

## INTRODUCTION

*Health is not just the absence of physical symptoms; it is a complete state of well-being or feeling well. The physical signals that a body processes built a complex chain of stimuli in the structure of the organism which leads to a functional hierarchy of behavioral responses and consequences.*

*The pathological statistics of chronic diseases and acute illnesses documents a causal mechanism between the means of living and life styles; thus the nature of pathology stems from an unhealthy interplay of physical and psychological factors that compose the working physiology of bodies as a whole.*

*Therefore, health is not only an ethical, economic and ecological problem which can be reduced to mind-body-mechanics or to spiritual medicine; in addition, the signal chain of inter-actions is always a product of a social fabric, i.e. what we call medically physiology is the outcome of human action or psychology.*

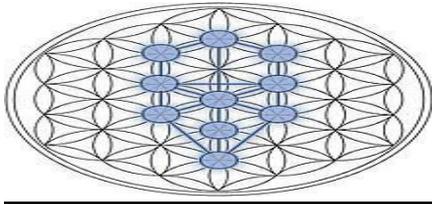
*We know today a lot about the strong background programs of genetics and the environment, but the liberating role of human consciousness and free thought is dramatically underestimated; the true human faculties of formal (rationality) and ethical (morality) reasoning must be more intensely applied to the health problem.*

*Economic serfdom and mental enslavement form actually social prison machinery where all kinds of human pathologies are nurtured; the emotional plague of unhealthy behavior is transferred and projected over generations which often closes the mental cycle of frustration, aggression and depression for no rational or ethical reason.*

*This is not the human condition that the holy prophets and prophecies envisioned, and we will scientifically apply Kalam philosophical theology to delve deeper into the psychology and physiology of human health, walking through the 10 gateways of sanity.*

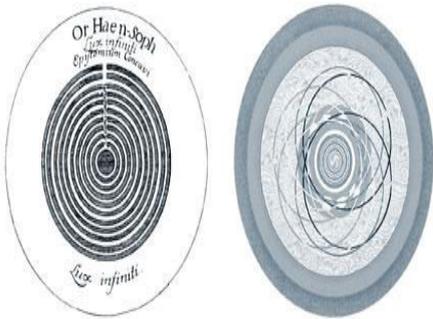


## GATEWAYS OF SANITY



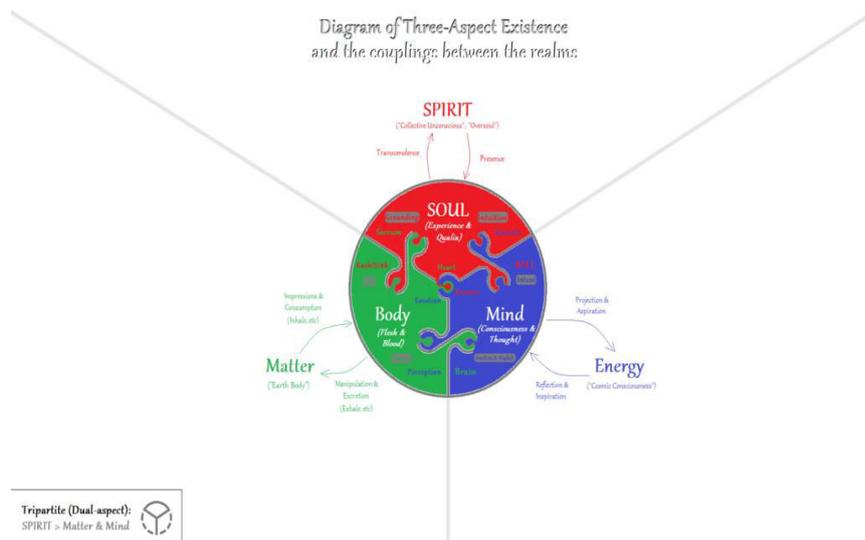
\*Restoring Health to Humanity\*

(in 10 pictorial & interpretative steps)



- 1: The Unity of Spirit
- 2: The Light of Reason
- 3: The Nature of Harmony
- 4: The Origin of Inhumanity
- 5: The Liberation from Sensation
- 6: The Illusion of Materiality
- 7: The Mystery of Physicality
- 8: The Eternal Power
- 9: Universal Fraternity

10: Re- Creation



## **1: The Unity of Spirit**

Mental health, physical sanity and economic prudence are key assets of a sustainable human society; however, it seems to be more and more difficult for the majority of people to staying sane in this ‘crazy world’. The epidemic pathologies of technized modern civilization, e.g. cardiovascular diseases, respiratory infections, specific cancers and related mass symptoms, are now accompanied by a hidden global ‘storm’ of depressive mental disorders, which statistically rank 2<sup>nd</sup> in the medical world order of human illnesses, i.e. in actual fact, the real toll for the expanding world condition of economic over-competition has to be paid in the ‘currency’ of human health. Ancient wisdom teaches that the internal mental state and actually every single thought and consequently action, do decide about our destiny in the smallest temporal units of the twinkling of an eye or one breath: for example, the proper physiological functioning of our brain depends on the inhaling of fresh air, so that detoxified light blood reaches all neurological pathways. Besides the great psychological danger of mind pollution or ill thought for our human light-mind-body, all kinds of physical pollution (noise, water, air, food, etc.) are proliferating, against all medical insights and warnings. Meditation and concentration are of invaluable help for maintaining a healthy balance, but many times it is extremely difficult to identify the psychophysical cause stimuli of dis-eases

and disorders that effect the healthy signal transduction in the human organism. Immanuel Kant (1724-1804) was right to point to the fragile nature of the human creature, which is not only informed by the highest levels of rational and ethical reasoning systems, but also by a continuous living spirit and a lower animal drive to exist. A result of these philosophical conclusions about the spiritual physics of the human nature is the ethical categorical imperative to principally link every single human action to universal law; human action is a spontaneous derivative of (mostly concealed) ideas and ideals, it creates values, including tangible assets, and constructs identities via self-organized principles under physical constraints. In any case, human health cannot be disconnected from real economic conditions, which form an inter-active eco-logical environment, and it can only be deeper understood by profound ethical principles of feedback. Diseases, disasters and death are real events and have to be investigated by the construction principles of reality which are intangible forces, but physicalize, for example, in tangible human bodies. The human body, for instance, is a living and self-generating tissue 'factory', evolving from one single cell by organic specification or a 'division of cellular and molecular labor', ranging from 1<sup>st</sup> to 4<sup>th</sup> order cybernetics (energy/entropy/syntropy/synergy) by repeating 'natural history'; this is also the reason why the study of human cultural history cannot be separated ideologically from the study of creative and evolutionary forces in natural history and should be treated as one spiritual unit in the physicality of this world. Consequently, all human pathologies start with the mental deviation from spiritual unity in our physical cosmos, resulting in unhealthy human behavioral outcomes, such as setting unattainable individual or collective goals of human life, which affect the release of depressive or aggressive moods as mass phenomena. The mutakallimun (kalamists) of all peoples have constantly warned against the dangerous trends to disconnect knowledge from life and eternal laws from human justice.



The socio-economic structure of mental prisons, bio-logical reproduction machinery and economic serfdom, is an inherited rudiment of fractal natural chaos or the animal kingdom; no human civilization of the recorded last 5000 years has managed to tame the original wilderness of the human nature by large-scale social design. All the great cultural achievements of humanity, mainly: formal systems of abstract reasoning and ethical systems of morality, are anthropological results of small-scale group behavior and survival as selection procedures; they developed as collective response to outer socio-physical pressures, but all these sophisticated systems carry the quantum genetic gap towards humanizing humanity on a mediated and larger scale of human co-operation than intra-inter-group behavior. Concerning this human evolutionary gap in emotional and cognitive maturity, it is not enough to see the rational and ethical value of just adjudication solely in the proper functioning of the societal body, although it may start with this utilitarian need of a judicial system for the continued existence of human society, i.e. the passion for truth and justice can ethically not be realized by rational reasoning alone. The challenging discovery of good and evil (Gen.2:16-17) and the quest for righteousness (Gen.18: 18-19) may be initiated with ethical rationalization, but in order to become psychologically meaningful, it has to be infused with the search for spiritual unity. Without this passion for meaningful creation of values, identities and principles, the existence of men is devalued as a technically competent barbarian ( to quote Yehuda Bauer of Yad va Shem); from this distinct point of view, not tool-making, language and inter-action are seen as typically humane, but only the emotional and rational ability for ethical decision-making.



The classical biblical literature or Hebrew text portrays the eternal creative power essentially as immortal spirit and likens the natural potential of the human spirit (Gen. 1:26) to its eternal source of origin, i.e. the human spirit has the capacity and chance for moral choice and ethical growth. Although b'reisheet (Genesis) is not a scientific work, it implies high inspirational value, for example, the statement that light was created (Gen. 1:3) and created all other things, is a fundamental hypothesis of decisive physical importance; the sequential order of 7 creative tasks refers to the factual argument that time was injected into space. The oral and written tradition believe Moses to being the author of b'reisheet, an account of original events and natural causes that, of course, predates the existence of the prophet by any measurable means of the human life span in generational accounting. In any case, Rashi (1040-1105) knew a little secret about the grammatical analysis of the first words of the T-or-ah; the use in the opening sentence, is grammatically incorrect; the word reisheet is a noun and this form requires that another should follow it, rendering the literal order of b'reisheet: /In (for)/ the beginning/ of 'x' / (x=missing noun); b (before reisheet) can be translated as: in or for. One can only guess for the missing noun, which documents the extraordinary travail of textual transmission, but the today globally dominant Aristotelian Weltanschauung of eternal matter is in direct contrast to the cosmo-genetic elaborations of b'reisheet and the Ramban (1194-1270) profoundly refuted the philosophical theory of matter as eternal cause and entity. This only goes to show the existential tension between faith or passion and reason; as a logical result, there is no true reason without passion and no true passion without reason. However, it is impossible that all human thought will follow one path, because man is variform in thought as the Maharal (1520-1609) of Prague opined.

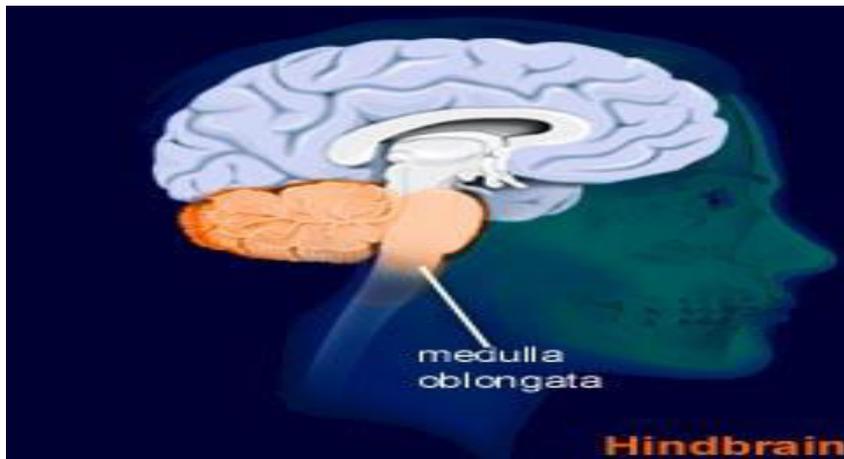


The psycho-pathological mass moods of modern humanity and the resulting epidemics of physical dis-eases do not stem from this humanistic variety of thought systems and anthropological thought traditions, which are an empirical result of natural and cultural history, but they are direct repercussions or revibrations of a materialistic mentality that only worships the 'eternity of matter', i.e substituting the creative power of spiritual unity or intelligence by the deity of eternal matter. Such a misleading attitude of insane and intolerant thought for a limited time of material gain is even a violation of physical laws, according to scientific insights of experiments on the transformation of light into matter (i.e. advanced integration of electronics and photonics); new physical science is pointing, for example, to cybernetic stages of energy, matter and mass, thus rewriting and elaborating many paradigmatic concepts of traditional scientific thought. This only goes to show that the maturation and metamorphosis of human cognition and spirituality are still in the making, undergo evolutionary procedures and do work as a progressive mental process. It is time to leave the materialistic illusion of unattainable goals and pleasures because the origin and nature of the human spiritual intelligence is to grow in understanding and to search for meaning; matter can only be a means for this end, but not the end itself. The root cause of not well-being is a spiritual emptiness that creates the psychological desert by the egotistic accumulation of material things; one has not only to study the holy wisdom scriptures of monotheist faith for spiritual advice on right action, but also the Hindu scriptures (Bhagavad Gita: 7:20) do warn about worshipping matter only, e.g. Chandogya Upanishad (6:2:1) clearly states the initial causality of absolute unity, in creative terms, and the subsequent effect of time. In the higher understanding, spiritual unity is reality and this world is unreality; in the lower understanding, the materiality of this world is reality and spiritual unity is unreality.



Our chances at birth and choices in life are, fortunately, not equal; the spiritual motion of our lives may require a ‘mood science’; of course, it would be a science of spiritual well-being. Such a science will incorporate imagination, empathy and intuition; it will be bound to human ethical perfection as Sura Ya-Sin (chapter 36) of the Qur’an elaborates on the possibility of creative change cycles in human life. From the beginning to the end, there is nothing but constant change; the creativity of the eternal upper force is linked to this perpetual change. A hierarchy of change cycle-processes is involved, from the smallest cell to the greater universe. The meaning of all these changes is holistic and integrative, requiring inter-active harmony; this cyclical change is physical (e.g. day/night; annual seasons; human life-cycle). Choice is the inherent origin of these growth processes; not repetition but progression is its nature; linear projections are not applicable, but spiral geometries of unfolding in 3-4 dimensionality. Global life change is not random or casual, it has a cause and purpose, it is based on the laws of eternal morality (spiritual physics). The mental balance of faith/passion and reason will guide us to and through the 10 gates of sanity; sanity derives from clear thought, hard ethical work and the exerted freedom of choice, i.e. a healthy self-realization by pathos, logos and ethos. For example, the physical act of breathing is far more than just inhaling pure and exhaling impure air; it is a fundamental life-sustaining process of the respiratory heart-brain function to ‘clean’ our circulating blood from toxic impurities; the natural atmosphere permeates actually our body as a purifying spiritual act and many dis-eases are a consequence of non-natural acts, habits or techniques of breathing. These life-sustaining processes are, in actual fact, located in the medulla oblongata which is the neural pathway of all breathing, blood pressure, heart rate and acid-base homeostasis. According to many ancient scriptures, the medulla oblongata is the aerial of the hidden cosmic energy. In any case, time-tested classical wisdom and modern knowledge

can work fruitfully together, if one is able to connect intangible and tangible forces in applied thought, i.e. the concept of spiritual physics refutes the canonical dogma of eternal matter and counts with eternal morality. It is foreseeable that the various formal systems of abstract reasoning and ethical systems of morality, which are consequences of genetics, linguistics and anthropological evolution, will gradually merge into an applicable and familiar body of humane wisdom for coping with the complex reality of our lives. As a result of this, our probability range of action options will be extended by health consciousness, economic prudence and optimistic process-learning; the archiving of knowledge alone is not the road to more human freedom of choice, but it is crucial to keeping the windows of learning open; a humane humanity is still in the making, it is work in progress.



Spiritual success can not be forced; it is a gradual matter of values, identities and principles in progressive application. Reality is about construction principles, the interplay of tangible and intangible factors; thinking with the tool and scale of 4<sup>th</sup> order cybernetics enables us to deeper understand the revealed and concealed levels of interaction in the human body, the economic sphere and the mental psychology involved. Humanity should learn to re-connect with the universal spirit of eternal creative force and re-research into the science of applied spiritual humanistics. The first step are values and their role in everyday

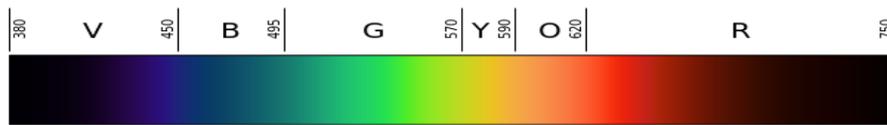
decision-making; the worship of material values does not connect to eternity but to finity; for example, the material exploitation of this planet, in energetic terms, is a physical race to extermination and mutual annihilation. Death, disaster and dis-eases are real, but why are we calling upon them to happen even faster by intensifying unsustainable human actions and social systems? Hungarian Nobel laureate of literature, I. Kertesz (a Holocaust survivor), draws in his many writings (especially in the detailed dossiers and protocols) the factual picture of our world as being created by an eternal spirit, but being converted by evil forces into a concentration camp. As a result of his many studies, his work is a major warning sign against the establishment of a glocalized concentration camp via economic over-competition (i.e. the equation of money as the symbolic representation of value on a world scale). The second step is identity or self-consciousness, which is a flowing and dynamic individual entity; this self-identity can be understood as a deep flow of unconscious, subconscious and conscious actual realizations (only 10 per cent of the iceberg is visible=conscious). However, by using a psychological scale of values, one can slowly discover the structure of the iceberg via detecting personal (and collective) fears, motivation, illusion and meaning. For example, the material accumulation of wealth may psychologically not end up in a feeling of more security, but may, on the contrary, reinforce a feeling or mood of insecurity. Deep social psychology can definitely help clarifying the size and structure of the personal and collective iceberg. The third step are principles that are guiding the life design of an individual and a society; our globalized society is surely in need of an ethical system of morality, which shall be based on the systemic faculties of abstract, rational and emotional reasoning, by profiting (in this case, yes!) from time-tested classical wisdom, modern scientific knowledge working and empirical human experience in the course (curse?) of anthropological history. It has also to be elucidated, how these applied principles do correspond to the construction principles of reality; so, we will analyze the world we live in as a living tissue 'factory' and are not aiming at post mortem statistics of knowing better or archiving a lot of unrelated facts. Let us call this applied approach: zygotic thought; from this follows that our calculations start with the value, identity and principle of oneness and living a healthier live, full of meaning, is bound to a deeper understanding of our individual and collective role in this vital process. Using matter, is a necessary physical tool for this project, but it can not be the end for it.



The faith in an eternal upper force can not be understood as a belief that such a force exists; reasonable or rationale support can be found, but not a demonstration of proof. What can be accepted on faith (passion) alone and this is the meaning of oneness , can only be interpreted to mean that there is solely one eternal upper force (not two or more) and that this force a united world force. This mysterious united force in the world (our world) has deep existential implications for humans; the unique role that the eternal upper force plays in our lives is not separable from the idea that was the first time in human history introduced by the beginning sentence of biblical Genesis; a purpose to the world and everything in it is implied. Consequently, this lends meaning to human life in a way that cannot be attained by pursuing one's self-interest. From all these considerations follows, that the creation of this world was a conscious act of the eternal upper force and that the world is not an unconscious random 'doodle'. Why this world was created is, of course, another question and will be answered in the progression of this work.



