

PENTAKOS

1990

by Rodolfo Marusi Guareschi

AUTOBIOGRAPHY

I was born in Salsomaggiore Terme (Parma, Italy) on January 20, 1950. My father, Rudolfo Marusi drowned in the Po river on July 31, 1949. My mother is Ivana Guareschi.

I was raised in a peasant family in the section of Parma province near the Po river. From 1970 to 1974 I worked in the cooperative movement and helped found a number of farming cooperatives. At the same time I took part in the creation of the first regional planning associations following the delegation decrees and the promulgation of the Common Market Agricultural Directives.

At the end of 1974 I founded the first commercial cooperative without ties to any political party. This did not go down well with the Cooperative Movement. First they forced us to follow the traditional economic relationships between cooperative and its members. Then, in 1977, they forced us to shut down.

From 1978 to 1979 I went back to farming and continued to study philosophy, economics, theology and computer science.

In 1980 I incorporated a new company but this too closed two years later because of non-payment of an enormous debt drawn on one of the ten most important Italian banks.

In 1982 I tried again with new multi-sector group of companies based on Common market regulations for Groups of companies and the market.

From 1983 to 1984 I acted as Receiver for a ceramic tile factory on behalf of the Court of Parma.

In 1985 I founded the Carisma Group. The inspiration for this dates back three years and it was planned as a company independent from and unconditioned by anything apart from the law. This new effort was a success.

In 1991 I created Stellar, an information system with transmissions via geostationary satellites.

So far, though, I have done little, too little.

I shall do my best to make up for the delay.

PREFACE

I must present and justify this text.

I will do this quickly in much the same way as I have tried to simplify the thoughts expressed here.

The reason is a sense of shame: my awareness that too many people live badly. There are too many people whose existence is negative.

The origin is my mind that registers things known, perceives and processes problems, looks for solutions and, sometimes by thought and sometimes by intuition, produces ideas.

The purpose is to change everything that is not going well, everything that, according to the people, is not going well.

My first contribution in this is to provide some indications – all subject to discussion – towards changing to the better.

Then I will accept the judgement of all those to whom I have managed to transmit what I think. Then, I will act in the interest of the people.

I will act with all the force of someone who believes in what he wants.

Someone who wants all human beings to have the same rights and the same responsibilities.

The right to survival.

The right to grow in health.

The right to know the truth.

The right to be free and to be happy.

The responsibility of using one's own energies.

The responsibility of working and producing wealth.

The responsibility of using part of the wealth produced to generate more wealth.

The responsibility of living in peace according to justice.

In a word, a man who wants to change the world.

FOREWORD

We confuse nothingness with absence of space and time.

We also confuse:

- origin and cause;
- cause and effects;
- emptiness and absence of matter;
- energy and life;
- death and the end;
- wealth with money;

- passion with love;
- having and being;
- happiness and desire;
- God and the imperceptible being;
- force and action;
- eternity and the end of time;
- government and power;
- history and truth;
- miracles and science;
- origin and end;
- imagination and the future;
- fact and chance;
- mind and reason;
- the possible and the probable;
- the impossible and the improbable;
- certainty and the absolute;
- needs and desires;
- justice and ethics;
- liberty and law;
- system and method;
- goal and means.

We confuse the terms and we are wrong.

From this derives an entire chain of events whose incorrect starting point, conditions every effect.

These premises have to be clarified before I get into the heart of the text.

Where do we come from? Why do we exist? Where do we live?

There is a sole origin. It is the original cause, source of all causes and all effects in an evolutionary chain that directs a first event towards the last.

Every cause after the original one is at the same time an effect of the previous cause.

Emptiness is made up of space, time and energy but not perceptible at the moment. Absence of matter is impossible in a space that contains energy evolving in time.

Energy is the primordial force whose most complex effect is life.

Death is the physical and chemical perception of the conclusion of an event that, in turn, becomes cause of a successive event. The end and conclusion of the trilogy: energy, space, time.

Wealth is the creation of solutions to material problems.

Money is the potential representation of the wealth produced.

Passion is the effect of evolving forces that originate in the instinctive mind, in love and in the universal desire for satisfaction that begins in the reason.

To be able to use resources, being is the perception of ones own resources directed towards the maximum evolution.

God is the ideal manifestation of reason still imperfect, not fully achieved. The imperceptible being is the contingent condition of the status of a subject.

Force is the tendency effects have of reacting to causes. Action is the complex of these causes.

Eternity is the state of energy before the beginning and after the end of space and time. The end of time is thus the cause of eternity.

Government is the capacity of directing the effects from the use of resources towards common interests. Power is the ability to decide.

History is the apparent transfer of facts. Truth is the essence of facts.

A miracle is the perception of effects from unknown causes. Science is research into causes.

The origin was in the utmost simplicity whereas the end was in the utmost in complexity.

Imagination is an expression linked with memory. The future is the complex of events on which reason can have an effect.

A fact is an event (cause or effect). Chance is a non-existent empirical conception, a surrendering of everything that appears still imponderable to us.

Mind is the objective expression of complex energy of which reason is a manifestation.

The possible is everything that can happen in a logical chain of events. The probable is an event's conjuncture with time and space.

The impossible is that which does not depend on energy. The improbable is evolution without cause.

The certain is that which is perceived, recognized and, in itself, relative. The absolute can only be an effect of the end of events.

Needs are material effects of existence. Desires are the effects of the satisfaction of desires.

Justice is a tendency towards ethics. Ethics is an immanent event.

Liberty is the possibility of the maximum expression of being. Law is the settlement of conflicts.

System is organization of resources. Method is the application of resources.

Purpose is the final effect that one wants to achieve. Means are resources necessary to achieve the purpose.

Lastly, nothingness is everything that we still do not know, the unknown. Absence of space and time is the state of pure energy at the simplest and the most complex levels. It is the state of the beginning and the end.

INTRODUCTION

This book sets out to solve problems.

The problems of mankind are so vast that it might seem excessive to place them within the context of other scenarios and, basically, within the context of other serious problems.

But it may just be that the solution to mankind's problems can only be solved by means of a solution to all the problems that the human mind can perceive.

The combination of instinct, intuition and reason in confrontation with facts that have been shifted and projected into a possible future, may be the sole possibility we have.

Thus, in a single text, we have material and immaterial, philosophical and historical, religious and economic, political and physical concepts.

However, the sequence of the text follows a definite evolution. First the main simple concepts are enunciated though this too will involve a certain amount of difficulty given their condensed form. Next more complicated principles are explained but here the expression is simpler.

At the same time we will talk about the beginning of everything, about the cause and the purpose of humankind, of wealth, politics,

religion. At the end of all this, we reach an intuition of the ultimate purpose.

In the meanwhile, we shall try to prove every intuition using our reason, a logical chaining of perceptions and ideation.

Lastly, we will attempt to represent actual reality and to organize the resources necessary to improve it forever.

To succeed we will follow a number of stages:

- theoretical statements;
- logical development of these statements;
- practical consequences;
- effects and prospective of these statements.

The theoretical statements are about the immensely small and the immensely large.

The logical development of the statements derives from the reason and involves human beings and is the subject/fruit of the final evolutionary stage, the epilogue.

The practical consequences are about our everyday choices.

The effects of the prospective link our present and future with the universal beginning and end.

PART I UNIVERSAL LAWS

Every form of energy is made up of three elements: positive, negative and neutral.

In all natural energy entities two of these elements, the positive and the neutral, are at the center of a space – they are the nucleus of this space. The third element, the negative, gravitates around the

other two in elliptical orbits in a certain space for a certain period of time.

Thus the energy that we know is made up of two opposed forces in equilibrium that exist within a certain space and move for a certain period of time.

The neutral element is, of itself, in equilibrium but this equilibrium is unstable.

The distance between the nucleus and the orbiting negative element determines space.

If time were stopped, the centrifugal force of the negative element would be cancelled. It would drop towards the nucleus and unite with the positive element and become a single unitary part of the neutral element.

Space would no longer exist.

The energy unit would be made up of two elements in one and in equilibrium.

The whole would be made up of two independent forces in equilibrium.

Therefore, it is space that causes the interdependence of opposite forces for a certain period of time.

If there is no space, opposed forces are independent and never out of balance. However they will be unstable otherwise they would never have been in a state of unbalance.

Now, let's suppose that we could mix together a large number of energy units and then stop time and therefore cancel space. All the negative forces would then fall towards the center, towards the positive force elements.

The result would be a more complex form of energy with a less unstable equilibrium.

In both cases, however, we can imagine an entity made up of three independent forces, two of which, where space and time exist, would become interdependent.

Beginning with the simplest form of energy, if we want to obtain a more complex form, we need space in which the transformations (evolutionary processes) and time, that marks the stages of these transformations.

ORIGIN

In the beginning there was pure energy made up of elementary particles in equilibrium and with primordial intelligence.

This equilibrium was based on independent forces and the energy was neutral.

Time and space did not exist.

The absolute independence of the forces formed the scenario.

But equilibrium, based on absolutely independent forces, was made up of particles of energy in their simplest state with minimum intelligence.

CAUSE

The original cause of evolution is the need perceived by the primordial intelligence, expressed by energy in its simplest state, to move from a minimum to a maximum quotient.

Since the forces are independent, the primordial equilibrium was unstable.

The need to evolve, therefore, caused unbalance and energy began to move. The first effect of this was the creation of time. The second was space.

Through space and in time, primordial energy transformed itself into matter that produces increasingly complex energy that tends towards stable reharmonization.

Primitive energy, had to aggregate in order to evolve.

It therefore transformed itself into mass without which, since there was no gravity, no aggregation is possible.

Transformation necessarily requires unbalance.

The evolutionary movement, by the transformation of energy in space and time, leads to a more complex equilibrium, unbalance.

Space and time are respectively the means and the measure of evolution until the more complex form of energy has been reached and finally stable equilibrium achieved.

EFFECTS

The effect of reharmonization will be the disappearance of space and time.

The beginning and the end are two conditions of equilibrium at a different level.

The final effect will be perfection — stable equilibrium.

Depending of the status of this evolutionary process, there are two fundamental forces: the existence of unbalance and the tendency towards more complex reharmonization.

These two forces can represent good and evil: the state of unbalance and the gradual evolution of energy towards a state of more complex reharmonization.

Evil, or unbalance, is the action that modifies energy's current status. Good is the force that reacts to unstable unbalance and tends towards a more complex reharmonization.

Since both beginning and end are two states of equilibrium and since in effect, important transformations of the original condition have occurred in time and space in the general direction of the end, it follows that the trend towards reharmonization was stronger than towards unbalance, good is stronger than evil.

And in fact, it is logical that the force of a reaction is stronger than any specific action because a reaction is well aware of the action when it intervenes and the contrary is not possible.

Reaction has more awareness than action because when it occurs it does so in full awareness of all the previous actions and reactions.

Action has lesser awareness than reaction because when it occurs is still does not know exactly what kind of reaction it will provoke.

Action is a simpler form of energy than reaction. Reaction is thus a more complex form of energy.

In effect, evil is a simpler form of expression than good.

Good is the dissolving of evil. It is the achievement of awareness to eliminate it.

Evil, in as much as it is action, cannot have full awareness of the force of good.

Thus, good, as reaction to evil is stronger than evil because it is a reaction to evil in the very act of becoming aware of it.

Common elements of good and evil are: quantity, quality and effects.

The first universal law is this: given the same quantity, evil produces a higher quantity of effects than the good.

Therefore, to defeat evil, the forces of good (reharmonization) must generate higher quality.

And in fact this is the case because otherwise there would not have been any evolution from the original condition.

The second universal law is: to defeat evil (actual unbalance), it must be known.

A non-existent or unknown evil cannot be overcome. It is, perhaps, only possible to foresee it.

The third universal law is: to achieve well, evil must be defeated. It must be fought against, reaction and a movement toward reharmonization.

Unless reactions are expressed, evil cannot be defeated (it will not defeat itself) because evil is unbalance without a trend towards reharmonization.

HUMAN BEING

The human being is the end of evolution that, from primordial energy's state of instable equilibrium moves towards stable reharmonization in a more complex form of energy.

Thus we can identify the origin, the cause and purpose of the human being.

The origin is the unbalance suffered by the elementary primordial energy (sub-atomic particles) in unstable equilibrium.

The cause is the previous state that is continually evolving.

The complex of these previous situations (events), determines the fact of having been, of being and of potentially being.

The purpose is the final state of reharmonization to be reached in the most complex form of energy – reason.

Therefore, the purpose is perfection because the human being (human reason) appears as a potential final level of the evolutionary process that regains the state of equilibrium.

From sub-atomic particles to gas; from gas to matter; from matter to life; from life to human beings; from human beings to reason.

This is the evolutionary process: from the simplest energy (in unstable equilibrium) to the more complex form of energy (in stable equilibrium).

Perfect reason could stand at the end of this evolutionary process. Man has this but still uses it partially and imperfectly.

In fact, as far as we know, man's reason appears to be the final stage in the evolutionary process that regains the state of reharmonization.

If the evolution of all forms of life leads to man, everything that happens is instrumental to this purpose including those things that we (with our human reason) judge to be evil.

Evil, therefore is a fact (action or thought) inherent in the evolutionary process. It goes against evolution (knowingly evil) when it is not necessary or useful to evolution.

But there is more, the evil that makes man aware that what is he doing is evil causes involution. Everything that derives from this

can only be evil for the person who does it and for the person who receives it.

We could say that good and evil are actions done in relation to the being that can judge them.

