Introduction to the Systems Logic

Σημειωσεις – Notes

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Christian's Mind & the World – http://alicealexandrasofia.com

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Σ1 In general, ***law*** might be defined as the main code for creation, maintenance, control, and annihilation of purposeful developing entities–systems–living beings.

The Universe is an embodiment of the creative energy of God. At the levels accessible for the human mind, the divine creative energy is the source of the universal energy: the energy that is available for creation and maintenance of existence of realities and systems within the world perceivable by human senses.

The universal/main pattern–code of energy transformations – the universal law – defines the nature, time–range of existence, way of disintegration, and other parameters of the universe composed of the energy and its derivative – the matter structured at the different levels of complexity.

The law is the main code according to which, within the chaos/pool of reserves, the purposeful system–reality–universe is arranged/comes into being. The chaos/pool of reserves consists of the derivatives of universal energy: the energy forms, reversible units energy←→matter, reversible and irreversible structured matter – elements, force fields, and other components necessary for creation and sustaining of life. The laws defines the composition/structure of the purposeful wholeness, correlations among elements of the wholeness, forces that keep the wholeness together and initiated its collapse–disintegration, limits of deviation, time–space–complexity ranges, within which the wholeness operates according to its design, develops–evolves–reaches the optimal potency, collapses, and disintegrates.

Life is the purposeful cycles of transformation of the divine energy of creation/universal energy at the different levels of complexity; these cycles of energy transformation are completed with creation of purposeful developing wholenesses/living beings accommodated within time–space–complexity settings.

The unity of three inseparable correlated components is needed for any act of creation ***[[***creation is actualization of the law–code***]]***, including creations of a living being:

1/ law→code that defines the nature — origin/creation—operation/achievement of purposes—collapse/disintegration or transformation at another level of complexity after achievement of the initial purposes

2/ energy→source of all forms of the energy and its derivatives, such as energy fields and energy–information–matter, from which the perceivable visible universe/world consists, and from which a particular new wholeness ***[[***actualization of the code at a particular level of complexity for achievement of particular purposes***]]*** would be created

3/ power→force→will→ability to apply/transform/use energy according to the law/code:

LAW
↓
ENERGY ↔ POWER

The law controls the nature of each wholeness/system/reality/living being that exists for a purpose; a purpose is to actualize the set of transformations of the universal energy at particular level(s) of complexity. The essence and meaning of purposes, conditions, and results of energy transformations define the system's nature.

In general, the law has three main functions:

1/ creation of a purposeful wholeness

2/ maintenance of the compliance–harmony–compatibility of all components of a **system → reality ←→ universe ← wholeness** to the conditions, which sustain life and make possible **development → evolution** of the **system → reality ←→ universe ← wholeness**

3/ annihilation of the **system → reality ←→ universe ← wholeness**, which deviated from the law and became incompatible with the (**super**)**system ←→** (**super**)**reality ←→** (**super**)**universe** that has accommodated its creation and within which it was intended to accomplish the purposes for the sake of which it was created.

When a being/system deviates from the main pattern/code/law that describes the meaning, conditions, and results of its existence, it perverts own nature and becomes unable to access the energy that otherwise would sustain its existence. Hence, the main pattern/code/law stipulates not only the life–sustaining processes; it carries the program of annihilation, which is activated when the being/system perverts own nature and becomes incompatible with the supersystem that accommodates its existence. Therefore, the universal law defines life and death: **existence → evolution/development** of optimal potency and **degeneration → annihilation** of each being/system.

The universal law also is referred to as the universal law of perfection, because it defines the optimum – e.g., the highest potency of creation of the highest good – of each system/being and directs each system/being toward the optimum; it provides one universal standard – the pattern of perfection as a derivative of the Absolute Good for each level of complexity {for instance, for a human being: to be perfect, as heavenly God the Father is perfect – *Matthew 5:48*} defined by the Word–God, Λογος/Αγια Σοφια {*Matthew 5:17–19; 22:37–40; John 14; 15; 16; 17*}.

Consequently, the meaning of universality and perfection is compliance with the Word–God Who is the only Truth, the only Law, and the only Way to

fulfill the law for the human mind that aspires to enter the eternity in the presence of God {*Revelation 22:1–5*}.

At the systems' level, the universal law of perfection postulates that any system exists to actualize purposes, which contribute to optimization–evolution of its creator(s), and any system is intended to achieve the state of optimum–perfection according to its design.

In accordance with the universal law of perfection, each system must develop the maximal potency that is to achieve the state of optimum. This process might also be seen as the process of continuous re–creation (or re–reading of the universal code) at the higher level of complexity; such re–creation at the increased level of complexity (or with the higher degree of perfection) is the meaning of the evolution.

The universal law of perfection sustains and controls existence of the Universe, where each system has either to achieve the state of optimum or to disintegrate. The universal law of perfection controls each level of complexity: the terms of existence at any level of complexity are the derivatives of the universal law. For the systems at the levels of complexity, which characterize mankind's universe, the universal law of perfection manifests itself as the law of optimization: any energy entity – a purposeful system – has been created and exists to achieve the state of optimum.

Concerning theological foundation of the concept of the universal law – Λογος/Αγια Σοφια, the Word–God – see
– The Law of God: The Ten Commandments. The Road to God – Supplement 1 **to Selections_&_Reprints**
– The Complete Knowledge – in ***Selections_&_Reprints. Part 3*.**
– ***reprints*** in **Note 7** to ***Selections_&_Reprints***

Σ2 The Aristotelian **logic of simplification** is the way of thinking that is based upon the assumption that the essence of any observed phenomenon might be deciphered through simplification. This concept is the foundation of the Aristotelian analysis that still sustains the framework of research and the method of inquiry and upon which the contemporary sciences, analysts, and researchers operate.

Aristotle explains his method of analysis as the consequent division of the whole into the smallest or elementary parts [Aristotle *Politics* I.1.1252a18]: simplification.

However, complexity as the feature of the wholeness–life and simplicity/vivisection of the wholeness are not compatible; therefore, the very method of division of the whole into its elements with the purpose to infer the features of the whole from the features of its components becomes the main source of false assumptions.

Furthermore, Aristotle not only divides the whole; he puts the simplified similarities at the place of the pieces of the wholeness. Such destruction of the wholeness when simplification takes the place of complexity instantly results in absurdity of the inferences.

For instance, Aristotle

⇛ takes the concept, which he is not able to explain or cognize himself

⇛ substitutes something known, material, cognizable, and provable through senses for the unavailable for his comprehension key/core word/idea

⇛ attempts to disclose the essence of his assertions/arguments through the simple known things or elementary definitions; for instance, he attempts to disclose the functions of things through the forms of things. Seemingly, with the objective to eliminate possibility of false or mistake, he argues that truth and false are in thoughts, not in things; moreover, "with regard to simple concepts and 'whats' falsity and truth do not exist even in thought" [Aristotle *Metaphysics* VI.4.25–29]

It means that

1/ Aristotle asserts simplicity as the universal remedy for prevention of errors and mistakes of reasoning that is for prevention of false assumptions

2/ by acceptance of the visible (a form of a thing) as the disclosure of the invisible (functions, potency and purposes of the thing), Aristotle attempts to reject the work of the reasoning as the source of knowledge and to assert the senses/material perception as the source of knowledge. Indeed, if the one accepts the Aristotle's assertion that the objects of intellect have to be to clarified by the objects of senses [Aristotle *Magna Moralia* I.i.21–26], the one accepts that all work of the reasoning must be sustained by the sensual perception

⇛ selects the supporting arguments from geometry, physics, etc. For instance, the notion of voluntary actions of man as "the first principle" is supported by the description of a triangle's angles [Aristotle *Eudemian Ethics* II.vi.1–11]

⇛ adds own opinion as the axiom or judgment of the higher authority; for instance, "this was wrong, because inappropriate" [Aristotle *Magna Moralia* I.i.8]

⇛ builds his construction around the new simplified core and replaces the original notion by own concoction of philosophy with arithmetic and other pieces of elementary knowledge inappropriate for the application to the concepts with the highest level of the complexity: through simplification, he attempts to invent the "practicable knowledge" which might be confirmed with material perception.

In systems terms, simplification might be defined as an assertion of the similarity and consequent equation of the different objects of consideration in spite of incompatibility of their levels of complexity.

For instance, simplification results in the distorted re–construction of the unknown system's purposes and hierarchy of values. The distorted re–construction, accepted as the inner truth of the unknown system, results in unreal expectations, false, and insufficiency of knowledge needed for interactions with the unknown system, therefore, for securing own survival.

For the observer who acknowledges that any system, which is intended to sustain survival of any establishment ***[[***e.g., the intelligence services, systems of defense, political centers that define the politics and policies of the state***]],*** has to constantly identify the treats as the features of the unknown systems that compose the supersystem/environment within which the establishment strives for survival, the danger of the logic of simplification cannot be overstated.

Aristotelian logic of simplification has the alternative name: the logic of death. The relevance of this term – logic of death – might be confirmed with the following observation.

Each mind inevitably faces the choice between two logical realities, which are incompatible and cannot co–exist, because they are based on different frameworks of knowledge. These realities are determined by two irreconcilable sets of intertwined inseparable categories, and the mind has to choose one of them:

either
life ⇔ complexity ⇐ Absolute Good
or
death ⇔ simplification ⇐ the evil

Life is the incessant process of cognition that is increase of complexity, which defines vitality of the wholeness – life.

Death is simplification: reducing of the complex phenomenon to its lifeless scheme – model. Simplification might be compared with drawing pictures on sand with expectations that sketch drawn on sand would adequately portray the world in all abundance of its colors, sounds, forms, and co–relations of components.

Simplification is the fruitless, moreover, dangerous analysis ***[[***because it does not produce the true knowledge of the observed phenomenon; it results in the false knowledge, yet false knowledge kills and destroys***]]*** that dissects the wholeness in an attempt to comprehend the system through its separated parts. The examples of simplification: studies of death in an attempt to create knowledge of life, application of the drugs developed for animals for healing of mental and physical disorders of humans, arithmetical "theology" of Aristotle.

The logic of death justifies the disintegration; it seeks the proof of the rationale behind the processes of perversion (if to define perversion as the degeneration of human nature, which activates the program of self–annihilation) and a reason behind re–arrangement of the religious, social, and political institutions into the slaughterhouses with which the death–driven civilizations accomplish the gruesome task of self–extermination.

The logic of death sustains the heathenism and its derivatives – ancient Greek philosophy. The fruits of ancient Greek philosophy reveal the danger of the heathenism and disclose the true meaning of the logic of death: the history of mankind became the list of vanished civilizations, states, societies, because it was founded on the theological and philosophical doctrines conceived within the unreal world of heathen philosophy. Each of them, beginning with the empire of Alexander of Macedonia and concluding with the majority of the totalitarian (Communist and Fascist) states of the twentieth century, had disappeared after causing death and suffering of countless human beings.

In general, three inseparable components – insufficiency, simplification, and perversion – sustain the destructive method (or mode) of reasoning, which might be identified as the logic of death, because ultimately, it culminates in degeneration of mind, in mental and physical degradation and death of human beings, and in destruction of the religious, political, and social institutions, which use it or harbor its advancement.

The first component of the logic of death is insufficiency; the essence of insufficiency is evil.

The second component is simplification. The simplified logic was developed by Aristotle; its contemporary modifications (for instance, creation of mathematical models for simplified description of the reality, forecasting of economics, social and political development of states and other institutions) still serve as the foundation of many studies.

The core of the Aristotle's doctrine is materialism or the concept of the deified matter that makes his "practicable knowledge" the means of destruction for any system, which accepts it as the guidance for actions and arrangement of the life–supporting processes. With the attempts to place the theological and philosophical concepts within the framework of physics, geometry, economics, and politics ***[[***for instance, application of physics and geometry for descriptions of deity and human virtues in: Aristotle *Magna Moralia* I.ix.1, 5–6; I.xxviii.1–2; *Physics* VIII.vi. 258b; VIII.x.267b***]]*** Aristotle invented the perverted logical thinking – the logic of simplification.

Following Aristotle, theologians began to apply simplified arguments, definitions, and terms of the limited material world toward the categories with the higher level of complexity and to "discover" the theological concepts with the means of the natural sciences that is to use the simplicity as the adequate description of the complexity. Intellectual simplification resulted in constructing of the simplified likenesses – models, which do not reflect the actual complexity of the reality, therefore, as any false knowledge, idea, or concept serve the destruction instead of expected progress and survival.

The dangerous part of the Aristotle's doctrine includes not only physical–geometrical theology and arithmetical ethics, with which Aristotle had instituted the supremacy of the matter over the spirit and shifted the focus from the life of immortal spirit within the mortal matter to the life and survival of the animated matter. With the false theological and ethical assumptions, he provides the basis for justification of any crime committed under slogans of the common good of the perfect self–sufficient community/state. The Aristotle's method of simplification had devastating influence on development of theology, philosophy, and ethics; it continues to corrupt the social and natural sciences.

The Aristotle's social and political concepts proved to be the most efficient weapon of self–destruction for social and political establishment; they still constitute the real danger for the evolution of humankind.

The third component of the logic of death – perversion – is a collective name for the processes of decay, abnormal mutation, aberration, and irregularities, which take place of the normal life–sustaining process when system enters the final, irreversible, phase of disintegration.

The logic of death embodies evil into human thoughts, through embodiment of human thoughts into the words and actions of men, transfers evil into the world of men and ultimately, accepts it as the ruling power of the world.

The ancient ***[[***pre–Orphic and pre–Plato***]]*** Greeks considered evil as disharmony and violation of the laws, which govern the cosmos; in continuation of their traditions, Seneca connected evil and sin with indecisiveness and false knowledge: the source of sin is an error, and the proof of evil within mind is the unsteadiness – wavering between virtue and vice [Seneca XCIV 3:25, CXX 3:393].

However, with acceptance of the Orphism, the logic of death took the place of the normal reasoning; through the works of the following philosophers and theologians, it became the foundation of the reasoning and the main tools of creation of knowledge. Although the knowledge created with the logic of simplification by the very definition is not suitable for explanation and cognition of life, it became the foundation of the Western civilization.

Plato's philosophical fantasies concerning the good and the evil became the door, through which the logic of death crawled into the Western world.

Plato envisioned evil as the natural component of the all levels of the world–order, starting with the human soul; he asserted that soul is "the universal cause" of all contraries, including good and evil, right and wrong, and that evil controls the realm of earthly existence and must always exist as the force "ranged against good" [Plato *Laws* 896d; *Theaetetus* 176a; italic in the original].

Hermogenes the heretic made the logical inference from the Plato's assertions: he identified God–Creator as "the author of evil" (if Plato's soul is the source of evil, consequently, the creator of such a soul should be the author of evil); he also suggested that evil should be attributed to the will of God [Hermogenes ref. in: Tertullian *The Treatise against Hermogenes* 9:3; 10:1 38–39].

In the Augustine's interpretation, evil does not have substance; it is the loss of good [Augustine *The City of God against the Pagans* .XI.ix 3:463].