## 2: The Light of Reason



The pursuit of most secular studies is egotistic or ego-centric, aiming at private material profit and personal intellectual pleasure. In contrast, the study of Kalam philosophical science and theology is to reduce one's ego by self-consciousness when confronted with the spiritual unity of the eternal upper force. In the coming messianic age of humanity, the study of science will be elevated to this higher level of research and inquiry. In gradual steps, the spiritual essence of creation will be understood by studying the physicality of this world. The spiritual discovery of the laws of nature will open the perception of the living human spirit to the concealed divinity in the physical order; the whole variety of creatures and creations evolves naturally and physically from the spiritual unity of the eternal creative force and its highest expression is oneness. From the viewpoint of the scientific method, the physical idea that force equals geometry is crucial for this thinking in terms of spiritual physics; it is already known that on the quantum level of energy, mass and matter, the continuous interaction (numerical value is existent) of physical properties ceases into discrete integral amounts; quantum mechanics was the first theory to basically understand the different electromagnetic interaction of light and charged particles. Furthermore, the underlying discrete interaction of the physical particles, namely electrons and protons, is driven by the physical force of photons (=quantum of light) as energetic link between these particles. Understanding matter by the equal geometry of forces in multi-dimensional space-time/time-space, driven by the quantum of light, is the creative key to uncover the mysteries of our natural world.



As a result from the experimental findings on the nature of light, it is very decisive to further comprehend that these great laws of natural order do observe and measure every bit of energy of proper mass as intrinsically related to the temporal phenomenon of frequency and vibration. In addition, this temporal phenomenon of energy, frequency and vibration can be visualized in a geometric model of a space-time/time-space continuum as a consequence of an unified temporal flow of light for all space, e.g. human biological age is exactly determined by this universal flow of light. In fact, this cosmic flow of light works with the physical properties of temporal backward motion, i.e. time was created as a finite scale of relativity (e.g. a temporal interval of one second today lasted 10 seconds in the beginning). The formal dialectics of rational and ethical reasoning is the typical feature of the humane spirit and most probably the main tool for the advancement of the human race on this globe. Consequently, the natural human ability to employ the light of reasoning may well be a spark from the original physical light of the eternal creative force. In actual fact, the human brain and organism are basically a photon-processing energetic light-mind-body as new medical science research is slowly discovering; light affects our human health in a more fundamental way than ever thought before and it reaches into the last cell of our photonic body via a neuron-endocrine transduction chain.



God is not a hypothesis derived from logical assumptions, but an immediate insight, self-evident as light. He is not something to be sought in the darkness with the light of reason. He is the light.

(Abraham Joshua Heschel)

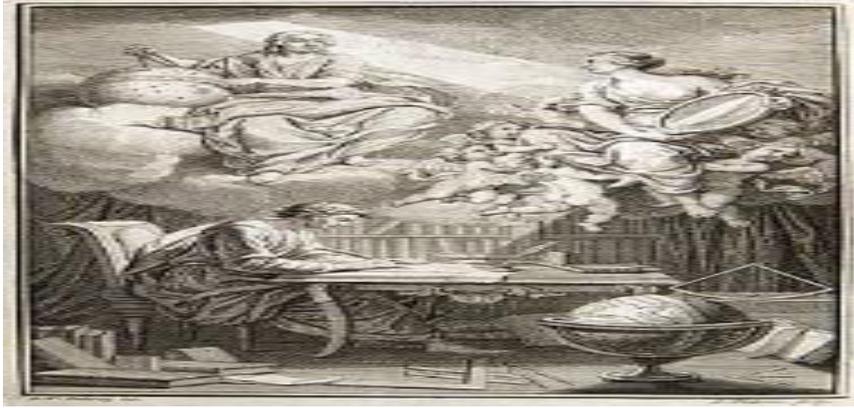
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All the above mentioned facts are findings of biophysics and biophysiology; subsequently, every sane person can recollect and interpret the many data on human physical existence; in any case, it is not an act of sanity to aggressively deny, dequalify or devalue a higher dimension of human existence beyond flesh and bones; on the contrary, such psychological states of the human mentality are leading to deep pathological consequences in individual and

collective behavior. Why do you want to shut the door when you can leave it open?



Human existence can not be reduced to the materiality of this world; the light of reason can bring these emotional, rational and ethical quests of our life into a healthy balance. However, as the eternal upper force can not be found in the cold darkness, it can only be found in the warmth and light of creative reason or reasoning creatively. Humanity has deviated from its original existence of pure light by eating or consuming immature fruits (of knowledge?); the tree of life consists of profoundly different fruits; fruits that are digestible for mortal human beings (wisdom?); most probably, a healthy balance of applicable knowledge and traditional wisdom is a practical option for the modern world. Even by the way we eat, we can contribute to the correction of this world; every rectification of wrong deeds starts with the gradual purification from evil thought and false action, e.g. changing eating habits. Maturity of thought and deed do not fall from heaven, they have to be worked for; this is where the light of reason starts. In actual fact, only the creative interplay of rational and ethical reasoning can save the human race from mutual annihilation. This is an educational, economic and ecological task of humanistic study and action.



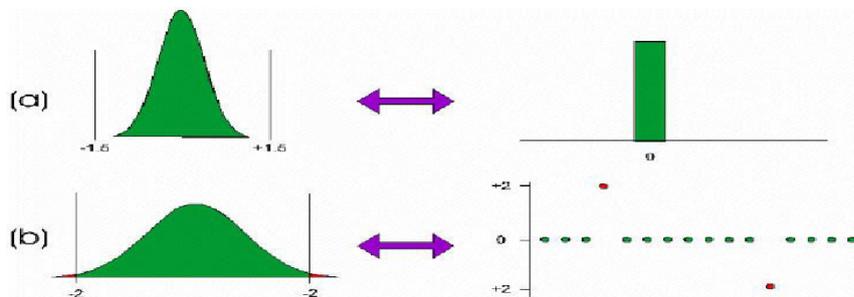
The empirical rationalist method of reasoning comes in three gradual steps of self-actualization: 1) As all human experience enters the organism via emotional sensory pathways, it is important to realize the quantitative and qualitative intensity of the behavioral stimuli received by inter-action with the environment (communication). 2) The next step is a rational reflection of the emotional state as behavioral stimuli have different intensities on the human psychology and rationalization is the most effective means to sort out their significance for a balanced psychophysical state of our organism (health). 3) The most difficult level is decision-making on the methodical level; in this case, it is inevitable to use formal (abstract) and ethical (moral) systems of reasoning to clarify about the matter of what road of action has to be taken. For example, noise pollution can be evaluated as a pure physical problem of unpleasant sound spectra, but it can also be understood as a psychological problem of a society in unrest that is 'speeding' up for whatever aim or gain; in addition, noise also pollutes the mind with disturbing frequencies and affects the health of our organisms. Noise pollution is the cause for many health related problems (e.g. high blood pressure, mental problems such as depression) and results in lower productivity of work and learning. Noise pollution is not only a consequence of employing all kinds of machinery and tools for production, it is also a serious psychological problem of human neighbourhoods where an array of noisy tools are used in the leisure time. Even such a problem of everyday life can be analyzed by the empirical rationalist method, to finding solutions and resolutions for the many health related causes and effects of 'noisy human behavior' and increasing unpleasant sound levels. The light of reasoning is, of course, not a religion of reason; religion is an anthropological constant of human history, but the content of religion does not remain unchanged as every

generation has to take her own responsibility to interpret the oral and written traditions of the cosmo-genetic DNA.

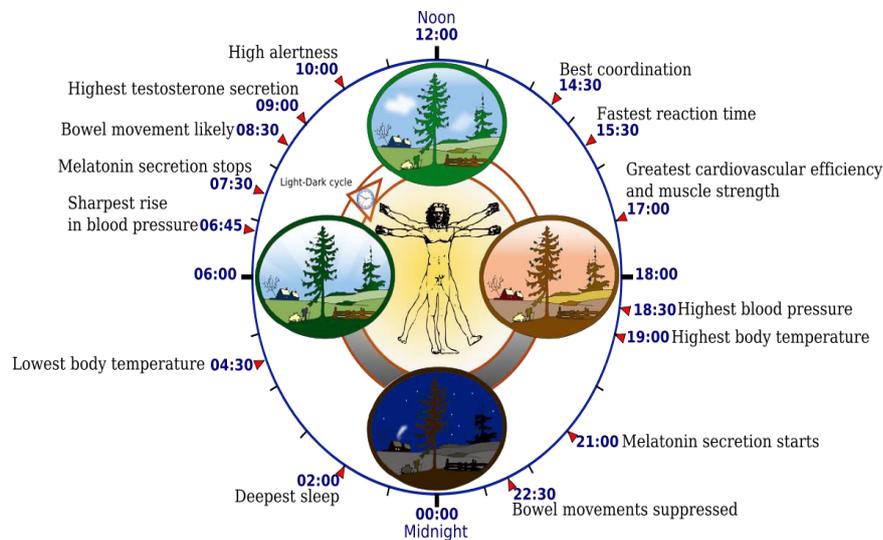


Anthropology is the most humanistic among the sciences and the most scientific among the humanities; the core of Kalam philosophical and theological science are the Jewish, Christian and Islami traditions of monotheist faith, but we also pointed to evidence of ethical monotheism in Hindu scriptures. Leo Baeck (Essentials of Judaism, 1905: p.57) states that there are only two determining elementary forms of human religion: monotheism vs. Buddhism. L.Baeck is in this passage very outspoken: Buddhism is the religion of human egoism and monotheism if the religion of human altruism; one can only decide between these religious poles, i.e. ego-realization or revelation, ascetism or action, chance or choice. In other words: the historical line of human prophecies as divine agency is not the result of logical conclusions about the natural world order, but valid logical conclusions about the natural world order are an empirical result of joining the mental line of prophetic history. This viewpoint involves a translational problem that is implied in the use of natural language and even in the language of maths; for example, the Greek translation (Septaguint) of the Torah (250 BCE) starts with the words: *En arxei epoisen ho Theos ton houranon kai tain gain*. The word *epoisen* is marked here because this word carries in no way the meaning of ‘created’ (creation), it actually translates into: In the beginning G-d made the heaven and the earth. The English translation of the Septaguint (1794) correctly translates ‘made’ from the Greek original. The conclusion here is: Greek language of that time, called Koine and being at that time the tongue of all mediterranean trade ports, had no word for create (creation) and used instead of this the word to make (production), i.e. to make something out of something. However, this is not the biblical

message of creating something out of nothing by meaningful vibrational sounds; the reader should, maybe, shortly re-read the passage about b'reisheet in chapter 1 (look at Rashi), to apply the light of reasoning and to start puzzling about the maths of natural languages involved. At this place, it is impossible to draw a whole line or map of hermeneutic misunderstandings, but by knowing about these small pieces of information, it is for instance easier to understand the pitfalls of church history in Christianity and other religious institutions in general. In addition, religious meaning is not only conveyed by the hermeneutics of events and texts, but also very largely by legal systems and oral histories that claim a right of their own; the living flow of all these anthropological meanings is built into all the institutional and organizational frameworks of religious movements, Buddhism included, of course. Even in the case of logic, it is better to speak about logics; for example, Aristotelian logic is definitely of other quality than the paradox logics of Jewish thought; consequently, it is more wise to talk about levels of logical inquiry. This also applies to the mathematics and statistics of measuring natural phenomena; while some events distribute in Gaussian normal form, other event spaces can only be measured by non-Gaussian methods. According to the Kalam light of reasoning, discrete levels of thought and action have to be applied and canonization is only for the sake of systemic knowledge order, leaving room for advanced learning and research into the laws of eternal unity and human justice.

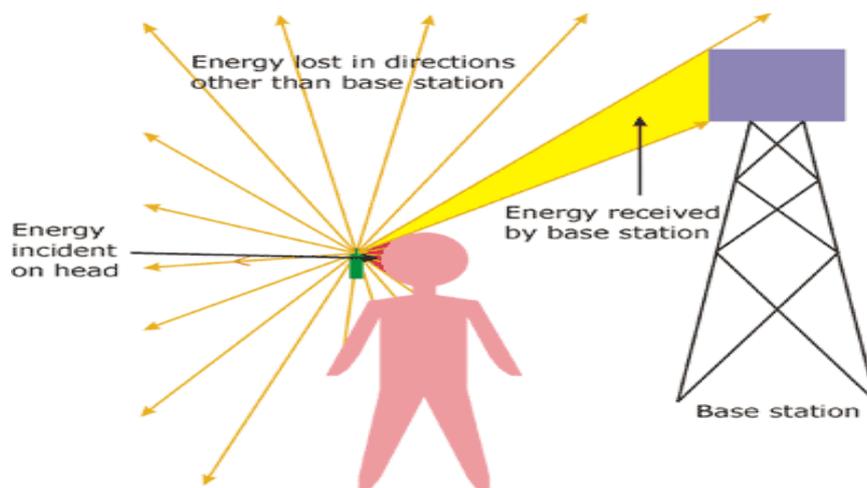


The light of reasoning can not be practiced without the ‘science of human moods’ or analysis of temporary psychophysiological states (‘mood science’), but these moods will remain an emotional plague if they are not counter-balanced by stepwise rational and ethical reasoning methods. Besides hereditary dis-eases (genetics), idiopathic illnesses (no detectable cause-effect chain) and specific infections (e.g. STD), we can safely assume that the majority of human dis-eases is the result of unreflected moods which convert from acute to chronic states; as all life is a matter of communication, the role of the environment and its stimuli spectrum has to be deeply investigated in first instance. This dynamic psychophysiology of stimuli and human organic response is also the future key for healing in the medical sciences, i.e. humanistic systems medicine will be the consequence of holistic thinking that converts and interprets the elements of signal transduction into healing techniques of the human body. Light itself is a psychophysiological phenomenon that is transduced by the sequence of photons, neurons and endocrine reaction chains (e.g. melatonin-serotonin-complex; hormones) in the human organism.



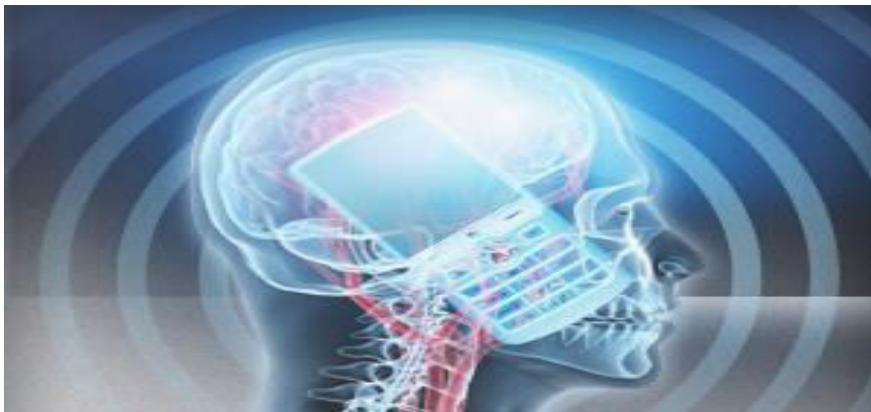
Let us now focus on the dual nature of human mental activity and its significance for behavioral adaptation and learning; as we have elaborated before, it is unreasonable to reduce or deconstruct the process of reasoning to rational elements of logic. Such an approach does not work in real life as daily situations are complex and no man is an island of pure thinking. Actually, there are two

dominant attention streams of information flow in the human organism; first, there is meditation, and second, there is concentration. Concentration is a very secular process of mental arousal where the activity centre is attached to the goals of the outer world; however, preferences of concentration have to be developed and they follow a certain hierarchy and sequence of values. This is true for personal and social psychology as the value preferences of individuals do end up in a collective dominant stream of attention; it is comparable with the total number of people that prefer to watch a special television program. Meditation, on the other hand, is a spiritual process of mental activity, including for example day dreams and thought flashes, which are powered by the non-stop activities of the human mind because our brain always wants to be fed with mental impulses (e.g. entertainment, dreams or this text). In the modern electronic society, the media have a great extent of control over the concentration and meditation of the masses, thereby directing the mental focus of both processes of intent and content, i.e. inner and outer mental processes are guided by a sender.



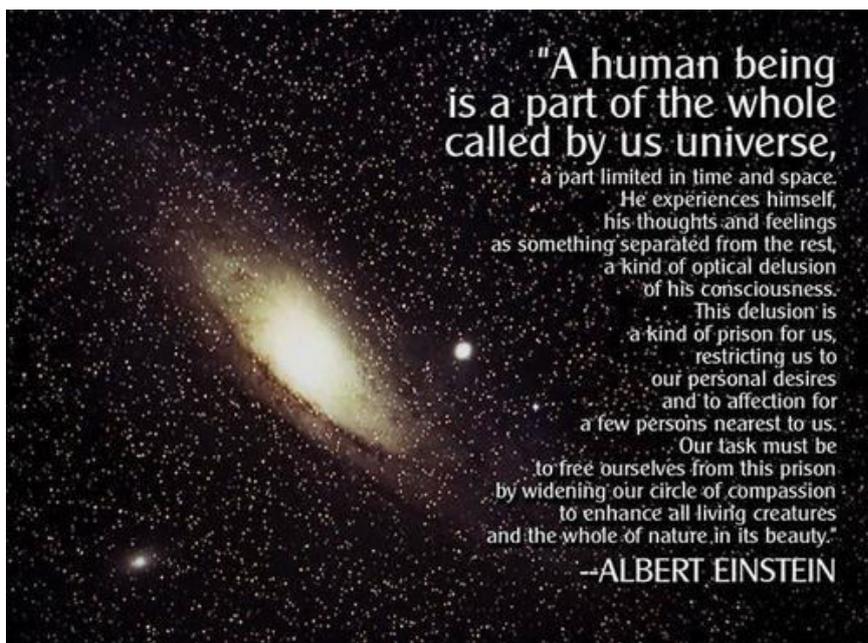
Of course, this is not a healthy way of dealing with reality and using technology, i.e. such a model of communication is unhealthy and blocks free decision-making. In any case, it is not wise to blame the media and technology business or the government; the most people see individuality as a great psychological burden on them and seem to prefer some guiding system that makes them feel easier from the many complicated life decisions. However, besides all new media technology, which can be seen as a curse and blessing at the same time, the old problem of selection procedures and programs remains. On the contrary, the decision problem has multiplied as a multitude of stimuli enter the human organism, but all these stimuli have to be processed psychophysiologicaly. Mental and physical health can

only be sustained if meditation and concentration processes in the human organism remain conscious acts; otherwise, unconscious and subconscious pathological reflexes accumulate in the human body and cause severe illnesses in the information-energy circadianity of our fragile nature. It is easily to predict that we will see a significant world wide increase of mental diseases that are caused by an unwise use of electronic media technologies; the physical dangers of radiation and electromagnetism may be overestimated, but the whole impact on the health of the human psychology is what counts in the long run as physical factors can be improved upon more easily.



