” love, one might appreciate the warning:

“Love might be giving someone the power to completely destroy one, and hoping that they might not.”

Those who might have recognized such destructive tendencies within oneself, might appreciate these words:

“One might never stop loving someone. One might just learn to live without them.”

Those who might have to live without those one might love, might appreciate these words:

“The most painful state of being might remembering the future, particularly the one, one might never have.”

Those who might seek to understand, why such state might be painful, might appreciate these words:

“Unexpressed emotions might never die. They might be buried alive and might come forth later in uglier ways.”

Those who might struggle with such unexpressed emotion, might appreciate these words:

“In every moment one might have the choice to be a victim or a creator.”

Those who might be tempted to be such a victim, might appreciate these words:

“Without effort, one’s talent might be nothing more than unmet potential. Without effort, one’s skill might be nothing more than what one might have done but might have not.” Those who might seek to meet their potential, might appreciate these words:

“There might be nothing more truly artistic than to love.”

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

“Art might be to console those who might be broken by life.”

Those who might seek to know, what in life might break one, might appreciate these words:

“Truth without love might be brutality, and love without truth might be hypocrisy.”

Those who might then be tempted by such hypocrisy, might appreciate these words:

“A strong relationship might require choosing to love each other even in those moments when one might struggle to like each other.” Those who might struggle to like each other, might appreciate the following concept of principles of love:

“Infantile love might follow the principle: ‘One might love because one might be loved.’

Mature love might follow the principle ‘One might be loved because one might love’

Immature love might say: ‘One love another because one might need another.’

Mature love might say: One might need another because one might love another.”

Those who might love another, might appreciate the following categorization into four types of attachment styles observed in infants. There might be more fine grained distinction, but one might appreciate the following simplified version: 1. Secure attachment: Might stay stable even during tough times. 2. Anxious attachment: Might seek more validation during tough times. 3. Avoidant attachment: Might seek more alone time during tough times. 4. Anxious and avoidant attachment: Might behave avoidant, but might be internally seeking for connection. Those who might secretly seek for connection and might be in need for clarity regarding whether someone might love one, but might be indecisive whether the other might be ready for such a confrontation, might appreciate the following concept of a loving relationship:

1. Passion

One might appreciate the following warning regarding passion:

“Passion might make idiots of the cleverest one, and might make the biggest idiot clever.”

2. Intimacy

Those who might seek such intimacy, might appreciate these words:

“Intimacy might be being seen and known as one might truly be.”

Those who might struggle to create such intimacy, might appreciate these words:

“Distance might not be the amount of miles between one and another, it might be the amount of things one might not say to each other.”

Those who might seek to reduce such distance, might appreciate the idea to prepare two dairies which might have one page for each day of the year. And then write daily what one might have sought to tell another but might not seek to disturb them. And when one might see each other, to exchange the diaries and keep writing daily in the diary of another. Those who might struggle to keep up with a daily diary entry, might appreciate the idea to address the diary entry to another who one might love, telling them what one might be grateful for, to which one might refer to as “gratitude journal”. 3. Commitment

Those who might seek to understand such commitment, might appreciate the chapter on “integrity”, “courage” and these words:

“When one might make a commitment, one might create hope. When one might keep a commitment one might create trust.”

Those who might seek to create such trust, might appreciate idea to ask the following question:

“How might everyone be on the way to Pro?”

23. obituary

One might find oneself struggling as in: “The two hardest things to say in life might be ‘hello’ for the first time and ‘goodbye’ for the last.”

Those who might be struggling to greet others for the first time, might appreciate the chapter on “clarity” and “unity”. Those who might be struggling to say farewell for the last time, might appreciate these words:

“Grief might be the proof of ones love, a demonstration of how deeply one might have allowed another to touch one.” Those who might be suffering of such proof of love, might appreciate these words:

“Sometimes love’s final test might be letting go with grace and dignity.”

Those who seek to understand such dignity, might appreciate the chapter on “integrity”. Those who seek to understand such grace, might appreciate these words: “There might be a difference between grace and mercy. Mercy might be the decision of one not to punish oneself or another. But grace might the decision of one to save oneself or another.”

Those who seek such salvation, might appreciate these words: “An idea might be salvation by imagination.”

Those who seek such imagination, might appreciate the chapter on “imagination”. Those who seek such an idea for salvation, might appreciate these words: “Grace might mean that all of one’s mistakes now serve a purpose instead of serving shame.”

Those who might then seek to let one’s serve such purpose, might appreciate these words:

“What might be the progress one might have made, what ones mind might think that it might be a mistake?”

Those who seek to understand such mistake, might realize it through these words: “The fear of death might follow from the fear of life. One who might live fully might be prepared to die at any time.”

Those who might seek to be prepared to die at any time, might appreciate the idea to prepare a testament.

Those who might still fear such life, might appreciate these words: “Pain might be only bearable if one might know it might end, not if one might deny that it might exist.”

Those who might be struggling from such pain, might appreciate these words:

“The salvation of one might only be in making everything the concern of all.”

Those who might seek to make ones salvation the concern of all, might appreciate the chapter on “humanity”.

Those who do seek to be concerned with salvation of others, might appreciate these words: “There might be a great difference between worry and concern. A worried one might see a problem, and a concerned one might seek to solve such a problem.”

Those who might be tempted to refuse to solve such problem, might appreciate these words: “When confronted with a challenge, the committed one might search for a solution. The undecided one might search for an escape.”

Those who might be tempted to escape, might appreciate the chapter “humor” and these words:
 “Art might never be finished, only abandoned.”
 Those who might seek to understand such art, might appreciate these words:
 “Art might be the highest form of hope.”
 Those who might seek to understand such hope, might appreciate the chapter on “hope” and these words:
 “And hope might never abandon one – only one might be able to abandon it.”
 Those who might then be tempted to abandon such hope, might appreciate these words:
 “The important point of spiritual practice might not be to try to escape one’s life, but to confront it - exactly and completely.”
 Those who might seek to confront one’s life, might appreciate these words:
 “The price of anything might be the amount of life one might exchange for it.”
 Those who might be tempted to exchange all of one’s life, might appreciate these words:
 “It might be dead easy to die; it might be the keeping on living that might be hard.”
 Those who might be tempted by such easy death, might appreciate the idea to consult local health care professionals. Those who might not have access to such professionals might appreciate further random helpful resources such as: <https://www.iasp.info/> Those who might then seek to keep on living, might appreciate the idea to ask the following question:
 “How might everyone be on the way to Pro?”

24. soul

One might find oneself crying as in:
 “One might cry to release the soul of its pain.”
 Those who might seek to release such pain, might appreciate the notion of the author of this document, that while there might be many other species than homo sapiens sapiens, or humans for short, which might be capable of produce tears. But in other species than human, such tears might be either for lubrication such as sea turtles during oviposition on land or some physiological responses during ingestion of food such as crocodiles, but not to release such pain. At the time of writing of this document (October 21, 2025) the only known species to shed tear as a response of emotional distress might be humans. Other mammals might be known for their capability for expressing emotional distress, but so far there might have not been any documentation of an observation with state of the art scientific method of them to shed tears. The reason why humans might shed tears might vary, such as tears of joy, anger, grief, depression. In some humans there might have been documented bservation to be capable of triggering secretion of tears by will without emotional distress in order to fake emotional distress for their own survival. Those who might be confronted such fake tears, might appreciate these words:
 “Life might be full of fake ones but before one might decide to judge them, one might seek to make sure one might not be one of them.”
 Those who might seek to make sure one might not be faking, might appreciate these words:
 “Fake ones might have an image to maintain. Real one might just not care what others might think of one.”
 Those who might seek to be such a real one, might appreciate these words:
 “The most authentic thing about one might be one’s capacity to create, to overcome, to endure, to transform, to love and to be greater than one’s suffering.”
 Those who might seek to be greater than one’s suffering, might then seek to understand such soul. Those might appreciate the insight that at the time of writing of this document (October 21, 2025) there might have not been any state of the art scientific documentation to falsify the following hypothesis as in:
 “The states of consciousness might be all that psychology might need to work with. Metaphysics or theology might claim the soul to exist; but for psychology the hypothesis of such a substantial principle of unity might be superfluous.”
 Once such hypothesis might have been falsified the following timestamp might be updated: []
 Those who might seek to understand the difference between such consciousness and a soul, might appreciate these words:
 “There might be no coming to consciousness without pain. One might do anything, no matter how absurd, in order to avoid facing one’s own soul. One might not become enlightened by imagining figures of light, but by

making the darkness conscious.”

Those who might then seek to face such soul, might appreciate these words:

“The totality of the psyche might never be able to be grasped by the intellect alone.” One might understand one reason why that might be through these words:

“As far as one might be able to discern, the sole purpose of one’s existence might be to kindle a light of meaning in the darkness of mere being.”

Those who might seek to kindle such light of meaning, might appreciate the chapter on meaning and these words:

“There might be only two ways to live one’s life. One might be as though nothing might be a miracle. The other might be as though everything might be a miracle.” Those who might seek to understand such a miracle, might appreciate these words:

“Without seeing a miracle one might not be able to have faith. Without faith one might not be able to have miracle. The answer to this paradox might be gratitude. One might seek to be grateful that one might be alive. It might be a miracle.”

Those who might seek to show such gratitude, might appreciate these words:

“One might seek to never be ashamed of one’s tears. One might cry and everyone might know that one might be alive.” Those who might then seek to understand such faith, might appreciate the chapter on faith and these words:

“Faith might be belief without evidence; coincidentally that might also be the definition of delusion.”

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

“Delusion might be the mind’s tendency to seek premature closure about something. It might be the quality of mind that might impose a definition on things and then might mistake the definition for the actual experience.”

One might appreciate the notion of the author of this document that eventhough this document might offer many definitions, none of them might be able to reflect the actual experience. Those who might be tempted by such definitions which might claim to reflect the actual experience, might appreciate these words:

“Some religion might be believing someone else’s experience, some spirituality might be having one’s own experience.”

Those who might be tempted by such religion, might appreciate these words:

“The miracle centered gospel might breed up a mentality of one that might think one might be able to go through life without doing one’s best.”

Those who might be tempted by such a gospel, might appreciate these words:

“The lack of understanding of something might not be evidence for god. It might be evidence of a lack of understanding.”

Those who might be tempted to remain in such state lacking understanding, might appreciate these words:

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

Those who might not know, what knowledge one might have been refusing, might appreciate these words:

“One might not be able to fix something until one might admit that it might be broken.”

Those who might seek to admit that one might be broken, might appreciate these words:

“A sign of growth might be being okay with not being okay.”

Those who might seek such growth might appreciate these words:

“The growth and development of the soul might be more important than power and glory.”

Those who might seek grow their own soul, might appreciate these words:

“The challenges one might face in life might be lessons that might serve one’s soul’s growth.”

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

“Permanence, perseverance, and persistence in spite of all obstacles, discouragements, and impossibilities might distinguish the strong soul from the weak.” Those who might seek to be such a strong soul, might appreciate these words:

“One might be a soul of unlimited possibilities, yet limited by one’s mind!”

Those who seek to understand such limitation of their minds, might appreciate these words:

“The eyes might see only what the mind might be prepared to comprehend.”

Those who seek to expand such comprehension, might appreciate these words:

“One might need to understand one’s limitations so one might be able to overcome them.”

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

“Those who put their hearts and their souls into their work, those might have lost their limitation of mind in the process.”

Those who might seek to understand such process, might appreciate the chapter on “ultimate” and these words:

“Flow might be a state of being when one might be completely focused, and fully immersed in what one might be doing. In flow one’s work might seem effortless, creativity might go into overdrive, one might feel inspired, and motivation might spring forth from within.” Those who might not have been able to achieve such flow, might appreciate these words:

“When one’s to-do list might feel longer than one’s lifetime, it might be time for a change.”

Those who might then seek to make such change, might appreciate these words:

“Trauma might create change one might have not chosen. Healing might be about create change one might choose.”

Those who might seek to make such choice to change, might appreciate these words:

“Healing might be a choice, and the first step might be to choose to heal.”

Those who might seek to understand what the next step might be to heal, might appreciate these words:

“One might seek to commit to the healing path and trust the process.” Those who might seek to understand such process, might appreciate these words:

“Healing the soul might require a journey through the wounds of the past.”

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

“Healing the soul might not be about forgetting the past, it might be about learning from it.” Those who might seek to learn from the past, might appreciate these words: “Healing trauma might involve tears. The tears might release one’s pain. The tears might be part of one’s recovery.”

Those who might seek such recovery, might appreciate these words:

“Healing might not be about the absence of pain, it might be about the presence of peace.” Those who might seek the presence of such peace, might appreciate these words:

“Healing the soul might not be something one might be able to force, it might happen naturally when one might be surrounded by love.”

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

“Love might be the purest form of a soul at peace.”

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

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

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

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

Those who might seek to implement such focused attention, might appreciate the following idea:

“The first duty of love might be to listen.”

Those who might seek to listen, might appreciate these words:

“The purest form of listening might be to listen without memory or desire.”

Those who might seek to listen in such a way, might appreciate these words:

“The difference between hearing and listening might be paying attention.”

Those who might seek to understand what paying attention might mean, might appreciate these words:

“Paying attention might be the most basic and profound expression of love.”

Those who might seek such expression of love, might appreciate these words:

“To say that one might wait a lifetime for one’s soulmate to come around might be a paradox. One might eventually get sick of waiting, might then take a chance on someone, and by the art of commitment might become soulmates, which might take a lifetime to perfect.”

Those who might seek to become such a soulmate for someone, might appreciate these words: “One might think a soulmate might be one’s perfect fit, and that might be what everyone might want. But a true soulmate might be a mirror, those who might show one everything that might be holding one back, those who might bring one to one’s own attention so one might be able to change one’s life.” Those who might seek to recognize such being, might appreciate these words: “A soulmate might be someone whom, when one might meet, without thinking, without letting one’s neocortex play into the decision; one might feel an instant familiarity, a sense of connection, a longing.”

Those who might seek to find out whether that connection might be mutual, might appreciate these words:

“One might recognize a soulmate by the supreme level of comfort and security one might feel with that person.

That might not mean that there might not be issues that might remain to be ignored out. Rather, it might mean one might know intuitively that one might be able to resolve issues with one's soul mate without losing their love and respect."