Evil is closely related to reason, to the possibility of recognizing it.

Good is evolution as reaction to evolutionary unbalance.

PART II PHILOSOPHICAL STATEMENT

The philosophical statement is derived directly from the concepts on the origin, the cause and the purpose of human beings.

It consists in the identification of the essential characters by which a human being achieves his perfection.

This perfection can only be individual and absolute and causes as a logical effect, universal perfection.

Thus we can only talk about universal perfection on the basis of individual perfection of all human beings.

Individual perfection can be considered as potential achievable through the full use of the mind.

We all know that the human mind is infinitely superior to what it actually does. It has been scientifically proven that a larger, even if only slight, use of the human mind would generate results far out of proportion to the increase in the use.

The main lines of the philosophical statement are:

- philosophical origins;
- natural essences;

- elements of the real;
- objective utilities;
- subjective utilities.

These essential characteristics are the foundations of the philosophical statement. These are foundations that must be formed from original statements, their proofs and their foreseeable effects obtained when they are put into effect.

PHILOSOPHICAL ORIGINS

The origins of a philosophical statement can only derive from in-depth individual psychological introspection. Here the individual who has the capacity to examine himself profoundly, must also have the ability, though exercise of memory and reason, to draw up conclusions about his own being in a state of equilibrium with the memory and reason of all other individuals.

Naturally, this equilibrium must also extend to the causes, the effects, to the ultimate purpose and therefore also to the ultimate interest.

Philosophical origins are made up of: truth, beauty, justice, originality and will.

TRUTH

Truth is proven or provable being.

Human beings have identified two truths: actual truth and historical truth.

Actual truth, in fact the only truth, is that which has been or can be proven through research into its origins, causes and effects. It is the truth that the human mind can perceive and recognize. It is the only truth on which a human being can logically construct his evolution.

Actual truth can be defined as a chain of proven or provable causes and effects brought to an origin that, in turn is proven or provable.

Historical truth, on the other hand, is that mainly based on the purpose that one wants to achieve on an individual basis without taking origins, causes and effects into account.

Thus historical truth is a chain of facts received and transferred with a functional purpose for those who have received and transferred it or with a functional purpose for individuals the others have wanted to be so endowed.

Both truths are chains of facts where the previous is the cause (causal fact) and the following is the effect (effected fact).

Thus, cause and effect facts in each of the two truths stem from an original cause (from a fact).

If the original cause is a historical truth, we have a chain of historical facts. If the original cause is an actual truth, we have a chain of actual facts.

Thus we can say that every effect can be traced back to the original cause that produced it.

It might then seem that the effect of every cause is unchangeable in relation to the cause that produced it.

In reality, on the contrary, it is possible to modify (revolutionize) effects in relation to their causes. This occurs when the subject modifying the effect chooses, or, to be more precise, is induced to modify the effect when the cost or sacrifice involved in accepting the effect is greater than that of changing it. And this without taking in account any advantages or disadvantages that the subject may derive from this revolution.

Substantially, the individual subject can, if he wants (and not to want it is more costly than to want it) insert his own cause between a determinate (logical) effect and its cause. In this way, he will influence the effect that would have followed on that determinate cause.

Individual self-determination consists in this concept: when the cost/sacrifice involved in acceptance is higher than the cost that must be accepted in changing.

And this, without taking into account the material advantages. The relationship between the two costs is not material but rather psychological and cerebral.

There is a relationship or better yet, a law, governing actual and historical truth: historical truth can be modified by actual truth and thus cause natural evolution of the latter into the former. Actual truth, once proven, can never be transformed into a historical truth and therefore can never be subject to involutory processes.

Therefore, the effect whose cause is individual self-determination, influences the relation between cause and effect that depends on an original historical cause. But it can only attempt to influence the relations between cause and effect that depend on a proven actual original cause.

BEAUTY

Beauty is the natural scenario considered in the light of its evolutionary complex: origin, cause, effect and purpose.

Without the influence of individual human self-determination, beauty would not exist. The perception and recognition of the beautiful are effects stemming from the evolution of energy influenced by the individual.

There is inner and exterior beauty.

Inner beauty is the equilibrium with cerebral energy and therefore an expression of one's own being as you want it to be.

Exterior beauty is the relationship between individual instinct, self-determination and an external expression, an objective and understandable fact.

But beauty is also a contingent character, it relates to a determined time and as such, is capable of being modified by a relationship between being (the present) and potential being (possible future).

Substantially, beauty is that which really exists and is perceived within the context of the possible evolution of that which exists by means of self-determination.

Thus we can see the interdependence between the character of beauty and that of truth.

Inner beauty is in relation to inner actual truth. Exterior beauty is in relation to the effects modified by actual truth.

JUSTICE

Justice is the relationship between the individual and humanity.

Individuality is subjective acceptance of one's own being through psychological introspection on one's personal characteristics to express one's own well being to the utmost.

Humanity is viewed as all human beings taken as a whole in which individuality is an essential component.

Justice therefore is expressed in the work (thought and action) that an individual produces for his own well being when this individual work has the common good of the entire species as its effect. Thus it has an influence on the evolution of every human being.

Therefore it is not true that life is a stock market in which the increase in individual well being is at the expense of everybody else's.

This assumption, always taken as an axiom, has been borrowed by economic mechanisms governing the material relationships in the production and distribution of wealth where political systems have become regulators or moderators of conflicts.

It is thus, unfortunately, that we have individuals who have sacrificed, in addition to the rights of all the others, also part of their own potential well being in order to obtain greater political or religious power, greater wealth and more respect from others.

However, another should not replace an axiom, even if illogical. What should be done, on the other hand, is to state a number of existential concepts that, because of the clear groundlessness (I could have said "falseness") of an existing axiom, offer new and more logical ways of looking at things. Even if these are more theoretical and therefore apparently detached from the real fact (looked at, however, in the light of historical truths and not of actual truths), nonetheless they produce as their final purpose, the effect of generalized well being and consequently also one's personal and individual well being.

GENIUS

Originality is the source of evolution that allows human beings to start out from their own origins and create, in time, their own well being taken as the maximum possible perfection within the context of their own stage of evolution.

Genius, therefore, is not so much the ability to solve things as the ability to perceive and recognize one's own condition and the problems this involves.

It is logical that it should be so. The relationship between being and knowing how to express it arises from awareness of one's own condition not only as compared with that of all other human beings but also as compared with the relationship that exists between the beginning, pure elementary energy and the final purpose, more complex energy in stable equilibrium.

To be more explicit, we could say that genius is certainly nourished more by awareness of the time one has at one's disposal than by the time and actions of others.

Genius as individual evolutionary action and not as reaction to the action of others. Probably genius, as perception of problems, is directly proportional to one's own experience in the sense that greater knowledge of facts induces a human being, through inner reflection, to perceive problems be they subjective or universal.

This is, at bottom, a proof of the interdependence that exists between our individual Ego and everything else.

And since a problem always arises from a negative fact, from an unbalance, we can define perception of this problem and with it also genius, as a reaction to unbalance.

A reaction that we can guarantee will exist as long as problems exist, until stable equilibrium has been achieved.

If we presume that the material problems of human beings can all be solved, it follows that the major difficulty is not to solve but rather to perceive.

WILL

Will is one of three functions, together with time and intelligence, needed to produce results.

It is directly proportional to awareness of its own utility.

When we state that all material problems can be solved if we have the knowledge and the time to solve them, logically we must accept that knowledge and time of themselves do not produce any effect unless accompanied by will. In other words, the dedication of more time to achieve the effects from the use of knowledge until it results in influential actions.

Thus, if we take for granted the concept that part of the expressed will is directly proportional to the awareness of utility, without will, human beings cannot achieve any effect. We must accept that we want to do what is useful and thus produce effects. On the contrary, it is hard for us to want to do what is not useful and does not produce effects.

NATURAL ESSENCES

Natural essences are the original evolutionary elements that came to being from the primordial energy and thus lost their unstable equilibrium.

Thus they are transformational factors of energy from a simpler to a more complex state.

The natural essences are: energy, space, time, life and death.

ENERGY

When we talk about energy as a natural essence, the meaning we assign it is somewhat different from the one given to primordial energy. This latter is in equilibrium, without space and time whereas the former, energy, is defined here as the expression of interdependent forces in continual evolution.

Through the transformational process that causes evolution, this energy (in movement) takes on the properties of matter. Thus matter is nothing other than the result of the changes that the

simpler forms of energy undergo in order to generate more complex energy.

From primordial energy made up of elementary particles in equilibrium to energy in movement in space and time. From energy in movement to gaseous clouds in which the energy in movement liberates matter (under form of gas), from gas to solids, from solids to life, from life to the brain (maximum expression of matter), from the brain to the human reason – this is evolution.

SPACE

Space is environment, the means in which energy transforms itself from its previous, more elementary state to the more complex successive state.

It is a natural factor that has its origins in the unbalance of interdependent forces and it ends in reharmonization stabilized in the most complex form of energy, when the reason as the maximum form of energy can become perfect.

At the outset I talked about a beginning formed from elementary particles in equilibrium and with primordial intelligence. It is with this intelligence that, through a series of transformations, it can recombine a final stable equilibrium.

However we must admit humbly but also with all the logic we are capable of using, the existence of an elementary intelligence that acts as an unstoppable propulsive thrust in space and time inside and outside ourselves. But this elementary intelligence is never apart from us human beings, the most natural and functional form of energy, with the ability to perceive this very primordial intelligence to allow it the utmost in evolution.

Were we to give scientists the possibility of creating all the instruments from these concepts and thus identify the “smallest”,

element then indeed we would see whether the elementary particles that make up everything are intelligent!

If they are not, and only then, perhaps we will have to surrender to the idea of having to accept the existence of the unexplainable, an essence that escapes us and could exist without bothering its head about us.

TIME

Time is the measurement of the evolution of energy compared with the beginning condition.

Time is therefore progress of events characterized by successive transformations of energy into matter and from this to new, more complex energy.

Time will have an end at the conclusion of each transformation needed to achieve the final stable equilibrium.

LIFE

Life is the possibility of using energy, space and time.

It is the condition, or better yet, the complex of conditions that allows a more complex energy control the simpler form.

However, this should not induce us to believe that without life energy could not be subject to evolution. I just want to state the concept that life, as the last great stage in energy's evolution, can control all forms of energy life itself has been part of creating or provoking.

For the first time, in the process of energy's evolution, life as the effect of a previous cause that produced it can control the cause itself.

Man's reason is an effect that controls the energy his reason has produced and, therefore, is cause of reason itself.

Perhaps it was precisely here that primordial intelligence wanted to arrive: to be that all that constitutes us, organized in the most complex and perfect manner. The effect that governs the cause: this is the revolution of the original situation that has thus occurred.

DEATH

First, we must distinguish the concept of death from the concept of end. The first is contingent and peculiar. The second is natural, the result of the transformation of every event into a successive event.

Subjectively, death is the last opportunity to produce results from perceivable problems. Objectively it is evolution of the effects produced but the cessation of the possibility of controlling the causes of these same effects.

Death, therefore, is an evil necessary to evolution so that it can continually move towards the final end sought by those elementary particles with primordial intelligence from which everything originated – energy in movement, space and time.

ELEMENTS OF THE REAL

The real is everything whose existence a human being can and will be able to perceive.

If we presume that potentially a human mind can express itself with the maximum possible rationality, we can accept as perfectly congruent, the possibility of perceiving the entire range of energy from the state of equilibrium to the original unstable equilibrium to the causes that produced this unbalance and lastly, to the effects of the complex evolution that, at the end of time, will become stable equilibrium.

We are perfectly aware of the immense implications of this statement. But it is the logical result of the concept of energy and life that has been detailed here from the outset.

This is a concept that could be absolutely right or completely wrong or only partially right. But the very fact that the imagination has been able to perceive this concept is obviously an opinion at least on the greatness of the human mind as an undeniable effect of a logical deduction.

The elements of the real are: scenario, finality, resources, organization, and morals.

SCENARIO

Scenario is the objective state of evolution that can be modified. Here objective state is understood as the effective situation of the events in a determinate time and space. The actual effect of the entire concatenation between cause and effect that has taken place from the very beginning to the moment in which these words were written.

This same actual effect is, in turn, cause of future effects.

Thus, scenario is something that follows its own autogenous evolution as a logical concatenation between consecutive facts (causes and effects) that can be influenced, rectified by effects produced by the reason.

And so we can imagine an effect produced by two causes: one by an event from within the original concatenation. The other is a choice made by the mind and influential choice.

In this way, we can identify two effects produced by two causes with different sources that meld into a single effect.

It is in this way that this “fusion effect” generates an uninvoluntary event an event that excludes any contrary reactive force.

FINALITY

Finality is the purpose of an effect. We could call it the effect of an effect where the first effect becomes the cause of the second; the second effect becomes the cause of the third and so on down to the last effect.

If finality or end is definitive stable equilibrium, the finality of each event becomes the function of the last event.

This is the logical engineering behind true evolution and, referring to human beings, involves whatever of truth, beauty, just, genius and will is done.

The contrary even of any of these five concepts necessarily means involution.

RESOURCES

Resources are the means used to achieve objectives.

The modification of a scenario into another can be an evolutionary or involutory event depending on the means used and the purpose they were used for.

The acquisition of resources is a pure technical matter, that is, the concrete realization of the solution of a problem perceived or perceivable.

In order to achieve evolutionary effects, this solution cannot depart from the common interest of the scenario to be modified.