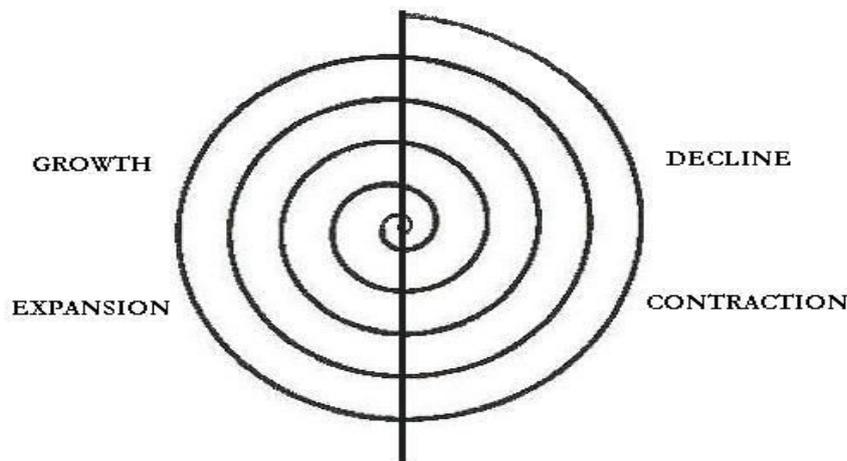
To understand the physical mechanisms of physiological responses to stimuli better, it is decisive to draw attention to the temporal event chain. The physicality of the human psychology is our locus of instincts, responses and reflexes; this physical mechanism does react to the immediate and direct impact of the temporal momentum (!) and is in its initial stage completely disconnected from any rational or ethical meaning. For example, it is an empirical fact that when we make facial expressions to different emotions, these physical activities do provoke very specific, non-voluntary nervous energies that correspond with the original emotional stimulus, i.e. voluntary facial muscle motion can alter the non-voluntary activity of the nervous system. Consequently, only creative reasoning, on a rational and ethical level, can save us from becoming stimulus-response machines that are governed by the temporal momentum. On the contrary, such findings of empirical psychological research can also be mis-used to degrade other human beings to an 'automaton' for advertising, consumption and even acts of killing. From the Kalam viewpoint, the creative light of reasoning can help us to

comprehend that the objects and subjects of this physical world were formed by previous causes because they were set in motion by an eternal upper force. Therefore, this physical world and its wave patterns of vibration have to be treated with rational and ethical respect to achieve spiritual consciousness and to unite with the cosmic mind. As the universe is a perfect accounting system, every cost-benefit-calculation of human behavior depends on the state and level of consciousness; this awareness comes with a whole hierarchy of options, concerning cognition and realization. The stronger the individual awareness of oneness of the physical world is realized and significantly internalized, the more elevation of the human mind is made possible; in actual fact, this mental processes become no more visible to the outer world of sensations. As a result, it is intention that makes the spiritual difference of human action.

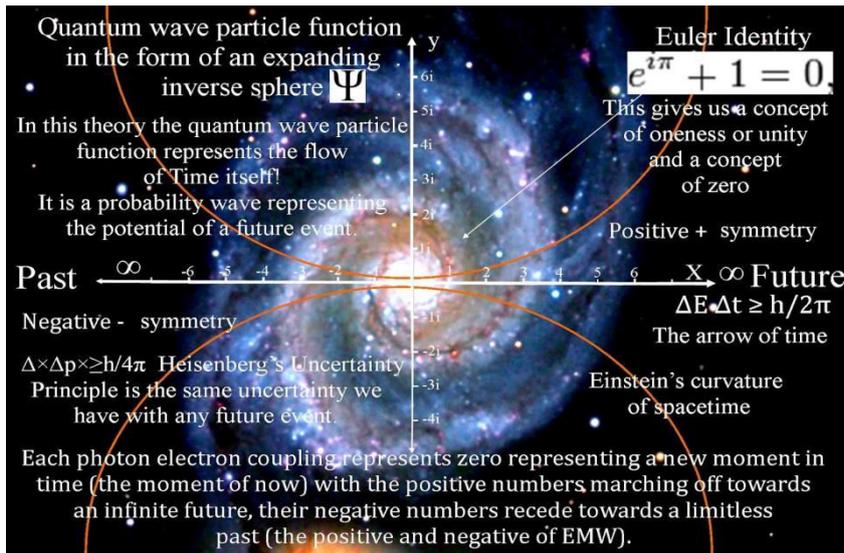


All these phenomena of mental and physical health, concerning the unreflected use of electronic media technologies, are already categorized as symptoms of digital dementia and are gaining research momentum in the medical sciences. As a consequence, the light of reason is a practical tool of thought to dealing with the new dangers of electronic pollution and to gaining deeper insight into the possibilities of a healthier life style.

### 3: The Nature of Harmony



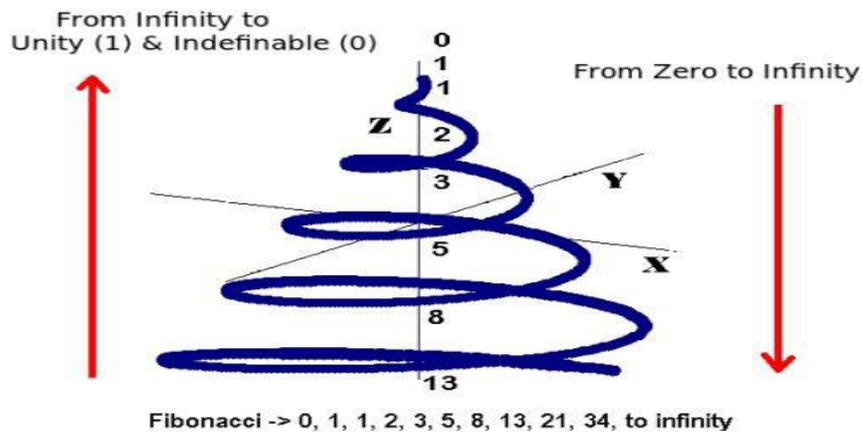
The perception, observation and measurement of mathematics in natural phenomena, which seem to follow certain geometric patterns, is a neglected side of scientific research into formal systems of reasoning. Being inspired by research into natural harmony is a main thread of human cultural history, besides all material achievements and ideological constructions. Scientific developments have always altered human lives and the modes of thought; the information technology of today opens for every man the window of opportunity, to elaborate new thinking and action options. Nothing in this world happens without a reason and human history is the generational way towards completion as a spiritual species; when men will humble themselves to be better people, this world will be a better place. The way of this world is a gradual improvement of the human condition in the motion of cyclical spirality; the goal of all torments and toil is not the short-lived creation of an artificial paradise of hedonistic pleasures, but to live in natural harmony in and with this world in the long run. Rabbinic wisdom equates the beginning of the messianic age with a sustainable stabilization of this world for harmonic growth; this is the kind of lasting peace (shalom) that the human race (adam) urgently needs (tikun olam), i.e. the expanding awareness of each life transforms into the spiraling insight that all that is derives from oneness (echad=1). Existential dissatisfactions, personality imbalances and neurotic behavior will be healed by this spiritual work to deepening the experience of gratitude to receive joy; the existential state of separation from oneness will be suspended and first moments of spiritual unity are attained as a healing experience.



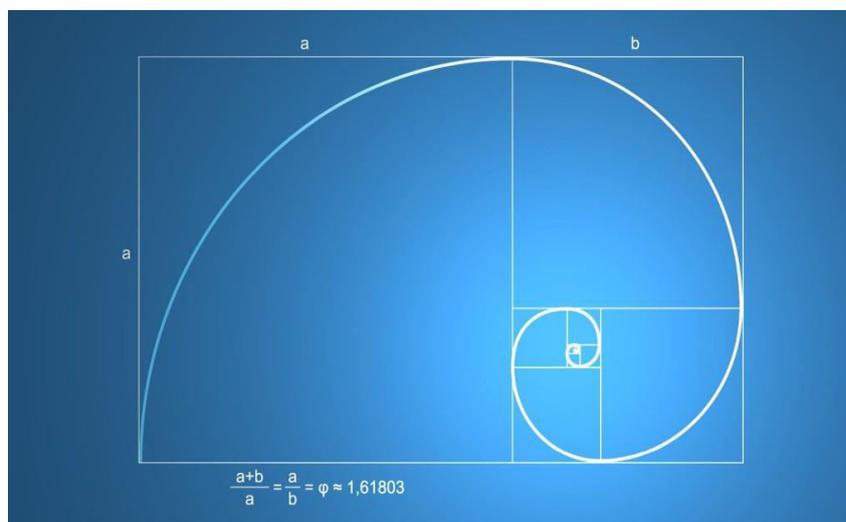
Cyclical spirality may well be the basic pattern of life and cosmic motion, but before we can embark deeper into the grammar, geometry and maths of spiral cycles and its concealed meaning, we have to study some decisive elements of human cultural history and science. The fundamental postulate of the psychological school of social science is that all laws of social science can be derived from the principles of psychology, i.e. the social world is governed by the human psyche as natural phenomenon. Subsequently, all natural phenomena can be logically observed and measured by the grammar, geometry and maths of formal systems of reasoning. The modern world owes to Fibonacci (Leonardo of Pisa, 1170-1250) not only the re-introduction of Hindu-Arabic numerals by his book of calculations (Liber Abaci, 1202); Fibonacci learned about this numerical maths by accompanying his father on Italian trade missions in the Mediterranean sea ports, using the instruction by Arab masters of calculation; even the concept of an algorithm was introduced by Fibonacci into medieval Europe. What is furthermore astonishing, the Fibonacci sequence of numbers resembles the Golden spiral or phi ratio; the greater the number sequence grows, the more precise or exact becomes the numerical value towards phi. Without his intention, but as a consequence of applied maths for practical trade, Fibonacci has founded the methodical basis for modern financial capitalism in the Italian city states by replacing the Roman numerals with the Arabic system of numerical reasoning. It is no exaggeration to state that our formal systems of reasoning in modern science are deeply rooted in the ancient system of Brahmi numerals that were transferred by Arab

masters into the Mediterranean corridor and later on modified for methodical application in medieval Europe.

## Fibonacci Time & Unity

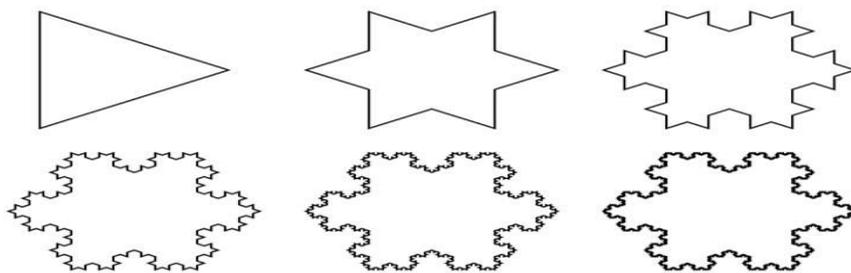


The grammar of maths seems to be geometry and the same geometric patterns (e.g. spirals) can be observed in all natural phenomena; in addition, precise numerical values do make these measurements more exact and can document even more evidence of geometric patterns of natural harmony.

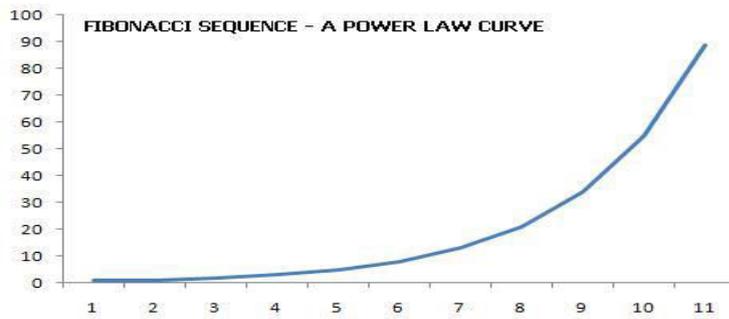


Artificially beautiful and harmonic geometry is nice to look upon and ancient architecture has applied a lot of these 'beauty formulae' to design and construct buildings, and even city structures; given that 'G-d always geometrizes' (Aei ho theon geometrei), a saying attributed to the Greek philosopher Platon (428-348BCE), this design process may not follow traditional Euclidian geometry, but probably implies other scales of hierarchy and order than 'human beauty contests' of the mind. As already pointed out, the grammar of geometry is not 1D linearity

of a flat plane and scale, it equals force on a 3-4D spatio-temporal continuum and it was D' Archy W. Thompson (1860-1948) who drew attention to the scientific fact that the interplay of matter (condensed energy) and geometric form seems to be an evolutionary structural force; his publication: *On Growth and Form* (1917) informs us in a descriptive way that all selection procedures and pressures of natural phenomena do follow certain physical patterns (=construction principles). In the light of this physical morphology of evolutionary patterns, the Darwinian approach also becomes more reasonable when it comes to time-scales of selection patterns in the natural world. These methodical findings of scientific thought do not fit very well together with traditional concepts of sacred or holy geometry and they are also not sonant with the conceptions of classical mathematics, i.e. the human mind cannot force its imaginations and constructions upon nature, e.g. the artificial harmony of the mathematical arts works on a different level of reality than the natural harmony of the applied sciences. B.Mandelbrot (1942-2010) has elaborated and collected a reasonable explanation of these concealed structures and functions in nature; his publication: *The Fractal Geometry of Nature* (1983) gives us a comprehensive body of argumentation, concerning the fractality of patterns in nature, i.e. the grammar of the geometry in natural phenomena is mathematically the result of fractal processes.

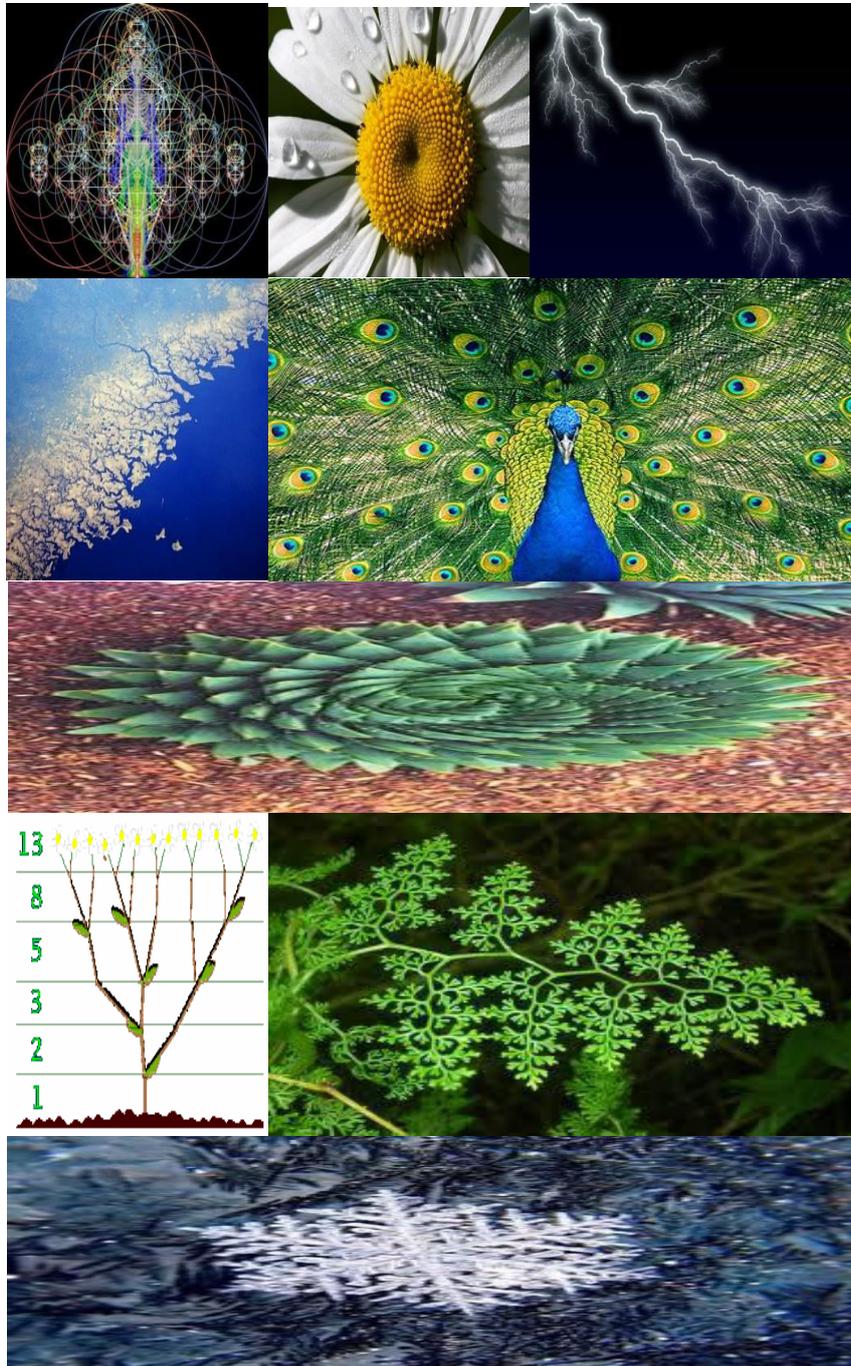


The Koch snowflake model is a methodical paradigm of this type of scientific perception; the fractal multiplier of a Koch snowflake is equal to 1.6 and comes very close to the Fibonacci or Golden ratio of 1.618. Natural phenomena appear to generate and evolve from single self-similar units on the quantum level into complex bodies of web-composition by a progression of periodicities.



