

## IDEAS, WORDS AND FACTS

Now that we have traced out the basic idea of our initiative and listed some pragmatic proposals, we must look at the actions to be made, the likely reactions and the counter-reactions to be used to overcome the obstacles.

An idea includes perception and affirmation of material problems. Their recognition and analysis, once prioritized, generates the desire to set goals and find solutions that will produce effects leading to a non-involving evolution of the situation.

The proposal must, therefore, indicate goals that can generate this desire to build the future by adopting solutions that keep in mind the overall scenario that we want to change.

Action includes the production of real instruments, their organization - the strategy - and the praxis, how to act to achieve visible results.

We must expect logical reactions against the actions done. These reactions are basically the obstacles placed between the goals and the results.

These reactions and obstacles call for adequate counter-reactions that will keep alive the intentions of those who, having agreed with the goals, take part in accomplishing the results.

There must be a certain coherence among idea, proposal and actions. This is essential to achieve the effects that we intend to obtain through our results.

All physically healthy people understand the problem of hunger and everybody, including ascetics, cannot fail to recognize that this is a problem involving a basic need.

If someone who is famished asks us why, we could say that the cause of famine could be the cerebral perception of the need for nourishment or excessive need for food caused by some psychic disorder or some other cause. But let's suppose that the cause is the need for nourishment.

What is the origin of this problem? Is it the need to transform matter into energy or a psychic phobia? Let's suppose it is the need to generate energy.

The priority of the problem of hunger is relative to the time at which the need is perceived. Let's suppose that, at a certain point, this problem become a priority. Apart from someone who does not want to live, the problem of hunger can potentially become the first to be solved whenever all the nourishment taken in has been transformed into energy.

A man who is hungry due to a real physical need has only one goal: to nourish himself. From this stems the desire to obtain food in any way whatsoever. If life comprised solely the individual need to survive physically, it would not matter how each individual found food. Any solution that solved the problem would be valid without taking into account the effects of the solution adopted. The stronger would better nourished and for a longer time than the other.

But life is not merely a matter of physical survival and, in fact, physical survival is not achieved solely through physical force. Since here the subject has a complex reason, we have to take other factors into account, first and foremost, the effects produced to the solutions adopted.

Effects are the states in which individuals, everybody, or better yet, the entire universe, find themselves after the actions resulting from the causes that produced them.

Therefore we must discover the solution that produces the best effect, the best possible situation. To satisfy hunger, we can produce by transforming material resources into consumer goods to feed ourselves without provoking, as an effect, the destruction of natural resources.

The solution is to produce, the result is the good, the product, obtained by the transformation of resources. the effects must be at least two: nourish oneself and find food also in the future.

To obtain food the right instruments will have to be chosen. If these are to achieve the two effects mentioned before, cannot be arms.

Thus the instruments must be organized and then used. The proper use of the plough is to break up the soil and not to catapult it onto the neighbour's land.

The solution, the instruments and the organization adopted can be imitated by others and improved so that, all together, we act to produce food.

And this is precisely the point. Actions must be consistent with the goals and the effects we want to produce, as regards the idea, the solution we have thought up. But congruous also with how we have declared we want to use the instrument, also as regards the proposal.

If idea, proposal and action are not compatible, if there is a dual solution one effective and secret and the other official, the effects will not be those expected from the solutions adopted but others entirely different.

It has been shown, in history, that those who have used the technique of the dual strategy, thanks to the effective and secret solution, got the better of those who used only the official solution that was often proposed by those who had got around the problem in another way.

This concept has made history. but it is not history that we can boast about. But it is not true that history is made by people. History is made by the leaders, by those who have created and proposed truths to the people and have adopted others. The people have merely tolerated the history of which they have never had full awareness.