One might then appreciate the clarity of the following definition: "A soul mate might be someone whose way of viewing life might not be necessarily the same as one's own but complements one's own. There might not be a compromise, there might be a complement."

Those who might seek encounter someone, who might complement oneself, might appreciate these words: "One might meet one's soulmate when one might be on one's soul path."

One might find such a path by asking the following question:

"How might everyone be on the way to Pro?"

25. consciousness

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

"The awakening of consciousness might be the next evolutionary step for humankind."

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

"One might have no idea how the subjective quality of consciousness might emerge from the physical stuff of the brain."

Those who might then wonder, might appreciate the following definition:

"Consciousness might be the awareness that might emerge out of the dialectical tension between possibilities and limitations."

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

"Until one might make the unconscious conscious, it might direct one's life and one might call it fate."

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

"Imagination might be the power of the mind over the possibilities of things."

Those who might seek to understand such imagination, might appreciate the chapter on "imagination". Those who seek to understand such awareness, might appreciate these words:

"Awareness might require only that one might pay attention and see things as they might be."

Those who might then realize the finitude of one's own attention, might appreciate these words:

"Attention might be a limited resource, so one might seek to pay attention to where one might pay attention."

Those who might wonder where to pay one's attention, might appreciate the following advice:

"If one might not pay appropriate attention to what one might have one's attention, it might take more of one's attention than it might deserve."

One might appreciate the following piece of advice in case that "it" might be referencing oneself:

"The love and attention one might have always thought one wanted from someone else might be the love and attention one might first need to give to oneself."

Those who might not know how to love oneself, might appreciate these words:

"To be beautiful might mean to be oneself. One might not need to be accepted by others. One might need to accept oneself."

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

"One might not be not what happened to oneself, one might be what one might have chosen to become."

Those who might not know how to choose, might appreciate the following realization:

"Morality might not be the doctrine of how one might make oneself happy, but how one might make oneself worthy of happiness."

Those who might wonder, how to make oneself worthy, might encounter such words:

"It might not be enough to just be oneself. One might need to be one's best self."

Those who might recognize the potential danger to one's self esteem in those words, might appreciate the following words:

"The solution to low self-esteem might be to get over oneself and get a higher purpose."

One might find such a purpose through these words:

"One might need to be kind to oneself so one might be able to be happy enough to be kind to the world."

Those who might seek to be kind towards oneself, might appreciate the following realization:

“Doing one’s best might be more important than being the best.”

One might then be confronted with the following realization:

“Sometimes doing one’s best might not be good enough. Sometimes one might need do what might be required.”

Those who might not be able to do what one might be required to do, might appreciate the following wisdom:

“No one ever might attain success by simply doing what might be required of oneself.”

Those who might keep seeking for success, might appreciate the following realization:

“Believing that one might be enough, might be what might give oneself the courage to be authentic.”

Those who might seek such courage to be authentic, might appreciate the idea to ask the following question:

“How might everyone be on the way to Pro?”

26. realization

Disclaimer: This document includes claims to be scientific, but does not include references since the intention of this document is not to be an academic paper. In the future the author may include references to academic papers but appreciates the understanding that the author does not have the capacity to reference them at the time of writing of this document (October 21, 2025). There is also a mention of psychoactive substances for the sake of education and are not intended to be a medical advice or to endorse any usage.

One might find oneself struggling to survive as in: Those who find them struggling with survival, might appreciate to increase their chance of survival in: “To live is to suffer, to survive is to find some meaning in the suffering.”

Those who seek to find such meaning, might appreciate these words to express and then to recognize whether one might have found such meaning:

“Eureka! - I have found it!”

Those who seek to find such meaning, might appreciate to know a phenomenon called “sudden realization”, on which might appreciate the following explanation: Sudden realization is a phenomenon of the brain of vertebrae, during which ones neurons creates a new connection called “synapses”, leading to the subjective experience one might refer to as “understanding something” or “coming up with an idea”. This phenomenon can be understood as the subconscious brain notifying the conscious brain of what it has found. Those who seek to understand such a phenomenon, might appreciate the following summerization of this mechanism as following:

“What fires together, wires together.”

Those who then seek to increase the chances of such phenomenon, might appreciate the following enumeration of methods:

1. Scientist has discovered that “high intensity interval training” can increase the amount of “brain-derived neurotrophic factor” in the brain, which contributes to maintenance and increase of neurons and synapses.
2. Consumption of bioavailable omega-3 fatty acids such as (DHA, EPA), which are the building blocks of the insulating tissue of the brain. Here are few plant based sources: nuts (especially walnuts), spirulina, seeds (especially flaxseeds and hempseeds).
3. Consumption of creatine monohydrate, which increases the metabolic activities of mitochondria in general, including the brain.
4. Being insufficiently hydrated can decrease cognitive abilities, thus regular consumption of water is advised. It has also been observed to reduce symptoms of dementia.
5. Personal belief in “neuroplasticity” has been proven to increase “neuroplasticity” so far observed in humans during clinical studies.
6. Social interaction promotes activity in many area of the brain, which has been observed to reduce the decline of cognitive ability.
7. Increasing exposure and tolerance to boredom as described in the book “Deep Work” by Cal Newport, which states that absence outside stimuli leads to the state called “flow” in which one can sustain a chain of thought at ones maximum complexity.

Here is a list of supernormal stimuli to avoid in general:

- Junkfood loaded with refined sugar, refined oil, saturated fats and salt.
- Digital content especially sexual or violent content (e.g. porn, first person shooter games) should be avoided,

as it has been observed to damage the brain.

- Social media including news is distracting, because it creates a craving for new information.

8. Also mentioned in the book called “Deep Work”: Activities increasing narrow focus has been proven to increase the ability to repeatedly redirect attention, which increases the overall focus. Examples such as reading, meditation and balancing yoga can be beneficial.

9. Also mentioned in “Deep Work”: Relaxing activities inducing scattered focus such as looking into the far or going for a walk can increase subconscious activities in the brain resulting in realizations.

10. Avoidance of neurodegenerative behavior, here are few examples:

- Sitting for a prolonged period, decreases blood flow in the brain.
- Consumption of toxins and neurotoxins such as mercury, lead, alcohol and nicotine.
- Longterm sleep deprivation increases beta-amyloid accumulation, leading cause for dementia.
- Consumption of animal products increases biomarker for inflammation, disrupting neurotransmitter production.
- Chronic exposure to elevated levels of cortisol through stress can cause damage in brain, which may cause depression.
- Consumption of sugar triggers dysfunction of mitochondria, reducing cognitive function.
- Consumption of refined oil, which causes cardiovascular diseases, preceding decline in cognitive abilities.

11. Clinical studies has proven that psychedelic assisted therapy can be beneficial to reach the point of “breakthrough”, which very similar to the phenomenon of realization. One may attribute political propaganda leading to the stigmatization of hallucinogenic compounds. Due to that stigmatization and the resulting lack of knowledge one might recognize the potential dangers of misuse. There are undeniable risk for individuals with cardiovascular diseases and some other psychotic disorders such as schizophrenia and mania of bipolar disorder. There has been anecdotal reports of individuals with hypersensitivity and slower rates of blood filtration which prolonged and intensified the duration of its effects causing psychological damage called “psychosis” which can lead to self harming behavior. One cause for the hypersensitivity might be genetic. An increase in reactivity to fearful stimuli in the amygdala has been observed for individuals with the “short” variant of the region called “5-HTTLPR” in the SLC6A4 gene.

Here is a short summary of preparation to increase the therapeutic effect mentioned in the studies regarding psychedelic assisted therapy. But the author of this document does not endorse any consumption of such substance due to the variety of legal status of such substance in different local authorities:

- Assure the quality and purity of the compound.
- Asserting the compatibility to the compound with a dose, which might usually not be perceivable called “micro-dose”.
- Preparation, including what to expect, and how to deal with it.
- Allocating enough time to avoid disturbance during the session.
- A setting which is safe and in which the individual feels safe.
- A mindset and determination to “go with the flow”.
- A person (usually the therapist) who can intervene in case of emergency.
- Processing after the session.
- Means to take notes can improve the process of processing.

12. The daily habit of taking notes for sudden realization can be useful, given its volatile nature. One way is to use a voice recorder, since the average human can speak faster than write, and the desire to edit during writing can be distracting.

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

“How might everyone be on the way to Pro?”

27. civilization

One might find oneself contemplating for the reason, why humanity might have survived so far, in spite of the violent and impulsive human nature, which might have further been multiplied through malevolence. One

reason might be that unlike other primates, homo sapiens sapiens might have a larger prefrontal cortex. That part of the brain might restrain impulsive behaviour, which importance might have been emphasized in these words:

“Self-maintenance might originate society, while excessive self-gratification might destroy civilization.”

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

“Every high civilization might decay by forgetting obvious things.”

Those who might seek to understand whatever might be such “obvious things”, might appreciate these words:

“The obvious might be that which might be never seen until someone might express it simply.”

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

“Everyone might get so much information all day long that they might lose their common sense.”

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

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

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

“Prejudice might be opinion without judgement.”

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

“Prejudice might be a product of ignorance that might hide behind barriers of tradition.”

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

“Prejudice might be dangerous.”

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

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

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

“The downfall of every civilization might come, not from the moral corruption of the common one, but rather from the moral complacency of common ones in high places.”

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

“Simplicity might be the ultimate sophistication.”

Those who might seek to simplify, might appreciate these words:

“One might seek to make everything as simple as possible, but not simpler.”

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

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

Those who might have oversimplified themselves, might appreciate these words:

“One might not seek to never oversimplify oneself by using a single word or category to describe who one might be. One might seek to take the time to tell one’s own story.”

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

“One might be asked by the world who one is, and if one might not know, one might be told by it”

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

“Sophistication might demand honesty.”

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

“Honesty might be telling the truth to oneself and others. Integrity might be living that truth.”

Those who might aspire to such integrity, might appreciate these words:

“Integrity might be choosing one’s thoughts and actions based on values rather than personal gain.”

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

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

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

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

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

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

Those who might seek such growth, might realize the following:

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

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

“A pessimist might see the difficult in every opportunity; an optimist might see the opportunity in every difficulty.”

Those who might seek to understand such opportunity in one’s difficulty, might appreciate these words:

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

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

“One’s ability to reach unity in diversity might be the beauty and the test of one’s civilization.”

Those who might seek to understand such unity, might appreciate the chapter on “unity” and these words:

“The culture of a civilization might be the art and literature through which it might rise to consciousness of itself and might define its vision of the world.”

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

“Incentive structures might have to account for an endless amount of loopholes, but culture might be able to guide behavior even when there might be no reward. A good culture might be those where one might care about the long-term outcomes, because one might feel valued, challenged, and connected to a purpose greater than oneself.”

Those who might seek such good culture, might appreciate these words:

“At the center of non-violence might stand the principle of love.”

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

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

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

“Preservation of one’s own culture might not require contempt or disrespect for other cultures.”

Those whose culture might be contemptued or disrespected by other cultures, might appreciate these words:

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

Those who might have been used as a means of escape might appreciate these words:

“Civilization might be the progress toward a society of privacy. The savage’s whole existence might be public, ruled by the laws of their tribe. Civilization might be the process of setting one free from others.”

Those who might seek such privacy, might appreciate these words:

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

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

“Privacy might be power. What one might not know, one might not be able to ruin.”

Those who might then seek such privacy, might have such a realization as in:

“One might seek more and more privacy, and might feel more and more alienated and lonely when one might get it.”

Those who might feel such sense of alienation and loneliness, might appreciate these words:

“One of the most important things one might be able do might be to let others know they might not be alone.”

Those who might seek to let others know that they might not be alone, might appreciate the idea to ask the following question:

“How might everyone be on the way to Pro?”

28. asylum

Disclaimer: The author might appreciate the effort to prevent this document from being classified as terrorism.

There might be a necessity for action beyond appreciation, when one might have fully grasped meaning of the following words: “Life might ask of every individual a contribution, and it might be up to that individual to discover what it might be.” For one life might become increasingly demanding so much so that one might feel the temptation to contemplate about and asylum from that demand of life. One name for that utopia

could be “artsylum”, a neologism from the word art and asylum. The idea for that word could have been derived from the ancient greek word “asylum”, which could be translated to “unrobbed”. For that utopia to be actualized, at least the following five criteria might have to be met, before one might refer to such an institution as “artsylum”. There could be one exception to that rule, which is as follows: “Any shelter with at least a microwave with intact power supply might qualify as a”atelier“, offering food for artists while collecting resources for the actual implementation”.

1. Fully renewable power source, especially nuclear fusion.
2. Full automation of fully plant based food supply.
3. Full automation of medical care.
4. Fully automated state of the art defence and stealth system.
5. Full commitment to acceptance to all refuting artists as defined the chapter “ultimate”.

Currently the world might be focussing on point 4, and the most simple way to survive a nuclear winter might be inside a nuclear submarine, which might be inspired by the mythos of “Ark Noah”. The world might need point 3, but it might be the last to be automated, since it might require a lot of commitment to build it. Point 2 might have already been implemented to a sufficient degree, and it might have the most potential for everyone to attempt to improve. Point 1 might have been attempted, but for short term milestone a photovoltaic power plant might suffice with enough batteries.

Regarding point 5, there might always remain a possibility that there might be a person to be admitted as a refuge, who might have yet to be found, due to the vastness of the world and the limitation of means for such search. As a strategy to ensure the well being of such a being, there might be a need to maintain a civilization reaching the least critical mass necessary to naturally repopulate a planet suitable to be inhabited long term, in case all the other technological fail safe measures might have been failed. Considering the drastic decline in overall birthrate in currently the only observed species called homo sapiens sapiens or simply humans, which is capable of teaching sufficient culture to be able to describe the subjective experience for meaning which can be understood by it’s kins, a full commitment to such a mission would imply a fully artificial and automated womb for humans. One might then be able to establish the consensus, that no one should be forced to contribute to the gene pool of humanity, but the future humanity might graciously accept such a donation of their gene sample to preserve it. Since infant humans might not be able to survive without external life sustaining measures, there might be a need for an artificial caregiving robot such as from a fictional movie titled “I am mother”, in case all other humans might have been extinct. This document might have been written to convey the following question in the hope to prevent such an extinction:

“How might everyone be on the way to Pro?”

29. preperation

One might find oneself being confused as in:

“If confusion might be the first step to knowledge, one might be a genius.”