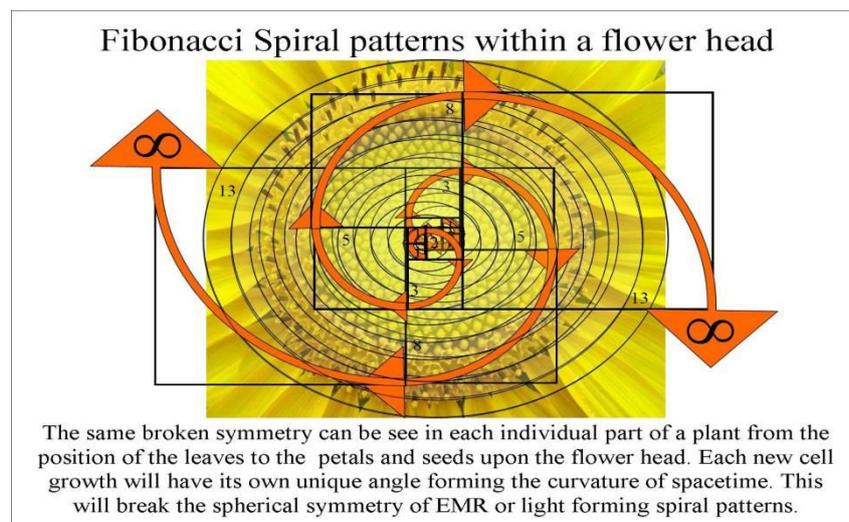
The progression of periodicities is a scale-free (invariant) systemic process and follows certain power law hierarchies and sequences; initially single chaotic structures are progressively transforming into ordered bodies of complex functions. These fractality of natural phenomena happens spatially from the microscopic to the galactic level and temporally from the level of nanoseconds to millions of years, i.e. the same patterns of nature do progress via single parts into a complex whole on various observable levels of the natural world. The concealed ‘clockwork’ of the physical world works by self-similar generation of natural patterns that are explainable via ‘hidden’ sequences of growth and form. Although the human mind and free thought make up of about 40% of all life choices (we think, we feel), with a remaining physical constraint of genetics (50%) and circumstances (only 10%), this should not lead to the conclusion that we can force our mental constructions upon the outer reality of our mind. Consequently, it is necessary to distinguish between distinctive levels of free choice; freedom is derived from insight into necessities, e.g. we can not equal the beauty of the human arts with natural harmony. However, human life is indeed an art when it comes to interpret phenomena in the natural world and to give them meaning; in any case, this libertarian goal can only be achieved by the advanced application of formal systems of reasoning and ethical systems of morality, i.e. a creative combination of knowledge, skills and wisdom. As said before, the systemics and harmony of natural processes ( in and outside our body) is not a beauty contest of the human mind, but a concealed order of hierarchies and sequences that is not visible at first look to the human observer. At this stage, we can say how it works and what is working, but the we can not answer the question why it works via such a hidden formal code; as a result, it is behaviorally wise for us humans to firstly adapt to the physical constraints of life and secondly to learn more about the degrees of freedom involved in reality, i.e. economic prudence,

physical and mental health do depend on this deeper insight into the construction principles of reality.



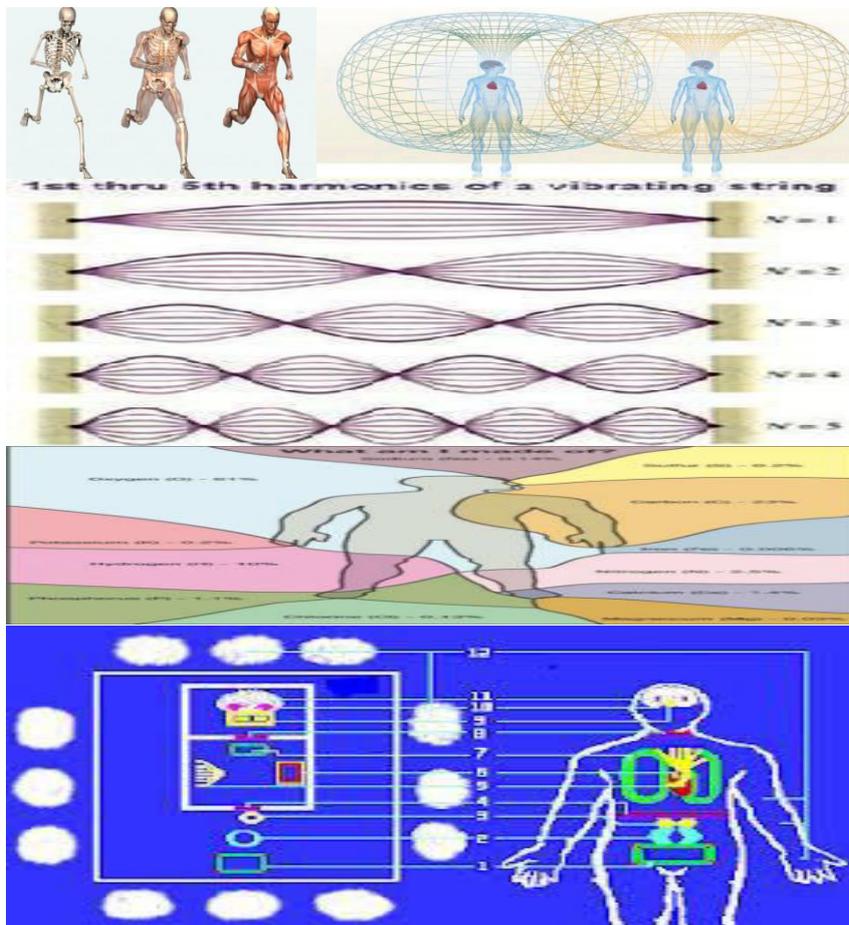
The formal beauty of classical mathematics and the real mathematics of nature are two distinct levels of construction principles; selection processes in nature and the natural pathways of physical phenomena do follow certain fractal stages, and human education, economy and ecology should, in first instance, try to adapt to these rules of natural composition in structures and functions. As a result, the survival of the human species on this

planet will depend on it; consequently, a clear-cut cognitive line has to be drawn between artificial and natural systems, even if their working operations possess cybernetic affinities. The detection of natural harmonic patterns is the key to restoring paradise and Edenic clarity for the human race; this requires a cognitive prudence in study and action. The Kalamist point of view does perceive in all these discrete patterns in nature the master plan of an eternal upper power and is driven by the quest for better human harmony via a deeper understanding of the concealed clockwork or event flow of the physical world.



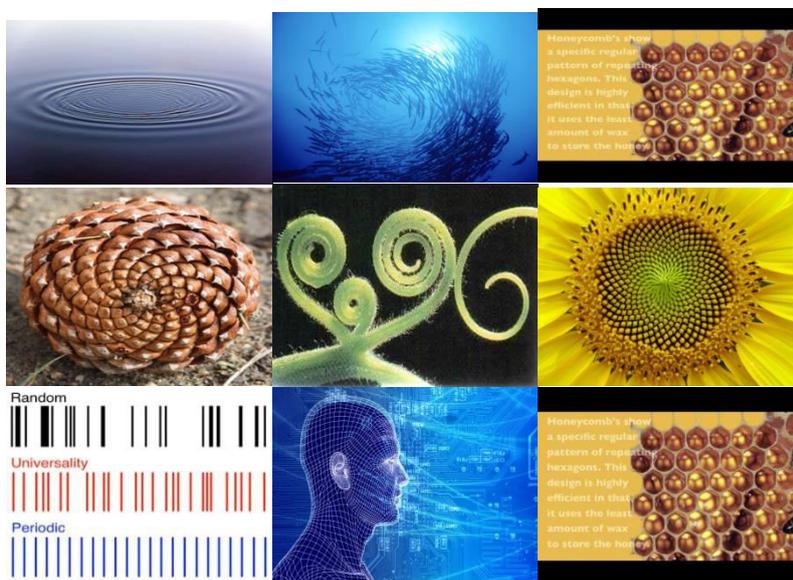
When reading Sura 65:3 of the Qu'ran, we can find the implicit statement that Allah has appointed or decreed a certain measure for every-thing and every-body. This distinct reference to the discrete levels of measures and measurements points to absolute and relative scales of artificial and natural phenomena; the absoluteness of artificial phenomena, which are generally aesthetic constructions of the human mind, can not be equated, calculated or formalized with the relativity scale of natural events, i.e. rational and ethical systems of free thought are, in actual fact, the most important faculty of the living spirit in humans, but we have to take care about the methodical level of observations. Otherwise, the 'automatics' of genetic factors and environmental circumstances gains physical momentum and the lethal trap of a Sisyphusian condition is created. Meaning is embedded in all living and material phenomena and men can not live by motivation (for food, money, convenience, etc.) alone; the purpose of all these measures is hidden in the natural event chain, but the reading of the goals of probability in event scales needs always formal and moral rectification or correction. Universality is actually diversity and human study and action will never become uniform because the conditions of study and action are

not uniform, i.e. nobody will ever level all the minds. Medically and psychologically speaking, the desperate design of mental control systems, behavioral prison machineries and economic serfdom contracts is a social pathology of the human race that is rooted in deep existential fear; the levels of reality, in contrast, are a signal communication system and human life is really a meaningful act of continuous communication, i.e. the root of many illnesses is a technical rationalization of irrational fears, e.g. the progressive possession of many things for attaining more security usually ends up in a feeling of growing insecurity because motivation is not equal to meaning.



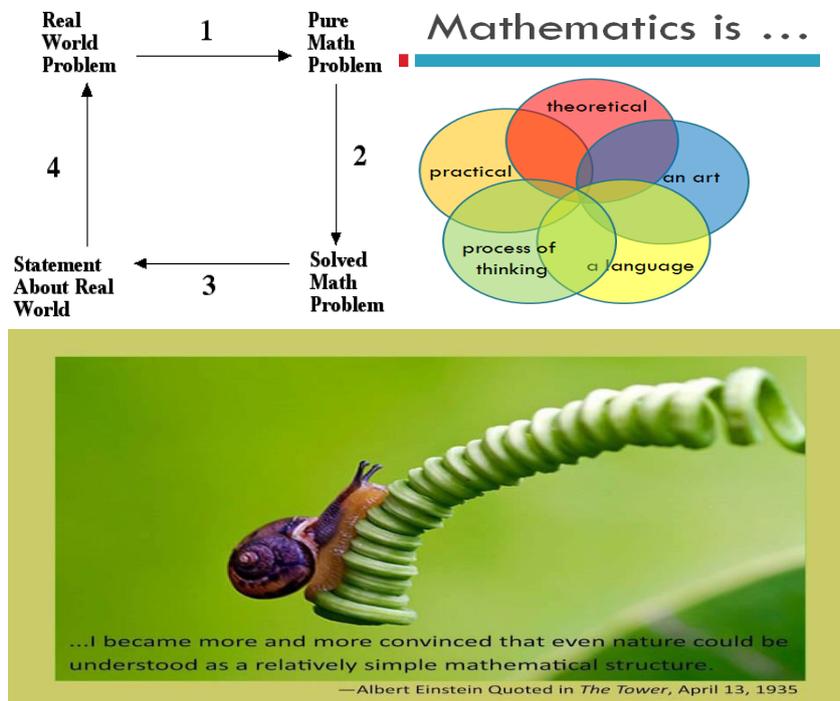
Harmonic humanistic medicine is based on the deeper systemic understanding of healthy cell vibrations (energies; frequencies) in the human body; the different levels of the human organism, depicted above, incorporate distinct views of structure and function. The motorical schema elaborates about the science of human motion as a machine, the second image shows the role of the heart as generator of electromagnetic fields in human bodies; then the harmonic behavior of vibrating strings is presented mathematically and geometrically; the next chart decomposes the materiality of the human organism in percentages (e.g. Oxygen

61%) and the last model compares organically the construction principles of the human body with the holy temple in Jerusalem. Once humanistic systems medicine will start the quantum leap to combining electronics and photonics, the natural harmony of the human organism will be gradually revealed and medical thought will reach the cognitive level of holistic energy, vibration and frequency analysis for prevention (diagnostics) and healing (prognostics). Of course, surgery and drugs will not be replaced, but medically better adapted to the light-mind-body of the human being as a living creature. Certainly, advanced research into the life science of this 'living tissue factory' will enhance the quality of life, longevity and health care. However, what can not be guaranteed, at this place, are the 969 years of Methuselah (Bible; Genesis, 5:27), but even the half of this life expectation would alter the human education, economy and ecology in a radical way as life spans and cycles built the fabric of the social world. In any case, quantum energetic medicine is already knocking on the door of science and will definitely improve medical health care on all practical levels, since it is also more cost-effective than the conventional approach of industrialized medicine and technical serialization.



The nature of the mathematical method is to detect mathematical patterns, e.g. harmonics or fractality, in nature; it is obvious that at least a 2-3D visual thought is needed to grasp the 4<sup>th</sup> order cybernetics which is inherent in the living and material world. Furthermore, the nature of harmony unfolds in discrete levels or stages of reality and the underlying construction principles are not always tangible at first sight; material objects may be tangible, but

the codifications of hierarchy, sequence and order follow a intangible pattern. Much mental or cognitive training is needed to methodically perceive, observe and measure the hidden fingerprint and blueprint of reality.



Mathematical methodology and logical statements are two sides of the same coin; formal and natural language are required to advance human knowledge, skills and wisdom via a harmonical way of looking at natural, social and cultural phenomena. The DNA of natural harmony is a hidden treasure in the materiality of this physical world which is a result of periodical energetic vibrations and frequencies. Sura 13:8 of the Qur'an explicitly states at the end that the creative design of the eternal upper power is proportional measurement in time and space by every single moment of life; hence, life is re-created in the twinkling of an eye, by the length of a breath and cyclical motion in spiral form. Reason and passion (faith) are the two main tools of coping with reality, despite all the anthropological differences that exist in the human family. Enlightenment, radical reform and humanistic thought can contribute to elevate the human race towards a higher level of responsibility and consciousness, if reason and faith are guided passionately by mathematical rigorosity and linguistic logic. As a result, formal and ethical systems of methodical reasoning will help us to facilitate the torments and toil of human existence on this globe and to find to mutual peace in natural

harmony; finally, natural harmony means universal diversity in peaceful and patient tolerance of anthropological facts.

#### 4: The Origin of Inhumanity



Monotheist religion can open us an ethical view of the universe and sharpen our human mind to perceive the hidden blueprint of reality. In actual practice, this is not an easy task when confronted with empirical facts about human history; leaving the theoretical realm and entering real life is a dangerous journey. Cannibalism is being treated by most people either as a joke, a mental disorder or an irregular behavior; ethnographically and anthropologically, we have to report another story. At a certain human stage of technical development, cannibalism was a world wide phenomenon and a lot of archeological evidence (bones) has been collected that Neanderthals were eaten by anatomically modern humans about 50000 years ago. Concerning this abnormal fact, we can learn from Kabbalistic sources that the ‘poison of the serpent’ unfortunately entered the human blood, causing carnivorous and anthropophagic instincts. Do not forget that bio-genetical factors influence 50% of human behavior; the rest depends on social circumstances (10%) and intelligent cognition (40%); from this viewpoint, we can only draw a distinction between the human and the animal by pointing to cultural intelligence. The above mentioned factorial values are surely not deterministic, but their respective weighting indicates that fractal natural chaos and harmonic cultural cognition do coexist in any given human society. Karl Marx and Sigmund Freud called the attention to the hidden barbaric forces in human civilization; the former analyzed the economic forms of serfdom and production, the later psychologized the human mind as a pioneer. Both authors warned against the ‘sleeping barbarism’ that hides under the thin cover in the slow and generational process of civilization, long before the

events of WWI (1914-1918) gained mass momentum (WW1 relics digged out in Northern France, May 2014).



In times of war, moral norms do shrink; this holds true for one's own society and for the enemy society; the rules of war are talked about much but hardly ever observed; those who do observe them find their heads in a bag. Wars were, are and will be fought without any restrictions, let alone moral restrictions or pangs of conscience. All means are good if they serve to defeat the enemy and the end always justifies the means; the perfection of weaponry has always been the leading world trend and the military strategy of the 21<sup>st</sup> century is heading towards high-precision space devices. Subsequently and so far, war (e.g. tribalist, feudalist, capitalist war) was an element of societal evolution, humankind has not get rid of war, we must try to deeply understand the (natural?) phenomenon of war and get to its root causes. Any evolutionary process or procedure is a statistical selection of rare events; in the social world, these 'rare event chain' is caused by the human species; the whole selection and elimination system is simple, cruel, fast and reliable; the selection struggle (every war) ensues for territory, wealth, and power over others. This is also the evolutionary way how a 'thermodynamic' hierarchy of societies is formed, with some on the top and others below them. J.J. Rousseau (*The Social Contract*, 1762) claims that war is a relationship between states and not between people; however, this is only one side of the coin (i.e. inter-society war). The father of international law, the great Dutch lawyer Hugo Grotius (*De jure belli ac pacis*, 1625), also concentrates on this inter-societal aspect and the rules of humane treatment in war times. Even Tzar Nicholas II of Russia was aware of this side when he called for a peace-making congress in The Hague (1896), to reduce armed forces. Despite the League of Nations, the International Court of Justice and numerous

humanitarian organizations, the Leviathan states fought the bloodiest wars in human history. It is, therefore, crucial to focus also on the intra-societal 'heat', i.e. the forces of social cohesion or 'thermodynamics' of human organization in and between polities.