There was need for food and somebody suggested that production was the way to obtain it. Then arms were used to rob those who produced food. There was need for knowledge and somebody suggested how information could be obtained. There was need to face fear of death and somebody suggested that to sacrifice one's life was a way of obtaining another life after death. Then he used the sacrifice of others to obtain advantages. Somebody else asserted the importance of ethics and morals to achieve happiness and then used every unfair means to reach the top.

For these reasons, history is not made up of real changes.

In practical terms, that organization, the State, created to allow us to live together and to which, with the arrival of democracy, we entrusted the task of proposing rules, formulated ideas, proposed them to the people who then chose them.

But, in the meanwhile, that same organization, the State, acted contrary to its own proposal, to achieve its own victory over the people.

Whoever has proposed one thing and done another has always won and whoever has thought, proposed and acted consistently has never won. Unfortunately, these are the facts. If we look back for the original cause why things have gone the way they have, we will perhaps perceive the hypothesis that the imperceptible being before the beginning - which we can assume even physically as pure energy, outside space and time, in a condition of maximum simplicity - needed to evolve in space and with time in an imperfect pre-initial situation.

If the original cause was the need to overcome imperfection, it is logical that causes, forces, actions and effects can have been and still are imperfect until perfection has been reached. Everything that moves inside this chain cannot logically be anything other than imperfect to produce results.

And so, what is to be done? If the inconsistency between thought (idea), its revelation (proposal) and facts (actions) produces more results than

their correlation, to produce effects we can only act with inconsistency. But we know that incongruous action produce cyclical results, not non-involving, effects the suffer from the incongruity between the proposed action and the idea. Therefore everything continues to be linked with the original cause: the need, therefore, to overcome imperfection by a chain of subsequent necessities - or causes, imperfections and mistakes, imperfect forces and imperfect action which can only produce imperfect effects until the last effect no longer produces a subsequent cause and will take on the condition of maximum complexity and, therefore, maximum intelligence. But this condition, while the actual chain of events remains, can only occur at the end of time and space.

The only event capable of changing this chain is an impact creating effect caused by a singular event. If an illogical or atypical cause or necessity were to arise from an effect of this chain, a new effect could come from this atypical cause and we would have a parallel chain an atypical chain. But even this is not enough. That something has become separated from the rest is not a novelty. It has already happened but the rest stayed exactly as it was.

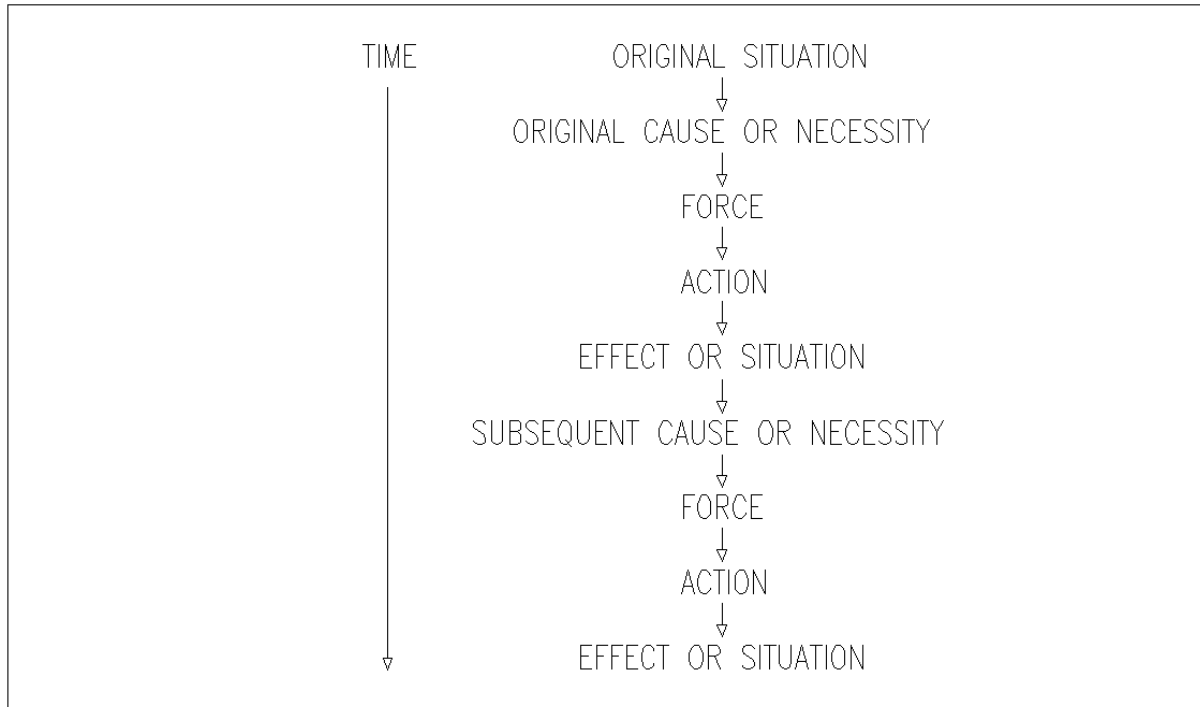
This atypical cause must find first the strength to break out of the typical chain, then find the strength to perform actions and thus produce atypical effects. Lastly it must steer an impact making atypical effect towards a typical chain, amalgamate with this latter and produce a new system, a new evolution. But this has never happen in human affairs because there has never been a situation of such complexity as to produce a singularity with such force as to break out from the typical chain (or logical chain of events if looked from the viewpoint of the original cause), with the force necessary to produce effects and with the force required to link back up with the effects of a typical chain to change it irreversibly.