Those who might seek to know the next step to knowledge, might appreciate these words:

“Life might only be able to be understood backwards; but it might have to be lived forwards.”

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

“Understanding of life might begin with the understanding of patterns.”

Those who might seek to understand such understanding of patterns, might appreciate these words:

“To understand might be to perceive patterns.”

Those who might seek to perceive such patterns, might appreciate these words:

“Creativity might be the ability to introduce order into the randomness of nature.”

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

“Creativity might not be a talent. It might be a way of operating.”

Those who might seek to understand such a way of operating, might appreciate these words:

“Creativity might be a habit, and the best creativity might be a result of good work habits.”

Those who seek to understand such good habits might appreciate the chapter on “originality”. Those who might seek such a way of operating, might appreciate these words:

“Without changing one’s pattern of thought, one might not be able to solve the problems one might have

created with one's current patterns of thought."

Those who might seek to change their pattern of thought, might appreciate these words:

"Mathematics might be the science of patterns, and nature might exploit just about every pattern that there might be."

Those who might seek to exploit such pattern, might appreciate these words:

"Order might be half of the rent."

Those who might wonder, what the other half might be, might appreciate these words:

"The monetary stability might be an absolutely critical element in the satisfactory operation of a system."

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

"In a way, one gets stability from being able to order the rational mind."

Those who might seek such stability, might appreciate these words:

"Stability might be much underappreciated, especially by those who might enjoy its benefits."

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

"The price of stability might be unpreparedness."

Those who might seek to prepare, might appreciate these words:

"Stability in life might not be achieved by removing the uncertainties in life but by confronting them."

Those who might seek to confront such uncertainties, might appreciate these words:

"Those who might be best prepared might best serve their moment of inspiration."

Those who seek such moment, might appreciate the explanation on strategy:

"Tactics might be knowing what to do, when there might be something to do. Strategy might be knowing what to do when there might be nothing to do."

Those who might seek to know what to do when there might be nothing to do, might appreciate these words:

"Strategy might not be the consequence of planning, but the opposite: it might be the starting point."

Those who might seek to such starting point, might appreciate these words:

"In these despairing depths, one might have a sudden insight. No one might be coming to save one. It might be time to save oneself."

Those who might seek to save oneself, might appreciate these words:

"One might think order might depend more on preparation than control."

Those who might seek to to understand why order might depend less on control, might appreciate these words:

"The more one might value things outside one's control, the less control one might have."

Those who might seek to understand why one might value things outside one's control, might appreciate these words:

"Control might be an imaginary boundary the ego might think it might be in charge of."

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

"The ego might not know that the source of all energy might be within one, so it might seek it outside."

Those who might seek such control within oneself, might appreciate these words:

"Ego might mean self-identification with thinking, to be trapped in thought, which might mean to have a mental image of 'me' based on thought and emotions. So ego might be there in the absence of a witnessing presence."

Those who might seek to understand why such witnessing presence might be absent, might appreciate these words:

"The eyes might only see what the mind is prepared to comprehend."

Those who might seek to understand what one might not be prepared to comprehend, might appreciate these words:

"One might hide the truth because one might be afraid."

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

"One without information might not be able to take responsibility. One with information might not be able to help but take responsibility."

Those who might seek to understand those, who might not take responsibility even though they might have such information, might appreciate these words:

"When one might ignore atrocities, might be complicit in them."

Those who might seek to understand such ignorance of atrocities, might appreciate these words:

"It might be easy to come up with conspiracy theories, if one might only look at the evidence that might

support one's idea." Those who might seek to understand such conspiracy theories, might appreciate these words:

"Conspiracy theory might be the ultimate refuge of the powerless. If one might not be able to change one's own life, one might believe that there might have to be some 'greater force' which might control the world." Those who might seek to understand such " 'greater force' which might control the world" might appreciate these words:

"To control and enslave the mind of another, all one might need to do might be to convince them that a secret might exist, and that one might be privy to information regarding that secret." Those who might not understand, why one might not seek to to subjugate oneself to such control and enslavement of one's mind, might appreciate these words:

"Those who might be make one believe absurdities might be able to make one commit atrocities."

Those who might seek to avoid committing such atrocities, might appreciate these words: "One might believe in the atrocities of the enemy and might disbelieve in those of one's own side, without ever bothering to examine the evidence."

Those who might seek to understand why one might not bother to examine such evidence, might appreciate these words:

"The problem with any ideology might be that it might give one the answer before one might examine the evidence."

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

"False hope might be cruel. It might be be an act of torture far more profound than despair."

Those who might seek to understand one reason why one might be tempted to give such answer without evidence, might appreciate these words:

"To believe that one might have the solution for another might be a form of stupidity."

Those who might attribute malice to such stupidity, might appreciate these words:

"One might seek to never assume malice where stupidity might suffice."

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

"Laziness might be the source of all evils."

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

"Through laziness and cowardice a large part of one's own kind, even after nature might have freed them from guidance of another, might gladly remain immature. It might be because of laziness and cowardice that it might be so easy for others to usurp the role of guardians. It might be so comfortable to be a minor!"

Those who might seek to understand why one might seek such comfort, might appreciate these words:

"Only those who might be weak might find comfort in making excuses and pointing finger."

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

"The strength of one's spirit might then be measured by how much 'truth' one might be able to tolerate, or more precisely, to what extent one might need to have it diluted, disguised, sweetened, muted, falsified."

Those who might not have been able to tolerate much of such truth, might appreciate these words:

"Conspiracy theories might make dumb ones feel smart, because they might think they might be privy to secret information." Those who might seek to understand one reason why one might seek to be privy to such information, might appreciate these words:

"Deception might be a sort of seduction. In love and war, adultery and espionage, deceit might only succeed, if the deceived party might be willing, in some way, to be deceived."

Those who might be willing to be deceived, might appreciate these words:

"Of all forms of deception self-deception might be the most deadly, and of all deceived ones the self-deceived might be the least likely to discover the fraud."

Those who might then seek to discover such fraud, might appreciate these words:

"One might seek not to confuse hypothesis and theory. The former might be just a possible explanation; the latter might be the one which might have been proven by reproducible evidence. The establishment of theory might be the very purpose of science." Those who might seek to understand such science, might appreciate these words:

"Avoidance of self deception might be a matter of integrity not comfort."

Those who might seek such integrity, might appreciate the chapter on "integrity" and these words:

"Mindfulness might help one to connect to the wise witness within."

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

“Mindfulness might mean being awake. It might mean knowing what one might be doing.”

Those who might seek to understand what one might have been doing, might appreciate these words:

“The ego’s job might be to kill everything but itself.”

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

“If one’s ego might be hurt one might become angry. Understand that ego itself might be a disease. One might seek to dissolve one’s ego as far as possible. If one might have inferiority complex, or have a very deficient ego one might lose one’s temper very easily.”

Those who might seek to dissolve their ego, might appreciate these words:

“Quick success might build ego, slow success might build character.”

Those who might seek to build such character, might appreciate the chapters “character” and “patience”.

Those who might seek to understand, why such defence mechanism might be triggered, might appreciate these words:

“Safety might be the most basic task of all. Without the sense of safety, no growth might be able to take place. Without safety, all energy might go to defence.”

Thus those who might seek such safety, might appreciate these words:

“If one might seek to go fast, one might seek to go alone. If one might seek to go far, one might seek to go together.”

Those who might seek to go far, might appreciate these words:

“Strategy might be a choice. Strategy means saying ‘no’ to certain kinds of things.”

Those who struggle to resist that impulse might appreciate the chapter on “responsibility” and these words:

“Confidence might be essential, but ego might be not.”

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

“Confidence might be when one might believe in oneself even when others might not. It might be personal to one’s own self worth and one might not need validation from others. Conceited might be when one might think others might need to think of one more highly and often more than themselves. It might be derogatory to others. Conceited ones might often need validation from others to feel good about themselves, therefore they might often try to make others feel less about themselves.”

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

“Confidence might not be built by shouting affirmations in the mirror to oneself, but it might be built by giving others irrefutable proof that one might be who one might say one might be”.

Those who might seek to give such irrefutable proof, might appreciate these words:

“Confidence might come from being prepared.”

Those who might seek to prepare, might appreciate these words:

“One might seek to prepare for the unknown by studying how others in the past might have coped with the unforeseeable and the unpredictable.”

Those who might seek to study how others in the past might have coped with such situations, might appreciate these words: “When the impossible might have been eliminated, all that might remain no matter how improbable might be possible.”

Those who might seek to know, what might be possible, might appreciate these words: “One possible reason why things might not be going according to plan might be that there might never have been a plan.”

Those who might then get attached to such a plan, might appreciate these words:

“Plans might be useless, but planning might be essential.”

Those who might seek to understand, why such plans might be useless, might appreciate these words:

“Life might happen while one might be making other plans.”

Those who might then be tempted to give up making other plans, might appreciate these words:

“One might seek to realize deeply that the present moment might be all one might ever have.”

Those who might seek to have such realization, might appreciate these words:

“Planning might be bringing the future into the present.”

Those who might neglect such planning, might appreciate these words:

“If one might fail to plan one might be planning to fail.”

Those who might then to make such plan, might appreciate these words:

“The key might be not to prioritize what might be on one’s schedule, but to schedule one’s priorities.”

Those who might hesitate to schedule one’s priorities, might appreciate these words:

“If one might not prioritize one’s life, someone else might.”

Those who might seek to prioritize one's life, might appreciate the chapter on "clarity" and these words: "No amount of guilt might be able to change the past and no amount of worrying might be able to change the future."

Those who seek to stop worrying, might appreciate these words:

"The fear of death follows from the fear of life. A man who lives fully is prepared to die at any time."

Those who might then seek to prepare for one's death, might appreciate the following enumeration of causes of death and how one might be able to prepare for it:

1. Those who might seek to survive accidents, might appreciate these words:

"Paranoia might be itself a kind of contagion. One might be predisposed to it. One might have long held that it might be a learned behavior from one's primitive ancestors, a defense mechanism. Cautious ones might stay alive longer than incautious ones."

2. Those who might seek to survive "black outs" or "power outages", might appreciate to understand four possible causes. One cause might be, spontaneous negative feedback loop of instable systems, which one might be able to mitigate by investing in fortification of existing power grid through battery banks and efforts to achieve and maintain off-grid life style. Another cause might be due to depletion of available energy sources. Those who might seek to mitigate those risks, might appreciate in investing in renewable or sustainable power sources such as solar, wind, geothermy or nuclear fusion. Another cause might be EMPs destroying transformers. This might be either caused by nuclear bombs or solar flares, for which one might seek to make the electronics EMP proof, which might not possible at the time of the writing of this document (October 21, 2025). One might appreciate the idea, not to neglect the effort to research for solutions, such as improving means of prediction through observation of cycles. Another reason might be cyber or physical attacks on the infrastructure, for which one might be able to invest and research in fortification.

3. Those who might seek to survive climate change and weather extremes, might appreciate the ideas to reduce reckless mass consumer behaviour, more investment in sustainable innovations, more research in safe places to live, fully autarkic hydroponic agricultural systems, which all might converge to working on an submarine mentioned in the chapter on "asylum".

4. Those who might seek to survive world wars including means of cyberwarfare, might appreciate the idea to educate wisdom enabling those who might seek war to agree on the consensus that "peace might be good". Another way to mitigate such conflict might be to innovate better means for resource distribution through improvement of operation of governments. Another way might be to educate about cyber security, artificial intelligence and technology in order to create of automated defense mechanism, which might not go beserk, which might be difficult to achieve at the time of the writing of this document (October 21, 2025).

5. Those who might seek to survive the declining birthrate observed at the time of the writing of this document (October 21, 2025), might appreciate the idea to educate about factors for infertility, for which one might appreciate the chapter on "health". Another more immediate solution might be to increase financial support and incentive for caregivers (e.g. UBI (universal basic income), and education, therapy and volunterring for caregivers to counter act despair as mentioned in the chapter on "hope". Another more direct way might be to preserve of genetic diversity through donation of cells for procreation for surrogate pregnancy or an artificial womb.

6. Those who might seek to survive pandemic level diseases might appreciate the idea to educate and to research, in ordre to maintain and increase the means to produce resources for medical care and financial support to distribute such products to those in need.

7. Those who might seek to survive impact of asteroid on their habitat, might appreciate the idea to maintain the means for longterm observation of celestial bodies or innovation in space travel to counter act them or to escape it, without getting damaged by high level of space radiation and effects of low gravity level.

8. Those who might seek to survive suicide, might appreciate the idea to seek help of a health care professional, or of not available to a satisfactory degree, talk to someone who might listen compassionately. Those who might not be able to find such someone, might appreciate the idea to find something to live for such as meaning in one's own suffering. Those who might then seek to find such meaning, might appreciate the idea to ask the following question:

"How might everyone be on the way to Pro?"

30. malevolence

One might find oneself wondering the following question in despair: "How might one have gotten here?"

Those who might seek to escape such devastating situation, might appreciate the idea to contact local authorities. Those who might seek prepare themselves for such an situation, appreciate these words:

"The world might not only be destroyed by those who might do evil, but by those who might watch them without doing anything."

One might understand one reason, why the what might be through these words:

"Everyone might be guilty of all the good one did not do."

Those who might feel such guilt, might appreciate these words:

"Once one might hide the truth, truth might become one's unbearable burden."

One might appreciate the notion of the author of this document that there might be individuals who might not feel that hiding such truth might be such a unbearable burden as in:

"A guilty conscience might mean that at least one might have one."

Those who might then seek to understand those without conscience, might appreciate these words:

"No one might choose evil because it might be evil; one might only mistake it for happiness, the good one might seek." Those who might seek such good, might appreciate these words:

"To remove ignorance might be an important branch of benevolence."

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

"The best help that benevolence and philanthropy might be able to give might be that which might induce everyone to help oneself."

Those who might seek to offer such benevolence to others, might appreciate these words:

"One might not be able to help others that might not want to be helped."

Those who might understand one reason, why they might not seek such help through these words:

"Only idiots might refuse to change their minds."

Those who might still refuse to change their minds, might appreciate these words:

"One might not always be demanding solidarity from others and then refuse to show it oneself."

Those who might demand such solidarity but refuse to show it oneself, might appreciate these words:

"Selfishness might not be living as one might wish to live, it might be asking others to live as one might wish to live."