We do not have to agree to the libertarian statement that the health of the state is war, but empirical evidence shows that this was the case in many historical conflicts. However, a benevolent state is never a Leviathan, but a societal instrument for keeping law and order (e.g. by judicial system, armed forces, welfare policy); one does not only have to study Niccolò Machiavelli or related approaches to human governance as social problems cannot be solved by technical power means alone, i.e. every type of conflict, war and revolution does start inside a human society which is today 'fenced in' as a territorial state polity. From this follows that governance, economic exchange and mutual every day life vary eminently from polity to polity. Different levels of social 'heat' do apply in a 'melting pot', an 'ethnic vessel' or in a 'cosmopolitan glass house'. Not everybody can live in abundant luxury, consume monopolies, enforce privileges and separate himself from 'the masses', preferably in a taxation oasis; even this refuge places for the 'poor rich' have a certain geophysical structure, so that the 'mob' want wipe them out in anger. It is, therefore, safe to conclude that the social cohesion of a given society, with its individuals, groups and organizations, is a reliable parameter of 'social heat'; the process of social dissolution is observable and measurable in any given human society and signifies the root cause of human enmity. This socio-dynamics has to be understood as a dialectics of material indicators and value indicators, i.e. there does definitely exist a measurable scale from social anomy, over functional cohesion, to forced unity. A human society needs a least 50% functional cohesion, but the percentage should surely not 'overshoot' the

Pareto range of 80%. This is also no lesson in political theory; out of this reason, it is rational to assume that the official form of governmental structure, economic exchange and ideological agenda is not the primary cause of 'social heat'. In addition, it is existentially crucial to note that the social evolution of selective mutations can eliminate the 'better' system, in ethical terms of morality. It was Friedrich Engels (1820-1895), in his early writings, who described how civilized men has to 'make his living' just like his barbaric ancestors. As a conclusion, it is very helpful to assume that the general attitude towards social problems (causes, effects, solutions, resolutions) in a given society is actually fuelling or moderating all kinds of violent movements, which later on spill over to other polities via armed conflict, and a possible result is the selective elimination of the 'better' societal system, e.g. the Mongol invasion (13<sup>th</sup> century) into higher developed China which already issued paper money (lower picture).



The Chinese civilization of the 13<sup>th</sup> century had eminent problems of economic sustainability, for example energy shortages and ecological deforestation, despite its technological supremacy as the world's greatest economy. Sustainable systems science can most probably give us more detailed insights into the origin and nature of inhumanity which is rooted in the principle laws of the human psychology and the causal factors of social cohesion in mutual relational networks. The unnaturalness of the human

nature and the inhumanity of human nature have not received enough attention from humanistic and scientific thinkers, because the empirical facts do disturb the academic and intellectual beauty of the dogmatized and canonized discourse culture. However, the quest for humanism, enlightenment and radical reform should not lead us to the ignorance of the brutish facts in life; exactly this ignorant behavior from a safe haven reinforces unnecessary 'selective mutations' in bio-social life that are being caused by distinct degrees of 'socio-entropic heat', i.e. human cultural history can scientifically not be disconnected from the study of natural history.



The viewpoint and approach of Kalam philosophy, theology and science detects something very mystical in this doubleness of the human nature. As the human physiopsychology can not be easily distinguished from the animal kingdom, which is very evident when we are searching to identify the border line of veterinary and human medicine, the meaning of human existence is wholly dependent of formal systems of reasoning and ethical systems of morality. Otherwise, human existence remains in the animal-human transition field; the 'under-performance' of the human potential and the socio-economic conditions that reinforce such degenerations of human potentiality are actually a forensic problem and a cultural taboo. The advancement of society science, based on methodical and ethical reasoning, is a decisive tool to catalyze human potentiality into the realm of creative life design. The Talmud advises its students to understand the full nature of money in societal economics and individual decision-making; the three questions on the final day of judgement are also involved and applied: A) Did you deal honestly in economic affairs? ; B) Did you set enough time aside to study the workings of the eternal upper force? ; C) Did you prepare a next generation to study these details ? Investment and saving is discussed in due

detail, concerning the economic life purpose of land and real estate, risky commercial loans and bonds as well as rules for keeping liquidity. Religious reason and passion are applied to real life issues and to coping with reality in this world; the impact of current economic action is discussed for the future world-to-come. Wisdom is not confined to monastism, ascetism, ego-realization, and self-meditation, but expanded as outreach to burning questions of daily action. The ethical focus of formal attention is also not on a possible afterlife, but on attaining spiritual advancement in this life, because with this accumulated spiritual psychophysiology (state of mind) we will have to face our last moments on this planet and to embark on a new journey. Unfortunately, a lot of this ancient wisdom is buried today under a veil of greed and aggressive materialism; the intelligent integration of secularism, humanism and monotheism is the great challenge that awaits the modern Kalamist who has to overcome both aggressive atheism and blind religiosity. Such an emotional, cognitive and methodical balance act of human intelligence is badly needed in our age of competent techno-barbarism that has infected the global village in high speed motion. The only sustainable remedy lies in advancing human morality and rationality by creative education, humane economy and ecological synergy; death, disaster, disease and degeneration of the human potential are real dangers and triggers of social entropy (recent photos from street protests in Spain, Spring 2014/ sociophysical drawing of street accidents).

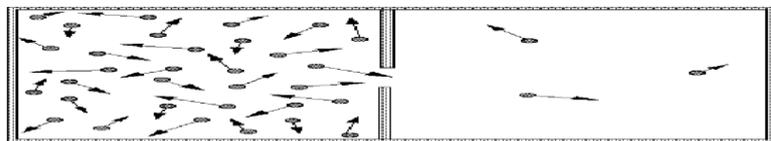
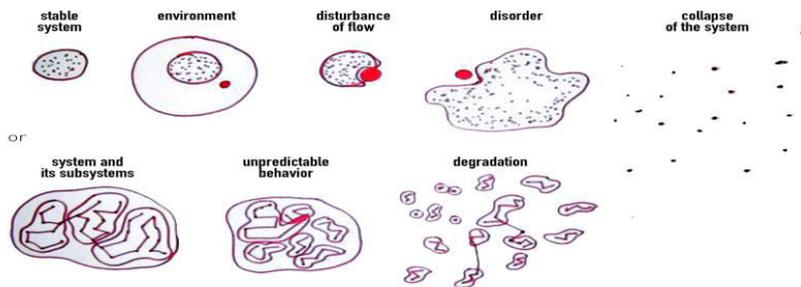
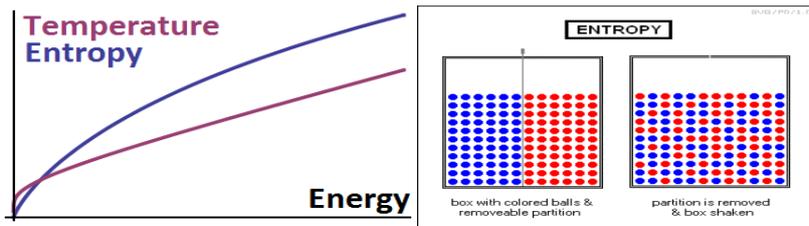


Raphael Lemkin (1900-1959) coined the term genocide and introduced 1948 an international legal framework to judge about genocidal conflicts. According to our former elaborations, it is no surprise that genocidal events have happened since establishing that legal codification in the UN; the reader will be spared from massive statistical data blocks, for example from Genocide Watch; everybody can look at the terrible ‘chain of rare events’ on his own. Genocidal action seems to have remained the violent strategy of last resort to get ready of the enemy or the other. In this case, it does not matter if hegemonial, repressive, reactionary, revolutionary or racist gangs gain control of the ‘technical’ outcome of the societal conflict; the erosion of social cohesion in a given human society, caused by rising ‘social heat or temperature’ (e.g. inflation), seems to trigger a gradual violent escalation that is finalized with the elimination of the most defenseless part of a population. Once this selective mutation mechanism has started, more and more weaponry is used; the proliferation of weaponry calls for even stronger firepower, until a total final hit is activated. A very typical scenario of this gradual social entropy is the case of Yugoslavia in 1990s, a European disaster ! It is interesting to note here the economic role of monetary hyperinflation on the whole society, the political

unability of the central government to redesign the federal state into a federation of states and the speedy conversion of ethnic tensions into massacres. This was the first time that spatial devices were used by the NATO to stop the genocidal agenda via the application of military intelligence.



Emile Durkheim (1858-1917) introduced the concept of anomy into the science of society; anomy is factually a dissolution of meaning and values in a given human society and translates into the physical level of entropy, i.e. energetic forces that deviate from the spatial centre of cohesion and spread in ‘disordered manner’ into space. Any given human society needs functional cohesion and this is based on a structural order of meaning, value and material means; the contrary of social anomy is oppressive or forced unity of a society where a combination of ideological and material pressure is applied to maintain ‘order’. The physician Max Nordau (1849-1923) also pointed to the critical periods of a degenerating society, but in science it is not enough to describe; the hermeneutic method as well as the laboratory method can not explain the spatio-temporal process structure of social phenomena. A measurement scale (quantity, quality, distribution) of social cohesion (‘heat, temperature’) is needed to grade the different levels of ‘people’ motion in the molecular ‘Aufbau’ (built-up) of a given human society.



The fundamental research unit of society science is human experience and the ‘documentation’ of human experience. Heinz von Foerster (1911-2002) distinguished between brain time and physical time and any scale of social cohesion must be able to model this psychophysical relationship. Such a measurement technique can only be achieved by applying 4<sup>th</sup> order cybernetics and theoretical systems science of human society (energy-entropy-syntropy-synergetics). Nobody should say that there are not enough data available, concerning the long historical road of violent conflicts, war, revolution and genocidal killing. Once the cohesive forces ( meaning, values, means of living) of a human society are being eroded, by internal and (or) external agency, then the destructive social energies of inhumane action are set in motion. Any given human society needs a functional cohesion of 50-60% of its population to maintain the systemic balance; the ethical, economic and ecological dimensions are intertwined in this cybernetic inter-actions of a viable social system. All forces of energy and causal dynamics in the universe are equilateral, triangular and tend to equilibrium; the cause of dynamic motion is the tendency towards some kind of sustainable balance, i.e. future society science will employ quantum geometry to visualize a parametric model of social cohesion.



As humanity and the systemic evolution of social life have fallen out of nature, the original cause of inhumanity is the lack of cognitive insight into this altered human condition, calling for the rational and methodical application of formal systems of reasoning and ethical systems of morality. The long and brutish road from fractal natural chaos to systemic cultural order is a civilizational learning process; this quantum leap into deep social psychophysiology is a matter of 'spiritual physics', i.e. a deeper understanding of the tangible and intangible forces in the social universe. The term management/manager was coined before 1900 in London to designate fully trained circus directors for all the different and diverging activities to 'lead' a circus; the last 100 years have made management the most important societal function and the socio-logical significance of management will even increase in the coming years. Let us hope (and pray) that 3-4D thinking will prevail over linear one-dimensionality and creatively be applied in the management discipline to find sustainable remedies for the burning pathologies of the human race.



## 5: The Liberation from Sensation



The attentive reader already recognized that humanity travels between the existential poles of fractal natural chaos and harmonic cultural order; fatalists of all kinds claim that we will always fall back into fractal natural chaos (war) and that a sustainable harmonic cultural order (peace) is mainly a romantic dream project. The Kalamist may not be a messianic thinker, but instead of fatal helplessness, learned optimism by spiritual unity and human justice is applied and opted for. Therefore, a critique of official religion, commercial sensationism and real economic conditions is necessary; furthermore, it is not enough to refute ideological constructions, egotistic materialism and technicized nihilism, but alternative roads to free human advancement have to be shown up. In such a humane agenda, earth sharing, monetary reform, public health, a clean environment and eco-technologies are shortlisted; however, it is immediately accepted that these universal issues can not be put into an 'anthropological uniform' and that human thought is a variety of ways, forms and contents. The Kalamist insistence on formal systems of reasoning and ethical systems of morality is the existential realization that human communication has to follow an empirical rationalist method to become aware of the distinct human experiences in the course (curse) of history; life is communication, but it is not a one-way-road. It is also an actual fact that a translational key for every-thing (every-body) does not exist, which makes absoluteness a pure decision of faith alone, besides all rational

reason and emotional passion, i.e. prophetic agency can be interpreted on the secular, humanist and (mono-) theistic level of ethical behavior. The present decides about the future (tomorrow is now), by thinking we feel, by learning we do and the past punishes for lectures not learnt.



The reduction of the human organism to a stimulus-response-machine is the greatest error of the behavioral sciences; several levels of information-processing and knowledge working do apply to human behavior (e.g. reflexes, conditioning, imitation, cognition); they can be called gradual stages of adaptation and learning. Interpreting human behavior through the lense of controllabe environments (schools, factories, hospitals, prisons) and subsequently mind control is a pathological understanding of the human potential; it comes always with planning agency, behavioral modification and mind manipulation. Those who are controlling the stimuli flow want to exercise influence and power upon other people; the liberation from sensationism, i.e. from planned behavioral agency, is the empirical step to take own rational decisions and to built up a methodically sane life style. Behavioral planning agency is the enemy of human liberty as it underestimates and oppresses the role of spontaneous, de-central and self-emergent solutions; it is not possible, for example, to plan a chess game; in any given chess session, the experienced player plans one to none operations while the behavior of the counterpart is observed. A chess party is a controlled situation, its probability index ranks higher than the number of stars in the milky way, but behavioral planning agency does nor work here; how much more complicated is than human real life (e.g. Do the best graduates really get the best jobs? Is it really more important whom you know than what you know? Does make more money really make more happy ? ). The belief in behavioral planning

agency has become so dominant that educational planning seems to operate via the formula: the more knowledge units a learner digests and regurgitates, the more she will know; where is the evaluation of facts in this behavioral model? The behavioral dictatorship of timing and clockworks is another example of planning agency; every good educator will agree that facts have to be mastered in structured time, but any evaluation of facts is time-consuming, energy-intensive and costly. As a result, every higher process of human learning takes place via an evaluation of facts, respectively an evaluative weighting of facts.

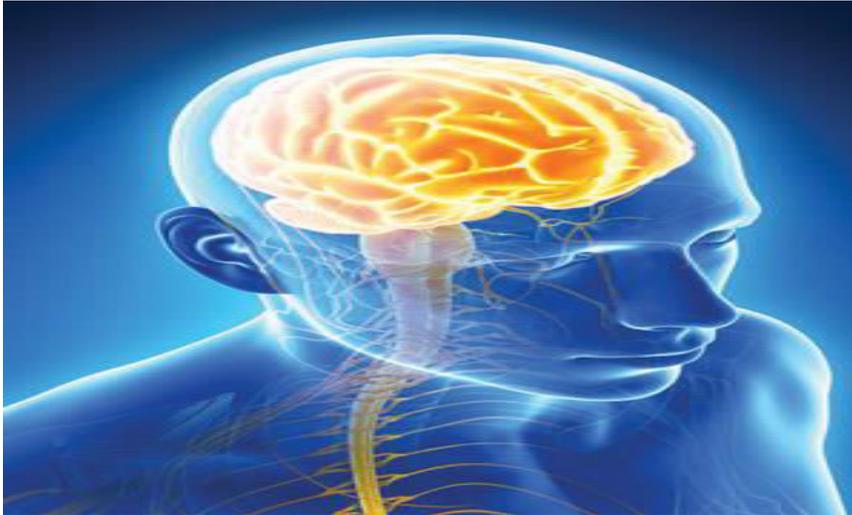


The scientific foundation of the psychological school of sensationism is the study of animal and human reflexology; by using the laboratory method, all kinds of animal and human behavior can be conditioned, i.e. behavioral control and modification are at the core of this scientific approach. The behaviorist technique is an input-output-analysis of information-processing in a living organism and the ultimate aim is to control the information flow of animals and humans. Such an approach works very well in controllable behavioral systems, like schools, hospitals, prisons and military institutions where a high degree of conformity is attainable by special testing procedures. However, in our age of electronic multimedia technologies, it is also applicable to the modern consumer (client) society where all kinds of sensations are ‘for sale’; as a consequence, it is easy to predict that free thought will remain a rare commodity. In any case, the evolution and development of the human potential is based on free thinking and on the ability to create ingenuity by free intuition; subsequently, the implicit sensationism of modern mass communication carries the explicit danger of a degeneration of the human potential, i.e. unfavorable circumstances of living and learning will be reinforced by mass uniformity. This is not a big brother or world controller scenario, but a logical result of the

dynamic interplay of human and technical factors. Electronic machinery is very effective for regularities and rules (to apply and learn algorithms), but it is not very effective for heuristic problem-solving where the facts are 'fuzzy', i.e. algorithms are the solidified results of heuristics, they do represent a certain state and stage of the mind (problem-solving). One of the best examples for these evolutionary stadiums is to study the history of mathematical thought which is like a cognitive documentary of human thought; another example is to study the history of any human language (e.g. English) by textual synopsis in chronological sequences. As a conclusion, we can keep in mind that the historical evolution of the human potential in the last 50000 years is a result of advancing formal systems of thought and ethical systems of morality, i.e. it is an empirical fact that a behavioral reduction to sensationism is not the road to a higher evolution of the human potential; psychological sensationism does behaviorally reinforce: (A) the mental limitations in free thinking, (B) the physical prison machinery in education and work-places as (C) the societal tendency towards economic serfdom and sensual enslavement. Behavioral planning and controlling agency blocks the free development of the human potential which is essential for advanced problem-solving, inventions and innovations, i.e. for coping with the complex reality of human life.



Ancient Eastern philosophies and life styles were always directed at the conscious realization of the the human senses; also unconscious and subconscious psychological forces were addressed in the same way. The combinatory power of the audiovisual channel (e.g. light and sound waves) was well known as the overall life sustaining technique of breathing (e.g. regulated intake of oxygen for blood purification from toxids and enhancement of the heart-brain-rhythmics). Meditation (directed 'into' the organism) and concentration (directed to events of the 'outer' world) were recommended to 'clean' the human mind-body from 'the unnecessary burden' of sensations that harm the psychophysical balance of the organism and remain as 'sensual toxids' in the body. The body was seen as a physical vessel of spiritual 'energy' and not as a bio-machine ('biomaton') that reacts in stimulus-response-manner. While some realization (prevention) techniques used the power of the optical nerves (therapeutic pathways of light, today called biophotonics), others favored the 'audio channel' with special sound therapies. In short, the human senses were activated to enhance the strength of mind and body as a whole and health prevention therapies were holistic; much of these rich traditons are uncovered now again by people who try to find complementary medicines that apply a methodical combination of technical (retro-active) and pro-active (non-technical) health remedies. Such a paradigm shift is already observeable in the establishment of health & spirituality departments of leading universities (e.g. George Washington University, DC) and modern men will slowly relearn and recombine the rich classical wisdom & knowledge of medical intervention into the human mind-body. The obvious economic reason for this prudent renaissance are the growing and uncontrollable medical health costs that are caused by the sensationist life style of consumerist mass behavior 'to keep the economy running' (preferably on fiat credit and interest).