ORGANIZATION

Organization is planning final purposes and selecting resources.

It is the complex nature of things, the continual elaboration of resource selection whose goal is to define the final purposes or the evolutionary goals. These will always be increasingly complex scenarios but this does not mean that they cannot be coordinated. The same reason that generates a given scenario by means of a certain degree of organization cannot not be able to coordinate this same scenario. I said "the same reason" on purpose because it is clear that another mind could change the effects produced into another direction that is uncoordinated if viewed from the perspective of the original effects intended by the person who provoked the scenario.

Unfortunately this fact implies that coordination of the effects by the person who produced them is essential until a human being, all human beings, accepts the same purposes in the common interests of all the others.

MORALS

Morals is the subjective contribution of the human being that sets out to modify the scenario, finalized to the last scenario by using adequately organized resources.

Morals is also self-determination, positive and beneficial influence on events.

It arises from the relationship between awareness of events and organization of resources with the intention of modifying effects.

This awareness should necessarily be derived directly from reason but sometimes is still confused in the human mind with conditions such as emotion and instinct.

This is a limiting factor in the evolution of morals. It can probably be overcome by a more widespread and universal awareness of at least the natural essences (energy, space, time, life and death).

Morals should not be confused with ethic through which morals it is recognized.

OBJECTIVE UTILITIES

Objective utilities are elements that characterize the realization of the philosophical proposal. In fact, they are the causes through which definite effects are desired.

In general, they can be taken as reference points for each human being to achieve the greatest individual well being without renouncing the task of being a propulsive thrust towards common well being.

This concept is not exclusively pragmatic but is rather a strategic vision of the events that induces us to take into account the effective reality of the events to transform it into an evolutionary fact.

Objective utilities are: equilibrium, probability, maximization, efficiency and reliability.

EQUILIBRIUM

Equilibrium is the relationships between scenario, finality and organized resources.

Naturally we cannot take equilibrium as something stable. We have to take it as separate from time and space and thus as something partial but "useful" through which we can define finality starting from the actual scenario and using the effects of the organized resources.

PROBABILITY

Probability is the opportunity to use resources organized as needed.

The concept of probability is contained in the more complete and universal concept of “possibility”. Here the only insuperable limit is the achievement of stable equilibrium – the end of space and time.

Thus, in the context of everything that is possible, the probable is only that which is useful or at least the achievement of an uninvoluntary result (excludes any contrary reactive force) that generates real evolution, becomes probable.

From this point of view, everything that, though possible, can cause involution effects taken as such and obviously in relation to common interests, is useless and therefore improbable.

Certainly it is difficult and requires much energy and time to use oneself always towards what is probable and useful according to the concept outlined here!

We all know that individual effects of actions done by individuals acting with the same amounts of energy and in the same time can be more or less apparently advantageous for those performing the actions depending on whether they do so on their own behalf or for the common good.

But when assessing these advantages, we should bear in mind the complex of effects of the actions. To have more political, religious or economic power does not mean also to have reached one’s utmost well being. This however, can be achieved to the degree in which the effects of our actions involve more power not only for the person acting but also for all the others.

MAXIMIZING

Maximizing means the maximum expression of force in time.

It means the widest use of one's own and others' resources organized so as to obtain the maximum result and therefore the best possible solution.

It is the same thing for the economic sciences or at least it could be so if the best use of resources were finalized to the common good.

This does not happen when resources are maximized to destroy common well being that, in this way, undergoes real involution.

EFFICIENCY

Efficiency is the level of capacity for the transferal of resources within the context of a scenario.

Transfer means to indicate or modify the evolution of scenarios.

This general concept of efficiency fits every kind of strategy that sets out from the perception of any material problem and leads to the most logical solution.

RELIABILITY

Reliability is the subjective capacity to correspond with endogenous and exogenous aspirations in equilibrium.

SUBJECTIVE UTILITIES

Subjective utilities are the elements that influence scenarios.

In other words, subjective elements are useful when they refer to all the subjects in a specific scenario. If not, they are partially useful in

that they are useful only to one or more subjects in the same scenario.

But in this case we cannot talk about subjective utility but rather of individual subjective advantages used to give the person acting something extra the other do not have.

Subjective utilities are: universality, action, physics, biochemistry and system.

UNIVERSALITY

Universality is the reciprocal involvement of individual and scenario.

We must begin from the assumption that whatever involves us, in effect, also involves the entire known or unknown scenario. Equally, everything involving that scenario also involves us.

The reason for this is that each of us is at the same time a part of everything as everything is part of us.

ACTION

Action is everything that modifies the scenario.

Depending on whether the action is useful or useless, the effect can be evolutionary or involutionary. However, we should not ignore the fact that useless actions performed to influence evolved equilibriums cannot have an effect. This is based on the principle that scenarios from the beginning of time have been gradually, sometimes extremely slowly, evolving.

They cannot retrograde. We can note this or that civilization becoming dominant or fading away and something similar can be noted on an individual basis but overall, humanity as a whole has never moved backwards.

Perhaps today the expression of the human mind is at a level never reached before or, on the other hand, perhaps we are at a lower level than was previously reached,

But potentially, we are certainly at a level of possibility towards the expression of our reason never reached before.

PHYSICS

Physics is the definition of objective limits represented by the totality of characters in a specific scenario.

These are interdependent forces that emanate from every individual part that goes to make up energy in constant transformation in space and time.

The most important physical phenomenon that, basically, represents the revolutionary characteristic, is the one through which energy transforms itself into matter that in turn is transformed into new energy.

This is the phenomenon that has given rise to all the events that have happened from the beginning of time and space and right up to the transformation of human cerebral matter into reason.

BIOCHEMISTRY

Biochemistry is the last natural transformation of matter into energy in the chain of events.

It is the last because after this transformation only pure energy can exist at the most complex level in stable equilibrium.

SYSTEM

System is rationalization of resources and thus of actions.

System, not to be confused with maximizing (the latter concept is about the effect of the use of resources, force), is organization of resources.

PART III CHARACTERISTICS OF THE STATEMENT

The characters of the philosophical statements derive directly from the logical elaboration of the statement itself. In fact, they are the elements of its authenticity.

The characters derived from our philosophical statement are:

- trilogy of the scenario;
- propulsive thrusts;
- founts of objectives;
- expression of the objectives;
- trilogy of the resources;
- founts of resources;
- peculiarity of organization;
- requirements of organization;
- bases of morals;
- effects of morals.

Let's take a look at these characteristics one by one.

TRILOGY OF THE SCENARIO

We define the trilogy of the scenario as the complex of elements that define it and which arise from abstract concepts but then cross over to real utilities.

Naturally, we define them in relation to characters proper to human beings. These are: exigencies, proposals, and the new.

EXIGENCIES

Exigencies are conditions of survival and growth in human beings.

They are the problems that potentially all of us could or should put before ourselves to achieve complete and absolute well being.

Basically, exigencies are the effects of unbalance that the energy generated by the human mind produces.

Thus, exigencies are exogenous actions, potentially perceptible to which a positive or negative reaction is possible.

A positive reaction causes evolution. Negative reaction causes involution.

PROPOSALS

Proposals are solutions to exigencies created or emulated by the human mind as a reaction to the exigencies.

This definition shows that the energy generated in the research on proposals is more complex, or at least at a higher level, than that generated when the exigencies are merely perceived.

On the contrary, we can state that it is more difficult to perceive exigencies, to bring problems to one's attention, than to express the proposals, to find solutions.

This apparent contradiction may derive from the fact that, since the human mind cannot even be aware of all the exigencies already perceived up to now by all human beings, this same human mind may be able, with much effort and very slowly, to perceive new and original exigencies.

However, we cannot exclude that the problem about full awareness of all the perceptions that have already reached the human mind,

may be solved, as any other problem once perceived, by means of technological progress produced by the human mind.

NEW

The new is new exigencies that stem from new proposals or new proposals that stem from new exigencies.

Thus we go from solutions of problems to the perception of new problems. Similarly, from the perception of new problems we must necessarily reach new solutions since this is useful.

The new, for each individual and for the whole of humanity, since it is evolutionary effects of previous causes, leads to successive evolutionary effects.

PROPULSIVE THRUSTS

The fundamental causes of scenario modification are the propulsive thrusts that tend towards reharmonization.

Propulsive thrusts are: needs, desires and emulations.

NEEDS

A human being's needs are vital biochemical and biophysical elements.

They create the essential conditions on which we can construct our evolution.

Needs are material necessities whose goal is to produce energy.

DESIRES

Desires are tendencies towards pleasure as a condition of inner individual well being or, at least the satisfaction of an emotional

need. They form, or the perception of them forms, the environment in which the human being discovers solutions.

This is the case for human beings as for every other form of life from the vegetative to the animal.

The difference here between a rational human being and the other forms of life does not lie in the propulsive thrust as such but rather in the effects that can be obtained by satisfying desires.

It is natural that the more human beings manage to control their desires by joining instinct (but not eliminating it) with reason, the more their satisfaction can produce evolution.

Among other, control of desires corresponds to a positive concept of the relationship between the individual and all the others.

EMULATIONS

Emulations are the production of evolution.

To emulate is to do something you feel others have done to obtain at least the same results.

By applying strategies, systems and methods of those to have already shown that they have obtained excellent results, human beings tend to obtain through emulation the maximum results.

Emulation is not to be confused with imitation whose cause is a lack of cerebral balance. Emulation aims at the end, the purpose one wants to achieve.

In fact, imitation is the effect of an instinctive cause. Emulation is the effect of a cause that depends on the reason.

FOUNTS OF OBJECTIVES

The founts of objectives are the sources of the methods by which the objectives themselves are achieved.

They are: ideation, strategy and tactics.

IDEATION

Ideation is the source of the process of forming proposals as a logical and emulative fact whose cause is to be found in exigencies.

STRATEGY

Strategy is the transformation of an idea into an objective. Thus it is the organization to energies directed towards the creation of more complex energy. Sometimes this is achieved by producing material effects that, in turn, produce immaterial effects. Sometimes it is achieved by producing material effects that, in turn, produce other material effects.

TACTICS

Tactics are the method of transferring an idea in time and space. In other words, the concatenation of causes and effects described before, generated by strategies as the consequence. Almost always they modify the structure of the concatenation.

However, modification of the structure does not mean, obviously, modification of the principle or the original cause from which the ideation arose at the beginning.

EXPRESSIONS OF OBJECTIVES

Objectives are expressed through the concepts of possession, pleasure and power.

POSSESSION

Possession, compared with exigency, is a subjective and temporary situation.

Some components of possession are essential, vital elements (needs). Others are degenerations of essential needs.

Degeneration is partly due to emotional causes and partly to contingent transitions towards surrogates of ideal solutions.

PLEASURE

Pleasure is immaterial, occasionally esoteric, satisfaction of desires.

It is immaterial satisfaction when it can be perceived by the reason. It is esoteric when it escapes the reason through emotional processes (whose effect can be positive or negative) generated by cerebral instincts that offer, in any event, their own form of pleasure.

POWER

Power is the effect and evolution of emulation.

Here too, we must distinguish between endogenous and exogenous power. The former is the concept of inner capacity for self control and self-knowledge. The latter is the transferal of unsatisfied individual exigencies to others over whom control is exercised.

Failure to achieve self-satisfaction becomes a cause of absorption with other people's being.

TRILOGY OF RESOURCES

Resources are expressed through three stages: promotion, growth and consolidation.

PROMOTION

Promotion is the use of existing resources.

Through promotion of resources, effects that influence other exogenous effects are produced and the former meld with the latter.

GROWTH

Growth is the multiplication of resources.

It is the phenomenon due to which two effects, one exogenous and the other influential, join together and become the cause of other effects.

CONSOLIDATION

Consolidation is equilibrium between resources and their organization towards defined purposes as modifications to be made in scenarios.

FOUNTS OF RESOURCES

Resources stem from complex energy in existence and they are: reality, production and potentiality.

REALITY

Reality is the quality and quantity status actually existing and capable of being increased and improved.

PRODUCTION

Production is the increase of the actual reality. In other words, it is the implementation of resources and means.

POTENTIALITY

Potentiality is the potential quality and quantity status and should not be confused with abstraction.

Potentiality is thus theory based on a reasoning process with which real effects can be created.

PECULIAR ELEMENTS OF ORGANIZATIONS

Organization of resources is made up of three essential peculiar elements: subjectivism, objectivism and dialectics.

SUBJECTIVISM

Subjectivism is an influencing individual essence. It is that which the individual human being can effect on a scenario.

OBJECTIVISM

Objectivism is the state of changeable situations.

It is the concatenation between cause and effect independent from individual perception.

DIALECTICS

Dialectics is the confrontation between subjectivism and objectivism. Thus it is the confrontation between influential individual essence and the state of changeable situations. Its effect is to transform potentiality (as reason based theory) into actual reality.

REQUIREMENTS OF ORGANIZATION

Organization of resources is governed by three essential phenomena: imagination, logic and evolution.

IMAGINATION

Imagination is the expression of the intuitive mind. It is also, perhaps, the result of cosmic memory.

Human beings perceive a problem, then they emulate or divine the solution.

But since intuition does not stem from the emotional instinct, but rather from the way reason reacts to the perception of a problem, we can think that the intuitive mind can be the cause of solution effects. But we could also think that the same intuitive mind can be the effect of previous causes (or memories).

LOGIC

Logic is the effect of the historical memory.

Memory, or historical truth, unfortunately!