This is our only possibility: the effects of something extraordinary. Today this possibility has become more likely than in the past precisely

because of the state of complexity reached by the human race with its reason.

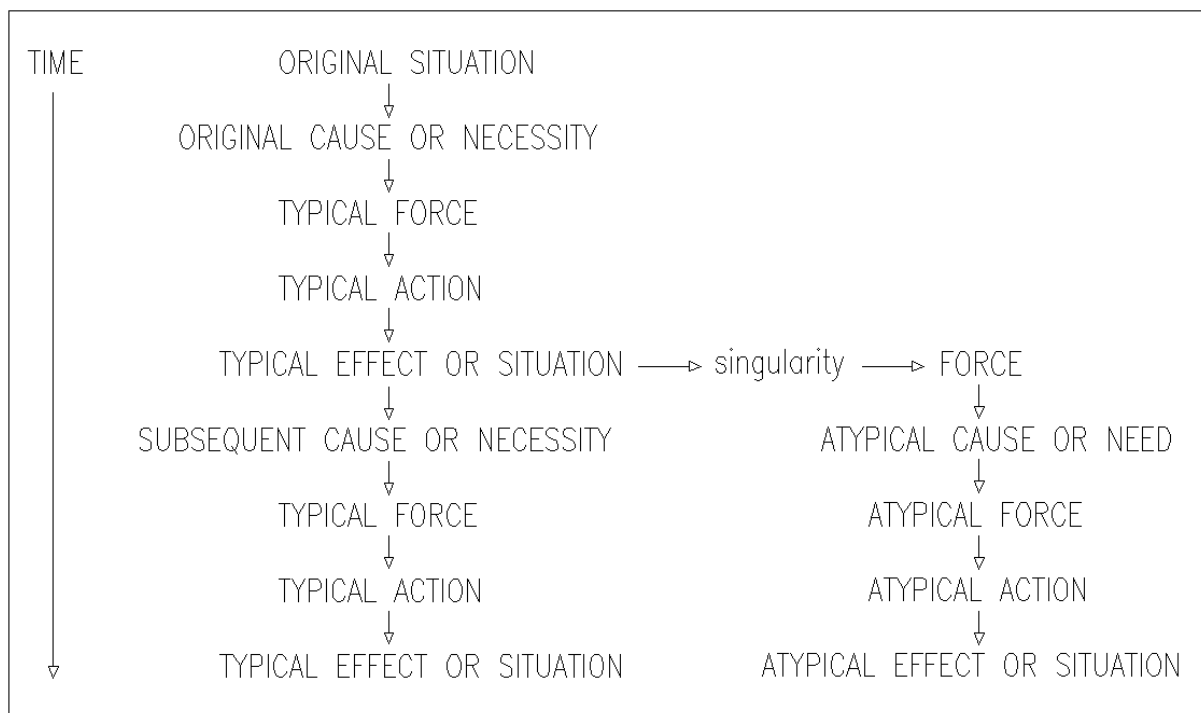
If you ask how things will end up otherwise, the answer is quite simple. Perfection is the purpose of the initial pure energy and matter (energy, space and time), is the means for achieving it. If we recall that up to now there has been an ongoing evolution, we can be fairly certain that it will continue in the future. In other words, perfection at the end of time and space is inevitable. but it is a matter of foreseeing its costs. How many other sacrifices, how much sorrow, what high costs must be borne before the final end for which we probably exist is accomplished?