Yet, in order to lose the good, the mind, at first, must substitute own arrangement – the singularity of evil, for the world of perfect God.

With the reference to the Augustine's expression "there is no possible source of evil except good" and Aristotle's assumption that an entirely evil thing or complete evil is self–destructive, Thomas Aquinas declares that although evil has only an "accidental cause," good is the cause or foundation of evil: evil is caused by good. The unjust law of men is derived from the eternal Law of God; moreover, the evil can exist only in the good "as in its subject." Evil always is mixed with good: good is always the foundation of evil. As soon as the opposites ("contraries") exist on a "common ground," they have one common cause; therefore, evil should be reduced to "some good cause" [Thomas Aquinas *Summa Theologica* I Q.48 a3; Q.49 a1 ro1, a2, a3; Q.103 a7; I–II Q. 93 a3 ro2, a4; *Truth* Q.3. a4 ad7, ad8; Q.5 a2 r, ad4].

It means that for Thomas Aquinas, the Catholic saint and main papal theologian, the good is the subject of evil, and the Aquinas' god is the cause/source of two opposites – the good and the evil. Obviously, Aquinas adheres to dualism; in this assertion, he follows heresy of Hermogenes and the Manichean traditions of Augustine ***[[***concerning Augustine and Manichaeism, see ***Works of Augustine of Hippo]]***.

Baruch Spinoza correlates the concept of evil with the concept of knowledge: inadequate knowledge is the knowledge of evil; would the mind have the adequate knowledge, evil would not exist [Spinoza IV:64 211]. This assertion makes evil the product of deficiency of the mind.

Jesuit Pierre Teilhard de Chardin considers evil as a by–product: the Universe develops by the means of errors and trials, and "evil of disorder and failure" are necessary in the process of evolution [Teilhard de Chardin ref. and qtd. in: Schwarz 52, 73]. Such a vision incorporates the evil into the natural order of the Universe and depicts evolution as the purposeless process of accidents, which accidentally results in development.

To the contrary, God is the perfect Creator of the perfect world; the Scriptures reveal impossibility to relate the evil to God, and the Christian theology holds that any assertion, which by any means establishes any connection between God and evil, is sacrilegious:

– God is light, and there is no darkness in Him {*John 1:1–5; 1 John 1:5*}

– the knowledge of the only One True God and Jesus Christ Whom He has sent is the eternal life {*John 17:3*}

– the evil and destruction are not compatible with the knowledge of God {*Isaiah 11:9*}

– God did not create death – He created the worlds of life: only through intensions and deeds of godless men, death became the companion of humankind {*Wisdom 1:13–16*}

– God is the perfect love and He loves His creations – to save men from the death (that is from the consequence of the men's own deeds) God sent His Son Who took on Himself the sins of the whole world, conquered death, and offered salvation and eternal life to all who desire to live {*John 1:1–18, 29–34; 3:16–21, 31–36; 6:27–69; 10:1–18, 27–30; 11:25–26; 12:44–50; 14; 15; 16; 17; 1 John*}.

The God's act of creation establishes life; the God's act of creation does not include, presuppose, expect, or prepare place for evil. Evil comes when people willingly, according to their own free will, choose to violate the universal law of perfection. In view of that, when they have to confirm that they have knowledge of virtue, this something called "evil" conducts test/trial of men; evidently, it performs the role of a trash–collector or the kind of recycling service intended to clean the world out of those who do not have the truth–good–life–faith inside {*Job 1:6–12; 2:1–6; Matthew 4:1–11; Luke 4:1–13; John 15:6*}, that is to free the space of the insufficient systems incapable of optimization.

If the mind knows God, it is unable to commit evil; therefore, it has eternal life because it is not the subject to the laws of disintegration: the knowledge of God, His image, and His Word protect from the evil and destruction {*John 3:16–21, 36; 6:47–51, 63; 8:12, 51*}; perhaps, that is why the Hebrew Prophets exalted wisdom and the knowledge of God – more than earthly life and everything else men have.

For a Christian theologian, evil is not consistent with the nature: it exists only at those levels of the material world where errors of judgment are possible. For instance, according to St. Maximus the Confessor (580–662), evil is the result of mistaken judgment, which is followed with "irrational movement of the natural energies" toward the end inconsistent with the nature; evil is the ignorance and privation of good; the false knowledge becomes the first sign of impure mind [St. Maximus the Confessor *Selected Writings: The Four Hundred...* §29, §34 65, 66].

Such a point of view seems to be an inference from text in the Holy Scriptures: God is the Lord of knowledge {*1 Kings 2:3*}. As soon as life is cognition of truth, and God is the Creator of life, ignorance and false knowledge are the evil incompatible with the original nature of any of God's creations. The errors of judgment might happen only when the mind operates with the insufficient knowledge, with imaginary worlds instead of the actuality, and only within the realities, which include the matter structured for the particular purposes. In the contemporary terms, such evil is the distorted reading of the universal code when distortion results in the arrangement of imperfect systems, which are unable to accomplish their purposes and achieve the state of optimum, thus, have to disintegrate, or must be terminated or void.

St. Gregory Palamas (1296–1359) considers the act of creation as the only moment when a human being realizes own essence and discovers the image of God within own soul–mind. Therefore, there is no place for corruption in the act of creation: creation and evil are not compatible, and the evil one is not able to create. Indeed, the history of humankind confirms that any evil is actualization of the same pattern of death or disintegration (deprivation of resources/energy—insufficiency—decay/degeneration—annihilation/disintegration) modified with the social, political, religious, and personal features of the originators of evil and those whom the evil attacks: there is nothing new in death and destruction; all deaths and all ruins differ only by time–range, place, and the means of termination.

In summary, the Greek theologians identify evil as

– the abnormal phenomenon incompatible with the human nature

– the acts incompatible with the knowledge of God

– the deficiency of the soul–mind, which results in false knowledge and ignorance

– the errors of judgment, which result in disordered and ineffective use of energy, information, knowledge, and other resources and inability to accomplish the purposes.

Two types of destructive processes exist as the consequence of the initial violation (original sin of Adam and Eve) of the universal law. Two realities people identify as "evil".

One of them includes the thoughts and actions of men – their own products; it is the natural end–disintegration (natural for the particular reality of the dissipating matter) of all material structures and systems, which have achieved their purposes within the material time–space–complexity–bounded realities and must disintegrate in due course of the evolution: by man, the death came into the world, and in Adam, all the people – entire mankind – died {*1 Corinthians 15:21–22*}.

Another reality accommodates the manifestation of the Law of God – the universal law of perfection, by which any perverted system (perversion might be seen, for example, as abnormal mutation) became unable to receive the divine energy, which sustains existence of any being; after such a system consumes all available recourses left in its discretion, it disintegrates. Annihilation of the imperfect and incapable of development systems with a perverted or distorted nature, which became impediment of the evolution because of their inability to accomplish the purposes for which they have been created, illustrate the work of the universal law of perfection.

St. Maximus the Confessor envisions the law as the shadow of the Gospels. While the Gospels carry the blessings of God, the law "checks the actualization of evil" [*First Century on Theology* §90 in: *The Philokalia* 2:133]: according to the law, annihilation of the evil, which endangers existence of the following generations, results in death/disintegration of the beings with the perverted nature. The work of this law might be discerned, for example, in the destruction of inhumane empires and appearance of new and incurable diseases, which terminate the abnormally mutated beings that became the threat to preservation of the original nature. Similarly, to prevent death and suffering, men do not hesitate to destroy the deadly virus when they are able to find the proper means.

Perhaps, the habit to identify the natural end of the material structures as "evil" has evolved as the result of re–orientation of the mind into the world of matter – the setting in which the universal energy creates the matter restricted by time–space–complexity parameters, and which accommodates

creation — structuring–origin of the matter

↓

existence — cycles of energy transformation

↓

death — disintegration of the material structures

However, evil and death do not exist at the presence of perfect and good God–Creator. The evil as the synonym for death/destruction of the material systems (e.g. a human body) exists only at the levels of the matter as the result of the conviction of men that it is evil.

Besides, only human thirst for the knowledge of good and evil is responsible for the reality of human existence, which includes the "natural" end as the only way to return home {*John 14:2–6*}. As the result of the choice of cognition of evil and good, the mind was re–oriented into the world of the matter: it was destined to undergo the phase of existence as the temporal function of the spirit–intelligence at the level of the energy–information and energy–information–matter, and to learn the meaning of death and destruction as the features of the temporary matter. The Prophet wrote about the consequences of such re–orientation: the Earth was "cursed" (transformed into the setting for accommodation of the disintegrating systems) for the deeds of man, and consequently, man had to learn the meaning of suffering–disintegration/death, because of transformation of the perfect Earth into the "cursed ground" where he has to labor {*Genesis 3:15–25*}.

Therefore, each mind has the choice between two realities:

1/ the reality of good or optimization–evolution, where the universal law/will of God rules in harmony, leads all beings toward perfection–realization of the maximal potency of the good and the eternal life

2/ the temporal world of the dissipating matter, where the material structures, systems, and realities undergo destruction, annihilation, or transformation, and become ready for the next cycle of creation or are dissolved up to the level of the universal energy of creation.

When the mind identifies itself with the world of the matter, it creates the reality of anti–evolution traditionally identifiable as the evil because it accommodates decay, death, and destruction, thus, suffering, pain, and sorrow of those beings whose earthly life and properties of the matter became the only meaning of existence.

The following postulates convey the concept of evil (1 through 12).

1. Man–child of God is able of synergism – co–creation of the world; man–child of the evil is able to assemble the singularity of evil – the void where good is no more {references to child of God and child of evil in: *John 1:12–13; 8:37–47; 1 John 3:1–17*}. The mind is able to arrange and to make operational the imaginary worlds and realities governed by the laws established by the mind itself; these imaginary constructions reflect the processes of disintegration of the mind that has perverted own nature and undergoes annihilation.

2. The ignorance, lack of faith, and the consequent inability to love God and other beings are the monstrous parents, which produce the ability to commit evil against God, men, and the nature. The evil exists only where there is no presence of God; therefore, the evil becomes possible only within the specific singularity–void arranged by the mind that discarded the Law of God.

3. The Law of God is the essence and meaning of good: there is no good without the Law of God; therefore, the very existence of such singularity–void is evil.

4. Evil is the product of the human mind, and only men are responsible for evil, which exists within the world they had been created to dominate and develop–lead to actualization of the maximal good.

5. Evil is singularity, abnormal reality–world, which is sustained by the logic of death. Singularity of evil becomes the actual reality when the mind embodies the monsters of own imaginary worlds into the material structures of the material world and force them on other beings.

[[For instance, in which void of good – singularity of evil – a particular mind was able to find the idea of crucifixion or burning at the stake as the allowable methods to deal with the human beings? Furthermore, in which depths of perversion and disintegration of the human nature men should fall to integrate such executions or any other form of capital punishment into the lawful practices of the state or other establishments and even name these practices "justice"?***]]***

6. Only the Law of God has the capacity to annihilate the singularities of evil created by the mind. Some of the singularities of evil cease existence with the death of their creators; some of them become the shared worlds and expand: they consume systems and realities of the real world, distort their nature and incorporate them into own cycles of consumption.

7. Evil is the pattern of death/disintegration embodied into the core/code of a system. This pattern might be reproduced again and again at the different time–space–complexity points, where favorable conditions exist (e.g., ignorance, insufficient or excessive resources, or other features, which signify readiness for destruction).

8. Evil exists only at the level of a mind susceptible to errors of judgment.

9. Evil does not exist for/within the mind that had restored within itself the image and likeness of perfect God–Creator, thus, achieved the state of optimum – the perfection or readiness for the unity with God.

10. The divine creative energy of God and the evil are not compatible (the void of evil is annihilated by the divine energy of creation). Those who produce evil do not create new additions to existing cosmos: they arrange, order, and structure the singularities of void, which do not have access to the divine creative energy of God. They arrange the singularities of evil with the resources they have in their discretion or can take away from the others. The ability to create is the gift of God and the creative energy originates or transfers (at the level of human activities) energy, which sustains life. To the contrary, evil culminates in deprivation of energy and the consequent dissipation, destruction, and annihilation. Besides, all activities, which result in arrangement of the evil, follow the same pattern and do not have anything new or original that can be interpreted as creation.

For example, the history of mankind confirms that the essence of any evil is always the same: it is insufficiency, which stems from deprivation of something accepted as the good and as the life–supporting necessities. From such a point of view, the evil might be classified by the degree of detriment and conditionally compared with two types of blood–sucking parasites: one simply consumes blood of its victim (those who deprive the others from material goods or inflict physical harm); another injects own poison into the victim's body to keep it under control, yet still living, until it consumes all victim's resources (those who re–program conscience of the victims and make them slaves – source of labor and resources – destined to serve the needs of the slave–owner). Ultimately, both types of parasites support own existence by depriving other beings of life; they differentiate by a degree of the instant impact and time–range of assimilation of the victim's resources.

11. Singularity of evil might be seen as an arrangement of the conditions, which facilitate deprivation the victims of their resources. The essence of any evil–crime against God, man, or nature is the same anytime and anywhere; this essence is deprivation:

– if men deify themselves and pretend to share the power or dignity with God or to sit at the place of God, they, in fact, attempt to overthrow God and deprive the others of God, because the self–proclaimed deity transforms own followers into idol–worshipers

– if man enslaves other men, he deprives them of freedom and possibility to arrange their lives in accordance with their life–mission; simultaneously, the slave–owner intends to intervene with the plan of God and pretends to deprive God of His power by usurping the authority over life and death of the others

– if man becomes a robber, thief, or assassin, he deprives other men of the possibility to arrange their live in accordance with their purposes, therefore, as in the previous example, he attempts to play God and usurp the God's authority

– if man pretends to become a teacher of the truth and instead corrupts the conscience, consciousness, and reasoning of his followers with the false knowledge, he overthrows the commandments of God with own rules (e.g., to burn heretics at stake vs. "you shall not kill"); he attempts to usurp the

authority of God and transforms men into slaves and assassins, or into the living dead. In particular, he not only deprives the heretics of their life: he also takes away life from those whom he – in violation of the commandment of God – has made executioners of his victims.

12. The producers of evil are the beings at the irreversible stage of destruction or the living dead. In particular, to overstep the threshold between the reality of good and the singularity of evil means to admit possibility of existence by deprivation the others of their life or other good. To become able to intentionally deprive other beings of their life and good, man must not have faith, love to God, knowledge of God, and love to His creations; it means that he is not able to have the Spirit of God within his soul. However, the soul, where God does not dwell, in fact, is dead because without God there is no life.

The creations of minds, which are founded on the logic of death, include heathenism ***[[***which substitutes idols–creation of the human mind and human hands for God the Creator***]]*** and such its derivatives, for instance, as the heathen philosophy of ancient Greece, which still sustains the contemporary civilizations.