Our logic could be enormously more powerful if it could be the effect of the memory of actual truths through which it would be undoubtedly easier to perceive problems and come up with their solutions.

EVOLUTION

Evolution is symbiosis between imagination and logic in time.

It is clear that as soon as imagination obtains intuitions for man capable of rectifying historical truth and when logic could prove the actual truth, we could make a giant step forward in our evolution.

FOUNDATIONS OF MORALS

Morals, as a subjective contribution of human beings in the context of everything, can be defined as having three foundations: inner, common and revolutionary.

INNER

Inner morals is consciousness of one's individual role compared with the overall scenario.

COMMON

Common morals is the collective way of perceiving the necessity for reciprocal contributions.

REVOLUTIONARY

Revolutionary morals are those that define the influence of actual truth on historical truth.

EFFECTS OF MORALS

The foundations of morals, as effects influencing scenarios, determine, are causes in turn of successive effects.

These effects are: results, defenses and utilities.

RESULTS

A result is the situation modified by knowledge, energy and time.

Here knowledge means memory and energy means intuition and logic.

DEFENSES

Defenses are the reactions of common morals compared with those of revolutionary morals.

Common morals, obviously, depend on historical truths and induce human beings, by means of what we call accepted beliefs, to fly from actual truth. This latter can replace historical truth or it can simply make it the subject of discussion.

UTILITIES

Utilities are the destinations of the effects of results. They can be different from those that caused the ideation of the problem.

PENTAKOS FORM

Pentakos is a philosophical concept represented by an empty pentahedron with tetrahedral faces whose base is enclosed in a circle.

PHILOSOPHICAL ORIGINS

These are represented by the five arcs a circle is divided into by the angles of the base polygon: energy, space, time, life and death.

NATURAL ESSENCES

These are represented by the five angles of the base polygon: truth, beauty, justice, genius, will.

ELEMENTS OF THE REAL

These are represented by the five sides of the base polygon: scenario (or market), finality (or objectives), resources (or capital), organization, morals (or self-determination).

OBJECTIVE UTILITIES

These are represented by the five top vertexes (barycentre) of the tetrahedral faces of the pentahedron: equilibrium, probability, maximization, efficiency, reliability.

SUBJECTIVE UTILITIES

These are represented by the five top corners of the pentahedron: universality, action, physics, biochemistry and system.

TRILOGY OF THE SCENARIO

This is represented by the three top corners of the tetrahedron where the top vertex is equilibrium: exigencies (or demand) proposal (supply), the new.

PROPULSIVE THRUSTS

These are represented by the three faces of the tetrahedron whose top vertex is equilibrium: needs, desires, emulations.

FOUNTS OF OBJECTIVES

These are represented by the three top angles of the tetrahedron whose top vertex is probability: ideation, strategy and tactics.

EXPRESSION OF OBJECTIVES

These are represented by the three faces of the tetrahedron whose top vertex is probability: possession, pleasure, power.

TRILOGY OF RESOURCES

This is represented by the three top corners of the tetrahedron whose top vertex is maximization: promotion, growth and consolidation.

FOUNTS OF RESOURCES

These are represented by the three faces of the tetrahedron whose top vertex is maximization: reality, production, potentiality.

PECULIAR ELEMENTS OF ORGANIZATION

These are represented by the three corners of the tetrahedron whose vertex is efficiency: subjectivism, objectivism, dialectics.

REQUIREMENTS OF ORGANIZATION

These are represented by the three faces of the tetrahedron whose vertex is efficiency: imagination, logic and evolution.

FOUNDATIONS OF MORALS

These are represented by the three corners of the tetrahedron whose top vertex is reliability: inner, common and revolutionary.

EFFECT OF MORALS

These are represented by the three faces of the tetrahedron whose top vertex is reliability: results, defenses and uses.

PART IV EXISTENTIAL CONCEPTS

The philosophical statements whose characteristics have been outlined in these pages, presupposes a human being, or better yet, the reason that human beings can potentially generate as the highest level achievable by energy in space and time.

However, we do not look on reason as an uncentered entity nor propulsive towards energy. We look on it as the end result of a process.

It is a fact, that on the basis of the matter used, cerebral energy is the most sophisticated effect not so much and not only in qualitative terms.

Reason is polyhedral. It is the only event that is so polyhedral. It contains all the forces that cause material and conceptual effects enormously more complex and influential than any other form of energy.

We could say that the entire gamut of primordial intelligence has come together in reason.

Never before reason has any type of energy been able to have such an influence on events. Naturally, we must exclude the cause of the first event, outside time and space, from this statement.

This fact involves an almost unbearable responsibility. Reason can determine the utmost good, the utmost in evolution or the utmost evil, the largest natural obstacle to the transformation of energy from a simpler to a more complete state.

The existential concepts of human beings, as a source known to reason, must therefore necessarily be governed by interdependent rules. All of these must then be finalized to the achievement of the maximum good which, in turn, means the maximum development of energy.

Let us now go into these existential concepts in more detail using some very common terms: economy, culture, philosophy, vitality and religion.

ECONOMY

Economy is the use of resources by means of a process that begins in promotion to achieve consolidation from which new resources arise.

Economy is the concept and hence the theory on which the relationships between needs and desires on the one hand and satisfaction and fulfillment on the other are based.

Needs and desires represent problems. Their satisfaction and fulfillment represent solutions.

It goes without saying that the solution to problems, especially material ones, must be based on rational use of resources. But there is more. Rational use must be directed towards solving problems within the context of a universal strategy.

On the one hand there is our individual nature and on the other, general problems. The individual and humanity in general have the same problems. These problems will naturally be within the general context of material problems (survival and growth) and the same desires (tendency towards pleasure).

Therefore it is simply a matter of joining individual with common exigencies as we are convinced that the effects of individual solutions depend on common satisfaction. Similarly, the effects of common solutions are the essential characteristics of individual satisfaction.

Human beings have created a number of theories in this matter from the simplest (barter) to the most complex (laissez-faire, communism, syncretic perception). The results we are aware of are: part of humanity, at least on the level of material well being, is better off than before. Another part of humanity is worse off than before.

The percentage that is better off is gradually increasing.

If we compare the data on poverty and wealth from the beginning of the industrial revolution to the present, we cannot but note that more people per million are better off now than then.

But this proportion is distorted. In reality, in absolute figures, there are far more people badly off today than then and the long view is that things will get worse in the next decades.

Thus, economic theories or their practical realization, have failed. It is true that today there are less people badly off compared with all the rest. But it is equally true that “all the rest” are increasing and, what is worse, the outlook is for further increase in the future.

In other words, some human beings have worked first and foremost to produce their own material utilities and then used them to satisfy their own desires and this is quite legitimate. But then, they used the effects of the results to give themselves more power than other human beings.

In this way a kind of inhuman mechanism was started and continues to this day whereby those who have the most want more. I use the word inhuman, because this process goes against every logic governing human beings and their relationships.

Before talking about new possible economic theories, we must define the current status of an individual who, having reached a level of wealth capable of satisfying all his desires apart from thirst for power deriving from wealth (clearly this desire cannot be satisfied for some), desires additional wealth.

In this person, the desire for wealth, especially if finalized to the desire for maximum power, is stronger than any other human pleasure.

The desire to possess, therefore, is the stronger than the pleasure of being.

This is an evil that causes many other evils: poverty in others, destruction of natural conditions from a chemical and physical point of view.

It is also an evil for the individual who lives this situation by making every other pleasure subservient to his desire for wealth.

If it is an evil for him and for the others it is a complete evil for which some form of remedy must be found and thus cure it.

All popular movements and actions to expropriate what is considered as excessive individual wealth have been useless and sometimes very negative.

In fact, to expropriate means to take away something material from somebody. But it by no means to remove the desire for things material.

Therefore the people must make laws not to expropriate but to remove the desire to possess excessively.

The desire to possess excessively, like any other desire (vices) is a psychic disorder and as such should be treated and cured.

Today, it is undoubtedly possible to cure or at least lessen the effects of this type of disorder.

Health regulations and therapies have been promulgated for a great many diseases. Let's also issue a set for this disorder: the uncontrolled desire to possess excessively.

The only economic theory capable of achieving the well being of the whole of humanity is based on the rational relationship between exigencies (needs and desires) and proposals (solutions for the exigencies).

It is very simple.

First let's prepare a plan in which we identify the needs of all in order of priority. Then we come up with a series of ideas for the solutions to these problems. Then we use all the culture we have to

achieve the solutions. We then attribute the same effects to the results that gave the initial stimulus to the plan, the integral solution to all the problems that gave rise to material needs.

Lastly, we decide the priorities for the effects of the results obtained by identifying a just ratio between use of the results and their use to produce new results.

We will have all human beings capable of working (thinking and acting) participate in this process so that everybody can work towards the fulfillment of their needs.

Therefore we will convert all the scientific, technological and utilitarian techniques we are all familiar with to this plan. In this way we will provoke a real revolution over what is actually happening.

Today, on the contrary, it is the plans that are converted to techniques by which they are then entirely conditioned.

CULTURE

Culture is the complex of knowledge that, through emulation, permits better relationships between resources and results.

Resources, in fact, as means usable to achieve objectives through organization and self-determination, produce results proportional to the way in which they are used.

The wider and more complete the culture possessed by an individual who works and therefore who thinks and acts the greater will be the results achieved for the problems met.

PHILOSOPHY

Philosophy is the ability to think. Therefore every form of rational reflection produced by the reason can be considered philosophy.

It goes without saying that the less effort spent reflecting about a specific problem as opposed to the effort spent on trying for a more in-depth notion of the complex of all problems, the greater will be the effect on single problems.

It requires more effort to think about all the perceivable truths than to come up with solutions for a known problem.

Therefore the individual must be placed in a situation where he can look into himself using exogenous knowledge.

True exogenous knowledge, from actual truths demonstrated by their respective causes and not truths subordinated to the purpose desired by the person transferring them.

VITALITY

Vitality is the will to produce results. to be capable of satisfying exigencies.

It is clear that the force of will, as an effect of the reason, is directly proportional to the probability of producing positive effects. In other words, awareness of the usefulness of generating an effort is matched, in addition to the nature of the exigency, also by the suitability of the resources.

RELIGION

Religion is awareness of one's own limits not awareness of unlimited reality.

The human reason, by means of logic, records perceptible events whose causes are indicated by intuition.

When the causes do not appear to be divivable, we have two choices: accept our limits or accept the unlimited concepts of the others.

These others, in turn, tend to prove their unlimited conceptions through historical truth.

“I believe” thus becomes the effect of others who believe and who, to prove what they believe, since the logic of reason is not enough, create the proofs of their beliefs.

This process, too, like desire to possess excessively, is the effect of a psychological unbalance. To be more precise, it is unbalance between thought and action.

In practice, the ability to think is not matched by an ability to act through one's own resources and so we use the results of others.

To convince the others to place the results obtained or part of them at our disposal, we usurp the title of repository of what are claimed as absolute truths. We forget that these absolute truths, as such, should be provable in themselves and therefore there is no need to make use of perceptible, historical or functional truths for the purpose desired, that is, to assume the power of using the results of others and to influence others.

PART V

OBTAINABLE RESULTS

The application of these existential concepts to the common interest produces results useful for the whole of humanity. At bottom, then, their application will provoke that state of evolution never subject to involution we have already discussed.

The results obtainable through these concepts are: wealth, self-awareness, ethics, force and self-definition.

WEALTH

Wealth is universal utility if the purpose of the effects is universal.

Two fundamental principles govern the concept of wealth: its production and its purpose.

Production of wealth is directly proportional to the rational relationship, to the real interdependence between exigencies and results through proposals and new elements organized as needed.

The purpose or the distribution of wealth must follow a scale of priorities or predominance since the destination of the effects has to be decided.

These priorities for wealth could be set up in the following order: satisfaction of essential needs, satisfaction of legitimate desires, reinvestment of wealth and production of new effects.

SELF-AWARENESS

Self-awareness is the relationship between to have and to be in time.

To have the possibility of satisfying individual needs and desires, refusing excesses, permits the achievement of the maximum awareness of one's own being, to imagine one's own beginning and to defeat fear by accepting our end as a necessary fact to overcome the unbalance that, while time exists, we are.

Self-awareness, therefore, as a rational relationship between having and being as a means of achieving mental health.

No excesses in having, cause of all evils, that we tend not only rationally but also instinctively to flee – at least when we are personally involved.

To wage war in the trenches or in the air with the risk of being hit is far different from the kind of battles fought on golf courses.

No excesses in being that is the cause of unbalance between natural exigencies and their fulfillment. It is, therefore, cause of poverty that stems mainly from ignorance and the refusal of work.

The person who follows the goal of having the maximum at all cost is sick. Equally sick (or hysterical) is the person who promotes for himself, for others or for entire peoples, concepts of spirit – evolution divorced from any biochemical law.

And, because of one man who invents things from nothing by means of mysticism, ten million human beings die of starvation.

ETHICS

Ethics is the relationships between utility and receptivity.

Let me explain.

A concept and an action are more transferable if they are more provable, that is, you can trace them back to their effective causes and perceive the effects produced.

The passage from transferal force to level of reception is governed by the natural laws of utility.

Therefore, the truer a concept or an action, the more useful they are and more comparable.

The dualism between wealth and ethics can be definitively solved only by this relationship of transferability, utility and receptivity.

And it must be solved otherwise we will do nothing but generate illusions for ourselves and these cannot but be followed by profound and unspeakable delusions.

FORCE

Force is the origin of evolution since it is the origin of the cause from which the effects come.