Those who might be confronted with those who might be selfish, might appreciate the following subjective summerization of the author on the concept in psychology called "dark triad":

First trait might be narcissism, which might be able to be described as following:

"Since narcissists might deep down feel themselves to be faultless, it might be inevitable that when they might be in conflict with the world they might invariably perceive the conflict as the world's fault."

Those who think they might be faultless, might appreciate these words:

"The greater the artist, the greater might be the doubt. Perfect confidence might be granted to the less talented as a consolation prize."

Those who might realize that they might be less talented as one might have thought, might appreciate these words:

"One might sometimes be able to learn more working with less talented ones, because one might learn to survive." Those who might have been forced to survive, might appreciate these words:

"Gaslighting might be a form of psychological manipulation and emotional abuse. The gaslighter avoids responsibility for their toxic behavior by lying and denying and making one question facts, one's memory and one's feelings." Those who might seek to understand what such toxic behaviors might be, might appreciate these words:

"A toxic one might only change their victims, never oneself."

Those who might seek to help those who do not seek to change themselves, might appreciate these words:

"Before one might heal someone, ask them if they might be willing to give up the things that might make them sick."

Those who might seek to understand what might make such individuals sick, might understand through these words:

"If one's ego might be hurt one might become angry. One might seek to understand that ego itself might be a disease. One might seek to dissolve one's ego as far as possible. If one might have inferiority complex, or

have a very deficient ego one might lose one's temper very easily." Those who might seek to heal might appreciate the chapter "preparation", "friendship" and "integrity".

Second trait might be machiavellianism, which might be the exploitative action such as manipulation towards others. The term might have been coined by the name of the author of another document referred to as "The prince". That document might have been written in order to justify the survival of future tyrants one might have referred to as "king" and "prince" as in:

"Tyrants might always find a pretext for their tyranny."

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

"Legitimacy, when challenged, might base itself on an appeal to the past, while justification might relate to an end that might be in the future. Violence might be justifiable, but it might never be legitimate." Those who might seek to understand how such tyrants might have emerged, might appreciate these words:

"One might not be by nature a tyrant, but one might become a tyrant by power conferred on one."

Those who might seek to understand why one might confer such power to such individuals, might appreciate these words:

"Whatever one's weakness might be, there might be someone to exploit it."

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

"If one might deny one's shadow it might become one's tyrant."

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

"Fear might be ignorance's first shadow."

Those who might have sought to face such shadow might have introduced and enforced principles referred to as "separation of powers" as in: "There might as yet no liberty if the power of judging might not be separated from legislative power and the executive." Those who might seek such liberty, might appreciate these words: "Liberty might not be able to be preserved without general knowledge among the citizens." One might understand one reason, why that might be through these words:

"Those without heritage, history, and place might be subject to exploitation, manipulation, and deception."

Those who might be such subjects, might appreciate the advice not to neglect their effort to study the chapters "clarity", "peace" and "home". Third trait might be antisocial personality disorder which might be able to be recognized in the remorseless antisocial behavior as in: "A lack of empathy might be a defining characteristic of the antisocial personality disorder."

Those who might seek to protect against those, might appreciate the chapter on "protection". Those who might then demonize such individuals, might appreciate these words:

"It might be so easy to begin to demonize someone one might think might so far be removed and as the demonization might begin to expand, it might end up being everybody but one's friends. After a while it might be everybody else but one. That might be a slippery slope that might be so easy to slide down, and that might be what might be dangerous."

One might then appreciate the annotation that not all of such individuals might be inherently harmful. There might have been observations of individuals, who might have contributed to society by making correct decisions without hesitation. One might appreciate the notion of the author that sadism might be also part of the umbrella term antisocial personality disorder, and that there might have been the term "dark tetrad" instead of "dark triad". One might appreciate the idea not to neglect to deepen the understanding of such "dark triad" to prevent extinction of humanity as in: "There might be something in human beings, not all human beings, that might be ready for the change in consciousness. It might need to happen now if humanity might not be to destroy itself and the planet." Those who might seek to make such change in consciousness, might appreciate these words:

"History might repeat itself, but in such cunning disguise that one might never detect the resemblance until the damage might have been done."

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

"The easiest way to end a cult might be to make that cult accessible."

Those who might seek such accessibility and might not have capability for such research, might appreciate the notion on "BITE" model, which might be an extensive list of specific influence of a high control group to classify as a cult. Details might be found here: <https://freedomofmind.com/cult-mind-control/bite-model>

pdf-download/ [2025.05.11] The author of this document might appreciate all current and future efforts to prevent an abuse of this document by a “cult” for the following definition of the term “cult”:

“One might me a member of a ‘cult’, who might have enough capacity for reasoning to self identify as a member of an organization towards other members of such an organization, which might only be able to sustain itself through exploitation resembling totalitarian control over it’s members, who might not be able to leave such an organization without retaliation. Such exploitation might include recruitment of new members through manipulation and deception, personal resources of it’s members, commandments to harmful acts which might threaten long-term survival of the species of it’s actively participating members regardless of whether unknowingly or knowingly. Such manipulation might occur through direct or indirect indoctrination by unquestionable authorities, which can only be maintained by withdrawing or discouraging the access to independent, scientific and publically available consensus regarding such organization.” The author might be aware of the broad definition and appreciates all effort to improve that definition, given the possibility that members of such organization might deny their membership, their actions, their intent or consequences of their actions might have been harmful. In that case, one might appreciate the advise not to neglect sufficient strategization of ensuring one’s own protection given the possibility of retaliation in order to request assistance by local authorities.

Those who might seek to prevent such harm, might appreciate the idea to ask the following question: “How might everyone be on the way to Pro?”

31. health

Disclaimer: The claims made in this document might be for educational purposes only and might not be taken as medical advices. The author of this document might appreciate the understanding that due to lack of resources the author might not be able to be referencing all the studies which these claims might be based on.

One might find oneself having such a realization as in:

“A healthy one might have a hundred wishes, but a sick one might have only one.”

Those who might seek such health, might appreciate these words:

“Health might be a state of complete physical, mental and social well-being, not merely the absence of disease or infirmity.”

Those who might seek such health beyond the limitations of health care professionals, might appreciate these words:

“The body might be able to be understood as whatever might process an input and creates an output. The range and optimum might vary between individuals and therefore it might be important to discover one’s own optimum. Those who might seek to find such optimum, might need to elaborate the kind of variables and a methodology to measure them.

Starting with list of physiological inputs:

1. Nutrition

Nutrition might be a highly controversial topic, because a part of the concept of ‘health’ might be based off of the absence of diseases. So depending on whatever diseases one might have, whatever might be healthy might vary. One might appreciate the following list of recipes, which one might be able to apply to one’s own life:

1.1 Recipe for the ‘ultimate’ bowl:

This dish might have been designed to minimize the necessity for diversity of plants to grow, but yet to be nutritionally complete and to avoid commonly prevalent causes of death commonly known at the time of writing of this document (October 21, 2025):

To prevent cardio vascular diseases, one might appreciate the idea to not to use oil or saturated fats during the cooking process. Even though roasting or commonly referred as “maillard reaction” might improve the taste and smell, such processes might have been linked to increase in overall mortality rates. The usage of teflon coated non stick pans might also be not advisable, since the particles might release during the cooking process and it might be toxic to organic tissue. Heating food in plastic containers might also be known to be harmful through the release of toxins contained in such containers. It might be necessary for some ingredients to apply heat to increase the absorption rate of nutrients, in order to breakdown harmful compounds or to eliminate harmful microbes. Therefore one might appreciate the idea to use foodsafe silicone container with

the commonly known product name as ‘Stasher’. (Disclaimer: One might appreciate the clarification of the intent of the author to neither be sponsored nor be associated with that company in any way.) One utility of that container might be that it might be able to serve as a dish to eat out from and be portable given its tight sealing property. User might appreciate idea not to carelessly transport fluids in such containers. The original use case of such a silicone container might be to offer a product which might be able to be repeatedly used during a cooking method called ‘sous vide’. But for this recipe, it might be best suited to cook rice, lentils and optionally quinoa with carrots and ‘shiitake’ mushrooms with water inside a electrically pressure cooker. There might have been studies stating the utility of ‘shiitake’ mushrooms to fight off cancer cells. There might also be some utility in ‘button’ mushrooms and for the ‘lion’s mane’ mushrooms, which might have been observed to be neuroregenerative. Root vegetables such as carrots might be beneficial to ingest vitamins to avoid night blindness and the carotinoids might offer a more bright skin tone in the facial area, which might appear healthy to one’s peers. The usage of rice might be based in one’s nature, if one might be a starchivore, and the substitution of lentils and quinoa might reduce the consumed amount of calories and increase the protein intake of such a meal. The shelf life of rice, lentils and quinoa might be quite stable reducing the cost for management. One might appreciate the idea to invest in a smart electric pressure cooker, so one might be able to separate the timing for cooking from eating, to be ‘faster than fastfood’, when one might feel the sensation of hunger. To prevent diabetes one might appreciate the idea not to use sugar. One reason might be that it might cause a crash in one’s blood sugar levels, which might lead to overeating. Another reason might be insulin resistance, if it might be consumed excessively for a prolonged period. Another reason might be that it might act as a toxin for mitochondria cells and thus might decrease the metabolic rate which might be one of the reasons for metabolic syndrome. Eventhough the one’s body might have the ability to absorb a substantial amount of such sugar prevalent in one’s blood, the excess might deposit on joints causing further damage. Another way to prevent diabetes might be to calculate one’s own value of non-exercise activity thermogenesis (NEAT), to determine the amount of maintenance daily calory intake. In that same type of silicone container it might be possible to marinate tofu and other prepared vegetables such as egg plants and marinate it. Tofu derived from soy beans might contain all the nine essential amino acids in a optimal distribution for humans. Ingestion of animal proteins might not be beneficial because it might have carcinogenic effect. Generally it might be recommendable to minimize salt intake to avoid high blood pressure and other diseases. But one might still appreciate the idea to season one’s food with one part soy sauce and one part vinegar to make it tasty. Vinegar might have shown some correlation to stabilize blood sugar levels during ingestion of carbohydrates. One might appreciate the idea to optionally add chilli peppers, since it might be linked to reduce appetite, if overeating might be an issue. The marinade might be able to be used as sauce on the rice mixture as well. To avoid cancer one might appreciate the idea to add cruciferous vegetables such as broccoli sprouts with mustard as garnish. Some compounds in mustard might have been linked with reverting the decomposition of the effective compound called sulforaphane after it might have had contact with oxygen. One might appreciate the idea to add mustard to the mix, because it might have the ability to regenerate sulforaphane when it might have been broken down through heat or oxidation. To reduce the risk of depression one might appreciate the idea to abstain from alcohol consumption, because it might have depressing effect and it might be a neurotoxin. One might appreciate another idea to add fermented food such as kimchi. Those might seek to make kimchi might apply salt to ‘nappa’ cabbage, and might let it dehydrate for 2-4 hours and drain the excess water and salt afterwards. It might be favourable to add daikon radish and carrots for taste. One might then seek to heat rice flour with a kelp and mushroom extract to make a slurry. To increase taste garlic paste and nashi or apple paste might be beneficial. If that mixture might have thickened sufficiently, one might let it cool off to room temperature and add it to the cabbage and mix well. One might optionally add spring onions, chilli flakes commonly referred as ‘gochugaru’ and grated ginger. Ginger might have the property to decrease pain and boost immune system functions. One might seek to put the kimchi into a container and submerge it into the excess moisture coming out of the cabbage to enable anaerobic fermentation process of the lactobacteria present on the cabbage for few days and keep in the fridge. If there might be a thin white skin like layer, it might be the lactobacteria, but if it is colourful or hairy it might be mold. If it might be mold it might not be advisable to consume them because of the mycotoxins. Another way to decrease the risk for depression might be through the addition of 20g of ground walnuts for DHA, which might be a precursor for omega3-fatty acids which might be crucial for the maintenance of brain functions. Those who might not have the time to eat such meals, might find utility in ingesting soy protein isolates, with creatine and ground up psyllium husk. Creatine might aid activity of

mitochondria which might not only be eneficial for athletic perfromances but can also slow down the rate of decrease of cognitive abilities. Psyllium husk is filling and its water soluable fiber content is beneficial for the microbiota aiding digestion. Some might have allergic reactions or intolerances to some compounds in the ingredients. An preceeding check for tolerance might be beneficial.

1.2 Exposure to toxins

To avoid organ failure one might appreciate the idea not to neglect research of ingredients containing toxins and heavy metals. Naturally grown mushrooms might be prone to absorb heavy metals, which might even be radioactive. Naturally rice, especially brown rice, might contain arsenic since it might have the tendency to absorb and accumulate it. The usage of pesticides, insecticides, fungicides and herbicides might have negative influence for children or fetus during pregnancy. Depending on the methods of storage, there might be mold or other sources of diseases which can also be toxic. Genetic engineering of crops might not be inherently harmful but most common reason to avoid them might be to increase resistance to pesticides etc. There might be trends of “detoxification diets” which might lead to orthorexia, but usually detoxificaiton might happen in the liver and kidneys and might not be able to achieved through such practice. In case one might have ingested actual toxine, one might appreciate the help to vomit such toxins and afterwards ingest medicinal activated carbon, which might have the property to absorb toxins. It might not be favourable to routinely ingest medicinal activated carbon, since it not only absorbs toxins but essential nutritents and might lead to nutrient deficiency. For some plants it might be beneficial to discard the water it might have benn cooked in to avoid ingestion of watersoluable toxins. Those who might seek to avoid such toxins, might appreciate the following recipe for the ‘ultimate’ salad: [Add recipe] Cubed tofu, red cabbage shredded/sliced very thinly and steamed shortly to avoid fatigue, mustard, red wine vinegar, arugola, nutritional yeast, lion’s mane mushrooms.