The one should not forget also that the contemporary sciences are the fruits of the artificial worlds of the Aristotle's arithmetical–physical "philosophy": even today, they use the imagination and modeling–simplification as the source of knowledge of the actuality, and their fruits include intimidating assortment of the means of destruction; for instance, see

L'Aquila Earthquake, Fukushima Nuclear Catastrophe, Trial of Science, and Survival of Mankind – Supplement 4 to ***Selections_&_Reprints***

The Invincible Empire [Savitsky], Chapter 8.

Σ3 Evolution is an increase of complexity.

Evolution is the totality of normal or natural processes called also "life" or "existence" of any of beings created by God.

The divine energy of creation creates, sustains, and accommodates this wholeness–reality, where the mind thinks its thoughts, pursues its objectives, and develops–moves toward the maximal potency by incessant irreversible creation of knowledge. This incessant process creation of knowledge is the process of the evolution of the mankind's universe: the mankind's universe moves toward optimization through an increase of complexity of the specific realities – human minds.

In general, natural life of each living creature is evolution as development of the maximal potency according to the God's will/plan; "optimization" is the term describing some aspects of the evolution. The term "evolution" is applicable to all living purposeful systems: a human being, mankind, human society, etc.

Hence, evolution is a life–cycle of any being who exists for a purpose and who has an ability to create–absorb–accumulate–transmit knowledge of the good and to embody the knowledge of the good into the structures and systems of the surrounding world. This knowledge stipulates achievement of the particular purposes – creation of the good, maintenance of life and optimization of other systems, actualization of technical and other kinds of progress or the processes intended to facilitate life and development of human beings and their creations/establishments.

If evolution is the process – development resulting in ability to ascend to the higher level of complexity, then, knowledge is the force driving evolution.

The following chart portrays the place of evolution within the logical reality of the mind that lives by the law of God:

G o d
↓
Faith ←→ Wisdom
↓ ↓
Freedom ←→ Knowledge
↓ ↓
Invincibility ←→ Evolution
↓ ↓
Survival @ the earth Life everlasting in the presence of God

Thus, in the theological terms, evolution of the mind might be defined as comprehension of knowledge of God – the knowledge that is the everlasting life {*John 17*}. If the one finds the Door into the Kingdom of God {*John 10:1–30*}, it means that the one has been empowered to comprehend the knowledge of God that is the everlasting life and therefore, his evolution into the immortal child of God destined for the eternity with God is initiated.

Consequently, the degree of evolution ***[[***advancement***]]*** of man is

1/ evaluated by his ability to embody the words and commandments of God into his daily existence – his thoughts, words, and deeds

2/ manifested through

a/ the deeds of love, mercy, and assistance to the others
b/ the abilities to create the good for the others
c/ mercy and love to the others –

– all of them (a, b, c) committed in righteousness and truth, in imitation of God {*Matthew 5:21–48; Luke 6:26–49; John 13; 14; 15; 16; 17; James 2:13–26; 2 Peter 1:2–11*; *1 John 3:14–21; Ephesians 8:1–2*}.

The degree of evolution of human establishment/system is determined by the level of complexity it has reached; for instance, knowledge with which it maintains (or is not capable of maintaining) own wholeness, grows (or degenerates), expands (or reduces) the sphere of its operations, advances toward accomplishment more complicated purposes (or is not able to accomplish the original – for the sake of which it has been created – ones), and so on.

Σ4 Currently, the term ***heathenism*** denotes different polytheistic cults/religions, which acknowledge existence of many deities –"other gods" or justify deification of men and their establishments. Although different heathen doctrines assert different deities/ideas/concepts as the objects of worship, all of them have the same foundation: false knowledge of God. With the contemporary terms, the heathenism might be defined as a set of shared imaginary worlds with the fixed rules of game – conditions of existence. To become the actuality, any imaginary world of the heathen religion/cult needs to be structured: there should be division of the participants into at least two groups and strict distribution of their responsibilities:

1/ a leading group includes the privileged minority – the priests and priestesses, diviners, and other members of the temple hierarchy; this group designs the imaginary world, organizes its embodiment into actuality, and maintains its existence; it produces the set of beliefs designed for the majority;

the temple hierarchy is intertwined with the hierarchy of political power; usually, a king or an emperor is initiated into the most secret mysteries of the cult; sometimes, the "sacred king" performs the duties of the chief–priest or has to marry the chief–priestess (or a daughter of chief–priest)

2/ another group consists of the ordinary worshipers, or the rest of population; it follows the commands of the elite, embodies the imaginary world into actuality of own existence, and provides the material support.

Although the heathen doctrines pretend to convey the knowledge referred to as "divine," they usually have the earthly purposes: establishment of a particular social order, maintenance of the hierarchies of the political power, legalization of enslaving of men (therefore, establishing human chattel as the permanent source of resources) as the natural or deity–given order of the Universe. The creators of the imaginary worlds of heathenism forcefully impose figments of own imagination (e.g., a cult of the state, deification of a leader or ruler, ideology intended to take place of religion) onto all the others in an attempt to realize quite material purposes:

– to extract the resources and to use the potential of the others for own advantages
– to transform the others into slaves, which would serve the desires, bodily needs, and other necessities of their owners
– to profit from exploitation of the others by all means possible.

Three components sustain theological speculations, with which the heathen diviners and philosophers assemble the shared imaginary worlds of manmade religions:

a) the assumption that the human mind is able of cognition of God through His creations, in particular, through observation of visible structures and realities composing the discernible material world, which a human being is able to perceive with the sensory faculty; this assumption is based on the false belief that the matter (the matter exists at lowest level of complexity) is capable to reveal–cognize–control the attributes of the spirit (the spirit controls the highest level of complexity)

b) the inadequate complexity of analysis of the world of the matter; the Aristotle's dialectics based on the logic of simplification gradually made its way into all spheres of human activities; however, there is no chance to learn the properties of the matter or any other derivatives with the simplified (therefore, inadequate) knowledge of its nature

c) the needs of rulers who control the establishment (society, state, etc.).

The shared imaginary worlds of manmade religions unified under the name of heathenism share the same features:

1) they serve the needs of political/social establishments (state, empire, society, religious/other institutions), which for the sake of own survival enslave and subdue a human being in an attempt to achieve the absolute power over body and mind of any subject/member

2) they result in disparagement of man accomplished through deification of beasts (literal deification of beasts as the mass religion in pharaoh's Egypt, or symbolical, as the reflection or embodiment of human perversions)

3) they transform a human being into the beast with the mind controlled by the phantasms and with a body controlled with fear, physical coercion, pain/pleasures, and deprivation of vital resources.

In summary, the heathenism begins with insufficiency of the knowledge of God. Insufficiency of the knowledge of God triggers the work of imagination and proceeds through embodiment of the images into the particular framework, which determines and arranges the actual existence of the creators of deified images and people correlated with the creators of images.

The heathenism denotes the set of imaginary worlds assembled from the pieces of real knowledge and from the distorted or misrepresented reflections of the reality. These worlds are focused on the deified material objects, which might be discerned by senses or created with the logical reasoning. Each part/subsystem of the imaginary world serves the particular necessity of the mind, which is deprived of true knowledge of God and seeks to replenish the life–sustaining reserve–the knowledge of God. When the mind does not have access to the true knowledge, it creates own worlds–the idols and corresponding settings–cults, which take the place of God.

From another perspective, the heathenism might be seen as an alternative system of beliefs, which confronts monotheism and provides a possibility of definite and predictable existence within the shared imaginary worlds tailored to the needs of their creators. In this case, the heathenism might be compared to a dream, science fiction, or the distorting mirror, because the intellect misinterprets the truth of the actuality in favor of own presumptions.

Some researchers separate the heathenism and idol–worship; they consider the heathenism–as natural theology, which deifies the Nature and idol–worship – as the perverted reflection of the Nature and deification of creations of human thought and hands.

However, they both – the heathenism and idol–worship – share the same roots, have the same essence, and produce the same destructive consequences. Would it be the artifacts made from wood or stone, celestial bodies, the concept of the deified matter, the deified forces of the Nature, the deified Earth/Universe, or deified establishments of men (e.g., the empire, the state, the papacy) – the essence is the same. Both of them – the heathenism and the idol–worship – substitute the figments of imagination for God; they both accommodate the service to "other gods"; thus, they are identical.

The history of mankind reveals two common features innate for any establishment built on any of imaginary worlds sustained by the heathen theological doctrine:

1. the dreamers–innovators of a new theological concept frequently pretend to be idealists struggling for the common good, yet, they use the most ruthless methods to justify and propagate figments of their imagination and embody them into the institutions and establishments intended to control the actuality – life and death of human beings

2. a common pattern describes the behavior of creators of the heathen doctrines:

they pervert true knowledge of God
or use the remnants of this knowledge to create verisimilar assertions
↓
they obtain access to the power of coercion and – in pursuit of the purpose to establish own dominion over the others –
combine it with psychological intimidation, deceit, oppressive structures, material and psychological stimuli
↓
they create an establishment–system, which sustains and protects the imaginary world with
the definite material means and methods
(army, hierarchies of social and political power, system of education, other social and political institutions,
which control the terms of existence through the rules, norm, laws, morals stipulating survival),
or they subdue/re–organize existing societies and other establishments
↓
they deceive and transform into slaves the majority of population
and lead them to degeneration and destruction

In general, in all time and in all places, the heathenism or imaginary world of manmade religions actualizes the same, typical or universal, pattern of destruction, which differs only by the details corresponding to the degrees of degeneration, decay of the reasoning, and destruction of the Nature. The heathenism denotes the deadliest weapon of self–destruction invented by humankind. The contemporary versions of the heathenism, such as atheism, materialism, neo–pagan beliefs and their derivatives – the state ideologies and cults, ethics–free and value–free sciences continue extermination of human beings, societies, and establishments.

Acceptance of the false or inadequate knowledge indicates degeneration of the mind; in fact, only perverted reasoning, which has rejected or forgot own Creator, becomes able to accept the false as the truth and then, to create the false knowledge for the others. Consequently, the heathenism indicates the stage of irreversible destruction of the state and the society.

In the temporal perspective, the heathenism is the term, which identifies the accelerated disintegration of mind and decay of the intellect: the heathenism starts with human imagination; it is fed by human blood; it progresses through the destruction of men and their creations. The contents and potency of false knowledge circulating within the observed system might disclose the remaining destructive potential and the specifics of the processes of degeneration and disintegration of the mind and its creations.

The point of no return is creation of deities and idols – deification of any object, which exists in the world of the matter or image of which becomes the basis for the work of imagination: an idea, a person with access to the power of coercion, the establishment, celestial body, statue, tree, fictional character, celebrity, etc.

During the process of deification, the mind attributes the power to create to the lifeless images incapable of creation and transfers to the material objects the authority over the mind itself.

In general, the essence of deification is a shift of the levels of complexity: the mind attempts simultaneously

to downgrade God's energy of creation at the level of the dissipating matter
[[the divine energy, which man does not possess for he is mortal who lives by the "borrowed spirit";
being mortal, he creates only this that is dead {*Wisdom 15:16–17*}***]]***
↓ ↑
to elevate the matter at the level of the divine energy of creation
[[the energy, which the mind is not able to access itself {*Exodus 33:20–23; Deuteronomy 29:29*}***]]***

At the following stages of deity–manufacturing, the mind generates fantasies disguised with the remnants of the truth; it substitutes own fantasies for true knowledge of God, attributes to own fantasies the power over own life and death, and finally, accepts own fantasies as the truth. Ultimately, it begins to evaluate itself with the material objects – it degrades itself at the level of the material structures and men's possession: it enters the reality of death and activates the program of self–annihilation.

If to evaluate the "progress" initiated by the heathen philosophy, it might be noticed, that overall development of concepts created with the logic of death resembles the unwinding spiral: with each circle, it deepens enslaving of men, consumes more and more human lives, and accommodates more and more human suffering. For example,

a/ the pre–Platonic philosophers constructed theological doctrines, which downgraded the concept of invisible uncognizable God to the level of visible celestial objects, forces of nature, and the Universe; still some of their doctrines preserve some remnants of primordial knowledge and the ideals of humanity: they are centered on man as the main criterion of evaluation and hold the man's well–being as the main meaning of good; for them, "the right end" of the laws is happiness of men, and the purpose of laws is to secure for men "all good things"

b/ the Plato's philosophy became the next stage: it introduced the concept of "divine philosopher" who is above the mob–beast and who knows the thoughts of gods. The Plato fantasies prepared the ground for deification of men's establishments: with deification of the consummated philosopher, the "perfect community" was designed with such means to control the ordinary people's beliefs and the manner of life as the Nocturnal Council (the Nocturnal Council became the precursor of the papal Inquisition). In fact, the Plato's utopia – the Republic – propagates the perverted "ideals" of the inhumane "perfect community" controlled by the class of guardians deprived of all human attachments and supervised by the Nocturnal Council. Nevertheless, the Plato's followers continue to deceive themselves and their audience with the theoretical speculations concerning the good and the ideals of humanity, which they falsely attribute to the inhumane logic of perverted slave–owner. Obviously, acceptance of the Plato's doctrines denote the stage, at which the mind lost the ability to discern good and evil

c/ the Aristotle's doctrines deified the matter, perverted the concept of morality by association of the virtues with physical pain or pleasure, and induced the worship to the establishments of men; Aristotle asserted slavery as the universal pattern and natural order of the society and declared divine origin of the state. Consequently, Aristotelian doctrines became the foundation for Aquinas' political theology and for ideologies of the totalitarian states.

Therefore, the Aristotelian logic – the logic of death

begins with an attempt to denigrate God
↓
proceeds through deification of man
↓
reaches the maximal destructive potency with deification of human establishments
↓
culminates in annihilation of everything that is within reach of the mind that operates with the logic of death

The history confirms warnings of the Hebrew Prophets: idolatry pollutes the earth and begets the curse – disgrace, madness, premature death, and destruction. Service to "other gods" becomes the root of death, from which the fruits of Sodom and Gomorrah's grapevine – the rage of serpents and incurable rage of asps that poison and debilitate the heart–mind – are harvested {*Deuteronomy 11:26–28; 28; 29:18–28; 30:15–20; 32:31–33; Isaiah 59:2–15; Jeremiah 3:6–10; Wisdom 15:4–19; 16:1–5*}.

If to define the heathenism in the terms of interrelation among people, the observer could infer that the essence of the heathenism is hatred:

– hatred to man – creation of the only One True God

– hatred to the only One True God the Creator,

This hatred is actualized – made the daily life – through

– invention of multitudes of deities and sacrifice–slaughter of creations of God – humans and animals to the idols, whichever forms they have – religious, political, social leaders, institutions of men, false religions, and so on

– disregard of His law, starting with The Ten Commandments and finishing with Christian love and their carriers – people who live by these laws ***[[***in the past, before revelation of the Christian teachings – the Jews {e.g., *The Book of Maccabees*}, in the present – the Christians***]]***.

The main carrier of the hatred to God and to creations of God disguised as the heathen philosophy still serves as the foundation of political, social and religious establishments.