In human beings force is the inner concept of one's own capacities and the awareness of one's own level of potency for influencing scenarios.

The expression of force, therefore, is that which makes a possible event "certainly" more probable.

In this concept, given that there are no healthy exigencies whose solution is impossible, we must accept as given the principle that the individual who acts on the basis of correct existential concepts, cannot not be influential on himself and on others. This means that he cannot not have influence on actual reality.

SELF-DEFINITION

Self-definition is awareness of one's true role not one's imagined role, awareness of the real state of things perceived.

This is the last and perhaps the most important result that is obtained by living according to the existential concepts outlined in these pages.

Precise awareness of one's true role can be the decisive cause of evolutionary effects whose extent we have never even imagined.

If we consider for a moment the effects that scientific discoveries have had on humanity – the majority of these are solutions to problems and therefore highly probable functions – we can imagine the importance of this awareness of our role as capacity to perceive and recognize the problems released by the evolution of

energy from the simpler state in instable equilibrium to a more complex state in stable equilibrium.

PART VI EXISTENTIAL FACTORS

Now that we have looked at human beings as the epilogue in the evolutionary process, now we must outline the essential factors that govern existence.

As with everything that exists, human life is based on two characteristics in continual conflict. Technically, this should be phase opposition or opposite poles.

Two opposite poles that we will simply call good and evil. These two terms give rise to two vast ranges of elements but, in the end, everything is essentially reduced to these two concepts.

Very early on in we said that evil, as an effect of unbalance, is an original causal action. Good, as the effect of the tendency towards reharmonization, is a causal reaction directed towards evolution.

We also highlighted the fact that in as much as it is a reaction, good is theoretically stronger than evil.

We could add that, since our major interest is to overcome unbalance, the reciprocal respect between good and evil is not a natural and inderogable fact.

A certain amount of good can be unknown to evil but all evil must be known to the good.

Existential factors are above all else vital problems: needs, desires and emulations.

NEEDS

We have three kinds of human needs: essential, instinctive and evolutionary.

Essential needs are defined as all those needs that condition our biological life, our ability to exist physically.

Instinctive needs are defined as those finalized towards the continuation of the species.

Evolutionary needs are those that produce genetic enrichment.

Thus food, health, clothing and housing are essential needs.

Physical movement, sex, confrontation, procreation are instinctive needs.

Sexual pleasure is the satisfaction of an instinctive need common to all animal species. It becomes the satisfaction of a desire when it is accompanied by the human reason.

Basically, in good and in evil, we have almost the same instincts as the other animals.

What makes us different is that we have a reason, and intelligence capable of directing and handling our instincts.

Use of reason directed towards the good makes human beings unique, different and far more evolved than all other subjects. This is our role with its costs and its effects.

Failure to use reason makes us the same as other animals most of whose instincts we share.

Evolutionary instincts are knowledge, truth, beauty and justice.

DESIRES

Desires are based on reason and therefore are exclusive characteristics of human beings or, to be more precise, to all species that are approaching the condition of human beings.

The fundamental desires are: the search for happiness, liberty and sociability.

HAPPINESS

Happiness, in its most realistic definition that is also the only form achievable from a human point of view by imperfect beings, has always been considered as the complete fulfillment of one's own pleasure.

This irrational assumption has been the cause of a slow down in the evolutionary process. Concretely and in practical terms, to desire one's maximum satisfaction means accepting as the purpose of all our non-essential actions the conditioning of all our available resources for our benefit at any cost.

In practice, with this way of looking at things, we subordinate to our sole well being all the effects of our actions on all the other individuals we come in contact with.

To achieve this purpose, we use all our resources and therefore all the forces, including physical ones, available. The effects of this way of thinking, probably rooted in the instinctive tendency towards supremacy found in all animal species, are the causes of the actual social relationships between man and woman, between the stronger and the weaker, at least physically. Equally they have been and are cause of the inequality between individuals and, when it comes down to it, they are the cause of war.

We know that we are potential rational beings but, rather than using our reason to discern our individual good or what we regard as such, as opposed to evil which we are prepared to do unto others

to obtain our good, we subordinate reason to the original instinct that, even before us, was ever unrelated to any form of reason.

Excess brings us back to this: reason produces the means to achieve the individual instinct of being more, more than the others.

However, this original cause could not have been changed without reason. Today, by reasoning, we can ask ourselves if this attitude does in actual fact offer the strongest, the maximum in happiness.

It is not a matter of wanting to become saints willing to forego any and all satisfaction. It is a matter of understanding, accepting an actual truth: to desire one's own maximum happiness at all cost automatically excludes the possibility of achieving it.

The obvious question that comes to mind is why so many people who have shown proof of being logical in so many fields of human knowledge, have not known how to overturn this tendency that is not even for their own benefit. But, then, perhaps it isn't so difficult to reply when we ask ourselves what is the origin of evil.

The origin of evil is original unbalance. We can only influence the effects of this with our reason. If, however, we are not governed by reason, it is obvious that we cannot regard conquering this unbalance, and hence also evil, as possible.

It is possible, in fact probable that we can achieve our maximum individual happiness and at the same time, extend its positive effects to others. This is also possible even if we do not all think in the same way. The trick is to link our ideal of maximum happiness with the cost/sacrifice that the satisfaction of this legitimate desire involves.

Therefore we must perceive, we must force ourselves to perceive all the effects of our actions on others. We must accept that the hypocrisy and the cynicism that accompanies us every time we

remove ourselves from the effects we provoke, generate unhappiness for us.

Among other, we should never forget how many and what reactions we cause in others towards ourselves when we do not submit to this rule. And of this we can be certain, sooner or later it will be our turn to suffer the same effects that we have made others endure.

LIBERTY

Liberty is another essential desire.

Liberty is subjective and objective power to express one's individuality.

We cannot have any concept of liberty divorced from the concepts of truth and justice.

In fact, these three concepts are a kind of indissoluble osmosis. It is possible to achieve one's own well being and thus have the liberty to do so, only by knowing the truth in terms of theory and information on facts and by demanding the just, obtain results in proportion to one's own capacity and commitment.

We must perceive this!

And we must recognize that today individual well being depends more on accepting compromises with the system than from individual capacity and commitment. Thus even as knowledge and information are conditioned and instrumentalized by power, so justice is conditioned by the individual relationship with power.

The origin of these limits is in the will of the few to acquire and consolidate power. It is also in the need these few have to control

knowledge. The result is the state governed by law becomes the instrumental emanation towards the consolidation of power.

The causes, that is, the errors that justify the existence of these limits, these problems, are the fact that the people use their liberty to decide the own ego-objectives. They delegate the achievement of the common objectives to others who desire, essentially, power as an end in itself.

In this way, the individual thinks that his personal liberty can be expressed without reference to power.

The other cause, involving the concept of liberty to know, is the failure to recognize ignorance as evil – as a state that generates error.

The third cause is connected with justice and is the over estimation of one's own abilities as compared with the legal state. Thus, basically, we think that we can be free without reference to the legal state and this is at least paradoxical.

The effects of this situation are the alienation of the people from the general choices, the exclusion of people from the knowledge leading to their well being (knowledge is directed towards those who do not produce while those who do are forced to accept this leadership). The concept of justice is proportionate to knowledge and, this in turn, to power.

To define the concept of liberty and link it with those of justice and truth means to look into the way our life has been going along.

First of all the principle, in fact the purely theoretical principle, according to which all men are born free must be overturned.

All human beings are born not free and can achieve freedom through knowledge and work understood as thought and action.

A child is born the same way as any other animal and as such, would not survive were it not nourished and taken care of.

Up to this moment it is not free.

Then it is instructed. It is taught the seeds of the values that will probably guide it throughout life. It begins to know, to reason and finally can work, perceive and solve its problems and produce results, that is, wealth for itself and for others.

At this point it could be free were it not conditioned by that seed that accompanies it from a social point of view and induces it, in general, to determinate forms of behaviour for the whole of its life.

Then it loves, makes confrontations, desires to realize itself, matures and, at length, dies.

At this point it is free.

This is not a pessimistic view of liberty but, unfortunately, what happens to the vast majority of people.

Therefore we must modify the principle according to which all men are equal. The first change is to replace "all men are equal" with the expression "all human beings are equal" even if this principle does not correspond with reality.

We must say that "all human beings are born equal in dignity, rights and responsibilities and they can become free".

And the sick have the right to be cured.

SOCIABILITY

The last essential desire is sociability.

Sociability is an essential concept common to all forms of life.

This concept explains the conflicts between a vital subject and all the others, the relationship between instinct and reason.

Human beings today are certainly imperfect. But the more we go back in time the more imperfect human beings will appear.

The most important evolution we have undergone since the beginning is reason. We could say that reason is the essential component of the force that tends towards reharmonization.

Thus we are not created badly or defective. We are simply in an intermediate state of an evolutionary process whose beginning is more imperfect than its end.

Therefore, we must ask ourselves why today we must admit that we are still so immature that we risk putting our very existence in jeopardy.

What are the causes?

Are we therefore stupid, are we so inferior to other species of animals that we do not even have the responsibility of guaranteeing the existence of our species?

A number of futurologists have imagined artificial beings created by us which, at a certain point, escape our control.

This would not mean that everything human beings have devised in terms of scientific products is mistaken or defective.

Some of us are defective. Some of us generate the excesses all the others have to suffer. And, because of logical concatenation between causes and effects, excess as the immanent cause of uncontrolled desire to possess, produces in him who suffers it, instinctive reactions of fear that reason has difficulty in controlling.

The pessimistic opinion on human beings, on human beings as evil par excellence is based on the continued existence of excesses and reactions that are, however, objective facts. I maintain that the cause of evil, and not only in human beings, has its origins in initial unbalance. As far as I am concerned evil can be traced back to the primordial instincts that have governed us to date. The effects of these instincts are multiplied by reason.

This is the reason that, in order to control instincts adequately, we necessarily need to know them even as we must know the effects these instincts can produce on us.

We cannot imagine a world in equilibrium where reason, exclusive characteristic of human beings, does not exist. At least there are no proofs of the existence of such an equilibrium before us.

Human beings as such, cannot be judged as an expression of the evil in the world. What we can be regarded as is instruments, machines that, if not controlled by reason, have the power to multiply the effects of their excesses.

Thus the time has come for each human being to make a confrontation with himself and revolutionize his own characteristics. In other words, he must manage to make the reality and the logic of reason come to the fore in himself.

He must do this serenely for the mere opportunity of doing so in the conviction that from birth to the moment of his death, it is more fitting to act rationally rather than instinctively.

The people must understand this. They must know that they have to work and they have to accept the cost/sacrifice involved in satisfying their desires.

The power elite must understand it. They will not live better or longer by chasing their excesses, their cynicism and their hypocrisy.

The people, the ruled masses must believe, because it is reasonable to believe it, that they can liberate themselves from the excesses of those who govern them as well as from their own pessimism and fears.

Those who the power structure defines as “cells gone crazy” must have the courage, not the gratification, to facilitate the well being of the people.

To succeed in this task, each and every one of us must make the effort to recognize fully the evil we carry inside us. Then with our own intelligence, we must produce those effects that will influence the well known actual realities. The purpose here is to modify as much as possible this concatenation of facts that we ourselves, at bottom, define as crazy.

And if, to obtain this result, an example is needed, if an act of force is needed to shake loose a situation that has lasted from the beginning of history, this is the moment.

Even if it depends on a single person.

After all history teaches us that, if it is true that one power always substitutes another that could even be the ideal one for the well being of the people, history also teaches us that whoever causes change must be prepared to accept personally the cost/sacrifice of the change.

EMULATIONS

Emulations are existential factors through which human beings produce effects and a lower cost/sacrifice.

Here too the “emulation” factor affects the results of possession, power and being.

Three quarters of today's human beings can seize and therefore emulate the positive processes achieved by peoples that could and were able to free themselves from essential needs even though it is no longer possible to produce wealth by preventing others from doing the same.

All the people who little by little free themselves from essential needs can solve the problem of the relationships between the governed and the rulers.

Each of us who is satisfied and in good health can emulate the means of being increasingly and completely oneself.

EVOLUTION OF PROBLEMS

All vital problems, whether they are needs or desires, can be solved by natural evolution. Here are the main phases in this process:

- perception;
- recognition;
- priority;
- origin;
- causes;
- objectives;
- solutions;
- effects;
- instruments;
- strategy;
- procedure;
- obstacles;
- results.

PERCEPTION

The first perception we can have is that there is something preventing us from obtaining the best form of well being.

Thus, we are referring to something that exists, something real, inside or outside ourselves.

To be honest, here we are dealing with a considerable number of things that restrain the achievement of our best form of well being. All these things are problems.

We all have very much the same problems and each of us as an individual or as part of a social unit can solve them.

But we must first perceive these problems.

Perception is, therefore, the starting out point to solve any problem for our common good.

Perception can be deduced from personal experience, historical knowledge or logical elaboration.

Perception from personal experience is probably the form that produces the most effects in us because it something that touches us from very close up. It something that touches us almost physically and in fact sometimes the contact is physical.

Unfortunately, our evolution towards well being would be too slow were our problems to be perceived by us exclusively on the basis of personal experience.

We just don't have that much time to spare!

Hunger, illness, ignorance and wars can certainly be perceived by us without having to be filtered through personal experience.

They are phenomena that exist. They have always existed and some of them exist more today than in the past.

Therefore we would have to live blindfolded not to perceive these phenomena.