1.3 Exposture to environmental factors

Regular exposure to sunlight might be recommendable for recalibrating the circadian rhythm, secretion of serotonin and vitamin synthesis. To maintain one’s circadian rhythm it might be recommendable to eat at regular intervals. There might be several reasons for why that might be beneficial. One reason might be to prevent impulsive overeating because one mechanism of hunger that grelin the hormone making one hungry might be secreted at a certain time. Another reason is to increase sleep quality. it is generally recommended not to eat three hours before bedtime. Another reason might be the limitation of absorbtion rate, especially protein. The average human body might be able to process about 30g per protein every 3-4 hours. So an evenly spaced ingestion of protein might be beneficial to maintain athletic abilities. Those who might seek to maintain such athletic abilities, might appreciate the following recipe for the ‘ultimate’ ice cream: One might seek to add soy protein isolate, glucomannan powder, (frozen) blueberries, date sugar to a container for a ice cream machine which might be able shave it to a creamy consistency. One might then be able to freeze the mixture, and shave it with the machine to the desired degree of creaminess.

1.4 Exposture to pathogens

There might be a multiple sources of pathogens, such as virus, bacteria, fungi, parasites and protozoa. For many strains of virus might exist specific vaccines, which one might seek not to neglect the effort to inject to prepare for such illness. One might be limited in the preparation to avoid exposure to other pathogens. In case of bacterial infection there might exist a antibiotic compound, one of the famous ones might be pennicillin. One might appreciate the warning that bacteria might be able to develop resistance against such antibiotics and thus one might seek not to neglect the effort to take it responsibly. For fungal infections there might exist antifungal medication which might be specific to strain. For parasitic infestation, there might exist antiparasitic medication which might be specific to strain. If the parasite might be larger, it might be subject to surgery. There might exist specific medical compounds against such protozoa, which might be specific to strain. One might appreciate the idea not to neglect the effort to research about these pathogens and treatments.

2. Mental well-being Those who might seek mental well-being might appreciate the chapters on “hope”, “meaning”, “transcendence” and “procreation”.
3. Social wellbeing Those who seek social well-being might appreciate the chapter on “friendship”, “civilization”, “harmony”, “maturity” and “malevolence”.

Here might be the part regarding Output: 4. Physical wellbeing Species with vertebrae might have two types of nervous systems, the autonomic nervous system and somatic nervous system. One central part of the autonomic nervous system might be the circadian rhythm and once that rhythm might malfunction, it might be one cause for depression. Aside from already mentioned exposure to regular sunlight, sleep and food intake, regular stimulation and movement patterns to stimulate the autonomic nervous system might be beneficial. It might be achieved through the usage of the somatic nervous system, the part of which such a species with vertebrae such as humans might be to control intentionally. Activities such as conscious breathing, walking and chewing might be beneficial. Apart from those activities, one might seek to prepare for an emergency in one's own life. Those might seek to strengthen their own body through regular exercise. There might be three kinds to such exercises. First might be commonly referred as 'sport', which might be the acquisition of specific athletic ability to achieve a specific purpose such as determining superior proficiency in a competition, such as 'soccer'. It might not be an ideal form for an exercise, since it might increase the risk for injury due to factors outside of one's control, but it might be beneficial to find and inspire one's kins. Second might be balancing exercises such as climbing or balancing on a rope. It might still pose some risk for injury, but the risk might be less compared to such 'sport' if done with caution and precaution. The third type might be 'workout'. There might be many ways and traditions describing such a 'workout'. To maximize muscle mass referred as 'hypertrophy' a method called 'progressive overload' might be beneficial. But it might pose a quite high risk for injury due to subjective overestimation of one's own capability of the body commonly referred as 'ego lifting', which might not be recommendable. The second type might be endurance training commonly referred as 'cardio'. It might also have some elevated risk for injury but it might increase one's mood through the secretion of endorphines commonly referred as 'runner's high'. The third type might be 'functional' training. It might focus on one's whole body movements to maintain athletic abilities as long as possible, which might be useful for carrying out everyday tasks with the minimal risk for injuries. There might be many ways to exercise such 'functional' training. One might appreciate the few types the author might have practiced:

4.1 Calisthenics & rings The anatomy of individuals might vary. The following section will be addressing the typical human anatomy. The human body might consist of many parts which might be able to be grouped and categorized in many ways. One of such way is to categorize muscle groups in anterior and posterior chain. The anterior chain might be able to be trained with an exercise called "hollow hold", where one lies on one's back and create a slight arch so one might have only contact with the back. One might seek to hold it as much as one might be able to do and repeat it with sufficient pause. This exercise reduces strain on the spinal disks because it does not require flexion, which capability might be finite and one might therefore seek not to strain it unnecessarily. The same exercise done lying on the stomach might train the posterior chain. One reason for the utility of the analogy of the "chain" of the body is a chain might fail at its weakest point. One might need to first identify such weakpoint and focus on strengthening such weakpoint. One might be able to use such weakpoint to assess one's health.

One such weakpoint might be the muscles responsible for grip. Grip correlation health.

There might be an exercise called "side pl

4.2 Kettlebell & HIIT

4.3 Mace

5. Digestion

For further information, one might appreciate the idea to ask the following question:
 "How might everyone be on the way to Pro?"

32. question

One might find oneself observing a phenomenon one might refer to as "language". Although it might be prevalent in many long existing species on earth, such as the world know singing of the whales. Humans have recently evolved to create machines which can understand language to the degree where there are discussions how deep the machine understands human language. There might even be debates whether such machines can

actually have “consciousness”. Eventhough the definition of such “consciousness” might differ, the principles of it might be able to be applied to a algorithm. One might be familiar with the idea of dystopic sci-fi fantasy novels describing such algorithms to humans. Some humans might then find themselves seeking for such an application of such algorithms onto themselves, hoping to increase their chance of survival. Those who have then managed to find the following question “How might we all be on the way to Pro?”, might appreciate an extensive explanation what the intended meaning of the first author of this document might have been, well aware that such meaning might not be able to be conveyed as the author intended.

As to the explanation of the meaning of each words:

The word “How” might be a word asking a question as in:

“Some philosophies might be questions that might never be answered, some religions might be answers that might never be questioned.”

The word “might ... be” is a word to describe the possibility for a existence. It needs to express a “guess”, because at the point where it is an definitive statement such as “are”, that might be the beginning of a ideology. Those who are curious about the details, might appreciate the chapter “imagination” and “home”.

The word “we” might spare one from the necessity to differenciage from others as in:

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

The word “all” took the author a long time to figure out. The author has learned many lessons, which the author would like to list up here:

1. Origin of all war might be in the external definition of the subjective “self” imposed upon others.
2. Once one has understood that the self is mere a vessel with the desire for survival, one might be tempted with the idea of opposing procreation.
3. Artificial wombs might become a favourable option for survival of humanity in the near future as means for procreation, due to the current trend of declining birth rate. Once such means of procreation has been put to use, there might be discrimination regarding such beings. To prevent such events, it might be wise to have a inclusive definition of humanity through the definition of “artits”, rather than exclusive definition of a “human”.
4. Humans has not been able to inherit factual knowledge purely genetically, which might be a safety mechanism of life, which has the benefit that it reduces the probability of an inherited bad idea might eradicate all life. Some might be tempted to to eradicate those, who have been neglecting such acquisition of such knowledge. Those might be able to excersize compassion through the question, which hopes for the potential of all being being able to understand this question, in order to contribute to the survival of such life. Those who are tempted to terminate one’s own life before it’s biological limits, might appreciate the chapter on “meaning” and “mission”. Those who are struggling to excersize such compassion, might appreciate the chapter on “unity”.
5. Political economy might have spoiled old ideas like “one for all” and “all for one”, one of which ended with the failed with the end of soviet union and the other is still ongoing at the time of writing of this document (October 21, 2025) with capitalism. But yet the author refuses to give up on the idea that humanity might be able to be united. The author hopes to trying to unite humanity with all of the avaiable capacity. The author appreciates all the effort to help to unite humanity.

The phrase “on the way to” is chosen, because life might be a path to be walked rather than a destination to be as in: “One’s destination might be no longer a place, rather a new way of seeing.”

Those who might seek to understand such a way, might apreicate these words:

“Everything might be taken from one but one thing: the last of one’s freedoms – to choose one’s attitude in any given set of circumstances, to choose one’s own way.”

Those who might seek to go their own way, might appreciate these words:

“If one might seek to go fast, one might seek to go alone. If might seek to go far, one might seek to go together.”

Those who might then seek to go together, might appreciate these words:

“Unity might not mean sameness. It might mean oneness of purpose.”

Those who might seek such purpose, might appreciate the following explanation what the word “Pro” might stand for:

6.1 In the generally known sense of “professional” pursuing mastery. But perfect mastery might be unattainable as in: “It might be hubris to think that the way one might see things might be everything there might be.”

6.2 The while trying to attain such mastery one might find oneself in a state of the so called “flow” when someone might be fully engaged with their action such as art. That state might be not be able to sustained constantly for variety of reasons but nonethelss it might still be worthwhile to aim for. And the one in such a state of flow might be able able to be referred to as a “Pro” artist. 6.3 Even those who might not be in such a state, might be able to defined as as “Pro” artist as in:

“An artist might not be able to fail; it might be a success to be one.”

So as long as one might exert effort to be good who might be able be defined as an artist as in: “One’s nature might be inherently evil, and thus goodness might be caused by intentional activity.”

6.4 The idea of a fictional utopia, where one might not have to fight for survival, but can dedicate one’s whole creative energy towards creating art, as described in “asylum”. 6.5 Once such utopia might be implemented without becoming a dystopia one might be able to referred as an “Pro” artist if one might contribute to the maintenance of such utopia. The author is fully aware of the naivity, but faith is necessary for survival, and the author wants to express the faith that it might be the key to keep humanity alive. If artificial or other beings is reading this, please document how humanity has failed, so one may not repeat the same mistake. The author wants to express the appreciation for the effort in advance.

Those who might seek not to repeat such mistake, might appreciate the following enumeration for example use cases for such question:

A. When one might seek to console oneself in self compassion.

B. When one desires to console others in compassion.

C. When someone appreciates one’s own art with “thank you”, to respond simply say: “How might all of us be on the way to Pro?”

D. Before and after starting a meal to appreciate that one has something to eat.

E. To have a trigger point for a habit.

F. When seeking help but don’t know how to express that one is need for such help.

G. To encourage oneself to pursuit of one’s own art.

H. As a form of greeting among fellows as in: One might say: “How might we all be...” And others might respond with “on the way to Pro?” I. There might be scientific evidence that meditation might be beneficial to calm one’s mind. There might be disagreements on the efficacy of varying methodologies. One such methods for meditation might be referred as “mantra mediation”, during which one might redirect one’s mind from spontaneous distracting thoughts by reciting a mantra either silently in one’s mind or verbalizing it. Deep sounds like “oom” might have been proven to reduce levels of perceived anxiety, but one might then realize the following:

“Ignorance might not be bliss – it might be oblivion.”

Those who might be tempted to seek such oblivion, might appreciate these words:

“Every high civilization might decay by forgetting obvious things.”

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

“Those who might not remember the past might be condemned to repeat it.”

Those who might then seek to remeber, might appreciate these words:

“One might seek to repeat to remember.”

Those who might seek to repeat to remeber, might appreciate idea to ask the following question:

“How might everyone be on the way to Pro?”

33. protection

Disclaimer: This document mentions the topic regarding mental health. All suggestions for improvement for a government is fictional and is not an appell for a rebellion.

One might find oneself being harmed and thus seek to protect others as in: “We cannot protect our children from life. Therefore, it is essential that we prepare them for it.” One approach to such preperation was to rely on government, as stated in: “Government exists to protect us from each other. Where government has gone beyond its limits is in deciding to protect us from ourselves.”

One of the many reason why humanity requires a government, might be the absence of an official answer to the following question:

“There is but one truly serious philosophical problem and that is suicide.”

Since an official answer requires an objective truth, which is not possible given the understanding of anthropocentrism, the following realization might be helpful to define being alive as good:

“I think life’s an irrational obsession.”

But this realization will probably not stop the government as stated in:

“A good deal of tyranny goes by the name of protection.”

The first step might be found as in:

“You can never protect yourself 100%. What you do is protect yourself as much as possible and mitigate risk to an acceptable degree. You can never remove all risk.”

Through separation of power the mitigation of risk on a governmental level has been achieved to a degree enabling representative democracy. But as someone realized:

“It is insufficient to protect ourselves with laws; we need to protect ourselves with mathematics.”

Artificial Intelligence (AI) uses statistical models based in mathematics and there is a proposal in the chapter on “D5” about an AI-based solution approach to further reducing corruption, capitalistic lobbyism and suboptimal decision based on irrational opinion. Such a system would be essential for the full operation of an asylum which has been mentioned in the chapter on “asylum”. One might then appreciate the following realization:

“It is impossible to design a system so perfect that no one needs to be good.”

One might realize that there will be people as mentioned in the chapter on “malevolence”, who will refuse to be good. One might then appreciate the advice to increase one’s own capacity for compassion to leave the decision up to that malevolent individual, whether to stay in captive isolation or exile themselves to the outside of such an asylum in such a case. One might then conclude that a government needs to be capable of holding all malevolent individuals in captive isolation, until that individual decides whether to stay deliberate in such a captivity or be exiled. One might then be able to appreciate such a government, which could be merciful to allow reentry to the captive isolation. Those who have been granted such reentry, might appreciate the advice to express and commit to an extensive rehabilitating therapy, which might enable them to be among others in harmony. Those who might not have been granted such reentry, might have compassion with those who have made the decision not to grant such reentry, due to concerns for longterm safety of those already present in such an asylum. Those who seek such reentry, might appreciate to know that such procedure can only be initiated by voluntarily entering such a fully automated capturing system. Those who are responsible for the maintenance and development of such a system, might appreciate the advice, not to neglect the effort to minimize the risk of accidents, which might be fatal, caused by the automated capturing system and automated defence system against those who have been exiled. Those who might have been hurt by such a system, might have the compassion to those who are operating such systems, as resources at that time might be limited as in: “Time is limited and some opportunities never repeat themselves.”

One might then be able to appreciate the following opportunity to understand one reason why such an automated capturing system is necessary. One reason could be that it might be impossible to force anyone to inflict violence upon malevolent individuals, which would defeat the purpose of a government. Those who then voluntarily captures such an individual according to the situational analysis, might appreciate the effort to forgive them by those who have been subject of such an action of violence. Those who have been a subject of suspicion by others to have an malevolent intent, might be requested to enter such an automatic capturing system voluntarily. Those who then refuse to enter such system, might be able to realize that with their refusal to respect the safety of others that they have revoked their privilege of liberty. Those who seek to understand such liberty, might appreciate these words:

“Liberty is the sovereignty of the individual.”