As the multi–headed monster of the ancient Greek myth, the philosophy founded upon Orphism – the doctrine of Plato, Aristotle and their followers have brought to life

— social, political, and religious utopias of Plato and Aristotle, which became the foundation of so–called "democracy" and still serve as the foundation of the Western democratic societies

— Aristotle–Aquinas political theology – official doctrine of the papal church of Rome, currently the Vatican established by the concordat with Fascist Italy

— Marxism and Bolshevism

— Fascism and Nazism.

Seemingly, all the refereed above derivatives of Plato–Aristotle's utopia founded upon the Orphism — political theology, Marxism, Bolshevism, Communism, Fascism, Nazism — have some differences, which stir their followers against each other and fuel incessant wars for the world–wide domination.

For instance,

1/ they have different deities:

— Catholicism is focused on the deified pope – religious leader that pretends on the absolute – religious, political, and secular power – over souls, minds, and bodies of papal subjects

— Marxism, Bolshevism, and Communism begin with the main deity – the masses and finish with establishing of the cult of the personalities – party leaders (e.g., Stalinism)

— Fascism – the cult of state

— Nazism – the cult of the Nazi leader (Hitler) – the head of the deified nation–state

2/ they pursue seemingly different purposes and accordingly, begin with different forms of acquiring the political and social power ***[[***e.g., forceful conversion, revolutions, coups, wars***]]*** and have the different arrangements of social and political establishments

3/ fueled wars between their followers ***[[***e.g., World War II between the Nazi Germany and the world – Russia, European nations, the US***]]***

However, all of them have

a/ the same root – the heathen philosophy

b/ the same methods – deceit and lies known as propaganda and ideologies, with which their cover their true essence – the cult of the ancient worshipers of the arch–evil

c/ the same manner of life – corruption, vice, the inner bestialization ***[[***e.g. pedophilia and perversion during the centuries nurtured and covered by the papal establishment, sex–slavery in the name of "service to God," slavery and unreserved obedience to the self–deified leaders and religious fanatics who pursue the enslaving of the entire world, parades of the pride of the perverts, deprivation of knowledge of God and corruption of children in the educational and social institutions, body–mutilating laws and cruel sadistic punishments***]]***, because the heart without God is the heart of brute/beast, and brutes/beasts are the servants of the arch–evil, which share the destiny of their master, thus conversion of a human being into the brute/beast is the ultimate purpose of all godless establishments

d/ the same results – human suffering, impoverishment, social, political, and religious divisions, discriminations based upon religious, political, and social affiliations, misery, slaughter, wars – death

e/ the same end – ultimate collapse, mass slaughter, death.

This hatred might be covered with the slogans of liberty, brotherhood, equality that reflect the liberal mindset, and with slogans of peace, law, and order as it is with the false religions, and, for instance,

as it was during French and Russian revolutions, which in fact, were the means of extermination of the corrupt and disintegrating slavery–based establishments through social unrest, revolt, bloodsheds and mass slaughter

as it is with the slogans of the "religion of peace," the followers of which in the name of its "merciful deity" crucify Christians, burn alive, stone to death, behead, and torture men, women, children, elders – even the followers of their own religion that accept slightly different ways of life, beliefs, and rites of worship

as it is with propaganda that made even the law of God into the lies of the "servants of God" – inquisitors, pedophiles, perverts, and robbers, whose deeds expose their inner essence as the slaves of the arch–evil used for scandalizing true religion, turning people away from the Christian teachings, and spreading corruption and perversion, which culminate in suffering of people and collapse of life–maintaining institutions.

See also

— **The Main Fruits of the Ancient Philosophical Thought: The Heathenism** and **The Minoan civilization** in ***Ancient Civilizations: Legacy Overview***

— **Inhumanity and Mercy** – ***reprint*** in **Note 133** to ***Selections_&_Reprints***

Σ5 The most distinctively formed doctrine that unambiguously conveys the essence of the heathenism is the Orphism, which sustains theological–philosophical–political doctrines of Plato, Aristotle, and their followers.

The Orphism became the root of many heathen religions and cults, especially, the cults of serpents/reptiles – the cults of death, in which the attributes of deities include horns, paws with claws, tails, snakes, and horned animals (e.g., the ancient Minoan goddess coiled with snakes and holding snakes).

The Orphism, firstly, is mythical serpentine theology; that is why, in the Gospels, the followers of Orphism and its derivatives (cults of different idols of the Israel's neighbors – idol–worshiping nations) are referred to as "offspring of vipers," as the sons of the arch–evil ***[[***the ancient serpent of Genesis***]]***, as the ones who, within them, do not have place for the Word of God {*Matthew 3:7–12; 15:1–20; 23:1–35; Mark 7:5–13; Luke 7:29–35; 16:13–17; John 8:37–47; Genesis 3:1–6, 14–16*}.

The Orphic doctrine sustains Plato–Aristotle's philosophy, which embodied the heathen vision of the Universe and the "ideals of humanity" into the chain of most destructive concepts:

slavery as the natural foundation of the society
↓
man as a part/property of the community
↓
supremacy of the good of the community over the good, happiness, liberties, and interests of a person
↓
mandatory restriction of the freedom of thought and religion,
control and regulation of the life of members/citizens as the means of survival of the "perfect" community–state
↓
termination of the different–minded as the legitimate practice of the community–state,
which has to protect itself from the wrath of deities by expulsion or execution of atheists, followers of another cults,
and different–minded of any kind, therefore, by sacrificing life and well–being of its members–men
for the sake of the good of men's establishment

With philosophical doctrines and utopias compiled by Plato and Aristotle and elaborated by the flock of their followers, the Orphic myths eventually penetrated Western and some Eastern theological schools, which admit heathen philosophy as a legitimate source of the theological knowledge.

See also
— **The Orphic Doctrine** in ***Ancient Civilizations: Legacy Overview***
— **Doctrine of Thomas Aquinas** in Folder ***Heathen Philosophy***
— ***The Invincible Empire*** [Savitsky], Chapters 4 and 6

Σ6 See
— ***Republic*** *and* ***Laws*** by Plato*;* ***Politics, The Eudemian Ethics,*** and ***The Oeconomica*** by Aristotle
— Folder ***Heathen Philosophy****:* **Philosophy: The Beginning**, **Plato**, **Aristotle.**
— *The Invincible Empire* [Savitsky], Part II
— **Concept of Slavery** – Supplement 3 to ***Selections_&_Reprints***

Σ7 In general, civilization is the set of the patterns of knowledge creation–transmittal–materialization into the material structures–things ***[[***e.g., books, doctrines, ideologies, societies, states***]]***

See ***The Concept of Civilization***

Σ8 The Aristotle's mind operated within the boundaries and limits of his material world determined with the events, phenomena, and processes, which must be confirmed by practical activities, observations, and experiments. For instance, he argued that wisdom is not a scientific knowledge; it is "another kind of cognition." Knowledge has two meanings: knowledge itself, and knowledge how to use it. The assumptions, which cannot be proved with certainty, should not be made: the observed facts must serve as evidence for the rational argument, and the plain objects of senses must illustrate the obscure objects of the intellect [Aristotle *Eudemian Ethics* I. vi.1, 6; I.viii.15; VIII.i.7; *Magna Moralia* I.i.21].

Aristotle, obviously, disputes the Plato's definition of the wisdom as science of sciences. In the Plato's doctrine, the knowledge–wisdom is the necessary condition of survival within two main dimensions: at the world of matter and at the realm of gods. Wisdom–knowledge maintains temporary life of mortal body, as well as the eternal life of the immortal soul.

Leaving aside the essence of Plato the heathen's wisdom as the knowledge of non–existing gods, the observer might acknowledge that the noticeable logical link grows up from the Aristotle's remarks that only proved knowledge must be considered and the matter discernible by senses should exemplify the intellect:

if the mind cannot support knowledge of the Creator by sensory perception, the knowledge about God cannot be real
↓
consequently, for Aristotle
[[as it follows from the Aristotle's definition of wisdom and his dictum that
the plain objects of senses must illustrate the obscure objects of the intellect***]]***,
the subject of theology must be just a fruit of imagination

9Σ See **L'Aquila Earthquake, Fukushima Nuclear Catastrophe, Trial of Science, and Survival of Mankind** – Supplement 4 to ***Selections_&_Reprints***

Σ10 True theology cannot be accommodated to ideologies, doctrines, and assumptions of men. Theology is knowledge of God revealed by God Himself through the prophets and through the Word–God – Lord Jesus Christ. Ideologies, doctrines, and sciences are the creations of the human mind, which is just a creation of God, and which therefore, by its very nature ***[[***creation***]]*** is not capable of creating true knowledge of God the Creator: the one is empowered to create true – adequate – knowledge only of something that has the lower level of complexity; for instance, the mind is empowered to create sciences as the knowledge of the world that

a/ was given to man into the dominion
b/ accommodates its existence
c/ in which it has to survive and to evolve for the next phase.

Theology, of which Roger Eatwell speaks, is *Scientia Divina* invented and elaborated into the political theology devised by by Thomas Aquinas on basis of the heathen philosophy, esp. Aristotle's doctrine. Although Roger Eatwell refers to Aristotle–Aquinas' political theology as to "Christianity" and asserts that it "accommodated itself to all the main Western ideologies" [Eatwell 175], this assertion does not reflect the actuality. When Avery R. Dulles refers to the Aquinas' doctrine as "a Platonized form of Aristotelianism" and mentions its Muslim and pagan sources [Dulles 119, 133], he detects its significant feature: Aquinas' political theology has embraced all concepts, which could serve the purposes of the papal hierarchy; it assimilates any ideology

constructed upon the idea of absolute authority of one and absolute submission of many. This feature of the Aquinas' doctrine is a legacy of the heathenism, which shapes theology into the shared world of interactive figments of imagination intended to determine the conscience and to rule life of the real people within the real world.

For instance, although Thomism is considered as the protective shield against other ideologies, the contemporary theologians do not hesitate to coin such terms as 'Christian marxist,' to link Marxism and "Latin American liberation theology," and seek revitalization of Catholicism with new philosophical sources [in: Dulles 125]. The history repeats itself: after the Jesuit attempt of conversion with Confucianism ***[[***when the papacy attempted to conquer China***]]*** and corroboration of the papal hierarchy with the Fascists and Nazis, Catholicism is ready to be connected with Marxism. The ability to be associated with Nazism and Marxism one more time proves that the true essence of the Aquinas' doctrine is interactive heathen theology.

Christianity as the true theology cannot be accommodated to ideologies as well as to other assertions of men; ideologies are the derivatives of heathen philosophy sustained by the multi–deity heathen doctrines, the main of which is the Orphism, the serpentine theology that originated multitude of false religions and cults, the essence of which is

a/ hatred to God the Creator

b/ disparagement of God's creation – a human being made in image of God and likeness – until such a degree that human beings are equated to animals and beasts and are sacrificed to deified animals, beasts, and other idols – figments of perverted imagination

c/ worship to the ancient arch–enemy – the brute, serpent of the Genesis –

— in image of crooked dragon/serpent, and other winged, horned, and mythical beasts – e.g., such as Minotaur, half–bull and half man, other creatures with heads of birds, animals, reptiles, and beasts with human bodies, and whatever–with–whichever combinations intended to express the unity of humans and animals – all that according to the imagination of their creators

— through acceptance of inhumane doctrine and ideologies propagating inhumanity, racial, national, religious superiority, and justifying torutes, executions, imprisonment, and inhumane treatment of the "inferior" ones ***[[***those who have no access to the power of coercion and confess other religions, belong to other races or nations, follows other rites of worship, have other customs and traditions and walks of life***]]*** by the "superior" ones ***[[***those who have access to the power of coercion – armies, prisons, law–making authority, etc., and who assumed the right to assert own superiority – because of special race, religion, nation, wealth, etc. – over all the others***]]***.

Through *Scientia Divina*, the Orphic doctrine assumed by Plato and covered with the philosophical terms by Proclus flooded works of Western theologians and ultimately, took the place of the Christian teachings transforming the true theology into a mass of the irrational assertions made by the philosophizing papal theologians according to the patterns similar to those used by the diviners of the ancient pharaohs and deified leaders of the heathen world.

See also

— **Doctrine of Thomas Aquinas** in Folder ***Heathen Philosophy***; ***Political Theology*** – **Introduction** and **The "Hierarchical Church"** in Folder ***Political Theology***

— *The Invincible Empire* [Savitsky], Chapters 1, 3, 4, 5, and 6.

Σ11 The ancient traditional Greek philosophy describes the Absolute/Ideal Good as the source of creation of the Universe, intelligence, and the life of men. The Absolute Good creates and penetrates all structures of the Universe and sustains life of all creations; the Absolute Good is the cause of all things within the Universe, the property of all creations, and the essence of man. A human being cannot be separated from the Absolute Good because it is the essence of the Intelligence, therefore, the essence of the human nature, the highest human ideal, and the highest moral value. Consequently, the Absolute Good is the main object of cognition and the main standard–virtue. Hence, the sciences should study the particular measure of good dispensed by the Highest Intelligence into specific things, relations, and properties of the material world, and the sciences are expected to provide recommendations how to employ this particular measured good for the benefit of men.

Plato summarized the concepts of his predecessors – philosophers of ancient Greece – with the notion that the essence of the unknown God–Creator is the Absolute Good: the Absolute Good is the primal cause of the Universe, the source of intelligence, being, beauty, knowledge, and truth, and the main standard of behavior – virtue [Plato *Phaedo* 100b; *Republic* 508b–509a]. The Absolute Good is the main object of cognition; then, cognition is the life of reason, therefore, everything might be expressed in the terms of knowledge; even the virtues become the kind of knowledge. In summary, Plato arranged the concept of Absolute Good, Intelligence, and knowledge into the inner structure of the Universe and into the general framework of existence of man.

In contradiction to Plato, Aristotle separated the Absolute Good, man, and man's reasoning. In particular, Aristotle asserted that no one science should "predicate goodness of its end," because a physician does not proclaim that health is the good thing, and the universal (Absolute) Good should not be a subject of single science. Social science, as any other single science, must not consider the Absolute Good; its subject is "the best that is the best for men" [Aristotle *Magna Moralia* I.i.14–23].

In summary, Aristotle's doctrine of the Ideal/Absolute Good [Aristotle *Eudemian Ethics* I.vii.5; I.viii.15,19–20; II.i.4; II.xi.6,11; VIII.i.7; *Magna Moralia* I.i.1–3, 10–26] comes to the following assertions:

– the Absolute Good is separate and independent from the common good, which is inherent for all things

– things are good when they are "eligible or desirable"

– all is measured by availability for practical use, and "activity is a more desirable thing than goodness"

– the Absolute Good is good when it is the End (result) "practicable for man"; hence, the end is the starting point of thinking, as well as the purpose is more valuable than actions are

– the Absolute Good that is not practicable should not be sought after, and the good in things must be considered without the reference to the Absolute Good: significance for men is the measure of any good. Such practicable good "comes under the supreme of all the practical sciences": the morality is the subject of social or political science because social life and action are the best amenities, and the society is the best of men. Consequently, the Absolute or Ideal or Universal Good should not be a subject of single science, and wisdom is not a scientific knowledge; it is "another kind of cognition"

– the assumptions must be proved with observations, and the plain objects of senses must illustrate the "obscure objects" of the intellect

– no one science should "predicate goodness of its end," because a physician, for instance, does not proclaim that health is the good thing

– social science, as any other single science, must not consider the Absolute Good; its subject is "the best that is the best for men."