Nor can we, presuming that it were legitimate, exclude these phenomena from our vital space.

Perhaps we could exclude hunger but certainly not illness or wars especially as we have reached the point of having produced weapons capable of destroying not only ourselves but also the entire planet.

But who has wanted all of this?

Was it the people who have invented things, worked and produced wealth or just a few, just a very few of us?

The best way, which should also be the most natural way, of perceiving problems would be to be aware of everything that is going on now and everything that happened before us.

The concentration of the sum of all knowledge, theories and facts placed at the disposal of an individual would generate an exceptional impulse. If nothing else, it would achieve a perception of all problems already faced.

Lastly if we were to presume that we can take possession of the totality of problems already perceived, we could release immense amounts of energies to perceive new problems – the remaining obstacles to our well being – by logical elaboration by our reason.

The satisfaction of essential needs would require minimum common effort. All the remaining energy could be directed towards the achievement of the maximum possible perfection.

RECOGNITION

Once the problems have been perceived, they must be recognized.

Recognition if compared with perception is a reaction in that, assuming the existence of a problem, when we perceive its existence, we recognize its essence.

We all recognize or should recognize the essence of problems that cause immediate effects: hunger, illness, ignorance but also injustice, falseness, war.

Other problems can be recognized by thinking about the effects they could cause.

Egoism and excesses do not always cause immediate effects. But they certainly do so in a future perspective through the reactions of everyone who suffers the egoism and excesses.

PRIORITY

Once problems have been recognized, the level of importance, priority has to be defined.

Priority is tied to the level of interest, probability and responsibility.

The interest level is revealed by checking on the effects of no solution. The level of probability can be seen in the existence or absence of the resources needed to solve the problem. The level of responsibility depends on the relationship between individual and common interests.

ORIGIN

Problems can have natural, personal or social origins.

Natural problems are those whose origins are in the overall scenario in which we live.

Problems involving our diverse subjectivity have a personal or individual origin.

All problems that arise from our fellow men are social in origin.

CAUSES

The main causes of problems are natural, instinctive or intellectual.

Natural causes are those that stem from our biochemical structure. Instinctive causes are those that have their origins in the impulses of our unconscious. Lastly, intellectual causes are those that are brought to our attention by our reason.

A clarification about instinctive causes – they produce real and actual problems but they can also generate fictitious problems.

All problems brought about by instinctive causes that exceed those whose solution involves the common good are fictitious.

They can only derive from pathological conditions to which science now has assigned exact definitions: hysteria, psychopathies, mythomania and so on.

Intellectual causes are those that arise in the reason from the relationship between the problem and the cost/sacrifice of its solution.

OBJECTIVES

Once the causes of the problems have been ascertained, the objectives to be achieved must be identified and defined.

The definition of objectives for each individual problem must necessarily take the other sets of objectives defined for other problems in the same scenario into account.

In other words, objectives have to be programmed.

Lastly the empirical conviction about objectives must be transformed into scientific and technical conviction. Here realism is essential. Probability should be assigned to an objective considered possible (the force and hence the probability of achieving solutions is directly proportional to the will).

SOLUTIONS

Once the objectives have been set, memory, science and intuition will enable us to create the solutions.

To be more precise – memory and science (culture) will be able to identify historical solutions achieved or merely theorized for the same kind of problems. Intuition will enable the creation of original solutions.

All solutions must be compared by establishing the relationships with the resources, that is, with the necessary energy, organization and time to be dedicated to the potential effects from the various solutions.

The most suitable solution identified must then be transformed into project and programme.

EFFECTS OF SOLUTIONS

Even as it is clear that possible solutions generate possible effects, probable solutions produce probable effects since solutions are the causes of the effects.

Thus there is a logical concatenation between solutions and their effects.

Every solution can generate a single type of effect that should be established at the same time as the solution causing it is identified.

Once the parameter between solutions defined and the effects has been decided, the effect can no longer be modified unless the solution too is modified.

It is a matter of establishing priorities for the effects stemming from a solution bearing in mind that the effects, too, will have a specific level of influence not only on the problem under examination but also on the more complex scenario in which a certain problem has occurred.

Definition of the effect to be given priority must, essentially bear the induced reactions in mind.

INSTRUMENTS

It goes without saying that suitable instruments are required to achieve a solution.

The three fundamental instruments, those all the others are based on are: reason, energy and time.

The first result, essential to the acquisition of instruments, derives from the relationship between reason (intellectual quotient), energy (work taken as thought and action) and time (the quantity dedicated).

All the successive instruments are produced from this fundamental relationship.

STRATEGY

Strategy can be taken as the relationship between programming the objectives and the instruments of the solution.

It involves organizing the instruments, their regulation and the conflicts between the acting subject (individual) and the real existing situations he influences (scenarios).

PROCEDURE

Procedure, in a plan prepared according to the rules explained up to now, defines the manner in which the strategy is applied.

All practical methods are made up of at least three facts: actions, reactions and counter-reactions.

Actions are the facts produced by the acting subject. Reactions are the effects of these facts. Counter-reactions are facts produced by the subject in relation to the effects.

OBSTACLES

Apparently, obstacles would seem to be effects. In reality they are already within the real situations on which the solutions act.

Obstacles are facts, foreseeable hindrances that are substantially the level of objective refusal intrinsic to the problem. They are the defects and the errors that stem from the essence of unbalance.

But a more realistic appraisal of obstacles implements the probability level of a solution.

RESULTS

Results can be positive or negative.

We talk about positive results when the influence of a solution achieved, when compared with the resources used (reason, energy and time) generates an increased well being for the acting subject and in relation to the scenario. Negative results are defined as not only those that produce a lesser increase in well being but also those that generate no influence on scenarios. The resources used to produce slight results (neutral) still end up with a negative result.

PART VII

SOCIAL SYSTEM

As all other living beings, humanity needs to base its existence and development on a system of relationships between individuals belonging to the same species.

The state, or rather the states, should essentially represent their respective social systems as a common subjective instrument directed towards the greater well being of the individuals that make it up.

But not merely this. Since humanity must be directed towards the common good, an inter-state system capable of catalyzing the problems and the resources of each state has to be identified. As this body acts at the state level, it will also influence every individual who therefore lives his own condition of subjective liberty without placing limitations on the liberty common to all the other individuals.

These, then, are states organized in such a way as to allow the maximum of liberty and the maximum "possible" well being for the individual in relation to the others.

If all human beings are born with the same rights and the same responsibilities, if they have the same needs and desires, even if to different degrees and can achieve the same solutions, it follows that all human beings must have social rules and relationships identical in content even if with different forms.

Thus given this sole human state, a sole social state is necessary.

This concept may appear to limit the liberty of individuals and peoples to create their state structures in one way rather than another. But it is a self-evident exigency if we really want to achieve improved common well being.

There can be different political, economic and religious systems because all of these depend on the national reality they represent. But all these different systems must necessarily refer back to the same social system based on a single ethical and morals state.

Here it is not a matter of defining utopia or preaching a system to make all individuals uniform, at the same dull level. What we are talking about is to establish a modus, or better yet, a status that, to tell the truth, would already exist in facts if the different political, economic and religious systems had not identified themselves in various social states.

For example, capitalistic policies have identified themselves in capitalistic states. Communist policies have identified themselves in communist states. Thus today's social states are the reflection of political systems.

Similarly, we could trace the influence of economic and religious systems on the social systems.

These influences have involved and continue to involve, necessarily, conflicts between state and state. The culmination of all this is "worldwide disorder".

A worldwide disorder that has greatly increased the existing natural unbalance rather than decreasing it.

The idea of a reference social state to which all the other states on the Earth would refer, without taking individual development systems into account, could guarantee or at least direct the reordering of inter-state conflicts. The immediate and spontaneous effect of this would be peace.

Yes, peace continually hindered by conflicts between various states as well as by internal strife in so many states, can be rescued definitively only through the uniformity of the social states based on the same needs, desires and solutions.

Needs, desires and solutions that, since they are common and universal, can be governed by the identical principles.

Therefore, we must define a correct and homogeneous relationship between the concepts of need and freedom from need, between resources and their use, between the production of wealth and its destination.

PRODUCTION OF WEALTH

This view of a reference social system that all the peoples of the Earth could emulate, cannot ignore the image that each one of us must have, on our own behalf, of our individual well being.

In other words, the process of transforming values must necessarily first go through the stage of transforming the individual as the original and essential propulsive subject of everything. Thereafter, it will become an instrument of service for the people in the common interest.

It is a matter of identifying what is really the most useful for each one of us beginning with the production and distribution of wealth.

To produce wealth, first and foremost we must use the first resource available to us — our reason.

Reason, as the fundamental effect a human being's cerebral energy, is the essential instrument for producing the wealth necessary to satisfy needs.

By means of reason, we can produce wealth to satisfy our needs without damaging our fellow men — something impossible today for all the other species.

The use of the reason for a certain amount of time produces knowledge, the ability to perceive, recognize and select real problems and set up possible objectives.

Once we have acquired this knowledge, we can use reason to create solutions and to achieve results by dedicating the necessary time to them.

The fundamental difference between us and all the other species lies in the fact that we must bear in mind the effects of the solutions adopted in the process of producing the wealth necessary to satisfy our needs.

It is highly probable that the degeneration and, very often, the complete disappearance of many forms of life, is the effect of lack of reason. Thus existential problems had to be solved solely by instinctive search for solutions. There was no way they could take the effects of the solutions into account. Effects on both the individuals of the same species or form of life or on the scenarios in which the solutions were and still are for forms of life without reason, carried out.

Thus, we can solve our material problems without harming each other and, if we want, we can also discover ways of not harming the scenarios.

To produce wealth by means of knowledge, using reason for the time needed to know and achieve results, means on the one hand to be able to satisfy our material needs and, on the other, not to destroy resources.

This, though, only on condition that we think about the work (thought and action) as an existential element innate in our evolutionary process.

We are subjects gifted with cerebral and physical energy. Therefore, there seems no good reason why we should not use these two

resources that, used for the time necessary, permit us to survive, satisfy our desires and achieve the utmost of our potential.

Not to want to work can only mean to live badly or to make others live badly!

To work without thinking means to live less well than we could if we thought about the best way of working.

Working without acting, that is, only thinking, means using the actions of others to survive and thus slow down the growth process for the whole of humanity.

Religions that advocate that human beings should devote themselves entirely to meditation, at bottom, justify the fact that there should be individuals who can permit themselves to think as their only activity (fundamentally to think about themselves) while other individuals must necessarily act for them.

This existential concept clearly contradicts what these religions assert about all human beings having the same rights and responsibilities.

These are two antithetic, opposite truths about the same problem. One is certainly false, fictitious.

The former is not individual liberty, it is abuse. It is aimed at the same purpose that a caveman who didn't want to go hunting had (it had to be a man not a woman). Since he didn't want to hunt with the others he thought about how he could obtain food to eat and skins to cover himself with.

Probably he said to the others returning from the hunt, "I'm different from you". And it was true and the contrary could not be shown. Truth won out even then.

It was true that he did not want to hunt as all the others. It was equally true that, as opposed to the others who knew that they had to act in order to eat, he wanted to eat without acting.

This to note that the seed that induces many of us to flee from work was sown ages ago at the very dawn of civilization. But it is also a way of stating that, despite all the revisions the religions have made, the original cause why that seed was sown still endures. Because of logical concatenation of causes and effects this existential problem has not yet been solved.

This is why still today power is concentrated in the hands of those who think but do not act rather than in the hands of those who think and act.

But, as in every concatenation of causes and effects that, because they are not directed towards the common well being slow down evolution, this concatenation too can be redirected.

What is needed is an effect, an action influencing that concatenation. What is needed is a force powerful enough to eradicate the seed sown at the beginnings, the original cause that has been able to produce effects due to the lack of sufficient knowledge of all those who went off to hunt.

An effect acting with this kind of force can only be caused by a large, by a huge number of individuals who, having perceived and recognized the actual truth, set themselves the objective (first individually and then socially) of solving the problem.

Thus an endogenous revolution is necessary. Each one of us must realize why and due to whom things have always gone along in this way.

A heave to cast off the causes and origins of our way of thinking (certainly not the first nor the last the human race has given or will give). To recognize reality for what it is and to correct the initial

error or, at least, put it up for discussion. Thus to generate energy by working out means to solve our material problems and create the conditions where our desires can be satisfied.

It is a matter of producing wealth and using part of it to satisfy existential needs and part to satisfy desires that are not only legitimate but also necessary and even indispensable for our evolution. Lastly, part of this wealth will be used to produce new wealth.

Therefore we must identify three destinations for the wealth we produce. Excess in one or more of these destinations can only mean a limit placed on our common well being. Excess as evil, therefore, but since it is a natural limit for human beings, excess is also a disease and, as such, curable.

CIVIL RELATIONSHIPS

Even as social relationships among a number of individuals generate conflict, even more so, civil relationships generate conflicts.

Social conflicts stem from the relationship between individual instincts. Civil conflicts stem from the relationships between individual reasons.

But these civil conflicts must necessarily be regulated. The rules used for this set out first to reduce and then eliminate the causes of conflict.

The rules must have the common interest recognized as the maximum well being also of the individual, as their effect.

One would be tempted to think that, despite just rules, it is impossible to settle civil conflicts.

But let's take a look at the purpose of the civil rules of the legal states that we know.

Is the purpose, perhaps, the common well being? Or are there others?

Were the rules put into effect at the suggestion of those who think and act or of those who think and don't act?