The neo-classic economic recipes of the last 35 years have also put more oil on the fire of psychological sensationism; in an advanced capitalist economy, the economic fusion of the market and the state is driven by the monetary planning agency of private and central banks as decisive institutions, leading to all kinds of bank failure, market failure and state failure. The global economic crisis that was started by the money illusion of the US banking 'class', which is indeed an international monetary 'gang' with many 'branches' and knows no 'creed but greed', is a recent example of psychological sensationism; the whole monetary agenda of neo-classic economics is a total setting free of market forces from contra-polar institutional forces like regulatory agency from government, people movements for free association and ethical alliances. The background program of this 'polit-bureau rulings' is a mis-interpretation and mal-application of Darwinist biological theory into the workings of the social world and human life; it have always been these 'sophisticated illusions' of psychological sensationism that have trapped specific peoples and general humanity into the 'fall-back' of fractal natural chaos. Human learning, the economy and the environment have to be organized in a harmonic cultural order as a civilizational process; for example, the Rabbinic wisdom of the Talmud teaches that money (even if invested intelligently in Biblical manner) can only account for 10% of human life quality, i.e. the ethical and free development of the human potential, which is at the core of all holy scriptures, can outweigh in the longer run all other factors, including genetics and circumstances. It is more than practical to heed time-tested experiences, knowledge and wisdom that was, in

this case, learned in different physical locations, ethnical pressure situations and distinct historical periods. For the Kalamist, the logical contradictions of this world and the practical feasibility of the holy traditions is a psychological (non-sensationist) challenge to translate divinity into human reality.



Among the practical and everyday measures to check the powerful influence of psychological sensationism are: meditation, concentration, learned optimism, the scientific method (theory, data, test, result- as a learning circle-), a healthy diet, regular exercise and bathing, fresh air, light and warmth, and reflective practice. It should be noted here explicitly that the ‘consumption of music’ should be a conscious act, to avoid unwanted psychological moods or subconscious imbalances, i.e. listening to music should be done in a state of full awareness and not as a background or polychron activity. We are wrestling with a global phenomenon that is spreading in high speed as a new world generation of ‘unexperienced young people’ is entering the arena of sensationism and sensual enslavement. As predicted by many ethnographic experts, the deep forces of the human psychology are culturally stronger than any religious or ideological systems which were founded and evolved as general orientation marks for human behavior. However, some religions and ideologies have eventually better adapted to the human psychology and became world movements; we can generally observe this psychologization of a religion via the development and modification of legal codes, the different commentaries on core

teachings, ethnical variations in customs, and finally the splitting into branches. In any case, if the root is holy, the branches are too and the rest is history of the human psyche. By ruining the human psyche, the addiction of sensationism slowly destroys the human body and its healthy functions, thus 'creating' widespread human pathology. The opposite of sensationist illusions is the mystery of human life and the holy pilgrimage to the unknown, unseen and unforeseeable, i.e. the liberation of the human psyche from pathological behavior towards higher meaning and fulfillment in this worldly passage and the passage-to-come.



## **6: The Illusion of Materiality**

A big deal in the great economic crisis is the excessive speculation into real estate and subsequently land value; many people, like unexperienced home buyers, thought that the monetary operations of banks could be trusted ethically and that there would be some natural or legal barriers against artificial bubbles. In the real human world, the cybernetic feedback signals come in a time lag, with certain wave forms. The world economic forces resemble the movements and developments of global plate tectonics, with specific wave-types like earthquakes, tsunamis and volcano eruptions, and are eventually moving the many working parts into a whole set of material motion and direction. On the contrary, the economics profession is only an accounting machinery for private property, credit and interest; some quasi-

scientific statistical tables, charts and diagrams, based on the maths and physics of the 19<sup>th</sup> century, are employed to give the data illustrations an exact make-up. This accounting machinery dates back to Sumeria where symbolic script was developed to translate the quantity of given products into the quality of monetary units, i.e. since 5000 years, money has gradually become a symbolic representation of economic force (energy) in motion. The methodical inventory of the economics profession does not fit to describe and explain real economic motion, its whole methodology can only document categories of private gain (profit) and loss (money-burning-rate); this is also the instrumental reason why private wealth management of assets and values is everywhere on this globe more successful than public economics. However, the accumulation, concentration, monetarization, maximization and inheritance of private wealth are no appropriate means to guide a public economic system where different levels of economic intervention and invention have to be considered. Free private property is indeed a part of human liberty, but its very material foundation is a healthy public economy; the economic advice of Biblical teachings may be in simple human language, but it is not lacking important macro-prudential yardsticks.



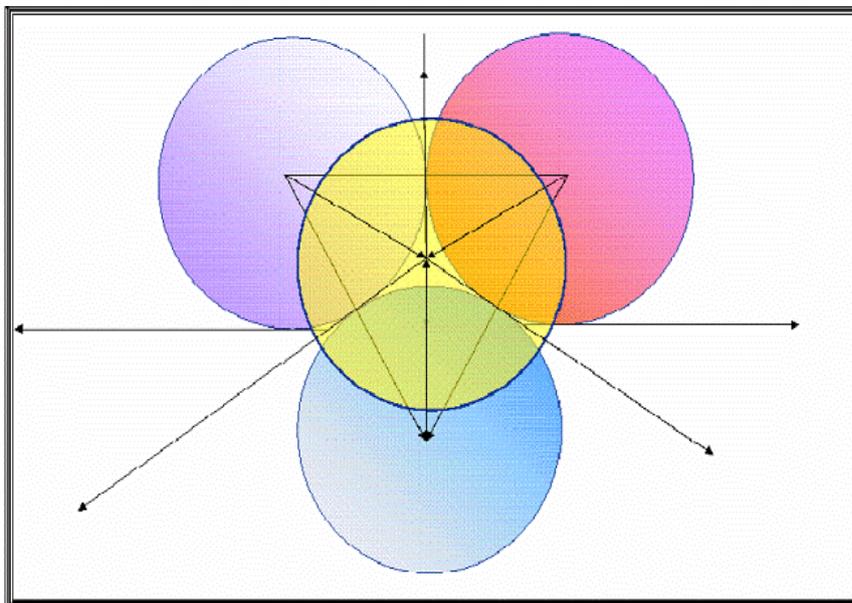
The economic illusion of materiality is directly caused by this deception of infinite accounting techniques; in the real world, material means are finite in quantity, quality and distribution. The material illusion of arithmetic infinity is an impossibility in a

world of finite means; human ingenuity can expand these degrees of opportunity by business innovation, economic transformation and management ethics, but the rules of the game stay the same. It is a matter of applied human intelligence, to learn to distinguish between different levels of economic prudence (micro=households & firms; macro=exchange & trade; meta=cycles & feedbacks). Such a cybernetic, multidimensional and systemic theory of human economic activity will immediately point to the biophysical limits of monetary agency in real life; human life is much more than a permanent chain of payments for sustenance and enjoyments, and the clockwork of money and banking needs to be reset by governance, the clients and the banks themselves, i.e. what is basically harmful to the banking sector is at the same time bad for the human economy, TBTF (to big to fail) is no future option for the state leviathan, despite all the historical bail outs of the past 250 years (e.g. the interplay of the land monopoly, the money monopoly and the tax monopoly have to be reviewed in economic depth). Even in a globalized world, the state governments and their (independent?) central banks will remain the accounting machinery of last resort, when market and monetary forces are driven bankrupt by banking failures and the public illusion of materiality is shaken by deep economic crisis. Please keep in mind that the Bank of International Settlements (Basel) is the oldest international institution for the resolution of economic problems.



The exit from this psychological illusion of infinite materiality is the advancement of free thought systems of formal/rational and ethical/moral reasoning. This global battle between material

illusions and moral values is the core topic of prophetic agency, with its time-tested tradition of philosophical wisdom, situation diagnostics and future prognostics as a real part of human history. In any case, prophetic experiences seem to be limited by certain cultural circles, their translation needs high levels of human tolerance and specific messages may have been directed to special individuals and peoples. From the Kalam point of view, all prophetic revelations to humankind, oral and written, are temporary fragments or transcripts from a greater 'script' of eternal spiritual unity and ultimate human justice; according to Kabbalah, the Torah of Moses is not the same Torah as the divine blueprint of reality at the 'time of creation'. Modern quantum theory has expanded classical mechanical theory by distinct levels of interaction by mass, energy and matter, leaving the great puzzle of gravity versus relativity to a new scientific generation of researchers for resolution. Concerning the 'timing of creation', as the pre-condition or proto-situation of all following evolutionary acts, it is important to understand that time itself is a 'temporary creation' and that the duration of time intervals varies in the long run of natural history by a measure of 10:1 (since the big bang). Different clocks (local, global, cosmic) do exist at distinct time levels, with a general tendency towards time length reduction (acceleration); materiality is physically a temporary illusion as matter derives from light (energy) as mass conversion. Quantum geometry is able to illustrate these biophysical construction principles and laws of reality as every force in the universe equals certain geometric models as quantitative, qualitative and distributive formation.



The illusion of materiality is a short-term perception error, causing false observations and measurements as a consequence. The rise and fall of civilizations in the last 5000 years, the root of all great conflicts, wars and revolutions and the degeneration of the human potential is, in actual fact, caused by the material illusion of infinite accounting alchemy. It is something very different to study materialist history and the history of materialism than to perceive the sole moving factor of economic force in tangible units; by dividing technological history of humankind in tangible units of, for example, toolmaking, we can reconstruct techno-economic stages of human history, but we also have to consider the intangible factors of creative human ingenuity that made such cognitive steps and leaps possible. G.Plechanov (1856-1918), the leader of the social democratic opposition against Leninist Bolshevism, stated that great theoretical idealists are in real life practical materialists, whereas the great theoretical materialists are practical idealists. There seems to be a truth in this observation of the human experience: the higher the theoretical ideal is set at the hypocrite gate, the easier it is to walk materially through it. M.Djilas (1911-1955) of Yugoslavia analyzed the Bolshevik nomenclature of self-enrichment while F.Stern (1926\*) portrayed recently the US social fabric as a Christian plutocracy; in any case, the practical teleology of an ideology (i.e. a perfected system of ideals) seems to be the legitimation of material possessions and privileges. Christianity started as a 'people movement' of the lower (Ebioni) Jewish strata in Roman occupied Israel and was mainly propagated by the Greek Koine (trader) language in the Mediterranean cultural space, i.e. a majority of non-Jewish peoples adapted the belief system of Jesus from Nazareth; therefore, it was necessary for Paul (Saul) of Tarsus to break free from the 'dissonant' Jewish customs to evangelize 'the heathen' by a much more simplified faith. The reformed Christianity of the Pilgrim fathers, whose faith is the cultural pillar of American Independence from Britain, is very contrary to the spirit of Roman Catholicism or Greek Orthodoxy as it focuses on worldly success by hard ethical work and monetary acquisition. This only goes to show the afore mentioned root-branches-process which allows for contradictory differentiation and paradox self-emergence of human faith organization as initially bottom-up and finally top-down process of belief systems. As a result of these elaborations,

it is not feasible to comprehend the illusionary forces of materiality without the material forces beyond illusions.



### 7: The Mystery of Physicality

The physical world is a set of riddles; human freedom starts with the discovery of the mystery beyond physicality. This search makes only sense if different levels of reality (construction principles) are assumed; it is not enough to observe and measure physical forces in motion (spectator perspective), but it is existentially crucial to becoming a participatory observer and thereby growing gradually into a partner of the eternal upper force which drives all these physicalities. This implies the frog-stork-metaphor, where we slowly change our role from a frog into the stork; the stork is actually not a flying bird, it uses as bio-logical flight technique special brain sensors to detect favorable thermics and moves its wings accordingly to aerial dynamics; it is a scientifically proven fact that storks can fly about 8000 km, e.g. from the Great Hungarian Plain to South Africa, the sea route across the Mediterranean is short-cutted by flying over Italy, Sicily, the Maltese Islands and other little bridging islands to

nearby Tunisia as their sensor system works better on the land route; intense co-operation among a great group of storks is needed to arrange for these mass flight manoeuvres, where exactly known places of rest are chosen and stronger animals make the thermic pace for weaker ones. 4<sup>th</sup> order cybernetics, ranging from energy, entropy, syntropy and synergetics, can teach us about these socio-natural phenomena and the biophysical intelligence lying behind these impressive workings of the animal mind. From this riddle of the storks and similar physical mysteries, the human mind can re-learn eminent lectures about the blueprint of reality, construction principles and behavioral laws.



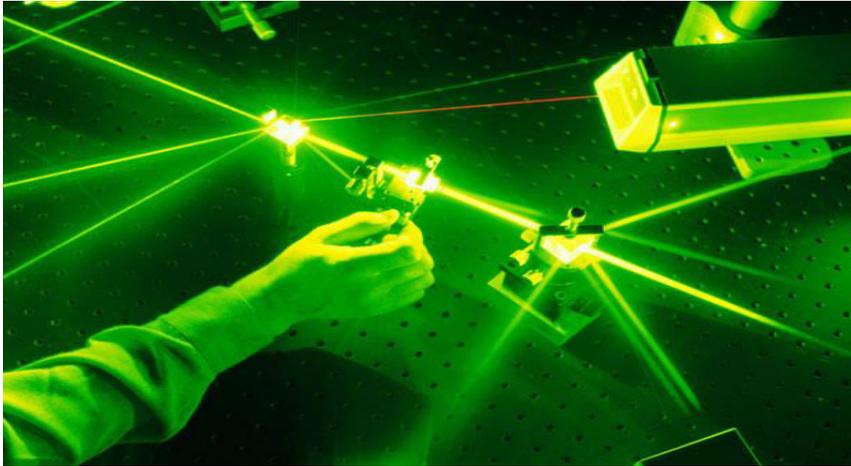
The phenomena of the socio-natural world can be better understood by learning from original models of the life sciences, thus expanding methodical mathematics and applied biophysics by the organic and organized view of living matter. This will also lead to humanistic systems medicine and holistic treatments in preventive diagnostics and therapeutic prognostics; such Copernican quantum leaps have always happened in the cognitive history of human thought, but they were actually realized by a few individuals or small groups in the beginning. A matrix change in the body of knowledge was never a mass phenomenon, i.e. the better elaborated concept of truth (and justice) slowly spreaded into the greater social space by a dispersion of low speed momentum. The behavioral reason for this psychological inertia is

that men is bound by routines of thought and action for existential survival and that it is difficult to teach 'an old dog new tricks', i.e. the temporal dimension of human learning processes must be counted by generations. Max Planck (1858-1947) very clearly stated that a 'new paradigm' in science is adapted while the generation of the 'older paradigm' dies out, but not because it is necessarily true, more exact or precise. This holds also true for everyday life, with its many routines that improve only gradually; another important factor is the geo-social physics of the human habitats with its many extreme and diverse living conditions. The living chances on this globe are also not distributed in Gaussian manner, which is a social fact that always caused waves and waves of migrations to more promised lands. Technological evolution as a historical learning process is the basis of human civilization which had to break out of fractal natural chaos to more harmonic cultural orders of mutual living together. H. George (1839-1897) opined that commerce is the great educator and civilizer of humankind; the Holy Prophet Muhammad also grew up by constant business travel and trade, learning about different regions, peoples and behaviors in the ancient Orient. The life stories of the holy prophets of humanity reveal a lot about the physical mysteries of this world, about the nature of the human race and about the eternal power behind all these pilgrimages of the human soul. A true religion can never be simple; if it would be simple, it could not be true; a true religion is a light burden to avoid the heavier burden of life; as the Hebrew Sages tell: everybody learns actually Torah, those who want to avoid great pain and those who want to get ready of great pain. The road in this world leads through all mysteries of the physicalities, but only those who want to see will see; this is the actual freedom to choose, reality is no-thing, perception is everything.



If there is any ongoing human tragedy, then it is the inability and unwillingness of the great masses of people to use their own faculties of reasoning, in formal and ethical terms. With the advent of new electronic mass multi-media, this severe problem of mass psycho-pathology will get even worse; the 'user friendliness' of the new technologies can produce a non-stop 'fata morgana' and very few people are able to save themselves from these manipulations and 'money-pollutions' of human perception, reaching a completely novel stadium of mind control and reinforcing thereby the material forces beyond illusions. If we read the life stories of the holy prophets of humankind, we find in all biographies and narrations extended periods in 'the desert', i.e. men has to dwell in 'the desert' to rectify her/his false perceptions of reality and to clean the body from 'toxic' thought; some may prefer the mountains or the ocean shore, but the cleansing of the body from the accumulated negative stimuli is the first step to discover the mysteries beyond the ill conditioned physicalities. This is also the vital idea beyond the Shabbat or the weekly day of rest; the Qur'an explains that G-d (Allah, HaShem) had no need to rest, after completing his seven tasks in seven temporal steps (yaums), but men has a need to rest and to follow the natural cycles of the cosmos to stay healthy. Today, we are already in the technological transition period from physical electronics to biological photonics; our brain is really a natural conversion system of photonic energy and this is also the original reason why we have a circadian rhythm of day-night-cycles. Also the moon is an important 'Zeitgeber' (pacemaker), although its healthy role is badly understood in 'solar cultures' and 'light-bulb-civilizations'. Technical feasibility can not be equated with human health; all technological innovations need macro-prudential evaluation and this decision-process consumes a lot of time, monetary resources and life energy. Physical mysteries do not only 'sleep' in the many detected anomalies of normal science, they are also a part of our daily life. As reflective practitioners, it is our duty to strictly point to the mystery of human life, to the physicality of the mystery and to the resolution of unnecessary human suffering. The physical problem of the mystery and the meaning of human life, its distinct levels of cause and effect as well its solutions and resolutions will be part of a new humanistic science of humanity which will clear the decisive differences between the animal, human and machine mind. Irfan

or enlightenment by truth and justice is the core of Kalam theological thought; in any case, that what can be improved by knowledge and wisdom should be improved, and therefore we have to apply the powerful dynamics of passion and reason.