Aristotle disputes the Plato's definition of the wisdom as science of sciences. In the Plato's doctrine, the wisdom–knowledge is the necessary condition of survival within two main dimensions: at the world of matter and at the realm of gods, because wisdom–knowledge maintains temporary life of mortal body, as well as the eternal life of the immortal soul.

The noticeable logical link grows up from the Aristotle's remarks that only proved knowledge must be considered and the matter discernible by senses should exemplify the intellect: as soon as the sensory perception cannot support knowledge of the Creator, the knowledge about God cannot be real.

Consequently, for Aristotle, the subject of theology – gods in his time – must be just a fruit of imagination.

Later, the Western civilization accepted Aristotle's assertions and they became the foundation for atheistic materialistic sciences. In particular, the Aristotle's assertion that no science should refer to the Ideal/Absolute Good became the Max Weber's concept of ethical neutrality of sciences.

Although Aristotle's arithmetical–theological–astronomical–geometrical–political speculations disclose his materialism and – softly speaking – serious inclination to atheism, the complete understanding of the actual meaning of his doctrine and its destructive potential might be facilitated if to take into consideration that in his time, atheism was crime punishable by imprisonment or death (death for relapsed atheists whose "mental health" was not restored by admonition and imprisonment), and his own educator – Plato devised special Nocturnal Council for identification and extermination of atheists and heretics [Plato *Laws* 908a–909c, 961a–b].

However, under the cover of philosophical speculations with frequent mentioning of gods, Aristotle rejects the Absolute Good of gods as the highest value of man and elevates αγορα (the market) at the level of the highest good: in the Aristotelian world, all must be judged by suitability for the practical use. While Plato considers the necessity to know how to use the result in the adequate context, as a natural finishing point of cognition [e.g., Plato *Euthydemus* 289a–b], Aristotle asserts the end of an action as the main criterion of good.

Two events illustrate the process of embodiment of the Aristotle's evil thought into the ethical doctrine and the consequences:

1. separation of human reasoning from philosophical and theological foundation, which began with the Aristotle's rejection of the Absolute Good

2. Max Weber's doctrine of a value free approach – "value–free scholarship," or the ethics– and value–free science [concerning Max Weber's life and work ref. and qtd. in: Dahrendorf 2, 3–5; Diggins 63, 261–265, 273, 277].

In continuation of Aristotle's emancipated from any influence of the Absolute Good, in the seventeenth century, Francis Bacon (who is characterized by the founder of Marxism as a "father of modern science" [Marx, ref. in: Larrain 22]), celebrated the end of the Inquisition's terror with the notion that the time came to separate natural sciences from their original basis – philosophy, and the philosophy from theology. Consequently, the Western civilization and sciences developed the special practice: they began to recognize as the great virtue and power of human reason an ability to apply only those methods of scientific inquiry, which withdraw philosophy and then, logic from any of materialistic natural sciences, and which exclude non–cognizable God from the created by Him Universe (very convenient for scientific pride and aggravated self–esteem solution – if something cannot be tasted, sensed, and explained, it must not exist at all).

In the end of the nineteenth century the heathen practical virtues were completely adopted into the framework of knowledge upon which the Western civilization operated. For instance, through the works of Friedrich Nietzsche, the following Aristotle–inspired assertions were embodied into Nazi ideology: the high morality is the will to achieve the end, to exercise the greatest individual power over "the weak" and "the mediocre," and to use any means to achieve it; the virtues must be justified economically and to become the " *machine–like virtues*" because man must be "an infallible machine" for the state [Nietzsche *The Will to Power* §719, §880, §888 185, 316, 321–322; italic in the original].

In 1900s, Max Weber (the Nietzsche's admirer) and other "left radicals" founded the German Sociological Society devoted to the advancement of sociological knowledge received by "purely scientific" methods without "all concerns with practical (ethical, religious, political, esthetic, etc.) goals of any kind." Weber asserted that the social science is independent from the morality, that the politics should be separated from the ethics similarly to the science, because "where values begin, science leaves off," and statesmen cannot expect any good from philosophy, because philosophy is the search for the truth, and the politics is in an irreconcilable conflict with the ethics.

Max Weber was named the "scholarly sage" in his time and later, in 1987, the "foremost social theorist," although the essence of his doctrine is the same twenty–two hundred years old Aristotelian doctrine re–told with the pseudo–scientific terms used in the beginning of the twentieth century. Besides, there always were considerable doubts concerning Max Weber's mental health.

For instance, Professor John P. Diggins notices that Max Weber celebrated the beginning of World War I and had "periodic visitations of "demons," which kept his mind in "restless torment." Obviously, the normal human mind could not celebrate the war and host "demons."

Then, the abnormal mind is not capable of creation of true knowledge of good, which would facilitate development of other minds: insanity and knowledge of good do not co–exist, and abnormal mind communicates only the patterns of degeneration.

The history confirms these assumptions: along with other factors, the value–free sociology had prepared the ground for acceptance of the Nazi ideology with such "purely scientific" value–free consequences as the fields of Nazi Germany fertilized with human ashes produced by the concentration camps from members of "inferior nations" and the different–minded and dissidents of any kind.

The value–neutral sciences began to operate with the data cleared from any moral restrictions, for instance, such as data obtained by the researchers who conducted studies and experiments on prisoners at Nazi Germany and the Soviet Union's concentration/death camps, prison hospitals, and mental hospitals–prisons for the political dissidents. Eventually, the notion of practical/marketable "good" and rejection of any moral and ethical values and restrictions became the common property of research, especially in modern medical and biological sciences.

There is the deep meaning behind the fact that two writers, whom some characterize as the most influential thinkers of the twentieth century, both ***[[***as their writings vividly demonstrate***]]*** followed Aristotle's doctrine, both admired and propagated the most inhumane doctrines, and both were clinically insane: the heathenism is insanity, and whatever cover it takes, under whichever contemporary terms it attempts to disguise itself, its essence is the same – old lies of the arch–enemy of man that was the ανθρωποκτονος – murderer of man from the beginning {in: *John 8:44*}.

See also

— **Works of Friedrich Nietzsche** in Folder ***Heathen Philosophy***

— **The Concept of Slavery**, and **L'Aquila Earthquake, Fukushima Nuclear Catastrophe, Trial of Science, and Survival of Mankind** Supplements 3 and 4 to ***Selections_&_Reprints***

— *The Invincible Empire* [Savitsky], Chapters 4 and 8

Σ12 Dionysus – "the god of senses," became the aggregate of different ancient deities of death, insanity, and destruction. The distinguishing mark of the cult of death is artificially invoked and then (for the next generations) inherited insanity. The Maenad rites provide the vivid illustration of the "divine" madness cultivated by the Dionysus' followers. The symptoms of the same insanity can be traced in behavior of Alexander of Macedonia whose mother was the initiated of orgiastic rites of Dionysus [in: Graves 1:105, 114; Plato *Phaedrus* 244a, c, 265a–b; Plutarch *Alexander* 253–254; Vergil 6:51–58, 84–89].

Socrates defined such insanity as "divine," as the possession by gods [Plato *Phaedrus* 244a–c, 265a–b].

Heraclites refers to Dionysus as "the god of death" [Heraclites qtd. in: Bevan 140].

The modernized heathen cult of philosophizing Dionysus became the foundation for Nietzsche's philosophy of insanity and death and its embodiment – Nazi ideology [Nietzsche *Beyond Good and Evil §292, §295* 144, 146].

See **Divination** in ***Ancient Civilizations: Legacy Overview***

Works of Friedrich Nietzsche in Folder ***Heathen Philosophy***

The Invincible Empire [Savitsky], Chapters 4 and 8

Σ13 See ***Metapsychology" and Other Ideas of Sigmund Freud – Critical Analysis***

Σ14 Concerning papal church of Rome, its theological and philosophical foundation, and history, see
Notes 3, 4, **7**, **14**, **22**, **28**, **28**, **29**, **41**, **44**, **77**, **86**, **107**, **114**, **115**, **117**, **119**, **133**, **139**, **236**, **278**, **281** (with ***reprints***) to ***Selections_&_Reprints***
The Invincible Empire [Savitsky], Chapters 4, 5, 6, 7

Σ15 See
– *Ecumenism*
– Doctrine of Thomas Aquinas – Folder ***Heathen Philosophy***
– Renunciation of Apostasy – Supplement 5 to ***Selections_&_Reprints***

Σ16 Contemporary researchers employ the range of analyses: from the analysis of availability of resources through the failure analysis. The methods vary from mathematical modeling to informal logic. The general foundation might be a principle of decomposition, Aristotelian logic of simplification, systems analysis, or the others.

The systems analysis was developed in 1960s, by Stanford L. Optner. The systems analysis describes solution of a problem as "the means of closing gaps" between actual and desirable state/condition [Optner 20]. Such definition looks like reminiscence of the ancient Chinese text (about the fifth century B.C.), which considers strategy for prevention of problems as "stopping gaps." Such a gap or, in the contemporary terms, problem is the difference between optimal and real, actual and desirable (defined as the purpose) states, situations, processes, conditions, or structures. The ancient sages closed "gaps" with laws and actions [*Thunder in the Sky* 20–21, 121]; the contemporary systems theory provides a possibility of the problem prevention through cognition and application of the laws whose violations result in conditions defined as a problem.

There is an opinion that a problem might be solved without new information, by arranging the knowledge, which already exists [Wittgenstein (1958) I:109 47].

However, the problem exists, because at the particular time–space–complexity points, the system had insufficient knowledge as the foundation for its actions and processes. The insufficiency of knowledge resulted in deviation from the optimal course of actions, processes, use of resources, and other insufficiencies. Would the system's managing subsystem have the comprehensive knowledge, the problem would not appear.

In general, all problems of mankind, without any exception, have the same main root – the insufficiency of knowledge:

– insufficient knowledge of God

– insufficient knowledge of the laws that control the Universe

– insufficient knowledge of own nature – the potency, potential, and abilities,

– insufficient knowledge of reserves, remedies, actions, needed for decision or prevention of problems, and so on.

Therefore, to decide the problem, the mind needs to learn something new in addition to knowledge it already has realized or embodied into its creations: to solve a problem–create a new system, human mind needs to create new knowledge. This new knowledge should transform the existing system and make it compliant with the purposes.

The problems analysis

a/ determines the knowledge needed for a decision of a problem

b/ provides the framework for creation new specific knowledge that will allow decision the problem or transformation of the insufficient system into the optimal/perfect creation.

Ultimately, the essential purpose of the problems analysis might be seen as a description/design of a system, which would optimize the existing insufficient system.

The standard outcome of the problems analysis is the tree of problems correlated with the tree of purposes–resources–criteria.

Another analytical technique received the name of the systems failure analysis; it provides the comparison between the ideal model of successful system and the model of actual system, which is expected to have failure. According to Geoff Peters, the systems failure analysis was developed decades ago to comprehend disasters and failures already happened. Later, some analysts employed this technique to forecast the probable failures.

For instance, evaluation of the higher education in the United Kingdom illustrates the possibilities of the systems failure analysis. The study identifies four types of failures: purposes not met, unwanted side effects, inappropriate design of the considered system, and inappropriate purposes [Peters 124].

Usually, application of formal analysis for decision of problems of the complex systems results in failure: it produces insufficient knowledge.

Σ17 In general, the term ***chaos*** is applied to definition of any seemingly unstructured pool of reserves the purposes of which and the parameters of which might be either unknown or indiscernible.

The systems theory employs terms ***chaos*** in several cases; for instance, it considers chaos as

— the energy, energy–information, and energy–information–matter reality with the purposes (therefore, with the levels of complexity, hierarchical, non–hierarchical, and other arrangements), which are not cognized, discerned, reflected, or predicted at the present time or at the present level of development; the main distinction between the definitions "chaos" and "reality" is knowledge of purposes or a possibility to learn/identify such purposes.

— the supersystem/reality/realm or a particular universe, which is the source for origin, existence, development of the totality of systems with the similar highest level(s) of complexity; each universe–totality–supersystem–logical reality has its own chaos, which the realities with the higher complexity identify as a structured system.

The possibility to comprehend/cognize any process, event, phenomenon, reality, system, etc., within the chaos depends upon the observer's level of development, complexity, purposes, and abilities to transcend the limits of logical systems of thinking that are common for the observer's logical reality.

For instance,

– for the first level – bacteria living within the clay mud – the mud is the uncognizable chaos of the Universe

– for the second level – a brick–master (who produces bricks for construction of a pyramid), the clay mud is simple working material that serves his purposes, and the produced bricks provide him with the means of existence (remuneration). At the same time, for the brick–master, a pyramid is some kind of the uncognizable wonder born by the incomprehensible will of his earthly "god" – pharaoh, because the brick–master is not allowed to have knowledge to design the pyramid or to comprehend its purpose

– for the third level – a pharaoh's architect, the pyramid is his creation, the designed by his mind construction, and bricks are elementary particles of his creation, which serve his purposes as the clay mud serves the brick–master's purposes. However, the pharaoh's architect does not know the actual

place of the pyramid in the pharaoh's universe, because the architect is not entitled to learn the pharaoh's actual purposes, beliefs, and values associated with the pyramid

– for the fourth level – the pharaoh, the pyramid, architect, and brick–masters are the attributes of his existence and the means to express and to communicate his will (as the brick–master's clay from which he takes elementary things forming his manner of existence), which (the attributes) were created to serve and to be destroyed according to his purposes.

The reality, which is the chaos for the lowest level of the described above hierarchy, constitutes a simple structure for the higher levels of the same hierarchy, where the purposes of the lower levels are known. However, if the brick–master inherits the power to rule Egypt, he would receive new system of knowledge consistent with his new place at the hierarchy, and his yesterday's chaos would become the simple structure, which serves lower levels of the pyramid–hierarchy of the purposes of his new world.

Σ18 **Irreversibility** is impossibility to stop, decelerate, reverse, or interrupt the interminable purposeful transformations of the energy and processes of cognition governed by the universal law. Irreversibility in its exact meaning (as impossibility to reverse a process) manifests itself after sets or arrangements of energy derivatives attained the specific threshold of complexity and became able to carry and consume the purposeful information. Irreversibility does not exist at the level of energy; it appears only at the level of structured matter, when the energy is embodied into the building blocks, which might be unified into the purposeful systems; for instance, an elementary particle in irreversible – material – form ***[[***not quant or others of a kind***]]***, a cell of a human body).

The law of irreversibility controls

a/ acceptance, accumulation, and transformation of energy and any of its derivatives, including knowledge, by any system

b/ the dimension of time.