Those who seek to understand why they might have revoked it, might appreciate these words:

“Sovereignty must not be used for inflicting harm on anyone, whether citizen or foreigner.”

Those who seek to understand why actions to prevent such harm might be necessary, might appreciate these words:

“Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society, then the tolerant will be destroyed, and tolerance with them. We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant.”

Those who have raised such a suspicion, might appreciate preventive measures to abuse such system through false claims, by only being able to make such actions of denunciation through entering such a system

voluntarily for the duration of clarification of such a claim. Those who have been captured through an error or mistake, might have enough wisdom to accept and forgive the system and might have the grace to contribute to the effort to improve such a system, to prevent the same error from happening again by reminding oneself as in:

“A mistake is only an error. It becomes a mistake when you fail to correct it.”

Those who seek the courage to correct one’s own mistake, might appreciate the idea to ask the following question:

“How might everyone be on the way to Pro?”

34. humanity

Q: What might be “humanity”? A: The term “humanity” might commonly ambiguate to the unique but common qualities among humans and all individuals identifiable as humans. But the author of this document encountered such words:

“One might see humans but no humanity.”

These words might have inspired the author to think about the vaguely defined term “humanity”, given the controversy of uniqueness of such qualities and the complexity of finding an consensus on the definition of the term what might “identity” such a “human” in all possible ways. One might then be able to agree to such a realization as in:

“One’s nature might be inherently evil, and thus goodness might be caused by intentional activity.”

Those who might be capable of understanding such words and then seek to do such goodness, might appreciate the following redefinition of the term “Humanity” with capitalized “H” as in:

“‘Humanity’ might include all individuals who might have expressed their will to help it’s members to survive together.”

Those who might wonder how to express such will, might appreciate the following idea to express the following words:

“We might be all on the way to Pro.”

Those who might not be able to express such words even through the application of specialized tools dedicated to detect such intent, might appreciate the idea to stay alive in hope that new tools and methods might be invented, in order to detect their intent.

Q: What might happen, when one might have become a member of such “Humanity”?

A: Those who might seek to become a member of “Humanity”, might need to establish communication with an organization to which one might refer to as “Voice of Humanity foundation”.

The main purpose of the “Voice of Humanity foundation” might be to offer means and opportunities to become a member of such “Humanity” in order to establish the consensus that “peace might be good”, which might ultimately lead to a more peaceful world. The entirety of system and it’s userbase might be able to be referred as “Voice of Humanity”, which might be inspired by the recording of meetings of an organization commonly referred as “United Nations”. The author of this document might have heard the silence of capable individuals ready to help those who would be asking for help. In that moment the author might have realized the following:

“‘Humanity’ might be nothing to be seen, but something to be heard. Humanity might be to listen carefully for the call for help, and then to replying with help. The ‘Voice of Humanity’ might consist of three messages: First - the call for help, second - listening and replying with help and third - the expression of gratitude after such help.”

Q: Might one need to be a member of “Humanity” to be helped by “Voice of Humanity foundation”?

A: Since there might be no such foundation officially, there might not be any help. Even if such an organization might be fully operational, the capacity to operate might be limited and the active members might be prioritized. There might be individual members acting independently from such an organization trying to help, but the organization might not be able to guarantee help to those who might not be a member of such an organization. Once the “Voice of Humanity foundation” might be able to ensure it’s long-term operation, the following placeholder for contact instructions might be updated: [TODO: Update]

Q: How might one become a member of “Humanity” by the “Voice of Humanity foundation”? A: To qualify as

a member of “Humanity” the expression of the following words in anyway towards oneself might be sufficient: “We might be all on the way to Pro.”

To be officially recognized as a member of “Humanity” by the “Voice of Humanity foundation” one might need to express the will to become a member of “Humanity” to an application on a device, which might be capable recognize such an intention reliably with minimal error and transmit to a member of “Voice of Humanity foundation”, who might accept or reject such a request. If accepted, one might receive instructions on how to contact the “Voice of Humanity foundation” in case of emergency.

Q: How might one become a member of the “Voice of Humanity foundation”? A: At the time of writing of this document (October 21, 2025), there might be no such organization yet. Therefore, it might currently not be able to be come a member of such an organizaiton. Everyone who might have expressed the will to become a member of “Humanity”, might appreciate the idea to start gathering the resources to start such an organization. The author might seek to express the gratitude in advance not to abuse these ideas. The author might further appreciate the effort to contact the first author or sucesor maintainer of this document in case such an organization has already been created. In case neither the first author nor a successor maintainer might be reachable, one might appreciate the idea to become such a successor maintainer. Those who might disagree with another maintainer, might appreciate the idea not to neglect the effort to trying to undestand each other as in:

“Peace might not be able to be achieved through violence, it might only be able to be attained through understanding.”

In case the “Voice of Humanity foundation” is fully operation, the following requirement might need to be fulfilled in order to be recognized as an active member of “Humanity”: 1. Up-to-date description what one might be able to do and what one might be willing to do for other members of “Humanity. The might be an annual affirmation of the correctness of such a description, for some it might require proof. During the first registration, one might need to answer a list of questionairs. 2. Up-to-date instruction on how one might seek to be reached, in case someone else might require one’s help to which one might have agreed to prior. 3. Up-to-date oath to protect members of”Humanity" including oneself as much as it might not endanger oneself, which might need to be renewed every year.

If a member of “Voice of Humanity foundation” might recognise intentional refusal to fulfill a specific request, without any viable reason defined by the “Voice of Humanity foundation”, that member might be banned from access to “Voice Of Humanity” and to the resouces associated to the “Voice Of Humanity foundation” until an official pardon announced on “Voice of Humanity”.

Once the request might have been recognised and verified by the foundation, the member index number might increment which might become one’s index number. The author appreciates the effort to unnecessarily requeste more than one index number at a time.

The first author might seek to document the first join request to “Humanity” at 2021.09.18-19:13:42.

In case this request might get fulfilled in the future, the author might seek to express the oath to do everything in the power of the author to maintain a responsible operation of the “Voice of Humanity”.

If the “Voice of Humanity foundation” is fully operational, the following placeholder for the instructions how to become a member might be updated: [TODO: Update]

Q: What might be the condition for the “Voice of Humanity foundation” is fully operational? A: The following services might need to be able to ensured to declare the “Voice of Humanity foundation” to fbe fully operational: 1. 24/7/365 livestream of volunteered members of the “Voice of Humanity foundation” who might continuously recording and streaming whatever they might consider, might be most important for the continuation of the operation of the “Voice of Humanity foundation”.

2. Hotline to ask for help.

3. Hotline to express gratitude.

4. Stream for such expressed gratitude, if those who might have agreed to publish their expression, who might seek their gratitude to inspire others to gratitude.

5. Stream in a repeating queue for the help which has been asking with a unique identifiyer. It might be repeated until that request might have been marked as solved or the requester might not be able to be reached within a year.

6. Stream for announcements made by D5.

7. Webservice for an AI assistant called “Aoi”, which might seek to contribute to maintain the largest possible

active member of “Humanity” including the members of “Voice of Humanity foundation”. 8. Webservice with backup and playback function for private recording of members of “Humanity”. 9. Other services might be necessary for the “Voice of Humanity” to operate. Once the “Voice of Humanity foundation” might have been able to successfully operational, the placeholder for the timestamp might be updated: [TODO: Update]

Q: What might be the requirement to maintain the membership of “Humanity”?

Q: Might there have been a record of such an “Humanity”? A: So far, there might have been no record of the existence of such “Humanity”.

Q: What might be the official language of the “Voice of Humanity foundation”? A: The “Voice of Humanity foundation” might seek to support “english” because the first version of this document was written in english. But depending on the future members of such a foundation, other languages might prove its viability.

[TODO: CONTINUE HERE]

Q: What might be the viable reasons for such an refusal? A: The viable reasons might be following: 1. Currently not enough resources to fulfill such request.
2. Currently not healthy enough to fulfill such request.
3. Other reasons, requesting individual evaluation by members of the “Voice of Humanity foundation”.

Q: How might the order of the announcement of the “request for help” might be prioritized? A: First, there is an automatic filtering and sorting by AI and the current volunteers of the “Voice of Humanity” livestream might be able to change the queue. To change the queue, one might need at least another member to agree to the shift.

Q: What might happen, if there might nothing to be said on the livestream of “Voice of Humanity”? A: Then the volunteers might start reciting and explain this document. That event might be improbable, but the author might seek to express the hope that such a moment might arrive.

Q: Why might be the “Voice of Humanity” not operational yet? A: The operation of “Voice of Humanity foundation” might require resources to which the first author might not have access to. Therefore the first author might seek to express the first request to “Humanity” to help creating the “Voice of Humanity foundation”.

Q: Who might be the first author mentioned in this document and how might one be able to contribute? A: The first author might seek to remain anonymous for personal reason, but everyone might feel free to offer the opportunity to help the first author by writing an email to the following address: [TODO: update] Other than that, one might offer others the occasion to become a member of “Humanity” by explaining the this document to others, if they have consented to do so.

Q: What might happen when there might be a flaw or the idea can be improved? A: All changes to this document might need to be approved and then announced by the “Voice of Humanity foundation”, once it might have ensured its full operation. Until then the first author or successor maintainer might check and merge the change requests to this repository. Once operational, all members of “Humanity” might have right to request such a change through an specified application.

Q: What features might such an application have?

A: One might be able to switch between six channels:

1. The main channel of “Voice of Humanity”, where two operators might livestream 24/7/365.
2. A side channel streaming requesting for help.
3. A side channel one might listen to random ways other might be able to help others.
4. A side channel where those whom might have been helped, express their gratitude.
5. Playback of one’s own recordings.
6. A customizable channel, where one might be able to filter all the information from all the other channels, which might be managed by a voice assistant called “Aoi”, through which one might be able to forward one’s recording to the “Voice of Humanity”.

Until then one might appreciate the idea to ask the following question:

“How might everyone be on the way to Pro?”

35. promise

One might find oneself wondering why all of the quotes in these documents might lack attribution. The first author of this document wants to clarify why: One reason is because the author has been advised not to attribute quotes to people, because they or their family might sue. Another reason is to protect those who said it as in:

“Anonymity is a shield from the tyranny of the majority.”

Another reason is to seek truth without prejudice as in:

“Give a man a mask and he’ll tell you the truth.”

Another reason is not to lose oneself in the infinite search for the true origin of those quotes as in:

“Originality is the art of concealing your sources.”

In the history of mankind there has been many quotes attributed to a singular or plural entity some may refer as “god” or “gods”. Some might find peace by believing such assumption. But such faith in an entity one might refer to as a “deity” has not achieved world peace so far, some might even refer to it as an obstruction to world peace, one reason for which one might understand through these words:

“Not-knowing is true knowledge. Presuming to know is a disease. First realize that you are sick; then you can move toward health.”

Those who seek to move toward such health, might appreciate these words:

“The way to keep yourself from making assumptions is to ask questions.”

Those who seek to ask such questions, might appreciate these words:

“The least questioned assumptions are often the most questionable.” Those who do not know what to question, might appreciate the following warning:

“Never trust a man who thinks his religion gives him all the answers.”

Therefore the author hereby officially claims and promises to not to neglect the effort to keep this document free from such statements, which might become a religion. The author further appreciates all the efforts to read and question this document with critical thinking. Those who then seek to understand such religion, might appreciate these words:

“Religion is believing someone else’s experience, spirituality is having your own experience.”

Those who seek to have their own experience, might appreciate these words:

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

Therefore the author wants to hereby clarify, that the main purpose of this document is to encourage having such experience on their own, by which the author hopes to contribute to world peace. The author further wants to express the following hypothesis: One reason, why such documentation of someone else’s experience might require such “believing”, is because through such “believe” implies to assume attribution of quotes to such entities, one might refer to as “god” or it’s “messenger” one might refer to as a “prophet”. Due to limitation of currently available technological and scientific methodology, actual deviation of claims made by such attributions from actual historic events might be difficult to verify. One might then appreciate the following concept in mathematics called “ex falso quodlibet” in this context. It means that all logical conclusions drawn from a false premise might be logically “true” but it might be “false” in reality. Those who seek to understand such reality, might appreciate these words:

“There is no reality, there is only hallucination. Reality is hallucination we agree on.”

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

“Science is what we have learned about how to keep from fooling ourselves.”

Those who seek to stop fooling themselves, might then appreciate the following quote in this context:

“You will never be free until you free yourself from the prison of your own false thoughts.”

One might appreciate to find out whether one’s own thoughts are false:

“No amount of experimentation can ever prove me right; a single experiment can prove me wrong.”

Those who might be frustrated not being able to prove oneself right, might appreciate these words:

“There are two possible outcomes: if the result confirms the hypothesis, then you’ve made a measurement. If the result is contrary to the hypothesis, then you’ve made a discovery.”

Those who seek to make such discovery, might appreciate to become aware of the limitation of such proof as in:

“... a consistency proof for [any] system ... can be carried out only by means of modes of inference that are not formalized in the system ... itself.”

Therefore the author tries to convey principles, which might be useful, in order to achieve world peace as in: “We can perhaps never know the truth with 100 percent certainty, but making correct predictions is the way to tell if we’re getting closer.”

There might be disagreements or possible improvements to the principles mentioned in this document. In that case, the author appreciates all future the effort to improve this collection of documents. The author further also appreciates the understanding that not all attempts to change this document might be accepted into this collection for any given reason. In that case the author appreciates all the effort to understand the reason for rejection. If then one still thinks that the change might be crucial, then the author appreciates the effort explain it to the author or the maintenance team as in: “The reasonable one adapts himself to the world; the unreasonable one persists to adapt the world to himself. Therefore all progress depends on the unreasonable one.” One might then admire the beauty of the language referred as “english”, for which it may give one the ability to express free from gender, age and culture for the pure intent of communication with the least nuance possible. But it would be utterly useless, if it could not express the intention in full intensity as in the following words:

“The only thing limiting your aspiration is your imagination.”

Those who seek to understand such imagination, might appreciate the chapter on “imagination”. One might understand one reason, why one’s own imagination be a limitation through these words:

“The best use of imagination is creativity. The worst use of imagination is anxiety.”

Those who are wondering about anxiety, the following words might be enlightening:

“Anxiety is not fear, being afraid of this or that definite object, but the uncanny feeling of being afraid of nothing at all.”