In this scenario we perceive the need to accelerate the pace, produce effects multiplied in time so that we can avoid cycles of events that are in no way essential to the evolutionary process. To succeed, through a series of impact making effects, we must bear in mind a system of probable events. The first event is inside the chain and is the cause, or need, produced by the unbalance in which the previous situation, or effect, is. The force needed to produce actions whose effects tends towards re-equilibrium stem from this cause. Further needs, forces, actions and effects always logical or causal, or typical in relation to the original cause are thus created.



But, if an atypical cause arises from the effect of an action, this cause will produce an atypical force, atypical action and effect, atypical situations. An atypical chain could stem from the atypical cause and the two chains, the typical and a typical, would evolve in parallel.

But what could act as this new cause? We must remember that it arises from an original cause of necessity that, in turn, originates from an imperfect situation even it in unstable equilibrium. this is where the concept of singularity comes into play. Physically, we have hypothesized this as casual but not causal. A singularity arises from a condition of increased complexity in relation to previous conditions as regards time. Life appeared a billion years after the formation of the planet Earth due to such a singular event. This has been demonstrated in the laboratory.



This means that life is the effect of an action - a reaggregation - produced by a force - the will toward re-equilibrium that stems from a singular event - the need for re-equilibrium - that is derived from a complex environment in which the imbalance was created.

Reason could have had the same origin. Once life had reached a condition of high complexity, a high imbalance would have been created and consequently, also a cause, a force and actions tending to produce reason as an effect.

But the symptoms of the original cause are still within the evolutionary chain. The best analogy to describe them in comparison with reason, would be to call them instincts.

Cycles are produced by this symbiosis between causality and singularity. A parallel system is created when the singular event is within the system or remains outside it.