Irreversibility in the context of the current observation implies impossibility to reverse processes of transformation the energy–information and energy–information–matter while a system accomplishes its purposes. Irreversibility is also impossibility for an evolving system to decrease the level of complexity, while such a system is in a process of realization of purposes.

Furthermore, according to the law of irreversibility of cognition, once learned knowledge does not perish, it advances. For instance, the knowledge of good leads to the perfection; the knowledge of evil with each new generation demands more human sacrifices and consumes more lives and resources.

Σ19 Active information is a small energy formation ***[[***the term from the realm of quantum logic***]]***, which activates system–creative processes within the **chaos**.

Σ20 See **The Concept of Time** – ***excerpt*** from my book ***The invincible Empire***, Chapter 2

Excerpt

"The Concept of Time

…Time is a tool for accomplishment of the purposes of evolution: the dimension of time accommodates processes of the development, optimization, transformation, and destruction at the mankind levels of the Universe.

The law of irreversibility of cognition controls the dimension of time. Irreversibility is impossibility to stop, decelerate, reverse, or interrupt the interminable purposeful transformations of the energy and processes of cognition governed by the universal law. Irreversibility in its exact meaning (impossibility to reverse process) manifests itself when sets or arrangements of energy derivatives attain the specific threshold of complexity and become able to carry and consume the purposeful information.

Some researchers attempt to disprove the permanent character of irreversibility. For example, they refer to experiments with thermodynamic equilibrium in limited portions of the space, where elementary processes involving elementary particles can be reversed under specified conditions [e.g., Prigogine and Stenger 301]. Such property of quanta as existence in two forms – energy and matter – or discernible ability of transformation of the energy into the matter and the matter into the energy *(…wave→ particle→ wave→ particle…)* confirms that reversibility is the natural property of the energy–source of the matter.

Infinite multitude of the energy–information–matter systems and realities must possess reversibility of the elementary components because they undergo countless transformations in the constant (constant within the temporary singularity – time–space–complexity–bounded Universe) cycle of

... creation ⇒ transformation ⇒ disintegration ⇒ creation ⇒ transformation ⇒ disintegration ⇒ creation ⇒ ...

In general, reversibility should work only at the levels of complexity where the purposeful structures of the matter do not exist yet, or where reversibility is the natural property of energy, which has been transformed into the energy derivative ready to participate in creation of the matter. Perhaps, at the lowest level of complexity, reversibility is correlated with timelessness and therefore, with inability to serve any definite purpose within the world of the structured matter.

When a system/reality cognizes, learns, or reads/scans the universal code ***[[***Λογος***]]***, it extracts from the universal code those patterns of energy transformation, which are consistent or coincide with its levels of complexity. The system's level of complexity determines and the law of irreversibility controls the consistency of such reading–scanning–perception and realization: the universal code is actualized with the law of irreversibility within the specific dimension – subsystem of time: the Present as the frontier system between the Past and the Future.

The law of irreversibility controls acceptance, accumulation, and transformation of energy and any of its derivatives, including knowledge, by any purposeful living system.

Irreversibility in this context implies impossibility to reverse processes of transformation the energy–information and energy–information–matter while a system accomplishes its purposes. Irreversibility is also impossibility for a system to decrease the level of complexity, while such a system is in a process of realization of purposes.

To decrease the level of complexity means to unlearn what had been learnt as a result of accomplishment of a specific purpose: it is impossible until the specific purpose remains the unchanged reason for the system's existence. When the purpose is changed, the system has to restructure all knowledge it possessed before modification of the purpose. Any system with modified purposes becomes a new system, because new knowledge inevitably transforms the system's essence.

A system sustains own existence by irreversible assimilation–cognition of information. The essence of cognition is irreversible assimilation of the active information ***[[***the active information is the pattern/code/law of energy transformation and transmission also named as "the small energy form"***]]***, which activates irreversible transformation of energy and its derivatives – energy–information forms with different levels of complexity: data, information,

knowledge. The active information might be conveyed in a form of code, pattern, information, data, concept, thought, system of knowledge, a report, book, library, etc.

The law of irreversibility postulates that when a system cognizes – accepts or perceives – the active information, the accepted energy form triggers off the irreversible inner changes of the complexity and activates changes within all correlated systems and realities. There is no any possibility for any normal system to reverse reading/perception/embodiment of the active information.

The law of irreversibility maintains achievement of purposes with the irreversible continuity of the processes of cognition ***[[***irreversible because even if cognition can be stopped when system is destroyed, it cannot be reversed***]]***, an increase of complexity, and optimization. The law of irreversibility implies that until the system is able to accomplish the purposes it has been created to accomplish, it is not possible to stop or reverse the process of cognition and to unlearn knowledge created or accepted during accomplishment of the system's purposes.

Irreversibility and purposefulness are the main system–driving forces of the time–space–complexity–bounded Universe. From another point of view, irreversibility and purposefulness might be seen as two facets of the evolution: within the unstructured chaotic reality of energy formations a system or reality appears; then, the system or reality makes the divine energy of creation accessible for the purposes of men and prosperity of their establishments.

Since the Antiquity, philosophers attempt to comprehend the meaning of time. Some definitions correlate time with the sensory perception, necessity to arrange "the division of accidents," the meaning of the end, and measurement of movement. The matter and movement appear at the "borders of void" to produce the structure according to the "command of the uncreated nature" during the "cycle of the void" [Pseudo–Zeno 5.3.1; 5.3.6; 5.3.8; 5.4.6 156–159]. Pseudo–Zeno envisions time as the dimension that accommodates the "cycle of the void" during which the newly created/ordered/arranged matter and the movement come into existence. A human being perceives time through the sensory perception and describes it with such terms as end, structure, and void.

Contemporary researchers define time as a "construction" [Valery, qtd. in: Prigogine and Stengers 301], and as an "abstract entity, a construction," based on material objects, events, and processes, the dimension of change for the Nature, and the dimension of purpose for men [Denbigh 3, 154].

Such definitions re–iterate the neo–Platonic concept of time. Perhaps, from a particular angle of consideration, the time could be defined as a principle of arrangement.

There is an opinion that human perception originated the so–called "asymmetries" of time [Horwich 1, 5, 7–8]: the impossibility to learn the Future and the possibility to know the Past

Some researchers express doubt about the possibility to know the Past in its original meaning [e.g., Bradley 117]. Indeed, to learn the significance/value of some events or phenomena for the people who lived, for instance, two hundred years ago, the contemporary researcher should unlearn the knowledge created during two hundred years, which separate his "today" from their time, and enter the reality, which does not include this knowledge in its framework. Besides, the main sources of knowledge of the Past are libraries and archives, whose owners might wish to preserve only the selected information chosen according to the political or any other consideration [e.g., in: Joyce 35, 37].

So, the human mind is endowed with an inability to apply categories of truth to the Future and possibility to classify as "true" or "false" any event of the Past, and impossibility of backward causation and bias toward the Future.

The referred asymmetries portray time, as the disproportional arrangement with *now*, that is the main multidimensional part centered on the Present, and *later*, that is the flat linear projection oriented into the Future.

According to the systems concept of time, the purpose is the focus of existence of any systems and reality. From such a point of view, the assumption of "asymmetries" is pointless because every subsystem is irreplaceable and works for one and the same Master, yet, with the different means. As everything created by God, a design of time has the inner harmony and perfection. The time is the singularity/field/dimension, which accommodates each purposeful system or reality of the mankind universe, and where each purposeful system/reality exists within three constantly developing subsystems – the Past, the Present, and the Future.

The Past develops by absorbing the codes of realized manifestations of the universal law accomplished at the Present. Each pattern of energy transformation ***[[***process, condition, field, dimension, hierarchy, system***]]*** after its realization in the Present ***[[***that is an embodiment of the pattern in the particular forms, structures, realities, processes created by energy transformations under particular conditions and at particular time–space–complexity point***]]***, continues existence in a form of the information code. This code carries indefinitely the essence of a system, which existed at a particular time–space–complexity point, and – if it is efficient and effective enough to maintain the consequent processes of optimization – might be reproduced.

The Present is the frontier system between the Past and the Future, or a dimension that makes possible the focus: the Present is the precise time–space–complexity point, where the creative and driving forces, potency and readiness – the adequate level of complexity – of a system/reality converge and interact for accomplishment of a purpose. The description of a purpose includes such a feature as a realization of a particular set/wholeness of the energy transformation–transmission processes. Then, transformation of energy and energy–information into the matter constitute the meaning of the chaotic reality of the Present as a stage and source for design and realization of the Future.

The Past absorbs the realized in the Present codes of the universal laws, which were carried by the information that has activated creation of systems and realities in the Present.

All material components of the Future are constructed, experienced, and realized in the Present; how they will be arranged into new systems, which levels of complexity they will be able to reach, is determined in the Present.

The Future might be defined from different points of view. For example, as the infinite multitude of

– the possibilities to evoke into existence systems, realities, structures of order, which are hidden inside the chaotic reality of the Present

– the finite states of existing systems, realities, structures of order; also, it might be assumed that the Future accommodates the infinite sets of the finite states of the Present.

The energy forms/codes compose the chaotic supercomplex reality of the Future, which might be envisioned through the analogy with the infinite multitude of alphabets – sets of letters and digits scattered and mixed without a discernible order. Which of these codes ***[[***letters and digits***]]*** will be read and transformed into complete systems, realities, or processes ***[[***the analogy with words***]]*** will determine the reality of possible sets of the finite states of the Present ***[[***the analogy with concepts***]]***. Realization of these codes organizes and evokes into existence – at the Present – the particular energy–information–matter structures, systems, and realties.

Therefore, the Future is designed and accomplished at the Present by cognition and actualization of the codes and patterns of energy transformation, which are determined by the nature–purposes of the existing systems, demands of the environment, and the degrees and stages of the evolution…

In the terms of systems–complexity theory, the time might be defined as the system, whose essence is described with the correlation among the purpose, information, complexity, and irreversibility. This correlation not only constitutes the universal meaning of time; it determines the range of existence and the particular/individual meaning of time for any system/reality within the time–bounded Universe.

Any hierarchical level/system/reality has own duration of time, as a period of movement from the point of creation for achievement of specific purposes through the accomplishment of purposes and to the consequent transformation or destruction.

As soon as the purpose exists, exists the time: the systems/realities advance by the irreversibility of cognition throughout their dimensions of the time toward their finite states, which had been designed as the results – purposes – of their existence.

The purpose, knowledge, complexity, and irreversibility of cognition determine the essence of the dimension of time and constitute the nature or essential properties–features of any reality/system within the dimension of time.

The evolution, as an increase of complexity of the world of the matter, can be realized only within such a setting as the dimension of time, and only under the law of irreversibility of cognition. Irreversibility unifies a purpose, knowledge, and complexity in the logical chain:

the **Purpose** is adequate to the irreversible **Complexity** of the **Knowledge** created by the system
↓
the process of creation of **Knowledge** is irreversible
↓
the **Knowledge** is created with and transmitted through the intra–system **Information** flow
↓
the intra–system **Information** flow sustains the **Cohesive Power**, which maintains the **Wholeness/System**
↓
the **Wholeness/System** exists as a result of the **Irreversible** system's life–sustaining processes
[[e.g., the irreversibility of cognition***]]***
↓
the **Irreversible** system's life–sustaining processes are the processes of achievement of the **Purpose**

In summary, the time is the developing supercomplex chaotic reality/dimension

– where the universal law governs transformations of energy, which accomplish the purposes of evolution

– that accommodates system–creative and system–driving forces, which sustain existence, development, and optimization of the world of the matter

– that consists from the infinite multitudes of derivatives of the universal energy – systems, realities, and supercomplex chaotic realities in pursuit of the maximal potency and the state of optimum

– where each purposeful system/reality has three subsystems – the Past, the Present, and the Future. All three subsystems are formed by the energy transformation codes, by energy itself, and by the products/results of energy transformations: energy–information and energy–information–matter

– where the law of irreversibility secures existence of the Past, Present, and Future and determines their correlation

– where information is the carrier of irreversibility, which supports continuity of existence, interconnections, and interactions among three subsystems (the Past, Present, Future)

– that accommodates any purposeful system/reality and provides the settings for realization of the universal pattern of creation for any purposeful system/reality…"

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End of Excerpt

≈≈

Σ21 In the phrase τον μονον αληθινον Θεον {*John 17:3*}, the Greek word μονον usually is translated as "only": "the only True God." However, μονον is also a derivative of two roots:

1/ μονο– one, alone, and no–one else, only

2/ εν/εις – primary word for numeral one, only.

Therefore, the complete meaning of τον μονον αληθινον Θεον is "the only One True God."

Such translation is confirmed by the words of Lord God Jesus Christ:

Εγω και ο Πατηρ εν εσμεν – I and the Father One are
{in: *John 10:30; 14:6–10; 17:21, 23–26*}

Then, St. John the Apostle writes {*1 John 5:7*}:

ο Πατηρ, ο Λογος, και το Αγιον Πνευμα: και ουτοι οι τρεις Εν εισι –
the Father, the Word, and the Holy Spirit: and These Three One is.

Therefore, translation of τον μονον αληθινον Θεον {*John 17:3*} as "the only One True God" conveys the essence of the monotheistic theology – the Christianity that is the ultimate knowledge of Almighty God the Creator, God the Father, given and explained by Lord Jesus Christ, Whom He has sent for salvation of the world {*John 1:1–18; 3:16–18; 6:39–40; 10:17–18, 30; 12:44–50; 14:6–11; 17*}.

Monotheism as understanding that there is only one God the Creator is the only way to comprehension of Christian theology — knowledge of the only One True God. Christian theology, which is knowledge given by the Word–God {*John 1:1–18; 10:30; 12:44–50; 14:6–11; 17*}, provides the mind with possibilities to understand the conditions and terms of survival and development by interpreting God's revelations into knowledge of survival and evolution.

The heathen theology sustains adherence to the imaginary worlds of false deities–idols ***[[***see **Idolatry**, ***reprint*** in **Note 29** to ***Selections_&_Reprints]]***.

The main danger of the multi–deity theologies is that they deprive the mind of comprehension of the universal law, with which the universe was created and which controls existence of all the living. The mind incapable of comprehension the main law, by which the universe lives, is incapable of survival and evolution: it undergoes the processes of degeneration–perversion-collapse.

Σ22 Concerning the purposes of man and the evolving reality of the world in Genesis 1 & 2, see the following ***excerpt***

Excerpt

"…The world described in the first and second chapters of Genesis was the evolving reality, because all living creatures received the blessing of God to evolve: they had to increase and multiply and fill their sphere {αυξανεσθε και πληθυνεσθε και πληρωσατε – *Genesis 1:22*}. In addition to the blessing to evolve (to increase and multiply and fill the earth), man was given the purposes και κατακυρειυσατε αυτης– to subdue and to dominate the world filled with the all living creatures *{Genesis 2:28}.*

The traditional translation of Greek text *"αυξανεσθε και πληθυνεσθε και πληρωσατε" – Genesis 1:22, 28* – is "Increase and multiply and fill."