But you will say: but they were approved, at least in democratic societies, by the people.

True! But who thought them up?

They were thought up by those who wanted knowledge and above all, power.

With what purpose?

The purpose set out by those who think and do not act is to live from the actions of others.

Thus the purpose, or the main purpose is to consolidate power.

This is why rules do not settle civil conflicts because their basic purpose is to consolidate the power of those who made the rules.

If those who make the rules intend of consolidate their power, the effects will be different than those that would be obtained if those making the rules intended to settle civil conflicts. On the contrary, the rules directed towards the first purpose tend to increase civil conflicts in order to be able to act as the arbitrator.

Legal states, then, rather than being directed towards regulating the governed, are directed to regulating the conflicts between the governed and the governors to ensure continuity of role for the latter.

This is the logic of legal states! But is it possible of induce the governors to make rules whose main thrust will be towards settling the conflicts among the governed?

It is possible! But is it probable?

The high and ebb tides of history prove that, at a certain moment, even the governors have fallen. They fell because the reactions they provoked in the governed in their confrontations and the increase in conflicts between the governors themselves, became intolerable for the people. Hence they were given the heave.

The passing of rules intended to settle conflicts between the governed becomes probable, on the basis of a contemporaneous initiative of governed and governors, if the former become aware of the illegitimacy of the their actual purposes and the latter understand the necessity of the rules as essential factors not only for society but also in the common interest.

STATE

The state is the institution that coordinates social and civil relations.

It directs the economy on the basis of the real needs of the people and bearing the world market in mind.

It guarantees the right and duty to work for the potentially active population.

It guarantees health and promotes cultural formation as an essential factor of growth.

It coordinates the relationships between individual liberty and the common interest.

It administers justice.

It provokes structural interventions not only in the economy but also in extra-productive service sectors and welfare.

It promotes or runs services for the collectivity.

The state is a business that must guarantee the presuppositions for the production of wealth.

The state as a business is made up of exigencies (the resources used) and their fulfillment.

PART VIII POLITICAL SYSTEM

The political system governs the civil relations approved and shared by the people.

It deals with the manner of attributing the power to govern and the power to check the effects on the governed.

The political system has as its cause, the need to organize the choices of the people. Its instrument is the exercise of the power to govern. Its purpose is the well being of the people.

It is a problem and as such can only be perceived, recognized, solved and verified.

When confronting the problem of the political system, we must take priorities, objectives, effects and obstacles into account. We must produce instruments, prepare a strategy, adopt a procedure and obtain concrete results.

Perception of the need for a political system must consider all those who are part of it. In more general terms, if we imagine the existence of a universal reference system, this perception must consider all the peoples in all political systems.

All of us, therefore, strong and weak, rich and poor, must perceive the value of having a political system we can trust.

This is a problem whose recognition takes priority over the economic system and even over the morals system of which, in fact, the political system becomes an instrument.

The objectives of the political system must be to promote, increase and consolidate resources, govern their organization and establish the parameters for the fair distribution of the wealth produced based on the work, resources used and individual results obtainable.

A valid political system must be able to foresee the obstacles that will objectively come between the perception of the problems to be solved and the achievement of the best possible solutions. Here, as always, obstacles will be seen not as an effect of the exercise of power but rather as a situation of unbalance (errors) to be remedied.

As to the search for and production of instruments, a transfer of resources, all the resources on Earth, must be started to guarantee that every citizen of the world is free to produce wealth for his own good and in the common interest.

If on the one hand we talk about a global transfer of resources, on the other hand, we must necessarily talk about a universal strategy for the use of these resources as an organized system to transform all existing energy into evolutionary effects.

The procedure created by this kind of political system must generate the action and counter-reactions needed to bring about the solutions adopted within the general strategy. The same applies even more so to the reactions of those who do not comply with the chosen principles (with all the authority such a system automatically possesses) and deviate from the interests of all including those who go against the system.

Lastly, there should be concrete results otherwise it means that something, in the plan or the strategy, was wrong.

If the programme was wrong, it should be corrected. If the procedure was wrong, the person who prepared it should be replaced.

POWER

Power is the expression of two fundamental components. The first is its granting and the second is its exercise in the interest of both components.

The power to grant belongs to the people because it deals with them and their well being.

While peoples should govern themselves within the context of social and civil systems, since they have to produce wealth, they cannot also govern political systems.

Therefore they have to be represented. They must grant to some the power to apply rules to settle conflicts. Power is to be used for this.

Whoever is called to handle power must, in turn, do so with the purpose of achieving the common interests of the people and accepting that his actions can be questioned by the people.

None of us can assume the right to act with effects on others and have, at the same time, the right to judge solely the effects caused to others.

We can regard those who exercise power as representatives of the common interests of the people whose actions must (must not may) be verified by the people.

Nor should there be filters, bureaucratic machinery whose function is to perpetuate the power of the representatives, between the people and their representatives.

Is there one of us who feels able to represent the interests of the people?

Let him present a programme, define the problems he intends to solve, indicate solutions, discuss them with the people and propose them as a programme for the people.

If the people, having judged the programme valid, give him the task of coordinating the programme's achievement, let him do everything possible to generate concrete results.

Lastly, he should leave the people free to revoke his appointment if he has proven incapable of carrying the programme out.

The people, all of us, are convinced of the choices made when the appointment was made and the same is true when we revoke it!

We must be aware that the basic reason why many of us no longer believe it is possible to improve things, by improving our representatives, is the effect of having delegated to others, in this case, to our representatives, not only the exercise of power but also the power of verifying their actions.

And so if we want to live well without bearing the sacrifice of worrying about how the political system that governs us is working, we've got it all wrong.

The peoples who have lived the experience of democracy based on parties and those who have lived under communism, deluded themselves into thinking that they could obtain their maximum well being either mainly by work or mainly through the social state.

It is an error. Work and the social state produce two essential effects: wealth for those who work and security for those who live in a “cradle to grave” social state. But they do not produce nor can they produce the effect of solving the conflicts between the governed and the governors. This type of conflict can only be solved by a political system that regulates the relationships between work and wealth and work and the social state.

GOVERNMENT

The political system must be governed. It is a matter of establishing the method of government.

In general, the government of a system must be in function of the results intended by those who are part of system.

If we talk about a universal reference political system, logically the method of government must be of the same kind.

The government for the transfer and organization of resources, the government of matters of health, the government of knowledge, the government of the production of wealth and its distribution can only be world-wide governments.

Not a world-wide government, not a world-wide state but government structures with all the necessary powers to handle each of these important problems that involve the whole of humanity.

A single world-wide government prefigures a single world-wide power that cannot be granted, at least at present, directly by the peoples of the Earth. Unless one people on Earth usurps by itself the right to govern the world.

Rather then, world-wide governments for each single major problem with all the necessary powers could be useful, or better yet, indispensable to solve these individual major problems.

Once these major problems have been solved we can have national, regional, provincial, township, hamlet but above all, individual governments. But we will no longer have historical reversals because once a determinate level of evolution has been reached, it is no longer possible to go back.

Historical flood and ebb tides in the affairs of men, the great civilizations and their destruction are effects of conflicts between states, between government powers but not between peoples.

If once and for all we solve all the problems of hunger, health and culture, what other conflicts remain?

Excesses remain but we will have cured them adequately within the context of the civil systems.

Excesses are untenable!

What we are talking about here is not a new world order that is instrumental for a part of humanity incapable, among other, of handling it. Rather we are talking about a number of world-wide governments, desired by the peoples, that can create the final solutions to inter-state disagreements and international conflicts.

Therefore, let's hypothesize:

- a world-wide government to face and solve primary problems (food, health, culture, economy, justice);
- national governments with the task of coordinating the choices of their respective peoples;
- regional governments with the task of promoting the organization of the use of territorial resources and guaranteeing services;
- local governments assigned the task of transferring world-wide and national decisions to their respective areas.

The centres of government can coexist with reciprocally integrative functions and without power overlaps. In this way, inter-state, inter-regional and individual conflicts can be solved.

CHOICES

The need to achieve the choices made by the people, of whom governments are immediate emanations, is the cause of governments.

Government choices must refer to the evolution of problems through all the phases explained before but summarized here:

- research into the real exigencies of the people;
- perception of the problems through instruments capable of receiving the expectations of the people;
- recognition of the problems by the people;
- presentation to the people of the hypothesized solution;
- discussion on the hypothesis and the effects expected by the people;
- presentation of plans indicating precisely which problems are to be solved, the priorities to be established, the solutions to be adopted, the energy (resources and work) and time needed, the priorities in the expected effects;
- approval of the plans and the programmes presented and of the people assigned the task of coordinating them;
- plans and programmes are carried out;
- the results and effects obtained are verified.

PART IX ECONOMIC SYSTEM

The economic system deals with the methods of producing and distributing wealth.

It must be based on some fundamental assumptions:

- liberty to undertake any form of entrepreneurial initiative directed towards the common interest;
- definition of sectorial plans;
- equity in the relationship between resources used, the amount of work required and the influential effects;
- promotion of national and international exchanges;
- distribution of wealth in proportion to the work dedicated.

The starting point is the recognition of exigencies. Then development plans have to be established beginning from the exigencies assigned priority: agricultural and food plans, health plan, industrial plan, cultural plan, services plan.

LIBERTY TO ENGAGE IN BUSINESS

Everyone has the right to achieve the solution to the production of wealth with the instruments that are most congenial according to his individual characteristics.

The need to engage in business is primarily an individual exigency. The fact that all too frequently people prefer a guaranteed income does not mean that this is a choice that will help achieve one's individuality but rather the choice a remedy to exigencies.

To engage in business is a means of liberty of expression. To be guaranteed a share in wealth not produced (that is, produced by others) is a means of approving power.

Class struggles inhibit the natural tendency human beings have towards business. Their main achievement is to induce others to envy the results obtained by others from whom they would like to grab the greater part of the wealth they produced.

This is why, at bottom, class struggles ideologized as an instrument to reestablish equality in the distribution of wealth, have always failed. As their inheritance, they have always left unsolved the general problem of the entrepreneurial but also all the complexes and delusions caused by actions directed towards illogical objectives that, precisely for this, are unnatural in the context of rational evolution of the human race.

The liberty to engage in business activities in the common interest involves:

- assessment of the effects of the use of one's own culture in time (work) as regards oneself and others;
- recognition of the concept of self-responsibility also as an alternative to the approach to the matter by class and hierarchy;
- application of the concept of productive work;
- the need for organization;
- convinced fulfilment of the legal laws of the state.

DEFINITION OF PLANS

The individual initiatives produced by enterprising individuals must be brought back to a common plan since the problems, the

objectives, the solutions and the priorities regarding the exigency to produce wealth are common.

This plan must necessarily be carried out within the context of a programmed strategy useful for all those who participate in achieving the same objectives.

Even as it is essential of classify the problems according to their priority, the plans must be differentiated by their utility.

Thus a central programming guiding authority is needed and must be set up on the basis of information on the real exigencies of the group of human beings (people) working in the context of the same geographical and historical realities.

Lastly, it is essential that the system guarantee exchange since this is the way the various groups redistribute their surpluses.

RELATIONSHIP BETWEEN RESOURCES, WORK AND EFFECTS

Earlier on we spoke about productive work. This concept should not be reduced to the individual but rather extended to the entire group.

PROMOTION OF EXCHANGES

National and international exchanges must be governed first of all by telling the people what has to be produced and then informing them about what the others produce.

The purpose of regulation of exchanges should act mainly on surplus production over the exigencies of those who produced the results.

Promotion of exchanges therefore, does not mean creating monopolies or mere slavishness towards political relations. It must,

in fact, create a relationship between surplus and deficits among the various groups.

It might be useful to set up a system of paying for the exchanges between individuals in the same group by means of a payment organization in the group that has direct relations with the payment organization of another group.

DISTRIBUTION OF WEALTH

Distribution of wealth as the effect of the achievement of results, is the problem that most affects social, civil and political relations.

Failure to solve this problem is the source of conflicts between individuals in the same group and between different groups.

The wealth produced must be distributed:

- to compensate the responsibility of those who run the risk of engaging in business and therefore produce;
- to compensate the services of those who produce;
- to compensate for services economically non-productive (from ecology to welfare, etc.);
- to compensate for productive services that are instrumental to the production of wealth;
- to remunerate the capital invested solely but only to maintain its value at a par with inflation but also to devalue it in proportion to the results not achieved;
- to give part of the results to those who helped produce them. This will be in proportion to their effective contribution;

- to give a share in the results to those who did not produce them (the very young, the sick, the old);

PART X MORALS SYSTEM

We have talked about social, civil, political and economic systems. But we cannot ignore a morals system as a fundamental individual element that, through a process of emulations, extends its propulsive effects on the masses.

A morals system based on actual truths, liberty and justice can be held to be universally valid because it is made up of proven or provable characteristics that are useful and therefore just.

But what authority has the kind of ascendancy necessary to convince the people on the suitability of such a system?

Every authority is the expression of existential themes that it enunciates and represents: the clergy for religions, holders of wealth for the economy, rulers for politics and so on.

According to our idea, good as the maximum expression of a human being's role is achieved by the principle of universal love.

Love for ourselves, love for others and love for Earth.

Utopia?

The great religions, the great philosophies and the rulers have always declared that they want to develop their role towards the common good. Thus they express concepts of universal love.

Unfortunately, apart from high sounding enunciations, there were no results.

This is due to a primitive error: the enunciations, strategies and objectives were based on non-actual truths. Thus the primitive error is the lack of original, proven or provable truth.