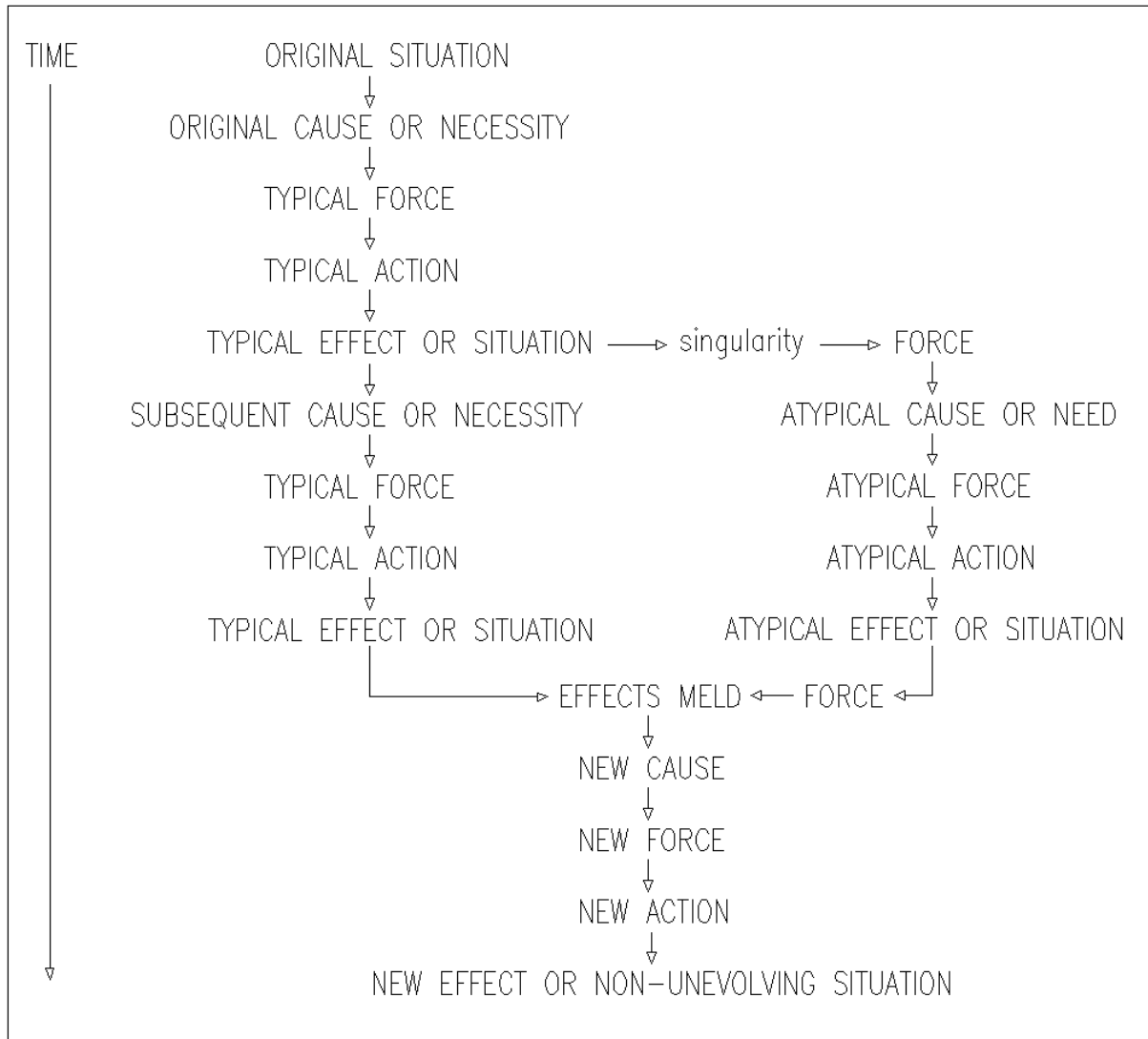


What would happen, on the other hand, if the singular event produced an external cause and this cause directed its effects towards the system where the singular event has been occasioned? We would have two singular events. The first, as hypothesized by physicists, would be casual but the second certainly causal: What we mean here is that while the first is impelled by a past situation, the second would be motivated by the perception of the potential future goal.

Our theory is based on this point maximum detachment from the past and the maximum link up with the future.

But release from the past is only possible if the past is recognized as an effective and not merely as a historical truth. If the past, or better yet, its origin, is taken as a transcendent in comparison with the perceivable (God as a transcendent being as opposed to the perceivable universe), we can only hypothesize a future based on the past created by the transcendent being. Of this past we know neither the origin nor the cause nor the goals. If, on the other hand, the origin of the past is taken to be immanent, it accompanies us and is inside us, then we can identify the cause and the origin of the perceivable, the past and, logically, we can imagine the goals.