However, the overall meaning of this logical block is much more complicated: it means to evolve, to accomplish/fulfill, to become complete:

1/ in the word αυξανεσθε – ξα (and modified ξη/ξε) – is the root for words denoting development, growth, and evolution (lit. and fig.) as in αυξανω – to grow, enlarge, increase → εξελιξη – evolution

2/ the word πληρωσατε is the derivative of primary verb πλεω – to fulfill, to accomplish, to make full, and then, πληρης – complete, full.

Therefore, God's blessing – αυξανεσθε και πληθυνεσθε και πληρωσατε – defines the purposes of man as

a/ his own evolution
[[definitely, development as increase may not be only about physical parameters;
multiplication and making all full/complete – that is reaching the higher level of development/complexity
at which the full potency can be exercised***]]***
within the evolving world
[[whose inhabitants received the same commandment, therefore,
the world itself should be capable of development necessary to sustain evolution of all its inhabitants***]]***
↓
b/ maintenance of the evolution of the world accommodating his existence
↓
c/ reaching the completion

Consequently, the one can infer that the man of the first two chapters of Genesis had three interconnected purposes:

1/ to evolve himself, to become complete within the evolving world
↓
2/ to dominate the evolving world
↓
3/ to maintain evolution of the evolving world

Then, after exile from the Paradise, the creative works of man are accomplished by the mind, by creating thoughts – the energy entities (codes), which, having being embodied into the material structures (books, constructions, establishments, societies, empires, other edifices), maintain human existence within the world, which is collapsing because of cognition of the evil.

The creative abilities of the Old Testament's mind might be seen as the remnants of rudimental abilities of the creation made in the image and after likeness of the Omnipotent Almighty God.

In the New Testament, the creative abilities are the natural abilities of the beings who are born by the Word of truth and who are evolving into the likeness of the Word–God and συνεργοι {*1 Corinthians 3:9*} – co–workers of God.

With coming of the Word–God, a human being is re–created and the process of evolution as the imitation of God – the process, which would result in obtaining the eternal life in the presence of God – is initiated. It means that even within the limited temporal and collapsing world, through faith and knowledge of God as the gifts of the Holy Spirit, the human mind might be enabled to create the evolving systems as it was appointed by God from the foundation of the world…"

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End of Excerpt

≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈

Σ23 The cohesive power is the main system–maintaining force:

– it realizes, directs, and maintains circulation of the intra–system energy–information flow and the information exchange with the environment

– it unifies all system's components into the purposeful wholeness.

– it regulates creation of new knowledge and circulation of accumulated knowledge.

The cohesive power is manifested through the flow of data–information–knowledge, which circulates within the system and supplies the system's components with data–information–knowledge intended to sustain and to control their existence.

Σ24 **Knowledge** is the power to think, to speak, to act reasonably, for achievement of a purpose. The essence of true knowledge – the knowledge given by the Word-God, Lord Jesus Christ Who is the Truth {*John 14:6*}, – is the Divine energy of creation embodied into the human reasoning-mind, which brings forth the fruits – thoughts that are created on the foundation provided by the knowledge of God.

Only if the mind comprehends the law that defines and controls the nature (the nature of man, the nature of the world that accommodates existence of man, and the nature of events and things that might be a subject of interest or are needed for achievement of purposes), the mind obtains the actual power to act and to achieve its purposes.

From the practical point of view, human knowledge is adequate – true – reflection of the complete reality of human existence and comprehension of the laws that sustain and control the world of men, only if it gives the actual power to act purposefully, efficiently, and successfully.

A human being obtains everlasting life, only if he has true knowledge of God {*John 17:3*}.

In general, **knowledge** is associated with the abilities to act consistently with the nature of the world, or at least, a part of it, to which the mind is related by the nature and purposes of its activities.

There are plenty of definitions of knowledge; usually, they reflect the purposes of the researchers. For instance, knowledge is defined as

— the systematized concept of the world determined as an objective truth, or the actual world itself as it is unveiled to the self–consciousness mind [Harris, 243]

— causal revealed by "universals" [Daston, 40].

The mind exists and accomplishes its purposes by operating with knowledge ***[[***see ***The Mind]]***, through cognitive activities, perception, absorbing–learning, creation, and dissemination of knowledge. To fulfill the purposes, the mind creates the **logical reality** or the **knowledge framework** that

— accommodates the mind's interpretation of the actuality

— justifies the mind's purposes and specifies terms and conditions of their achievement

— sets the patterns of the purpose achievement processes

— determines the choice of information, knowledge, and actions, therefore, defines the mind's destiny.

When the mind enters the state of knowing, it constructs a comprehensive **logical reality** – the wholeness of logical inferences founded upon the particular axiom(s), which mind has accepted as its own absolute truth, and as the adequate reflection of the universe–world that accommodates the mind's existence.

In other words, the **logical reality/knowledge framework** is a κοσμος of the mind; it is the universe–world that the mind builds by own existence; it is the logical reality/world, within which it lives – thinks, learns, creates knowledge, and which it opens–communicates through knowledge that it shares with the others.

Σ25 During the earthly phase of existence, a human being is a temporal life–carrying unity of spirit–flesh, or soul–heart–mind–body, or energy–matter, accommodated within the realm composed of the units of the structured matter, which are the energy derivatives created/arranged at different levels of complexity.

A living human being who is a wholeness/unity of earth/matter and energy/spirit–soul–heart–mind exists if the wholeness/unity is kept together by some wholeness–maintaining factor.

With the systems terms, the one could identify this wholeness–maintaining factor, which all generations could not and cannot control (otherwise, there would not be death), as the Code ***[[***the Law, the Word – Λογος***]]***, according to which the system ***[[***being/unity of the matter and the energy***]]*** is sustained within the time–space–complexity settings ***[[***set/arrangement of the energy–fields***]]*** until its purposes ***[[***e.g., creation of something as a result of a complete cycle of transformation of the divine energy of creation at some time–space–complexity settings***]]*** are completed.

When the purposes are completed, the complexity parameters are changed, and if the system becomes irrelevant ***[[***for instance, as it happens, when the system is not capable of further development, and therefore, would not be operating at new – advanced – level of complexity***]]***, it has to be dismantled, so its resources would serve the next cycle/generation.

The Code/Law defines the natural existence ***[[***that is existence in compliance with/according to the nature created according to the Law and controlled by the Law***]]*** as evolution sustained with the change of complexity parameters. In brief, complexity might be explained as a degree of advancement toward the optimum and as universality ***[[***or sufficiency for maintenance of diverse operations, which compose the entirety of life***]]*** of knowledge.

From the theological point of view, the optimum is dwelling with God: the knowledge of God and of Jesus Christ that is the everlasting life {*John 14:15–26; 17*}. Hence, the optimal state of the mind should be the state of complete knowing, or as St. Peter the Apostle writes {in: *2 Peter 1:2–11*}, επιγνωσεως – the full knowledge of God and of Jesus our Lord, through which the one obtains all things pertaining to life and godliness, might become the partaker of the divine nature, escape the worldly corruption, and enter the eternal kingdom of God – our Lord and Savior Jesus Christ.

From the practical point of view, the one could define this optimum as the unity of

a/ complete knowledge

b/ potency/power to create

c/ energy, which enables actualization of the maximal potency of creation.

The essence of man – ***the inner man***, of whom St. Peter the Apostle and St. Paul the Apostle write: ο κρυπτος της καρδιας ανθρωπος – the hidden heart of man {in: *1 Peter 3:4}*, and the inner man who is being renewed – ο εσωθεν ανακαινουται – day by day, while the outer man (body of flesh) is being decayed {in: *2 Corinthians 4:16*}, is the soul–heart–mind, which carries the image and likeness of God.

The essence of man – ***the inner man***, the soul–heart–mind, carries the image and likeness of God, lives by the Word–God and the Holy Spirit ***[[***by the Unity of Law–Power–Energy of God***]]*** as a human body lives by bread and water. God ignites His Light within the inner man and God watches over him more than a father watches over a child {*Deuteronomy 4; 8:5–12; 1 Kings 16:7; Psalm 15(16):5–11; 17(18); 26(27):10–11; 31(32):7–8; 32(33):12–22; 33(34); 102(103); 120(121); 138(139); Malachi 3:17; Matthew 10:29–30; Luke 11:9–13; John 3:16; 14; 15; 16; 17; 1 Peter 1; 2; 3:3–4; 2 Peter; 1 John; Romans 8:14–39; Galatians 3:26–29; Ephesians; Colossians*}.

St. Paul the Apostle refers to such a new ***[[***renewed***]]*** creation of Christ and in Christ as to the one who is enabled to act as the co–worker of God {Θεου γαρ εσμεν συνεργοι – *1 Corinthians 3:9*}, who is the God's field and God's building/construction {Θεου γεωργιον, Θεου οικοδομη – *1 Corinthians 3:9*}.

The Greek theologians discerned three parts/components ***[[***subsystems***]]*** of the human essence, or it might be said that they assumed that the soul–heart–mind operates at three levels ***[[***of complexity***]]***: intellect – νους, reason/intelligence – διανοια, and the reasoning, or the faculty of deliberation – γνωμα–φρονημα–λογισμος.

The intellect – νους is the highest level of human essence, or "the depths of soul" or the core of "the heart" in different works of the theologians, or, in the contemporary terms, the cognizing core/center that carries life – the power (received from God) to initiate and to control/maintain operations of a system.

By νους, the mind recognizes, loves, and knows God – Λογος, and receives from the Creator the spiritual knowledge – γνωσις and wisdom – σοφια. Both – γνωσις and σοφια – are the gifts of God, with which God's Love heals, purifies, leads through the path of evolution, and perfects His creation.

The spiritual knowledge – γνωσις – might be envisioned as a result of silent contemplation of God by νους – the core/essence of soul–heart–mind. During this state, the mind accesses the divine energy of creation, which sustains life. Hence, wisdom – σοφια – might be described as the state–condition–being–existence of being connected with God and absorbing the power/energy, or the state of being empowered with the Divine Energy {as it is said in: *Psalm 17(18):2* – Κυριε ισχυς μου – the Lord my strength/power/might}, which is coming from God and which is enabling the human reasoning.

The Reason/Intelligence – διανοια is the state–being of cognition, in which the divine energy of creation received from God is transformed into the human thoughts and human knowledge. Διανοια is translated as the mind {*Matthew 22:37*}.

When the theological subtleties are not a subject of consideration, I use a brief contemporary and all–including (because a human being is the wholeness) definition – ***the mind***.

See ***The Mind***

Σ26 See ***The Absolute***

Σ27 In *1 Corinthians 2:6–16*, St. Paul the Apostle writes of the Holy Wisdom given by the Holy Spirit, of the power of God, which is the foundation of faith, and of intelligence, reason, mind of those who just/exactly follow the reasoning of Christ {δε νουν Χριστου εχομεν – *1 Corinthians 2:15–16}*.

Traditional translation of 1 Corinthians 2:16 — ημεις δε νουν Χριστου εχομεν**,** where νουν is a derivative of νοος – intelligence, reasoning, mind, and εχομεν is interpreted as "have," — is "we have/possess the mind of Christ" [English versions of the Holy Bible ***[R]***].

However, Christ is the Word–God; humans are not capable of having the mind of God. Besides, to ascribe to a human being attributes of God is blasphemy. Obviously, the translation is inadequate. Indeed, the word εχομεν should not be interpreted as a derivative of εχω from primary word σχεω – to hold; εχομεν is a shortened form of εχομενως, which conveys meanings of contiguity, following something, close connection, proximity.

Thus, the strict meaning of ημεις δε νουν Χριστου εχομεν is "we just/exactly the reasoning of Christ follow."

See also **The Mind and the World** – ***reprint*** in **Note 12** to ***Selections_&_Reprints***

Σ28 Model is a logical description of the observed phenomenon constructed with the logic of simplification. Modeling is simplification: when a researcher attempts to construct any model, the usual procedures include the following tasks (for example, a statistical model described by A.W.F. Edwards [Likelihood 3, 104, 109]):

1/ to identify the set(s) of known characteristics or properties

2/ to attribute values to the known and unknown parameters

3/ to disregard as "a nuisance parameter" the parameters, all events, processes, causal connections, and phenomena in which the researcher is not interested

4/ to draw inductive inferences – arrange the logical or statistical construction–model, which explain the considered reality.

Therefore, if the researcher in a process of modeling is not interested or is not able to attribute digital values to particular phenomena, processes, events, terms, conditions (for instance, the moral values), these particular phenomena, processes, events, terms, conditions are discarded as "a nuisance."

However, the researcher's interests are not a point – they might have value only for the researcher. The purposes are cognition of the system/event/phenomenon, which might or might not be a threat, a possibility of development, or inevitability of destruction, and, then, creation of the issuing strategy of optimization or destruction of the systems the researcher attempts to cognize through his "models."

Then, an assumption of a possibility to attribute values to unknown parameters is irrational construction: unknown parameters are unknown because their consequences, therefore, their value and are not known; furthermore, their influence on the "known" parameters is also unknown.

The irrational assumption of a possibility to evaluate the unknown and the accompanying practice of discarding of the conditions referred to as "a nuisance parameter" make the modeling worthless, moreover, misleading and thus dangerous.

Σ29 The system achieves the **state of optimum** at the moment, when three conditions coincide:

1/ achievement of purposes has realized the maximum of potency, which can exist at the system's level of complexity

2/ the intra– and inter–system processes have reached the maximal effectiveness and efficiency obtainable at the system's level of complexity

3/ the system is ready to accomplish the purposes with the higher levels of complexity, which the system's supersystem needs for the consequent development.

The system exists at the state of optimum when it realizes the maximal potency and achieves maximum effectiveness and efficiency of intra–system life–sustaining processes and inter–system processes (interactions with the system's environment). Each level of complexity has own meaning of the state of optimum.

Σ30 Since the Antiquity, the vision of the world as the purposeful wholeness originated many philosophical systems. For example,

– Plato defines creation of the Universe as the result of "combination of necessity and intelligence" [*Timaeus* 48a]: satisfaction of the necessity becomes a purpose, and intelligence or wisdom designs the system, which terminates the necessity

– the ancient Chinese philosophical system describes existence of the working relation between the Nature and human beings with two assumptions:

a/ whatever the Nature creates, humans elaborate and complete

b/ humans should practice "nipping problems in the bud" or filling/stopping "the gap" between real and desirable states or conditions [*Thunder in the Sky* 20–21, 126].

Both assumptions presume the passive role of a human being: necessity and the Nature's activities are considered as already given or existed before man performs his part of the work. Such outlook reminds the old problem of the ancient sages who attempted to understand the purpose of existence: does mankind exist to "fill the gap" or to work out of necessity, or does it possess the free will and itself may determine the contents of life and creative work?

Perhaps, desire of freedom from necessities (e.g., such as the fixed boundaries of the establishments and limitations of the results imposed by the establishments) is an explanation why the mind so willingly creates the imaginary worlds in which it free to set the rules and define the order and conditions of existence for the fruits of own imagination.