We live veiled or masked truths – historical truths.

A morals system based on actual truths can link theory and practice, enunciations and proofs.

A morals system based on universal love must express itself through the authority of any of us who are able of know and transfer actual truth.

Actual truth is of itself morals authority.

Acceptance of a morals system with this base corresponds with the subjective interests of all individuals, with the objective interests of peoples from both a material point of view (satisfaction of needs) and an immaterial viewpoint (fulfilment of desires).

Philosophers, theologians and scientists can, all together, be the authority, if they want to be, representing the concept of universal love.

Even as a human being has imagined and images his final end in a ultra-terrestrial reward, so also can he imagine, and far more simply, his final end in universal equilibrium of which universal love is its means (natural resource) of achievement.

Love too is an unconditioned and absolute fact – perhaps the only absolute reality.

Love, as opposed to religion, is a fact of knowledge because its effects can be foreseen and verified. The latter are imaginings with just one great strong point – to date it has not be possible to prove the contrary to what it enunciates.

Naturally, as long as religion is imagination, it will be absolute because on the one hand unprovable but on the other hand, the contrary cannot be proved.

Knowledge is always relative.

But the day will come when imagination too, and that includes religion will meld with knowledge and it, too will become relative.

If to love means to give more than you receive to receive more than you give, then the maximum fulfilment coincides with, or better yet, exceeds, the maximum giving of oneself to obtain the maximum happiness.

Therefore let us love each other for it is expedient. Let us tell the truth, let us recognize liberty and be just precisely because it is expedient for us.

At bottom, our reason can perceive and recognize this. If truth, beauty and the just have never been achieved because of the effects of our instincts, we can now achieve them through our reason.

PART XI

STATE OF THE WORLD

A number of different social, civil, political, economic and morals systems live together in our world. Some of them have very few, others many human beings.

All these systems, from the smallest to the largest, are in conflict and have always been so. Sometimes the conflicts involve systems of the same size. Sometimes they are different – between small and large systems.

SOCIAL STATES

As far as I am aware, no social state is approved of by the majority of the people that live there but who almost always accepts it.

The people are still motivated by the tribal instinct to possess.

The people cannot accept the fact that, since each individual's evolution passes through the phases of possession and power to reach being, together, united, we are the greatest force ever in existence. But as soon as we separate ourselves from the others, we become the greatest evil that has ever existed. The reason? Because with our reason we multiply the instincts common to every other animal species.

CIVIL STATES

The rules of the civil states should be instrumental to the power of those who proposed them rather than of those who approved them.

POLITICAL STATES

As regards the political states, the exercise of power is considered, according to a machiavellian principle, as an instrument of pre-eminence over the people.

The very idea of a new world order has much of this about it. Thus the serenity of the State and the more powerful peoples should be achieved by accepting the pre-eminence of these over all the others.

Still, four billion human beings are governed by democratic republics or by constitutional monarchies. This means that a large majority of humanity has given its assent to the actual form of government.

Consent or lack of confidence in improvement?

ECONOMIC STATES

The economic state is negative and the prospects also seem to be negative.

A third of humanity uses three quarters of the resources and prevents the other two thirds from organizing the exploitation of the resources currently not used. In this way, they have created a sort of reservation for the benefit of the third of humanity that produces wealth.

The wealth produced is divided in proportion to the culture and the capability to retain it but certainly not in proportion to the real exigencies and the productive potential of the people.

Much is being done to select and unite the countries rich in superstructures but this without a strategy directed towards the well being of the whole of humanity.

Take, for example, the problem of hunger in the world.

When are we induced to face it? When there are political reasons for doing so!

We can accept the fact that so many human beings die of hunger and, of course, we have warehouses full of food. But we only send help when forced to by political motives.

But in the meantime, was it right that all those people had to die? Or will we say that it couldn't be avoided?

MORALS STATES

Lastly the morals state remains the same as it was thousands of years ago.

Individual well being eases its conscience with a kind of pessimistic presumptuous feeling that the others are not reliable, they seek to do us harm and force us to react in the same way or even to cause

them more harm than we thought we might have received from them.

PART XII PROJECT

Our project stems from the perception and the recognition of the actual condition of the world and outlines some objectives as a first step.

Let us transfer to the poor part of the wealth produced by the richer people until the primary problems of food, health and culture have been solved.

Let us demonstrate with facts to ourselves and to others the effects of our failure of solve the problems of the social condition.

Let us propose universal reference regulations to the people, to all peoples. These would govern civil rights and thus homogenize the states of law.

Let us use the available resources in all countries, distributing the effects, that is, the wealth produced, to all those who participate in their organization and their use.

Take for example the problem of food.

The enclosed factsheet shows that 261 million farmers could produce enough food for the whole of humanity.

Therefore, let's prepare a food provision plan with which in a few years we will solve the problem. Let's do it before the starving people, driven by their instinct for survival, prepare their own plan finalized to obtain at any cost what we are producing at this moment.

Let's call the power structure to task. We must have the courage to believe that their replacement could change the political conditions. Let's ask to check on their actions, to examine transparent and concrete growth and development plans.

Democratic systems are finished as soon as they adapt to situations.

Today government of the people by attribution of power to the people cannot be hypothesized.

With all the complications we have constructed and which, in any event are needed, the people would be continually involved with deciding rather than working.

Therefore, let's design a political system based on a government made up of a few competent people who:

- present the people with the problems perceived so that the people can recognize them;
- prepare some working hypotheses for solutions and present these to the people;
- ask the people to add their input on problems and solutions;
- define plans covering problems and solutions and ask for approval of these;
- act to achieve the objectives for which approval has been given;
- accept verification and possible substitution.

And the people who grant their approval must not forget to verify and check.

It is in their own interest.

Let's trace out the general lines of a morals system based on the expediency of good and based on this, let's enunciate and construct the expectations of happiness.

Certainly, we must say that all human beings have the right to be happy if they want and this right does not belong only to a few peoples!

We must stop pretending that we do not know or that we do not understand. We must have the courage of look ourselves in the mirror in the full awareness that we have done everything in our power for ourselves and for all the others.

PART XIII

CHANGE

If we are interested, if we recognize the problems we are creating for ourselves and those we risk creating if we continue along the road taken for thousands of years, there is no doubt but that we must change.

We must start out from the most truthful and objective examination of our actual situation, discuss and define our objectives and then accept the logic of the facts.

We must reform ourselves, our structures and our conditions in the interests of all of us, those who want it immediately and those who will come to understand it little by little.

We will try for our own consent first before attempting to have the consent of the people. We are convinced that the greatest evil lies inside ourselves in those atavistic instincts from which we originated and from which we are evolving.

The authorities of universal love can be the coordinators of this change.

How much will it cost?

Less than the cost of not changing if we have made a personal conquest of the principle according to which uninvoluntary influential actions are useful and increasingly essential.

But this change must have an origin.

There must be some influential effect that will redirect the progress of events away from the actual course.

Two thousand years ago, a man gathering together in himself large part of the metaphysical culture existing up to that moment, exercised his influence on the concatenation existing then between causes and effects.

And he revolutionized the being of a large part of humanity.

He did so by indicating as the purpose, a reward after death.

Perhaps, today then every man and woman must gather together all the existing ethical culture and influence events as an original propulsive force towards change.

Two thousand years ago one man rewrote our consciences.

Now a man must rewrite our future history.

We will not think of our final end as a chimera that those who come after us can live. We will not only think of our final end at the end of time but also of our actual role – to be happy with all our force.

PART XIV

EMPIRE OF THE GOOD

Imagine a scenario in which human beings are the expression of the greatest possible good, where theory and practice are identical under the thrust of reason and love.

Imagine a widespread interest in truth and in our maximum well being.

Imagine peace as the effect of the achievement of solutions to the real problems of the people.

Imagine the serenity of someone who knows, having accepted the costs, he is just and true.

Imagine a giant step forward for our possibilities where the benefits will be first and foremost to our advantage and to the advantage of everything that shares life.

Imagine the morals role of a religion founded on the ethics of actual truth proven and provable.

Imagine the role of politics at the service of the people.

Imagine the achievement of the maximum perfection possible of human beings by emulating the true, the just and the beautiful.

We will have imagined the Empire of the Good.

EPILOGUE

I was born in the fog of a plains where runs the great river that took away my father on that last day in July before I was born.

My first memories are of a cemetery, a marble stone, a photograph and people crying.

As a child, sitting under the table in a peasant kitchen, I listened to the big people talk about some recent evil deeds, horrors they had hoped were gone forever.

At age five, I grasped the feet of the man who hung himself from a beam after he had explained to me the madness you feel inside when you have been to Auschwitz when all you wanted to do was to stay home and cut grass.

At age ten I believed that people wanted to change the world.

At age twenty I began to ask myself how it could be done.

I refused to be other people's man when I understood that I would have become like them and so I fled.

I studied, I thought, I spoke, I worked and at the end I thought I had won.

But I still perceived evil. It had not disappeared forever.

I imposed truth on myself and I saw how much fear it inspires.

Thus, I saw my reactions then those of the people towards fear.

And in the meantime, the children grew and were happy.

But not my mother! She lost everything that July day when she died inside.

I was her only reason for continuing to live.

And so I wanted to have the force.

I threw myself face down in the grass of disused cart tracks and I thought.

I looked beyond the stars with the imaginative powers of a child.

I perceived the desire to change and I set myself objectives to change.

But changing only myself meant existing only for myself.

And so I asked the person I love to help me and she did.

I asked my father to help me and I found the strength within myself.

I believe in truth. I believe in beauty. I believe in justice.

Silence still occasionally brings me some fresh branch that I can prune and graft and make it sprout.

I hope to be lucid in the last moment and thus to be able to say to myself: you did well!

GLOSSARY

AESTHETICS

A means of achieving matter.

AXIOM

Material reflection of energy and the mind on matter.

BEING

Relative awareness of existence.

BIOCHEMISTRY

Aggregation of biological processes.

BIOPHYSICS

The process that forms matter from energy and energy from matter.

CAUSE

A fact that, from the original fact (unstable equilibrium) determines another fact (effect) that in turn produces (causal effect) another fact and so on to the final cause.

CONSCIENCE

Awareness of self, individual state of perception of everything.

COUNTERREACTION

Reactive tension in opposing phases as compared with the reaction of the good (tendency towards reharmonization).

DEMOCRACY

Power to decide assumed directly by the people.

DESIRE

Immaterial perceptible effect of the subjective unbalance.

ECONOMIC POLICY

Regulation of the relations between sacrifices and results and between results and their assignment (effects of the results).

ECONOMY

Relationship between work and results.

EFFECT

Consequence of a determinate fact with a certain amount of influence on the scenario that, in turn, produces another fact (causal effect) up to the end of time (stable reharmonization).

EMPIRICISM

Objective rationalism

EMULATION

Reflection of the effects of work among a number of subjects.

ENERGY

The origin of events in continuous evolution until the last event (more complex energy).

EQUILIBRIUM

Original state (unstable) and final (stable) state of elements that can only exist where there is no space and time.

ETHICS

A means of achieving energy.

EVIL

Expression of the unbalance that is opposed to good.

EVOLUTION

Movement from unbalance to equilibrium.

FINALITY

Combination between results and effects of a solution.

FORCE

The origins of evolution and inner perception of the role of one's own individuality.

GEOPOLITICS

Political system whose main centre is the entire planet.

GEOETHICS

Universal system of ethics.

GOOD

Reactive force against unbalance tending towards stable reharmonization.

HAPPINESS

Zenith of a human being's evolutionary potential.

IDEATION

Origins of the process or creating solutions.

IMAGINATION

Rational picturing of one or more possible events.

IMITATE

To want to appear as another without being able to be it.

INVOLUTION

Movement towards increased unbalance.

JUSTICE

Equity in the relations between individuality and the perceptible whole.

LOGIC

Process of knowing based on possible truth and on reason.

LOVE

Expression of giving, having or being in relation to one or more subjects.

MATTER

Means of aggregating and transforming energy in space and time.

METAPHYSICS

A way of looking at the relationship between the original cause and the ultimate effect of being.

NEED

Material and perceivable effect of subjective unbalance.

OBJECTIVE

Proposition for the solution to a problem.

OBJECTIVE

Concerning the reality of facts in a scenario.

ONTOLOGIST

A scholar of the essence of philosophy.

PERCEPTION

Becoming aware of a problem or an effect.

PLEASURE

Individual fulfilment.

POLITICS

A system for regulating conflicts among individuals.

PROBLEM

State of subjective and objective unbalance of a being that lasts until its solution has been achieved.

PRODEMOS

Action on behalf of the people.

RECOGNITION

Logical appraisal of an unbalance (of a problem).

SCENARIO

Complex situation of reality.

SOLUTION

Logical ideation of the corrective action that permits equilibrium for a problem.

SPACE

Distance between a number of elements.

STATE

Individual or common changeable situation.

STRATEGY

Transformation of objective into result.

SUB-ATOMIC

Constituting element of an atom.

SUBJECTIVE

Concerning the individual as compared with the reality of the facts.

TIME

The first effect of the original cause (need for evolution) and, hence, the distance between two or more perceptible facts.

TRUTH

Actual reality proven or provable.

UNBALANCE

Dynamic out of balance situation

UNINVOLUTIONAL

State of evolution that cannot retrocede.

WEALTH

The effects of the use of knowledge.

WILL

Amount of energy transformed into work.

WORK

Transformation of energy into thought and action.