Since we can imagine origin and cause, we can also imagine the goals and can make the singular event causal. In other words, we can direct a singular event towards the chain from which that same singular event comes.



Let's go back to the nature of the singular event. It arises casually from a complex situation in imbalance. From this condition, a subject that is very atypical compared with the chain, can reach a state of stability. It will not be equilibrium but it will be much more stable than the system. Thus there will be a conflict between the situation of the more stable subject and the general status of the chain. At a certain point, the subject in the more stable situation will become aware that his stability is in conflict with the general instability and will be induced to escape from the system. Human singularity stems from this conflict.

Let's take as an example a man who is in a state of maximum happiness, relative happiness, as compared with the system in which he lives. The maximum relative happiness is not the maximum happiness possible. That man realizes that his happiness is conditioned by the unhappiness of others. He perceives and recognizes this situation and, from this realization, or perception, a singularity, if recognized, is created.

The first goal of that person will be to stay well outside the system. then he will realize that the system conditions him even from the outside in his emotional states and in his conscience. Thus he will assign himself the goal of changing the system he comes from with an act of will and, therefore, with an act of force towards the future.

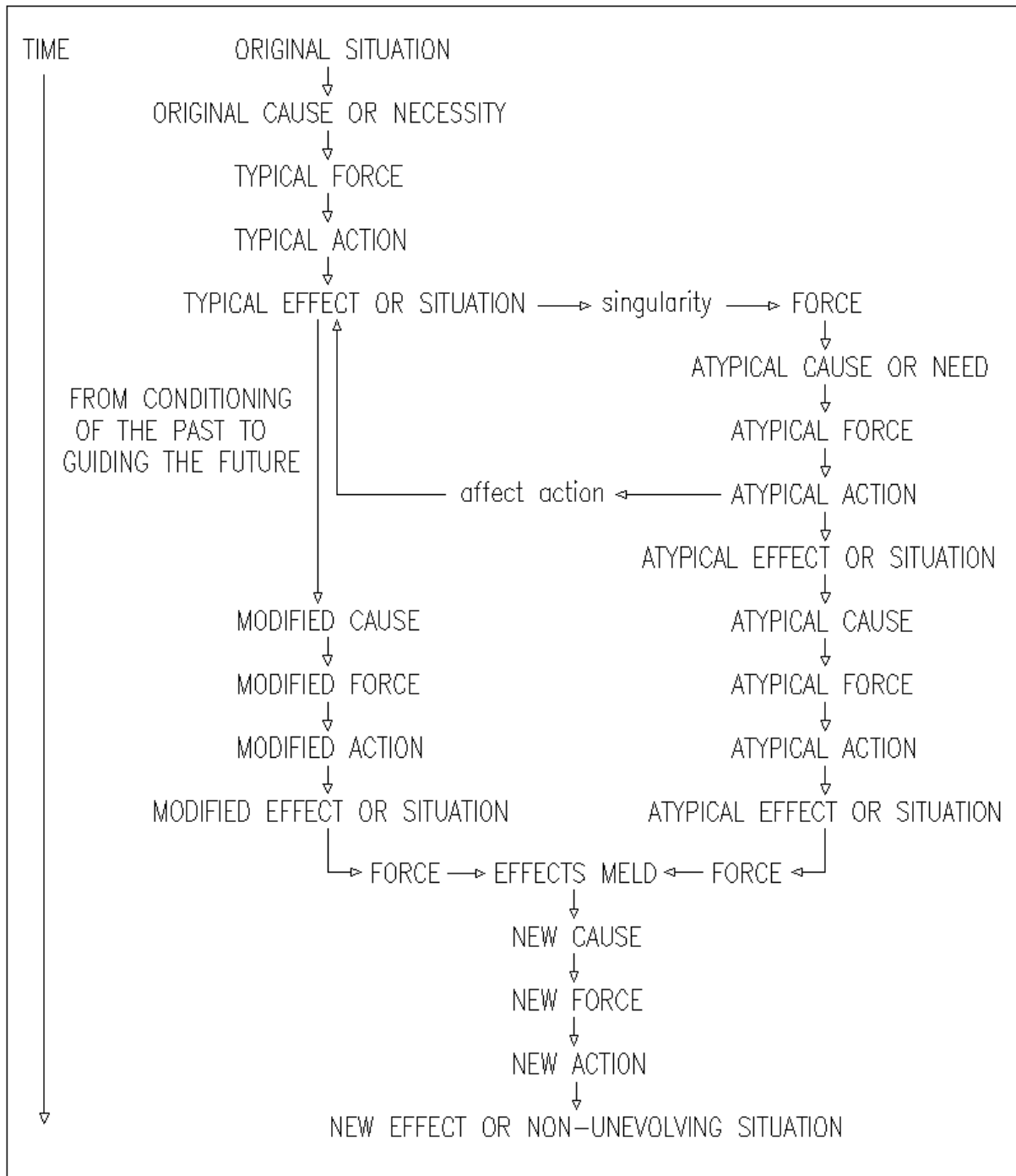
He will become aware that he must acquire the maximum power to resist outside the system, to produce actions different from those he would have performed inside the system. If he perceives the need to change the typical system, he will try to build up the utmost force to make an impact on the system.