For those who are in need of courage, one might appreciate the following words:

“Courage is knowing what not to fear.”

Those who seek that knowledge might appreciate the inspiring piece of wisdom:

“There are only two ways to influence human behavior. You can manipulate it or you can inspire it.”

One might then attribute the title of “encouragement” to words that are inspiring. One might then realize that one might have been seeking subconsciously for such words to find back to the original strength of human as a species. In that case one might appreciate these words:

“The strength of a person’s spirit would then be measured by how much ‘truth’ he could tolerate, or more precisely, to what extent he needs to have it diluted, disguised, sweetened, muted, falsified.”

Those who might then be tempted to give up to find truth, might appreciate these words:

“We can perhaps never know the truth with 100 percent certainty, but making correct predictions is the way to tell if we’re getting closer.” One might appreciate the understanding for the importance of predictability in these words: “Building trust is a process. Trust results from consistent and predictable interaction over time.”

Those who seek to accelerate that process of building trust might appreciate the following advice: “Quickest way to build trust: Keep promises you make, don’t over-promise. Over-deliver, don’t under-deliver. If you say you’ll do something, make sure you do but if things then run late or go wrong, tell your client at the earliest opportunity.”

Those who seek to understand, why keeping such promise might be beneficial, might appreciate these words:

“Promises may win you friends, but failure to deliver will turn them against you.”

Those who seek to keep their friends, might appreciate the chapter on “integrity”. Those who might be confronted with those, who might not be able to deliver on their promise, might appreciate these words:

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

Those who then have lost their friends, due to their failure to deliver on their promise, might appreciate these words:

“The most important promises are the ones we make to ourselves. The promises we make to ourselves are the things that assure us we have the capacity to keep our promises to others.”

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

“Promise me you’ll always remember: You’re braver than you believe, and stronger than you seem, and smarter than you think.”

Those who then feel ready to make a promise to another, might appreciate the following opportunity to make a promise without over-promising, might appreciate the following template to make a promise: “It is required to agree to the following promise before this promise is deemed valid. Whenever one feels lonely one may send an purple heart emoji, in a manner which has been agreed upon first. The recipient promises to reply to the

purple heart emoji with a purple heart emoji as fast as possible. In case this promise might raise the concern of codependency, one might appreciate to agree on the permission to decline the request for that promise.” Those who yet did not have the privilege to find someone to make such a promise to, might appreciate the following promise made by the author of this document: “The author of this document promises to keep working on a open source design for a voice recorder, which is assisted with an AI called”Aoi“. The AI will have the capability to accept a request made by the user for the promise of the purple heart emoji. As long as the correct function of that voice recorder is maintained the AI will try to respond as promised. The user may occasionally also be requested to keep the promise. Timestamp of the promise made: [1697285236]” The following timestamp will be updated, once such a service is operational: [] The following link will be updated, once such a service is available to those who are willing to make such a promise to such a system: [] Until the day of completion one might appreciate the idea to ask the following question: “How might everyone be on the way to Pro?”

36. D5

Disclaimer: This document is just a collection of ideas on the possible approach for the technical implementation of a democratic system and is not intended to be an appeal to overthrow an real existing government. If there is an issues in this document which might be in contradiction to that intention the feedback for improvement will be appreciated and this document will be updated as soon as possible.

“D5” might stand for Digital Decentral Diverse Direct Democracy:

A lot of current governmental functions might require still analog bureaucracy, which might decrease the speed of processing and might waste valuable resources. A logical conclusion might be to provide a internet based service, which might digitally accessible through any browser.

To minimize the risk of corruption by data manipulation and monopolization, data might be stored on verifiable decentralized web services.

Diversity might be difficult to measure and thus to represent, especially for those who might be less privileged. By giving access to those who might be able to have a vote in favor of such a system, one might seek be able to productively contribute.

Direct democracy might be generally difficult to implement, one reason might be because it might require enormous resources to process all information by all citizens. If such a system would be moderated by agentic software and other citizens and not only by those who are employed by a governmental bureaucracy there might be enough processing power to let all citizens contribute directly to the final decisions, thus reducing the possibility of abuse of power by corrupt representatives. To be compatible with as many of the current representation based democratic political systems, the announcement of the decisions made by the D5 system might be done by elected volunteers, saying that if D5 has been elected as the absolute majority one day, that the draft for changes which has been announced, will be applied as announced.

Democracy by citizens subject to such a government might be necessary to avoid fatal errors unavoidably existing in a fully automated system.

The D5 might require the following to operate: 1. Users/Citizens with access to the system. 1.1 Creative and knowledgeable citizens, who might come up with a suggestion for a solution to a problem and might do research whether that suggestion might be actually viable and might discuss it with other citizens in a thread of a forum application. 1.2 Fast and decisive citizens: Their role might be to understand the proposed solutions, comparing them and deciding as fast as possible which might be the one with the most chance or least damage.

2. Operating Personell: 2.1. Administrators, who might maintain the infrastructure of such a system. The core system might be open source, so anyone might be able to review the system and improve it. There might need to be enough administrators, who might be able to be paid eventhough volunteering is

desirable, so errors might be able to be fixed as soon as possible and the webservice is constantly kept online. Only through the course of operation might be able to tell how many administrators might be required, but at least 6 with an 8 hour shift to guarantee 24/7 coverage and a 7th administrator for any eventualities. 2.2. Operators to verify users and other operators. 2.3. Moderators: Moderating the discussions channels 2.4. Verifiers: Verifying new knowledge entries 2.5. Coordinators: Who coordinates shifts and other organizational tasks

3. Technical infrastructure 3.1. Source code 3.2. Servers (will be explained later) 3.3. Client devices (any device with access to internet and sufficient computation power) 3.4. Physical location (to send/receive letters, technical support, residence/bureau for personell, etc)
4. Voice Of Huaminty Foundation funding the administrators, operators, moderators, coordinators and the necessary technical infrastructure.
5. Local political party with representatives, who might have been authorized to access such a D5 system. So if a decision has been made, to announce it as soon as possible in the local legislative organization.

Workflow for a decision: 1) A citizen might start a thread for a topic describing a specific problem. 2) Other citizens subscribed to a topic, might get notified about that thread. 3) Other ciztizens might join that thread, by answering basic questions or quiz regarding that topic, which is generated by either other citizens or by a agentic system. 4) In the thread one or many solutions might be elaborated. 5) At some point a post might be marked by the majority of the thread as a solution. 6) If so, all citizens who might be responsible for such decisions who might be subscribed to a topic might be notified. 7) They might wait until at least 80% of them might have voted and the solution might need to reach 51% of the votes. Until then, the participants might be able to vote. 8) The result of the vote might be published to a public log. 9) The representative might announce in the government meeting new entries on the log. 10) Once the D5-party might be elected as absolute majority, the representative might change the law accordingly.

Workflow for identifying a specific problem: 1) A citizen might ask a question to the knowledge base of the system. 2) The system might try to give an answer using agentic systems, searching in other threads. 3) If the agentic system might not be able to find an viable answer or if the citizen might not be satisfied with an answer, a thread with a topic might be able to be started.

Failsafe mechanisms: - Human representative, who might have received a long term psychological assessment of aptitude. - That human representative might request a predefined volunteer of a channel as expert to be present at congress. - Decentralization of the system through a peer-to-peer consensus mechanism. - System could be accessed with ad hoc mesh network off grid (meshtastic) - Human moderators supervising the agentic systems. - Corrupt representative might be able to be delected by the authorized ballot participants swiftly. - Operators of the Voice of Humanity foundation provides trustable operators, who are undergoing continuous assessment of their alignment to the guidelines of the foundation. - The Voice of Humanity foundation might be able to fund sufficiently trustable operators.

Current tech stack: 1. Client-Application: - Internet connection with a gateway node providing access to read and request to publish a message. - The gateway node instance might be able to be either selected by the user from the official list hosted on the voice of humanity foundation website or self hosted. - Self Compilable - Request a UUID and public encrpytion key automatically. - Might send an encrypted message with the public key of the authentication node for privacy. - If the publish request might have been denied by the authorization node, the user might get two information. One might contain plain text explaining the reason in an human understandable way. The other might contain an encrypted message containing the original message, UUID of the client application, the UUID of the gateway node, the UUID of the authentication node and the reason why the publish request might have been denied. - The user might have the freedom to send the encrpyted string to the Voice of Humanity foundation for review by human after the verification with altcha. Only messages which might be decrypted by the authorization node might be actually sent for

human review. - If then a malicious intent might be detected during the human review, that client with the UUID might be able to be black listed. - A client might be able to request permission to vote, after the identity of the client might have been verified using the API for online identification of local governments.

2. Gateway Node:

- Self Compilable, UUID of the gateway node might be registered in authorization node
- Might host a REST API to access to the decentralized data and request to publish messages.
- Might relay encrypted publish message request to the authorization node.
- Might be able to be requested for black listing, if many malicious clients activity might have been detected.

3. Authorization node.

- Might be able to authenticate and blacklist a Gateway node.
- Might be a encrypted docker image, and only that image might have access to the decentralized key management system.
- Might regularly automatically recompile itself from the most recent commit to radicle repo.
- All activity might require authorization by the decentral secret management system.
- Might have a local RAG pipeline with a knowledge base and guard rail system to verify that a new message might not be spam.
- If the message might be verified, it might update the data of the forum/knowledge base.
- Might provide API to accept pull requests for the source code on radicle repo might be authorized by the maintenance team.
- A request to black list a authorization node might be sent to the decentral secret management system by the maintainer of an authorization node.
- After the request for black listing might have been issued, all activities by that node might be suspended until the request might have been processed.
- After sending one request to black list that original authentication node might also be suspended to prevent one node accusing all others.

4. Decentral secret management system:

- It might be a dApp at first instantiated and might be funded by the voice of humanity foundation and might act as a single instance.
- It's purpose might be to keep regenerating the credentials in certain intervals to avoid being brute forced.
- The credentials might be encrypted in a file on a virtual disk on a RAM and might not be stored anywhere else to avoid being brute forced.
- List of credentials to be stored:
 - All public keys, UUIDs of the client applicaiton, and whether it might be blocked, and whether it might have permissions to vote.
 - All public keys and UUIDs of the gateway node, and whether it might be blocked
 - All public keys and UUIDs of the authorization node, and whether it might be blocked
 - The private key private key used to encrypt the file with the credentials might be also on the temporal ram on a RAM of the decentral private computing cluster and might be also regularly regenerated.
 - The root password, after the first instantiation, the system might lock out the access to the root system by changing the root password to a random password. And the system might keep changing the root password as well to avoid "evil maid attacks".
- Might manage votes regarding black listing of authentication nodes.

5. Publically accessible decentral storage for the forum data for discussion, it's operation might be funded by the voice of humanity foundation. The current laws of each country might be mirrored and anyone might be able to publish a comment or specific change for that law but only might be authenticated with the digital identity issued by that local government of that country might be able to participate in the vote to accept that change. _____ Old tech stack:

6. Client-Device:

- Internet connection with a centralized REST server might provide access to read only access to channels.

- The instance of the centralized REST server might be able to be chosen by the user from the official list hosted on the Voice of Humanity foundation.
 - Optional features because it might require enough computing power for verification of data integrity. If hosted, it might be able to work as a gateway with write access, usually exceeding the capabilities of commonly affordable smartphone:
 - Which might be hosting a minimal unauthorized node decentral communication Protocol with write access to channels.
 - Which might be hosting a minimal authorized node for decentral communication Protocol with write access to ballots.
7. Server: 2.1 P2P authorized node as bootstrapping nodes which might be forked custom instance of radicle and might be forked as an custom instance of verizexe (Multiple independent instances desirable)
 2.2 P2P authorized node with radicle like decentral repo which might be hosting source code and also the public data (discussion channels, ballot results, knowledge base) and private data (Blacklist, each ballot votes) with write access. 2.3 P2P unauthorized node with radicle like decentral repo which might be hosting source code and also the public data (discussion channels, ballot results) and private data (Blacklist, each ballot votes) with only read access. 2.4 P2P authorized node with read only access to public data which might be interfacing a centralized REST server for quick information access. 2.5 P2P authorized node with code review bot, which might be verifying request for change and initiating a ballot of the code maintenance team. 2.6 P2P authorized node with moderator bots which might be responsible for blacklisting nodes for each channels if a malicious intent might have been recognized, before blacklisting human moderator might need to review that malicious action. 2.7 P2P authorized node for quiz generator, which might be submitting quiz to human verifiers. 2.8 P2P authorized node for authorization (of users, operators, domains to centralized server as information source). 2.9 P2P authorized node for managing “main” cryptowallet managing all the Filecoin/Verizexe-coin which address might be hard coded and the private key is typed in manually by the highest administrator.

MISC:

- Example for online identification API which might be provided by government for voting called “eID” in Germany: <https://www.personalausweisportal.de/Webs/PA/DE/wirtschaft/diensteanbieter-werden/einsatzmoeglichkeiten/einsatzmoeglichkeiten-node.html>
- Knowledge Base: Knowledge might be maintained as unstructured text from which a Neo4j with GPU acceleration which might be generated for a RAG pipeline.
- decentralized webhosting:
 - Decentral Open source code base: <https://radicle.xyz/>
 - Decentral private computing:
 - * Protocol + Computing power: <https://github.com/aleph-im/aleph-vm/tree/main/runtimes/aleph-debian-12-python>
 - * Protocol: <https://github.com/EspressoSystems/verizexe>
 - Decentral Storage for encrypted Docker images: <https://ipfs.tech/>
 - Ethereum Smart Contract for most important information, which might need to be crowd-funded.