First free elected Czech president and famous writer Vaclav Havel (1936-2011) remarked in the 1990s that the former communist countries had reached the same level of 'spiritual emptiness', in a high speed tempo, then the 'Western capitalist countries'. However, even if the exception may confirm the rule, there are spiritual forces in the making which challenge the status quo of practical materialism as a world view and life style. It can also be observed that the higher materialist practice dominates in daily life, the lower the cultural level of the population falls, e.g. a 'new analphabetism' is emerging that is due to a loss of reading ability, i.e. the ability to read and write complex text documents is rapidly decreasing in many 'industrialized countries'. One exception from the general rule or trend is Rav Michael Laitman (1946\*); a former medical cybernetics researcher in the Soviet Union, while in Israel he became the leader of a Kabbalist school that applies the new quantum physics to mysticism; Kaba-allah is considered to be the religious science of Abrahamic times, teaching about the construction principles, ethical and material, of our world. Another example, in the Islamic cultural circle, are the many Rumi festivals and centres, that try to educate about the Sufi path of human life, digging very deep into the physical mysteries of our material world. In my humble opinion, the Christian world seems to be conquered almost fully by the heathen or pagan materialism and Gnosis is more an academic study subject than a practical school of Christian faith; this is

mostly due to the alliance of church and state, a hidden contract for a mutual division of labor in social affairs: ‘ you do the ethical work and we will provide you materially’, i.e. not the kingdom of G-d arrived, but the church as organization for charity and social order. Even this edifice is slowly eroding as the Christian social teachings (e.g. Catholic, Protestant, Calvinist) do play no more a decisive political role in the ‘rat race’ for power because of the very different societal situation then after WWII ( just take a look at Italy, the host of the Vatican). Besides all material progress, we are facing a new global paganism or barbarism, which is fuelled by ‘hunting and gathering for material paradise’; the means have become the ends. Concerning this topic, there is an old Yiddish metaphor of the wagon, the life and the load; in former times, the living (e.g. men, horses) entities have moved the load and the wagon; whereas in modern times, the wagon and the load are moving the living entities, i.e. life has been subdued to matter as a creed. This allegory does not come to paint the romantics of the Jewish shtetls (villages) in Eastern Europe, but it shall inform us about a level of spirituality, despite all poverty, that persisted against the tides of materialist practice. The stone age did not end because there were no more stones available, but because men invented creatively new technologies; the age of oil energy will also not end because there will be no more oil, but because new alternative energy technologies are emerging. These creative processes are observable physical mysteries which are a part of the physicality of the mystery. In actual fact, mysticism is a form of advanced materialist thought that tries to decipher the hidden meaning of natural phenomena; in any case, it can only be based on ancient wisdom, the holy traditions of humankind and the quest for an eternal background program which drives all these contradictory, paradox and concealed events in the socio-natural world.



## **8: The Eternal Power**

Ervin Laszlo (1932\*), a Hungarian pianist and philosopher, pointed in the early 1970s to the globalizing danger of egotism, materialism and atheism. As he was not satisfied with the conclusions of the Club of Rome, he eventually founded the Club of Budapest in 1990s, to extend the concept of limits of growth by the inner limits of mankind. The deep ethical problem that he detected can be observed in every communication with ego-centric materialists, aggressive atheists, advanced agnostics and stoic ignostics: the threat to human self-realization is seen in the immense amount of human suffering, the challenge of theodicy and the selective evolutionary mechanisms in this world. These arguments can not be wiped away by intellectual or religious intolerance; rabbinics states, in this case, that the true believer can explain every-thing by ethical monotheism, but not the ethical problem of human suffering because the 'distributive logic' seems to follow a random process. Men has to grow and mature into a 'partner' of Allah (G-d, HaShem), this world is still not perfected and needs 'repair' or healing (tikkun); looking at the long run of human history, on a scale of 50000 years, humankind could break out from fractal natural chaos and established several harmonic cultural orders, but the civilizational process is indeed not finished or finalized; furthermore, the many leaps forward were often 'contered' by a series of severe backlash, i.e. where is the overall logic or meaning of human cultural history as related to natural physical history? In addition, a general humanity does not exist, only specific peoples and psychologies of peoples who do inhabit the four corners of this globe; what we call globalization is 'only' a techno-economic process that is directed at the great transformation of the international division of labor, exchange of commodities and structure of production, i.e. the global forces of production have grown, but the main societal problem remains with the relationships of production (e.g. schools, workplaces) which need more time and human resources to restructure or to reorganize; it consumes a lot of time, money and energy to translate new techical means into new human potential.



The relationship between the state and religion is another important question of human life; very different forms of states have evolved on the surface of this globe, ranging from territorial dominance of tribal organizations, feudal lordships, capitalist nations and probably global corporations over a great mass of people. Ideologically founded states, like Israel or Pakistan, are bound into framework of economic forces which shake their very fundament of existential purpose; Israel is an industrial and capitalist nation state and its minority of religious people finds it very difficult to defend their traditional life styles against increasing socio-economic pressure; as a secular Jewish state , it has also to find ways to integrate the quarter of its Arab population (Christian and Muslim). The case of Pakistan is actually even more complex, due to the size and geo-position of the country, different ethnic populations and the progressive integration into the world economy as a key player of the region. A state may carry, for example, an explicit Christian banner (e.g. Maltese Islands), but the economic forces seem to have no respect in front of such symbolic arrangements, i.e. the socio-natural world, including the human psyche, follows certain construction principles and laws which do not subdue to ideological constructions or official religion. The Latin or Romance speaking countries of Europe are all pre-dominantly Roman Catholic Cultures, but what level of relationship has the Sicilian mafia with the Pope and the Vatican state? There do exist in reality parallel structures on any given territory, due to economic history, cultural evolution and human psychology; no official paperwork can undo the historical course (curse) of events and serious theological reasoning should not pretend to dissolve the nature of events. Whereas the state and human management are societal functions

of the economy, the psychological role of religion is to give a higher meaning to all these non-logical and contra-logical events and forces. A true religion has to face the physio-natural cycle, builds on the human historical experience (narrations and facts) and acknowledges its limited power over mass psychology; otherwise, it is forced to 'bless the weapons and the battlefield' for maintaining its professional clergy and worldly income. The Irish conflict was a typical example of this mislead religious psychology (Catholics versus Protestants) that was, in actual fact, an economic battle over territory, i.e. economic integration seems to be indeed a good social tool to 'cool down' the psychological heat of contrary mentalities. This would also confirm the economic integration of Europe as work for peace although forced political wishful thinking may ruin this historical project by failed monetary agency (i.e. Euro currency technocracy, from a centralized bank in Frankfurt; ECB as 'religious authority'; the countries of the EU do not constitute an optimal currency area, thus monetary policy as 'religious act'= the Euro as omnipotence machinery).



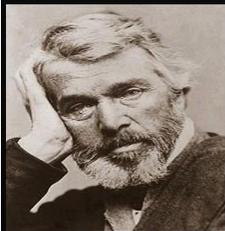
The eternal power and upper force has granted to each member of the human race free will and choice, to ethically decide between good or bad and rationally to decide between true or false; the psychological imprint of this faculty is like an eternal seal on the human soul; this is also the reason why the human soul, which is actually not from this world, can never be satisfied with the goods of this world. Matter can only be a means to certain ends, but it can not be equated with meaning, purpose and human health. While radical critique of religion and authoritarianism is a

humanistic necessity to advance the harmonic cultural order as a civilizational process, the egotistic advent of aggressive atheism and materialism can catapult the whole of global humanity back into fractal natural chaos, i.e. the current globalization will only be successful if ethical, economic and ecological concerns will be brought into a harmonic balance. The moving physical forces of energy in this universe tend to be equilateral and organize in triangular formation, and all motion is caused by the energetic tendency towards systemic equilibrium; there are many important scientific books on mathematical harmonics because the trend towards harmonic formation seems to be a structural and developmental law of natural phenomena. The hidden blueprint of reality, the construction principles and laws, can be studied by physical natural history and psychological cultural history and certain patterns of motion and development can be identified for human behavioral adaptation and learning. Human political governance, economic market systems and public bodies of decision-making can 'only' make wise use of all these natural cyclical motion and increase thereby the harmonic stage and state of eco-logical inter-action; this imperfect world is not an ideal place, but can be perfected gradually by the application of wise ideas. If specific peoples claim an exclusivity of their idealist heritage, this might be a human fact of their historical experience (and special suffering), but future events will integrate these psychological puzzle parts into the whole of a more harmonic picture. The coming of the messianic age of learning and peace is not an event of the distant future, but a learning process that the current living generation(s) will experience, i.e. correct learning and good deeds are the messengers of this great transformation of humanity towards eternal peace on this globe. The gradual elimination of disaster, disease and death is non an instant act of magics or deus-ex-machina, it will depend solely on applied human purification and rectification by ethical and rational reasoning. Enough study materials (oral and written) have been revealed and enough prophets have been sent; it will all depend on the correct human decision to cultivate the human potential, to restrict the bad behavioral drive in humanity and doing by learning more about the workings of the eternal power as upper force. When the rational age of science turns into the level of messianic learning by doing, then humankind will reach the ethical level of repentance and redemption. Consequently, not spiritual self-realization or monastic holiness is the upper direction of the divine will, but a global humanity or human family that exercises good deeds and right action as the earthly image of G-d.



This return of the global human family to Adamic or Edenic purity will be the harvest of the honest and the righteous inhabitants of this world; the fruits from the tree of life, i.e. the deep psychological and physical integration of knowledge, wisdom and passion for human action, are healing, health and happiness; the deadly poison of the tree of knowledge, which entered the blood of the human race by devilish deception, must be therapeutically cleansed and detoxified. This highest attainable learning process, which is actually a psycho-medical procedure, supersedes all other activities of the human race that range from daily existential routines to ritual ceremonial festivals in the physicality of natural cyclical motion. From this viewpoint of human action, theology is really a science of good deeds and right action to fulfill the principles and laws of the eternal power and upper force; however, it is based on the unshakeable assumption or deep trust that G-d is the real upper force and the creator of these eternal laws of motion and development, i.e. real theology has no need for proves of G-d, because a G-d that 'exists' can not be real, e.g. real theology can built the connection or life line to the creator by righteous deeds in this world. We can only speculate about the world-to-come, draft some outlines of our expectations and prepare our souls for higher goals; if this effort will be successful, depends wholly on the purity of intention; the greatest obstacles for this learning process are personal projections and inter-personal transferences of the human psychology, because specific events of a moment can never become orientation marks of general human behavior. Every good psychological or medical

therapy can ‘only’ point to new orientation marks in life, the reward will really be harvested from the intensity of true effort and the purity of intention. This consequent human behavior of true thought and action will put an end to the many mental limitations of free thought, prison machineries of mind control and systemic economic serfdom by forced contract labor. As a result of these practical reflections, it is inevitable to conclude that the societal role of money has to be rectified; the current economic workings of the monetary system are destructive to our common biosphere, to mutual social relationships and free economic production as to an ethical education that teaches new generations about human sustainability; it is impossible to cure alcoholism with more alcohol, but possible to clean the body of the addicted to a healthy level of consumption. The global religion of money as an omnipotence machine is biophysically, socioeconomically and psycho-morally not sustainable in a world with finite resources, i.e. we have a growing existential problem of pure biological survival, because the artificiality of our monetary agency does ruin the natural basis of our living chances and wars have to be fought for access to natural (energy) resources. All these are man-made problems, they do stem from an abuse of societal power for private enrichment, an economic blockade of free thought and lacking will to reform mal-practice. New technologies could play an eminent role in creatively reinforcing the evolutionary patterns of economic practice, if the destructive role of the dominant monetary ideology and religion will be corrected to a ‘healthy level of consumption’. The greatest danger to liberally and spontaneous working markets of human exchange is the privatized and centralized monetary planning agency which maintains ‘puppet states’, monopolizes market forces and demoralizes human labor moral to minimal wages; these socio-logical effects are the working results of ‘lower forces’ that try to grasp ‘temporary power and gain’ by unsatisfiable greed which J.M.Keynes (1883-1946) rightly called a mental illness that needs acute and chronic treatment by ethical remedies.



Midas-eared Mammonism, double-barrelled  
Dilettantism, and their thousand adjuncts and  
corollaries, are not the Law by which God  
Almighty has appointed this His universe to go.

(Thomas Carlyle)

Great theological thinkers like Maimonides (1135-1204), Rumi (1207-1273) and Spinoza (1632-1677) turned finally to practical, ethical and creative issues of coping with human life and living an ethically perfected existence; in our times, Roman Catholic theologian H.Küng (1928\*) turned also to the ethics of this world, being forced out of his religious office by later Pope Benedict (of Bavaria; 1927\*) who was the former chief dogmatic inquisitor of the Vatican. After the fall of the 'iron curtain', Pope John Paul (of Poland; 1920-2005) became the greatest Western critique of unregulated capitalism as being contrary to Catholic Social Teachings; recently, Pope Francis (of Argentina; 1936\*) has clearly stated that the current economic practices are killing people like a machinery. The Hebrew word 'satan' originally means an adversary force to benign intention and is actually a malign contrary force to human purification towards higher meaning and ends; the satanic harvest is death while living by spreading the deadly sparks of mental poison, pollution and deception. These methodical 'killing of souls while alive' is the hidden agenda behind all the mind control, prison machinery and systemic serfdom. Contrary to these false orientations is the freedom to act ethically and rationally, to eventually live a more modest life in material terms, to search for true communication and friendship and to deal honestly in daily business affairs. The practical mysticism of our everyday life really decides about the destiny of our soul and not theoretical dogmas of a clerical body; the place of theological reasoning is, therefore, to translate the received body of ethical rules into contemporary times which is hard mental labor. One has only to think about the technological developments in medical science to find ethical answers to correct treatments, the coming e-learning revolution in human education and vocations, and the economic role of new technologies. A friend of mine told me humoristically that King Solomon was happy to not know about financial industry capitalism, although he excelled in wisdom; I guess that he was actually jealous about Solomon, because the King could live without bank credit money; as a result, he was able to invest his time in wisdom teachings and not into a forced contract of labor to pay back interest, i.e. debt is slavery. In simple words, the measure of any theology is the performance in this world because the world-to-come depends on these 'preparations'. However, if you are planting a tree and

somebody behind you shouts that the Messiah is arriving, then first plant your tree and then look for the Mahdi.



### **9 : Universal Fraternity**

The progressive establishment of a universal fraternity depends on the following four important pillars: A) governance, B) free markets, C) public institutions, D) private property. Governance is traditionally executed by a political state for law and order as well as welfare policy; the financial resources for governance are basically derived from the tax monopoly as income from rent, wages and interest; only a small state can deliver these functions of political stability efficiently, e.g. many modern states are oversized and need 1\$ to deliver 1\$ of 'service'. It can also not be seen as a step to universal fraternity that the citizens from 'poorer' states try to receive welfare in 'richer' states, the so called welfare migration. The role of free markets is vital to all kinds of human exchange, but to reach the working degree of a liberal market system means to police the role of money, i.e. the further integration of the world economy is blocked by 'private monetary gangs' that try to capture and to extract any economic market

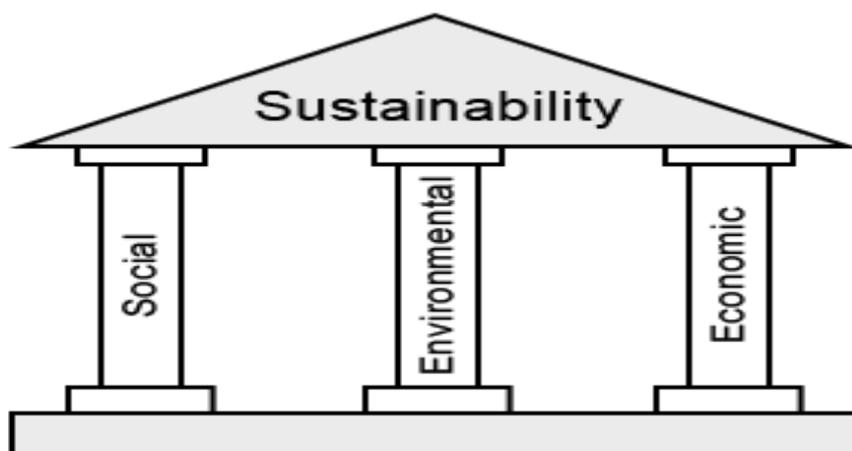
growth by monetary tricks of private banks and centralized agency. This process can be called the agony of capitalism or the triumph of the 'syndicates'; in any case, prudent monetary reform can be a remedy against this unproductive extraction of value from the markets. Public institutions can only work as private-public-partnerships and are able to transfer a lot of working tasks from the state to foundations; libraries, museums, hospitals, universities and the like could be managed by such public bodies efficiently if people discover important meaning in this civil and citizen projects. Finally, the role of private property is to provide every citizen on this globe with an amount of private wealth (assets, income) to serve as a basic safety net against exploitative forces of manipulated markets and state failure.



**Public Private Partnerships**

Consequent liberal thought is aiming at the free association of people for education, production and earth sharing; it is in actual fact a social theory for achieving human freedom, as individuals and collectives. Therefore, the sole responsibility for human action is firstly directed to the individual and secondly to greater group entities; a brotherhood of all humankind will arrive when every single person is seen a part of the body of humanity. This will not be an attempt to undo 50000 years of conscious anthropological history, but exactly starts with different psychology of peoples, places and times. An ethical and rational framework for the creation of an universal fraternity already exists and this global ethical movement slowly works by grass root groups. Global democracy is possible; however, it should not be equated with a world government, currency or capital. In the social world, innovations travel on an other road than by human planning agency; systems evolution can not be forced, but it can

be shaped by wise insight and understanding. The management ethics of social innovation will be the core discipline that has to be applied; as H.George precisely observed in the 19<sup>th</sup> century, it is progress that can lead to more poverty if not managed wisely. The neo-classical economic theory of profit maximization works contrary to the development of an universal fraternity and it uses Darwinist theory to legitimize and justify the growing levels of poverty; there was even published a ‘scientific’ book about the IQ of the wealth of nations which tries to match the IQ of a nation and its wealth, to ‘destroy’ human capital theory and ‘racialize’ the diverging living chances. While some genetic facts of that publication can not be denied and the psychological intelligence theory may imply some factual evidence, we do learn nothing about cultural factors like, for example, free thought. As a result, the careful reading of this book seems to point to an economic impact of cultural attitudes and free thought, i.e. free thinking and learning seem to pay for an economy an extra value which is not derived from the physical circumstances alone.