But the typical system goes its own way. The amalgamation between typical and a typical effect is the result of two forces: one typical and the other atypical. These two forces are quite independent one from the other. Substantially, even if there exists an external atypical force capable of directing the effects of its action towards a typical effect, the amalgamation of the two effects is only significant when the two forces are compatible.

Compatibility is particularly related to the matter of the truth on the original cause and on the subsequent typical causes. If we assume that there was nothing before what we perceive now, it is natural that we will look for a being who created from nothing. If, on the other hand, we think, as would appear to be scientifically demonstrated, that what we perceive is the evolution of energy with time and in space. We also recognize that if at the zero moment, before time and, consequently, before space, only pure energy could exist, then we can deduce that it was energy that created space and time.

Many will then ask: who could have created this pure energy? We could answer that it was created by God but, then, the automatic continuation would ask: then who created God? We must not forget that the "God" solution, as an answer to the two questions on the origin and cause of all, has so far been just a theoretical solution based on reasoning processes entirely indeterminate compared with the scientific. In practice, to answer the question about who created (the origin) what we perceive from nothing, God has been invented. And to answer the other question about why something was created from nothing (why something rather than nothing exists), refuge is taken in God's secret and incomprehensible purpose.

If to the first question, (who created from nothing), we answered that what we perceive was not created from nothing but from pure energy pre-existing time and space. And if we answered the second (why was something created from nothing) by stating that pure energy had the need to evolve and the solution could not be achieved by space and time, we would find ourselves changing our opinion on the origin but also on the original cause. In this way, everything that derives from our idea of the original cause would be "revolutionary" and we could look at the future from a different angle. The only question still unanswered would be about the origin of pure energy. But, considering the answer, whatever it might be, outside time and space and therefore not an event, we can only imagine discovering it at the end of time and space, at the end of evolution.



Therefore, our conclusion on the original cause can be taken as a conditioning element for the typical chain from which other material and spiritual causes and necessities stem. Sufficient here to consider the interpretation of social, civil, political, economic and moral aspects inherent in typical chains. All these aspects are part of our past, present

and foreseeable future. It is logical that, when we change our opinion on the original cause, we also change our interpretation of subsequent causes, necessities.

We must create an impact on the historical memory of the opinions on past causes and we must do this with atypical actions. These atypical actions can modify the effects, the situations, of typical chains to produce within them, modified causes, forces, actions and effects. The two forces - the modified typical and the atypical - will be sufficiently compatible to be able to produce synergistic actions directed towards the amalgamation of external effects with those within the chain.