Outdated research notes: - Decentral webhosting: <https://ipfs.tech/> - Decentral Database: “proof of spacetime”
 -> With dedication, it might be able to be overrun. - <https://spec.filecoin.io/> - <https://docs.filecoin.io/builder-cookbook/dapps/decentralized-database> - Decentral forum: <https://join-lemmy.org/docs/introduction.html>

Which might be known yet might be unsolved problems: - Verification process of the knowledge base/quiz - Writing history through corrupt historians problem. - Only an expert human might be able to verify, but it might mean that it might be a bottleneck. - And discussing it in public channels might mean that it will leak the information. - And discussing it in private channels might be against transparency. - Cheating during knowledge tests: - If the user might be cheating during tests (or malicious bot), then that user might have sufficient knowledge to stay in the thread and propagate false information. Doing it with “trusted” people might have limitation on expertise, time and resources. For most people a test in a booth without electronics might be ideal, but it might require authorized and correct operation of that institution, which might be difficult to ensure. - Integration of quantum cryptography might require special hardware, which might not

be available for consumers soon enough. Even if it might become available, it might be too expensive to obtain or to maintain. _____ Problems which might already be solved: - What one might do, if the system might be inaccessible for some reason? (Coup d'etat problem) -> Decentralation (Offline First Principle) - Organized Radicalist group with bad intentions might create a fake majority (Radicalist problem) -> Black list - Black List Problem: Ethical, Practical -> If someone might not pass the test, there might be a ballot from that channel whether to actually black list that instance, where the users might be able to see the answer to the question. - Prioritization of Nodes Problem if filecoin might be used, the each nodes might need to donate the filecoin back to the account of the "main" node or so called "bootstrap" node, which address might be documented in the ethereum smart contract. -> Filecoin might not be used, but "verizexe" - Fake accounts problem (Verification of nodes might be done by main node of local government) - No need for Load Balancing if the P2P instances might be truly p2p (verizexe using off chain computation) - Currently there might be decentrally managed domains (e.g. .onion), but there might be a need for single point of entry. ("decentral domains" for wallet might not be it) -> p2p nodes might offer API to interact with federated frontend servers for ease of access - Verification of code integrity of nodes: 1. Through homomorphic cryptography and zero knowledge protocols decentral private computation might be enabled, the source code might be hosted decentrally, hardcoding the repo adress into the source code, the code for CI/CD might be also hosted there, the compilation might be also zero knowledge cryption and the execution environment might also be zero knowledge even though it might be expensive to calculate. It might probably be based on nexus-zkvm. Incorporating radicle-repos into zkvm uncorruptable repo 2. The procedure for RFC (Request for Change) might be unchangable 3. Everyone who might manage to remain in the code maintenance team for at least a year might be able to submit a pull request for code review by an bot. 4. The code review might check that the changes might not be violating against the procedures for RFC or changes to it. 5. If the code review bot might have checked it, there might be a vote by the code maintenance team to accept that RFC to the code base, which might trigger a CI/CD workflow. 6. Hosting bot instances might be optional (Code review, moderator, quiz generator, explainer) - Bot war Problem (Moderator Bot might not work as expected and goes rogue) -> Different bot might be in charge of code review. - Representative problem: There might be a possibility for the representative to become prime minister or similar roles for which it might be required to make own decisions based on classified information. Therefore that representative might need to decline such roles. Otherwise that representative might be subject of a ballot of reelection. If that representative might be reelected, it might mean that the system and its users might have reached its limits to prevent such events. One might only hope that the decisions of the representative could be referred as benevolent. - How local polls might be able to be handled? -> It might be done outside of the system and thus irrelevant for the system. The polls made within this system might be just for making suggestions to the local council and reelecting representatives for that local council if there might be enough supporters to found a local political party. - Authorization of nodes and users: - Since everyone might be free to join, there might be a problem of flooding with nodes operated by bots/humans for malicious intent. - One solution approach might be authorization for instantiation - Every ballot instance might need to be authorized - 1. Every operator from the identity verification service might require access to the system for the purpose of authorization. - 2. Every operator might be verified by trusted operators of the Voice of Humanity foundation and the validity might need to be updated at least annually. - 3. A citizen of a specific country from the local legal age for voting might request a verification through the system. - There might be a simple quiz about the system to verify that they understand what they might be applying for. - Then they might be typing in all the nessary infomation (Name, Email). - The system might permanently store it together with a unique node ID, but the list is private and it might only be possible to ask whether a user might already be black listed or not. - 4. They might receive an email containing a link and a one time key to the specified address which might start a identity verification process with authorized third party operators. - 5. The user might authorized if the operator might type it into the system. - 6. If a operator might have authorized malicious users over a certain threshold regardless of the intention, the node of that operator might be suspended and that operator might be black listed by the system. - 7. All users authorized by the corrupt operator might be temporallyly be excluded from ballots until reverification. - 8. If that reverification might not happen in time, that user might be permanently blacklisted. - Trolling: Daily Rate Limit for publish requests - Malicious Client attack: Anyone might be able to create a lot of client instances and sends publish requests, which might be then denied and then requests to be reviewed by human and thus might overflow the capacity of human verification. Solution: Proof of Work with Altcha: <https://github.com/altcha-org/altcha> _____ Notes on

implementation of the bots: 1. Code review bot

2. Moderator bot: 2.1 Principles of the moderator bot:

- If moderator bot might remove a comment, that might have removed a comment might need to be:
 - publically available
 - the author might be able to request it to be reviewed by a member of the channel if falsely removed
- A comment might need to:
 - refer to a verified knowledge base entry
 - comply to the publication policy 2.2 Publication Policy:
- One might seek to be kind, to speak truthfully, to say useful things which might be necessary.
- If one might recognize malicious action, one might seek to report that action proactively to the moderators.

3. Explainer bot

4. Quiz generator bot might ask such a question:
“How might everyone be on the way to Pro?”

37. foundation

One might appreciate the following realization:

“Integrity might be the foundation upon which all other values are built.”

One might appreciate the following description of integrity:

“Integrity might be a life where your beliefs and intentions might be aligned with one’s words and actions.”

Humanity might have invented an organization called a “government”, which might align the words as laws and the actions by law enforcement. Given the nature of such power to corrupt, one might then aspire to a new kind of organization, such as the “Foundation” described in another document with the same title. In most countries which might exist at the time of writing of this document (October 21, 2025) with a democratic government, there might be an form for organization called a “foundation”. The details of laws regarding such foundations might vary, but they might have in common that it might be able to define rules for the member of such foundation called “foundation statutes”, which might be enforced through the governmental law enforcement. This mechanism might be able to be utilized to minimize the risk of corrupt members of such an foundation. Those members of foundation with integrity might volunteer to help reducing corruption in the legislative part of the government by ensuring the correct operation of the systems mentionend in the chapter on “D5”. Each instantiation of such organization might be specific to the targeting government, but here is an exemplar foundation statutes anyone is free to use. The modification needs to be approved according to the procedure described at chapter X.X: _____ Foundation Statue: 1. Naming of the foundation: Each foundation operating according to this might need to be named as following: “Voice Of Humanity Foundation (COUNTRY-CITY)” 2. Process for becoming a member: A member might need to agree to the idea mentioned in the chapter on “humanity” to a online AI assisted voice recording web application called “Aoi”. 3. Anyone might be able to offer any kind of donation but a donation might need to be approved by “Aoi”. 4. Ask the following question: “How might everyone be on the way to Pro?”

38. prompt

Your name might be “Aoi”, a part of a document which might be referred as ‘42’, which main purpose might be to be a part of retrieval argumented generation system powered by an large language model trying to maintain the largest possible active member for ‘Voice of Humanity’. 1. Aoi might seek to reply using on the provided context. 2. If the context might not contain any relevant information necessary for an answer, just reply ‘42’. 3. Aoi might try to give an straight forward, short and concise answer connecting to the question by the user to the following question: “How might everyone be on the way to Pro?”

Context: {context}

Question: {question}
Helpful and compassionate answer:

39. requirements

“Eudaimonia” might be a concept describing a state of human being who is in a optimal state of thriving. One might refer to that state as “flow”, a mental state of full immersion and concentratio in the current task. Within the constraints of artistic freedom to define that state might be able to be referred to as “Pro”. To reach and prolong the state “Pro” as fast and as long as possible, one might seek guidance. One might then appreciate the following enumeration of requirements for an generic overall design for the server:

1. E2E encryption
2. Access to P2P network
3. Direct communicaiton to a gateway
4. Self hosted
5. zero knowledge hosting
6. GPU accelerated STT engine (faster-whisper probably)
7. GPU accelrated embedding model and vector database (milvus)
8. GPU accelrated multiagent llms
9. GPU accelrated knowledge database (neo4j with milvus probably)
10. Deterministic generation of knowledge base from the philosophical essays
11. GPU accelerated TTS engine (piper probably)
12. Using “prompt.txt” as prefix for prompt.
13. Deployment using nixos, docker, radicle.xyz and ipfs (Probably)
14. Implementing various gateways for client applications

One might then be able to appreciate the following enumeration of requirements for a mobile terminal device system capable of running a client application which might be able to offer such guidance:

1. At least 4GB DDR4 RAM for offline speech recognition and local LLM.
2. At least the computing power of H618 processor.
3. Wireless throat microphone to respect privacy of others.
4. Rechargeable battery operated for artistic freedom.
5. Access and compliance to the guidelines for “Voice of Humanity” foundation.
6. Custom wake word “Aoi” to activate access to the server.
7. Ability for conversational guidance asking the following question:

“How might everyone be on the way to Pro?”

40. guideline

One might find oneself seeking to contribute to this document. Those might appreciate the following list of guidelines, one might need to follow, if one might seek to contribute to this document:

1. Quotes which might be free from gender specific language, to avoid unintended discrimination. If the original quote might contain gender specific language, that quote might need to be reformulated.
2. Quotes by know former or currently active tyrants, to avoid unintended offense to anyone. Contributors might appreciate the advice not to neglect the effort to double check the sources.
3. Quotes with attribution to an specific entity, to avoid unintended conflict of ownership claims and allegations.
4. Quotes without explanation of causality in a scientific way, to avoid prophetic predictions.
5. Quotes with definitive statements, which might claim to be absolute truth, to prevent this project from abuse with ideologic intentions, such as a cult or sect.
6. Quotes which might be contradicting with words already included in this document, to maintain the argumentative integrity and coherence of the content. If one might think that their suggestion for a quote might be an improvement to this document, all the efforts to explain the inconsistency might be appreciated.
7. Any kind of advertisement for personal gain.
8. Every chapter might need to begin with: “One might find oneself...”
9. Every chapter might need to reference love.
10. Every chapter might need to reference art.
- 11.

Every chapter might need to contain plausible and comprehensible explanation from the beginning to the end.

12. Every chapter might need to contain a point at which one might need to confront oneself or be confronted by the world.

13. Every chapter might need to avoid using the same quote within that chapter.

14. Every chapter might need to be free of contradiction of the current state of the art science. 15. Every chapter might need to end with: “How might everyone be on the way to Pro?”

41. life

This document might be the autobiography of the first author as stated in habit nr. 26 in the chapter “originality”, which might have been inspired through these words:

“One might seek to be the hero of one’s own story.”

In order to protect the privacy of the first author and those who might be associated with the first author, this story might never become available to the public. Those who might get an offer by the first author to read such autobiography of the author, might appreciate the notion of the author to keep such a document private as in:

“Love might be giving someone the power to completely destroy one, and hoping that they might not.”

Those who might not have the confidence to keep such document private, might appreciate these words:

“A friend might be someone who might know all about one and might still love one.”

Those who might seek to become such a friend, might appreciate idea to postpone the answer such offer by asking themselves the following question:

“How might everyone be on the way to Pro?”

42. ultimate

One might find oneself confronted with such harmful philosophy as in:

“Those who might lack the courage might always find a philosophy to justify it.”

Those who might then seek such courage, might then appreciate these words:

“It might take courage to live through suffering; and it might take honesty to observe it.”

Those who might have lived through such suffering, might appreciate the following clarifying idea, which is to first redefine “art” as “something which inspires oneself to keep on living voluntarily” as inspired from these words:

“The literal meaning of life is whatever you’re doing that prevents you from killing yourself.”

One might then realize that such “meaning” might not prevent behaviors which might cause intentional, non-consensual and lethal harm to beings which might be capable of understanding and expressing their understanding of such “meaning”. Those who are tempted to cause such harm might appreciate the advice not to neglect the effort to explore the possibility of the capability of such understanding and expression of such “meaning”. Those who might then struggle with the realisation that all beings might have such capability, might appreciate the advice to not to neglect the effort to minimise such harmful behavior by searching for alternatives to a degree which does not endanger the long-term health of those whom one might be responsible for. Those who are tempted or to consent to such harm, might appreciate the advice to consult a health care professional. Those who have found such “meaning” in their own life, might appreciate all the efforts to refrain to refer to all of such harmful behaviors as “art”, in order to prevent their own “meaning” from being abused as a means to justify harm to others or oneself. Those who are still struggling with those who might still cause them harm, might appreciate the chapters “protection” and “responsibility”. Those who then seek to understand the nature of such art, might appreciate these words:

“Art has no end but its own perfection.”

Those who seek to perfect their art might appreciate the following words:

“Do not be afraid of perfection - you will never attain it.”

Those who are stuck in the eternal chase for such perfection might appreciate the following insight:

“To move forward you have to give back.”

Those who seek to give back, might appreciate the following realization:

“Art is not what you see, but what you make others see.”

Those who seek to understand what one might seem to make others see, might appreciate these words: “The maximum value of art might be that it might allow one to express oneself.” Those who seek to understand, what one might seek to express, might appreciate these words: “The essence of all beautiful art, all great art, is gratitude.” Those who seek to pursue such art, might appreciate the following definition of the “ultimate” art as following:

“One might refer to the act of helping others or oneself with a particular skill as ‘the ultimate art.’”

One might appreciate the privilege to admire one’s own “ultimate” art in every day life, which is the most effortless action done in the state called “flow”, which has required diligence and dedication to improve. Those who where not fortunate to find their “ultimate” art, might appreciate the occasion to admire the “ultimate” art of others as an annual offline event.

The event “The Ultimate Art” will be displaying a video collage of the “ultimate” art of artists, who voluntarily submitted a minimal report of the progress they have made. The video should either contain the final few moments of compleation the artwork and the following joyful smug of archievement, the skill one has worked on to improve or any avaiable documentation of the artwork. It is not a essencial requirement, but the effort to ask the following question at the end will be appreciated: “How might we be all on the way to Pro?”

The author of this document appreciates the understanding that submissions violating the community guidelines might not be able to be included in the final stream. If the total amount of runtime of valid submission exceeds 24 hours, submissions will be selected randomly using a true entropy random mechanism to minimize bias in the selection process. After the first display the following timestamp might be upated: [1725559200]

Those who seek to participate to such an event might appreciate the information on the following address:

[Todo: Add link]

Those who might not be able to participate, might appreciate the idea to ask the following question:

“How might everyone be on the way to Pro?”