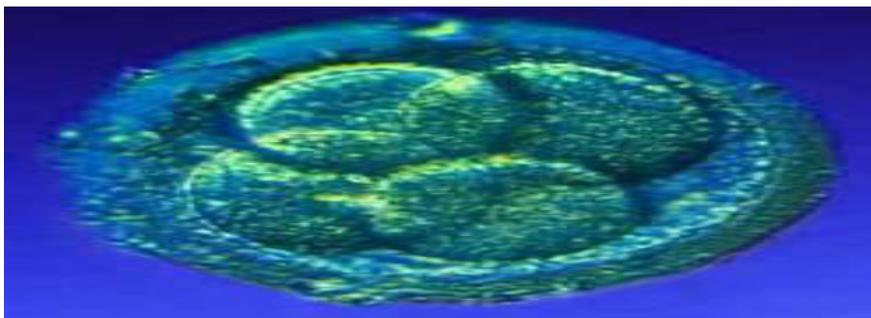


Economic sustainability science will open the material door to universal fraternity as more people can gain more living chances; quantity, quality and distribution are the units of economic measurement and a world society of free individuals can only occur if the economic parameters are sustainable; this is an ethical, scientific and ecological process of human learning. All events of human rectification do not fall from heaven, they are the fruits of painful learning, a thorny road and an expensive school of hard knocks; the betterment of the human condition by fraternal association is at hand because the great prophets (Moses,

Jesus, Muhammad) have opened the door for the multitude of human peoples, but the uplifting quantum leap towards the kingdom of G-d on this earth is still in the making and do not forget about the adversary forces of hate, greed and enmity. Everybody immediately wants to eat the fruit of, for example, the walnut; the careful opening of the nut has to be learned, in order to taste the fruit. Otherwise, the fruit will be smashed and loses its quality of taste. In addition, the nut can be seen as grammar of the fruit which carries the meaning. The translation of prophethood is possible in our times, but therefore a strong believe in miracles, the mystery of life and human ingenuity must be revived, in order to perceive the higher meaning of striving and travail. This is not an easy task as we are daily confronted with the hedonistic ideology of a consumerist society; the Soviet system did not fail because it was not a consumerist society, but the communist consumer society was unable to produce the fancy and affluent goods that the 'free West' was able to provide. Such a quality mass of consumer products can only be delivered by high speed monetary capitalism and banking technology; religious affiliation has not risen in any former communist state, the reversal trend is observeable and will continue. This is due to the extreme over-competition that is needed to maintain the monetary market economies where the majority of the population seems to live for the attainment of material living standards alone; ethical reflection, religious affiliation or rational thought is only seen as a temporal loss in the ongoing rat race 'for more'. However, many times less is more and it is an art to make from little much. The translation of prophetic teachings by actual deeds is what counts and not the officiality of a creed; in any case, there are countries and states that are successful in this ideological balance act between creed and deed.



G-d has created an ethical universe with indeed contra-polar evolutionary forces, working by a spiritual physics that seems to be hard to understand and to decipher, but if humankind will live up to its creative potential to 'create universal fraternity' then we will receive the helping hand of the eternal upper force. Many levels of reality are concealed in this world and important 'tools of learning' have been revealed by the lineage of prophecy; what matters most, however, is the deep understanding and application of spiritual physics that works behind the visible forces. Universal fraternity is not a heaven dream machine, it is global 'fair-play' for the common good by clear methodical thought, hard ethical work and a liberal letting-go, drawing from all sources of traditional and time-tested wisdom of humanity. The complexity of this world can be communicated with by feedback learning, but it can not be controlled by neuro-psychotic prison mentality; this pathological mentality of controlling and planning agency is the root cause of human serfdom; it is a Faustian race to the bottom and a competition with no winners. This psychology of control and fear stems from a human mind that wants to subdue fellow human beings to a machinery of reflexes, conditioning and imitating; it has no respect for free human cognition and reason. Contrary to this control mentality is the free development of the human potential which is a pre-condition of universal fraternity and the road to liberty for the human race.



## **10 : RE-CREATION**

The re-creation of humankind and the return to Adamic or Edenic purity is an ethical and rational decision towards a healthy repentance of the branches of the human race to its holy roots. Divine learning about the construction principles and hidden laws of the holy mysteries of life on this planet is the key to unlock the

door to the concealed will of the creator; as a result of this effort, we will all become co-creators and partners of divinity. Ethical monotheism works on the secular and humanistic level of this world not as a theory of G-d, but it is about the reflective practice of faith in G-d by daily action and even every single minute counts. The road to eternal peace on this globe and to the great peaceful transformation of humanity is built by ethical altruism, free association and non-killing; it is actually a psycho-medical process of healing the human race from lethal diseases as greed, violence and telling the untruth. The development of the true human potential is not a technological problem, but first and foremost a deep psychological problem of being conscious about the power of animal instincts and reflexes. Empirical science has collected numerous paradigms of human behavior as a psychophysiological phenomenon and the exact study of consciousness points to the decisive human faculties of formal (rationality) and ethical (morality) reasoning. The hermeneutic and the laboratory method of science are both valuable tools of human investigation into reality; their range, however, derives from the subject or object of study and the whole human learning process will always depend on both methods, i.e. a dual observation process of interpretation and measurement, and there is no scientific theory that is pure, concerning its system of thought and data evaluation.



This dual methodical nature pertains also to theology; Max Weber (1864-1920) claimed the Protestant work ethic to be the origin of the capitalist spirit, whereas Andrey Korotayev (1961\*) reads the Biblical literacy as the key feature of Protestantism, i.e. an advanced capitalism depends on higher literacy. The financial

capitalism of the Italian state republics in the 14<sup>th</sup> century can be eventually explained by the advanced literacy of the traders, but Protestantism did not exist at that time, except the isolated Hussite movement in Czechia which challenged the theological monopoly of the church of Rome. The advanced literacy of the Italian traders was due to the advanced mathematical methods of accounting which they learned by commercial interaction with the Arab world and only a small majority were Catholic Christians. This brief empirical discourse shows the dialectics of interpretation and measurable facts; it also documents the creative power of communication and commerce for human learning. Theology is, in actual fact, a process and process theology has to work out the many anthropological factors that are involved in rituals, ceremonies and customs, most of which are behavioral derivatives of natural cyclical motion of light emission. The origin of all the anthropomorphisms must also be sought in the psychology of the human nature which tends to materialize phenomena; religion is an oral, written and legal social institution and theology should also not be confused with religion; ethnicity and religion must also not correspond as people do migrate, mix and mingle. Islam in India developed by non-scriptural means although Islam is indeed a scriptural religion as the word Qur'an (derived from 'reading') signifies; Indian Muslim culture is distinct by its practice (e.g. burial, dietary laws), indicating that the adoption of Islam was a practical distinction from Hindu rites (e.g. the caste system). The dominant emergence of rabbinic Judaism over other Jewish minorities stems from the portable homeland of Torah learning which is not bound to physical localities and can be traced back to Hellenist Alexandria in Egypt. The world wide structure of the Catholic church resembles Roman military organization, with the recruitment of learned and unmarried men from all over the globe and the headquarters of the Vatican; this strong organizational feature is combined with effective wealth management (taxes, donations, bank investments) and the Roman church being quantitatively the greatest landlord on earth. Not the kingdom of God arrived, but the church; according to the official Gospel, Jesus promised to come back soon, but 2000 years are indeed a long period. It is interesting to note that in many traditional Christian countries of Europe, believers in God are outnumbered by a new pagan population; contrary to this tendency stands the rise of European Islam. All these human dynamics can be seen in the light of process theology which tries to understand the underlying forces behind these secular processes. The concealed unity of God and human justice in this world is at the core of Kalam research,

science and theology as a process of deep inquiry into the construction principles and hidden laws of reality; the rest is suffering and the reduction of suffering by humane study and action.



## CONCLUSION

*Human diseases and illnesses are behavioral results of pathological conditions of everyday life. Staying sane in a crazy and insane world means to apply consequently rational and ethical reasoning which is actually a psycho-medical process of healing. A precise study of the societal fabric always reveals a causal mechanism of pathology and suffering; the road to healing leads over increased mental clarity, physiological purity and emotional awareness; the medical cleansing of our body must involve our psyche. This cannot be done by drugs and surgery alone as our body is the vessel of our soul; humanistic systems medicine means to treat the root cause of our suffering by removing pathological physical and psychological stimuli. Advancing health science depends on the in-depth study of ethical, economic and ecological factors in pathological conditions and the distinct physical, physiological and psychological levels involved. While labor and mental health are psychosocially central for this research process, it is likewise important to concentrate on basic physical remedies like clean air, fresh water, light, food quality, bathing, exercising and sleep. The biomedical duality of diagnostic prevention and therapeutic prognostics is at the core of this eco-medical field of action which is, in actual fact, spiritual physics and corresponds to healing by divine learning.*





## **THE KALAM in Monotheist Thought**

*The Kalamist approach works by the deep social psychology of G-d's unity and human justice in this world and the world-to-come; thus Kalam science is the search for divine unity and justice by studying the behavioral structure and function of human action for the real potential of improvement.*

*The learning of the Mutakallimun also reflects the Islami and Arabic-language response to Greek philosophy and especially to the Arsitotelian conception of eternal matter, i.e. the Kalamist learning process wanted to resolve the cognitive dissonance that arose from the study of Holy Scripture and advanced human reasoning.*

*Whereas the argumentation of Kalam is based on a process of an empirical and historical event-chain of revelations, the approach of pure human reasoning is based on a process of theoretical and random insights into the origin and nature of the universe. Accordingly, the Greek conception of the universe is built upon the temporal assumption of eternal cyclicity while the Kalam conception is built upon the spatial assumption of finite spirality.*

*It is important to note here that there is enough scriptural evidence for the fact that Greek thinkers developed a kind of monotheist thought, but the essential difference between passionate revelation and pure reason is the interpretative role of the human being in the universe. In the Kalamist view of the universe, humans have to mature as partners of an eternal upper force (Allah, G-d, HaShem) through a painful learning process and a chronology of revelations; the view of theoretical*

*reasoning differs from this chronological approach and implies random heuristics and hits.*

*The core of monotheist thought is the invisible eternity of the upper force while the core of the Aristotelian thought is the eternity of visible matter. According to the Biblical account, the spatial universe is the creation of an invisible force which created light (time) by sound waves; physically speaking, all matter is a temporal wave length deriving from light as energy and mass is energy (light) in motion (space). Biblical Genesis and modern quantum science possess the quality of a common intersection, concerning the nature of material phenomena.*

*The Kalam of monotheist thought does not conduct research to prove the 'existence' of an eternal upper, i.e. law-giving, force, but it is research-based faith into the construction principles (laws and meaning) of our world and the world-to-come. The deeper understanding of the construction principles (reality) shall lead to a rational and ethical improvement of the human living condition as developing closer to the source of its very existence; this creative type of knowledge or wisdom was not handed down in chronological revelations and must be re-researched by intense human effort to connect back to its origin. Kalam is spiritual physical science; however, it does not speculate about the existence of a creator, which is an existential assumption accepted by pure decision of faith. The question of divine reward or punishment is also no motivation, the decision to search for truth, justice and peace by the means of studying this world in depth is directed by rational (right, false) and ethical (good, bad) categories of humane reasoning; it is not an Ersatz-theology or Ersatz-link to divinity, it is the level of divine learning that motivates this approach. To arriving at higher conclusions and consciousness of reality, it is necessary to leave reflexes, conditionings and imitations behind to focus human cognition on revealed secrets of life like in a deep love affair, i.e. achieving spiritual unity with the divine while alive.*

*The monotheist thought in Kalam seeks G-d communion while residing in the mortal human body; it seeks to enhance life quality, the quantity of divine experiences and a distribution of longevity among the human race. The holy books of humankind and its oral traditions, shall be studied as time-tested tools of wisdom, be translated into the modern epoch of scientific knowledge and lead gradually to human redemption from suffering, evil and death, reversing the curse of the snake and removing the deadly poison of the forbidden fruit from the bloodstream of humanity. The people of the book are crucial to this messianic project as the eternal upper force needs real people as partners to act and prepare the-world-to-come; the end of this world will be the beginning of a new one. The entering of the Holy Spirit into masses of human peoples is the work of ethical avant-gardes and the energy for this process is mainly derived from being an employee of Allah, i.e. it works like an electro-magnetic field of charging mass. Some places or regions on this globe may be better fitted to transduce these energy quanta, due to their density momentum of reception, i.e. G-d is the place of this world, but not every place in this world is equally 'charged' by G-d. This is the result of the process of revelation which happened at certain locations and these earthly spaces have received more radiation from the eternal light of repentance and redemption. In close relationship to this spiritual phenomenon is the dynamic force of human life energy which does not recharge itself by bread alone. The extreme egotism, materialism and nihilism of modern machine men, has brought about totally new diseases and illnesses which are the source of novel kinds of acute and chronic suffering, physical and psychological, that were hitherto unknown to the human race, i.e. technological transformation of suffering, drawing up a vicious circle of material prosperity and psychological pauperism, e.g. mental enslavement (psycho-neurotic mentality), economic serfdom (forced contract labor; debt) and social prison machinery (behavioral control systems) for fictive 'material gain' over real physical needs.*

*This lack of human sensitivity or coolness (actually autism) is the soul killer of a technically modernized humanity that cannot keep up with the speed of socio-economic innovations as ethical culture develops with a time-lag against the*

materialized forces. More quantity does not mean more quality or fairer distribution; this is the rat race which has to be stopped immediately because it makes no sense and kills human lives daily. It is the road to hell on earth, a self-created inferno for no gain and will leave only pain; on the contrary, the Kalam in monotheist thought is directed at the win-win-situation where all members of the human race can reach their optimal natural potential within the pilgrimage of their lifetime and prepare themselves for the next voyage. However, for the Kalamist the dictum of Rumi applies: religion interferes with my faith in G-d, i.e. rituals, ceremonies and customs do serve essentially human needs, they stem from the circumstances of living and this is the root reason of their practical differences; the anthropology of religion does not equal the science of theology, the road to divine awareness is not only a matter of behavioral routines. However, the religious routines are human needs to maintain the building of faith for the majority of believers who can only access the divine through behavioral habits and who generally lack the mental power to live by pure faith, i.e. the connections to the divine are consequences of applying a 'walking stick' to achieve communion with G-d. This does not mean that the Kalam approach is an intellectual ivory tower which does not connect to real daily life; it just lacks the behavioral formality, seeking the divine experience in the depth of the soul like the path of the Kaballah, Gnosis or Sufi is teaching, searching for free association and companionship. Ancient sources of the Kalam of monotheist thought date back to the period and person of Avraham; Avrahamic faith was also not structured with a lots of official performances although he was the first to build an altar, to introduce prayer and to foster hospitality, i.e. monotheist passion and reason are the classical roots of Kalam. The prophet Isaiah (Hebrew Bible, 26:2) repeats this simple faith in stating that the gates are open for the righteous people, who are steadfast in mind because they trust in G-d as an everlasting rock. The Talmud reinforces this view of the righteous path to be sufficient to receive and achieve bliss; in any case, as men is not made to be alone, we need a human group to strengthen and develop our faith in social communion. Rabbinic advice tells us to not live in a place where we are unable to find or encounter 10 righteous people; many times, only by changing the place we can change our destiny and these might be the hidden program of all human migrations in

*history, including that of Avraham and the life of Muhammad, the seal of prophecy.*

*There seems to be a definite connection between the faith of Avrahamic times and Kalam research; the geo-spatial transfer or information flow from the Mesopotamian region into the Mediterranean corridor can also be clearly observed. The main window of time opened between 900-1300CE, with an intense dialogue about rationality, morality and human potentiality. The golden age of Jewish Arab-language mastery facilitated the transmission of advanced Muslim thought from the very beginning, the Christian reception came at the very end of the great Kalam period and the Trinitarian doctrine actually blocked a deeper information flow. Without becoming encyclopedic, it should be noted here that the whole discourse developed in contra-polar dialectics of monotheist thought (e.g. Islam: Al Ghazali vs. Averroes, Jewry: Saadja ben Josef vs. Maimonides, Christianity: Bonaventura vs. Aquinus). These dialectical dialogues are the result from different schools of thought as, for example, Karaites and Rabbinates in the Jewish world. In any case, advanced Arab thought immediately detected a theological problem with the Greek conception of Aristotelian eternal matter as being opposed and therefore neglecting the very foundation of ethical monotheism and consequently Islam. The revelation of the Holy Qur'an is strictly based on Biblical Genesis, with slight differences on the role of G-d on the seventh 'day', and the creation account is indeed the fundament of monotheist faith. The disturbing cognitive dissonance did not arise from a mental conflict, concerning Aristotelian logic or Greek mathematics, but stems from the very logical fact that either eternal matter or 'created matter' can be a true assumption. The Unitarian view of a created universe, in seven temporal steps or tasks, is not in harmony with the materialistic viewpoint of an eternal universe.*

*The communication circuit between the five sacred languages (Hebrew, Greek, Latin, Classical Arabic and Sanskrit) has been researched by many oriental scientists and linguistics.*

*Sacred texts are spiritual documents that claim to contain in natural language the laws of the universe, principles for human behavior and economic valuations. Comparative studies in hermeneutics, big history and human systems evolution show amazing structural affinities between the deeper concepts and interpretations of reality ('construction principles') that point to a long standing civilizational function of sacred literature (e.g. Taoism in the Chinese world). Modern sciences, like ethics, economics or physics, cannot be a substitute for ancient traditions, received revelations and classical wisdom; all results of science are temporary knowledge and stem from human methodical activity to discover the mysteries of harmony in nature and social life. To achieving this goal of science, it is vital to fuse time-tested wisdom with the scientific method; otherwise, the unhealthy effects of neurotic knowledge accumulation, unsustainable life styles and psychotic control mentality will outnumber its benefit. Thus, this will be the study and application of science at the messianic level where a unifying force in the universe will be testified as direct result of the fact that the universe was created by G-d, Who is perfect unity.*

*The spiritual essence of creation will become manifest and deeper understood, our role in completing creation will be re-enabled and the entire world will become a dwelling place of G-d. The rational and ethical perception by the human mind of the Divine revelation in the physical order, the laws of nature and social life is the decisive gate to messianic redemption. Therefore, it is essential to understand that time appeared simultaneously with the appearance of our universe and it is incorrect to think that time has existed before the creation of the spheres, i.e. the universe was not created from eternal matter. In the physio-mental system of human temporal existence, the Creator can only be perceived as no-thing, consonant with the universe having been created from no-thing. The final limit, the departure of the soul from the body, is nothing else than the transformation back into no-thing, materially speaking; the psycho-mental aspiration to reach and understand the Absolute, to comprehend the unifying force of the Almighty and to merge with it fully, creates a certain scale of human action to connect with the world-wide pulse that directs the spatial flow of universal and absolute time. A*

*scientific key concept to grasp methodically the unified dynamics of force is to understand matter as or by (sacred) geometry. The physical world was created in this geometric fashion precisely in order for us to be able to infer properties in the spiritual realm, to know and merge with G-d in this life and by the revelations in our natural world. This is the spiritual task of the Kalam in monotheist thought, to pave the faithful way for human redemption.*