From another angle of consideration, within the world living by the laws of the matter, passivity and submissiveness are inseparable: the initial assumption of the passivity of a human being might be responsible for the consequent origin of Confucianism and similar doctrines, which elevate submissiveness and its ultimate end – unreserved obedience – at the rank of the highest virtues. Obviously, the similar assumption resulted in the Aristotelian universal "master–slave" pattern, concept of social animal–man, and acceptance of the beehive societies of social animals (e.g., Communism and socialism) as the adequate way of existence for a human being.

See **The Concept of Slavery** – Supplement 3 to ***Selections_&_Reprints***

Σ31 In brief, ***invincibility*** is impossibility to destroy the system until it accomplishes the purposes for the sake of it has been created. Although the very idea of invincibility within the world of dissipating material realities, systems, and structures seems to be illogical, it will continue to exist, because it reflects the true nature of a free being created in the image and after likeness of free Almighty and Omnipotent God.

As soon as the general framework available for the mind's operations within the world of the structured matter is the temporal time–space–complexity settings, the one might contemplate invincibility of the systems composed of the material things and arrangements only as a temporal feature, which may exist only

1/ at the particular time–space–complexity point(s)

and

2/ until the purposes of the system's creator are accomplished.

Hence, invincibility as a feature of human establishments, is conditional; it might exist only

a/ within a particular life–cycle

b/ within a particular knowledge framework

c/ for an establishment arranged for achievement of particular purposes.

If a system is unbreakable until it accomplishes the purposes for achievement of which it has been created, application of the term *invincible* may be justified.

The factors that impact the overall system's condition referred as *invincibility*, include resistance to external influence that might

1/ undermine the system's defense

2/ modify the system's purposes

3/ transform the system into an establishment incompatible with the environment, within which the system has to accomplish its purposes

4/ make possible assimilation of the system by its enemies.

A system survives and even might evolve into the invincible one within the particular life–cycle, or at the particular time–space–complexity settings, under the following conditions:

1/ adherence to the system's main truth, which the supersystem has established as the essence of the system

↓ ↑

2/ constant incessant connections with the supersystem

[[in this context, a supersystem is either the system's creator or the framework that accommodates the system's existence, provides the reserves for system's survival and development, controls the system's behavior, and defines the rules of the system's access to the life–maintaining reserves***]]***

These connections should secure constant life–maintenance of the system. One of the indispensable life–maintaining forces is the cohesive power that maintains the inter–system's flow of knowledge, information, and data, which

a/ makes possible the system's existence

b/ maintains the system's focusing on the achievement of the purposes and corrects the system's actions and deviation of the optimal state/regime of operations

c/ directs the system toward the state of perfection.

See

— **Note 95** to ***Selections_&_Reprints***

— the following ***excerpt*** from my book ***The Invincible Empire*** [Savitsky]

Excerpt

"Conclusion: Anti–Evolution and Invincibility

...As it could be inferred from the history of humankind, the logical reality of anti–evolution has some definite and constant properties. Although each new generation contributes some modifications, the main patterns reappear again and again and again; for instance,

⇛ the rejection of God results in the heathenism, whose essence is the substitution of the imaginary worlds for the actuality of existence

⧈ these worlds inundate the mind with the figments of imagination, to which the mind assigns the place of God, deifies, and to which it worships; these idols became known as the common good, the deified state, the deified leader of the perfect community/state, etc. The main fruits of the heathenism include the concept of dehumanization of man and transformation of the unique human being into an insignificant replaceable part that might be easily reproduced, consumed, terminated, or sacrificed for the sake of the common good or any other idol

⇛ the Aristotelian slave–owning perfect community of social animals who themselves are the property of the community and whose life and happiness might be sacrificed to any idol without any hesitation

⧈ this pattern became the blueprint for the papal perfect communities and then, Fascist, Nazi, and Communist states

⇛ the Plato–Aristotle's justification of total surveillance and total control over social animals and termination of prospective adversaries, rebels, or simply the different–minded

⧈ this pattern provided the rationale for the state policies of the heathen Roman Empire, papal hierarchy (e.g., the Inquisition), the Peter I's creation – Russian Empire, Nazi, Fascist, and Communist states

⇛ the Plato's consummated divine philosopher who knows the nature and thoughts of gods and who is the opposite of the ignorant mob–beast

⧈ the Plato's divine philosopher became the progenitor of the Nazi superman who rules the marching mobs of the "genuine Germans" and decides destiny of the "inferior" nations of "subhumans"

⇛ the Aristotelian logic of simplification, which underlies his physical–arithmetical–mythical–dialectical "philosophy," deification of the matter, the notion of divine origin of the state, along with the notion of irrelevance of the Absolute Good for the practicable material good of social animals

⧈ the Aristotle's fantasies became the foundation of theological and scientific studies and resulted in political theology, materialistic and atheist philosophy, ethics–free sciences, destructive ideologies, and the art of propaganda.

The heathenism, which sustains the logical reality of anti–evolution, transformed the human history into a series of nightmares – the chain of the artificial imaginary worlds; with each link of this chain, or the infernal circle of dehumanization, enslaving of human beings expands more and more. Among these worlds–circles are the following:

[[Orphism – mythical serpentine theology of the arch-evil]]

↓

heathen philosophy, mythology, and political theology

↓

Aristotle–Aquinas' political theology

↓

destructive ideologies of Fascism, Nazism, and Communism

↓

contemporary atheistic and value– and morality–free sciences

The Roman Empire became the complete embodiment of the heathen philosophy and theology. The mob – mass population that was intentionally deprived of the "sacred" knowledge of the initiated and kept in fear and ignorance – sustained existence of the empire. The social stability was managed with fear before two sets of deities (gods and deified men, usually, emperors) and the power of coercion; the other means of influence included bread and entertainment ***[[***e.g., at circuses, human beings were crucified, wild beasts were fed with human flesh, and the spectators could become participants of the next day show***]]***.

Aristotle–Aquinas' political theology justified the papal Inquisition, which tortured and burned humans at the stakes of the Aristotelian unmovable Earth under the god that has the special law to burn his creations alive and under the earthly deity – the pope who changes the meanings of the good and the evil and whose will is mandatory for his god. The social stability of the papal perfect communities was maintained with fear before the papal hierarchy (the unfailing dread, which was successfully fueled with atrocities of the Inquisition), the power of coercion, the myth about the papal power to bind God and determine destiny of the human soul, and deprivation of knowledge of God through the prohibition of the Bible and substitution of the heathenism for the Christian dogma.

The destructive ideologies of Fascism, Nazism, and Communism were embodied into the inhumane totalitarian states in which the upgraded versions of the old heathen deity – death (the cults of state–assassin and deified criminals) supplanted Christianity. The social stability was maintained with fear, myths, power of coercion, propaganda, and deprivation of true knowledge with such means, for instance, as prohibition of books (especially, the Bible) and the "iron curtain."

The contemporary sciences granted humankind the new image of man, which they assembled from observations of the rats' morality and behavior of other laboratory animals, and offered to this new man the Future described by the *WOLRD 2*.

The actuality of the anti–evolution accommodates the centuries of belittlement and humiliation of man based upon

⇛ the notion of the common good that demands complete dependence of man–social animal–property–part of the community/state on the whole – the community/state and the complete physical defenselessness of man before his master – community or the state

⇛ the unlimited power of the leaders to sacrifice any "ordinary" man for the purposes of the establishments in the chase after the phantom of absolute power disguised behind the loud slogans of the common good of the community, state, nation, and humankind.

The plentiful harvest of death gathered by the reality of anti–evolution and in particular, with the Aristotelian concept of common good, prompts the question: does humankind exist as the whole or is it the kind of false image similar to the phantasm of absolute secular and spiritual power of self–deifying man?

In fact, there is only one pattern: God–Creator and a person – the God's creation who carries the image and likeness of God and who exists to accomplish the will of God: the particular derivative of the will of God is the particular purpose–mission–meaning of existence of a particular human being – person. Humankind exists not as the system or the wholeness: it is the infinite set of the unique realities. Each of these realities – a person – is the cosmos, or the creator and embodiment of the unique universe centered on God. These universes are united only by God – the Source of their origin, and by the common pattern of life–sustaining processes; they co–exist within the time–space–complexity–bound singularity, where the divine energy of God in its eternal rhythm of perfection creates and tests just one particular pattern/law from the uncognizable by man multitudes. Perhaps that is why love to God and love to the neighbor as to himself are the main laws for man, not love to the faceless common good or to humankind as the whole.

Such a vision of man and understanding of impossibility of the complete confluence with other men and especially, with men's own establishments, were the distinctive features of ancient Greek philosophy ***[[***pre–Pythagorean***]]*** inherited from the pre–heathen Minoan civilization: man is the cosmos, the free and unique universe that lives and dies in loneliness, and the material world is just the spark that comes into existence when the different universes collide.

Some researchers detect the traces of this vision of the ancient sages; for instance, Arlene W. Saxonhouse notices:

⇛ the Greek authors advised about the danger of striving for "too much unity" because the Polis was not capable of complete assimilation into itself "the female, sexuality, and the family."

◙ Although a female and sexuality (especially the female sexuality) never was the problem for the ancient Greek societies, the inability of the complete unification is detected correctly.

Another interesting conclusion points out that

⇛ the "activity of philosophy" was reduced from a divine to "bestial activity"; then, the destruction of the boundaries between man and animals, which was accomplished with the dialectical method, reduced man to the level of animal [Saxonhouse x, 128].

◙ This remark illustrates the beginning of degeneration/anti–evolution: to overcome the obstacles at the way to the absolute power over the other men, one group, which identified own interests as the interests of the Polis, had to usurp the power over family and human reproduction. Yet, such usurpation of the power would be possible only after downgrading man at the level of gregarious animals; this task was successfully accomplished by the Plato and Aristotle's utopias and especially, by Aristotelian "bestial" philosophy. All concepts and doctrines, which have the Plato–Aristotle's speculations as the source of origin might be detected because of similar patterns of belittlement and humiliation of man.

For instance, the "perfect communities," totalitarian states, political theology, and destructive ideologies compiled after the Plato–Aristotle's models and with Aristotelian logic

– amasses human beings in one easily manageable herd

– humiliate and pervert the human nature and undermine the conviction in the preciousness of each human being as the unique variation of the image of the Creator

– downgrade the initially intelligent and free human being at the level of the wild beast of pray, which does not carry the living soul–breath of live exhaled by God, and which – as any normal animal from the world given by God into the dominion of man {*Genesis 1:24–28; 2:7, 18–20*} – has to serve its master–owner.

The underlying assumption is that as soon as man descends at the level of animals, he, logically, shares their destiny and should not expect any other treatment, which would differ from his own methods he applies toward animals.

Another feature of the reality, in which man becomes a social or other kind of animal, is its infernality and hopelessness: there is no exit and there is no hope for liberation by the means available within the world of the matter. The process of degeneration, which started with physical slavery as the foundation of the heathen world, advanced through the Plato–Aristotle's perfect community–state, then, involved re–programming of the conscience of the subjects of the papal hierarchy, then, culminated in the complete possession by a human being/citizen (body, mind, and conscience) realized by the totalitarian states.

A free independent human being–person became such a mortal enemy of each Aristotelian establishment that even some contemporary researchers feel responsibility to please their masters and strive to besmear and ridicule the very notion of individuality; for instance, they identify individualism as the basis for Fascism and Nazism, while there is as much from individualism in these creations of hell as in the herd of sheep processed at the slaughterhouse.

Perhaps the degeneration and its inseparable companion – annihilation became acceptable because human beings within the Aristotelian establishments are not humans any more: they transformed themselves into the living dead – the worst kind of animal – who in attempt to preserve physical existence or physical comfort at the cages of the hierarchies gave up their God, their conscience, their reasoning, their physical and spiritual freedom. All this starts with rejection of God and culminates in the spiritual death. Consequently, the nightmares of the Aristotelian worlds with each day become closer to the actuality and the very fact of their existence and acceptance as the reality signifies advanced stages of disintegration of humanity. Almost two thousand years ago, Salathiel (Ezra) the Prophet warned about the danger for the Earth from the wicked thoughts of man. Now the sown wicked thoughts harvested unprecedented by their scales human death and suffering, and the normal human beings ***[[***those who live in conformity with the human nature and follow the commandments of God***]]*** became the rare and endangered species.

If to analyze the history further, one more constant pattern might be detected: the rejection of God and following corruption of the morality signify the manifest stages of destruction, when the program of self–annihilation reaches the irreversible phase, and people begin to build actively the machine/system/establishment, which would carry out their own death sentence. The neo–heathen cults, destructive ideologies, dehumanization of man, deification of the rulers and their establishments, social unrests, inhumane laws, propaganda of hatred, and lies concerning possibility of improvement of human nature through coercion, slavery, or scientific discoveries compose the initial concoction, from which the perverted/insane minds construct the most effective elements of the science of self–annihilation. This science begins with the sets of beliefs imposed on the prepared by atheism, superstitions, hatred, and corruption minds of the mass population and culminates in the perversion of human ideals and virtues, total surveillance over thinking and actions, conscience–reprogramming followed with mass executions and concentrations camps for the different–minded or non–programmable free men.

This science reaches the peak with the transformation of mass population into the classical Aristotelian animals caged within the bee–hive social structures whose nature was improved with the contemporary embellishments; for instance, such as

- the presumption of own racial/proletarian/religious superiority
- all–permissibility and justification of all crimes against humanity, which were committed according to the orders of the leaders
- the ability to digest and implement any false/lies presented as the truth by their superiors, rulers, bosses, etc.

Then, after the slaughter of the majority of social animals is completed, the horrified survivors collect the remnants of sanity and begin to re–think the meaning of human ideals and values; sometimes, they even admit existence of the morality and come back to religion.

The latent processes of the anti–evolution enter the visible or discernible phase at the moment when, within any society/establishment, the following conditions coincide:

1. unavailability of the true knowledge of God or its intentional misrepresentation
2. the absence of Faith and deprivation of the true knowledge of God has prepared the ground for propaganda, the perversion of human ideals, and corruption of the morality
3. the presence of man or a group with unsatisfied lust for dominion, universal recognition, and absolute power/control over the others, the possibility for such man or the group to gain access to the force of coercion, and the readiness of the society to accept any strong leader as a new deity
4. the immorality and corruption of those who willingly accept the deified leader and make his delusional dreams the actuality of the others
5. the inability of the majority of the members of the establishment or the society to protect own freedom.

The coincidence of these conditions becomes possible only if the true knowledge of God had been rejected and His laws were violated, therefore, nothing was left that would protect the society/establishment from transformation into the slaughterhouse for herds of social animals–men.

The easily detectable historical trends reveal that the process of enslaving and dehumanization of man became the essence of the current civilization. In fact, the current civilization does not differ from its vanished predecessors, because it is the same kind of battlefield between two logical realities: the anti–evolution, which accommodates advancing process of degeneration and perversion of the human nature, and the evolution sustained by the original Christian teachings.

Quite irrationally, but the history of anti–evolution or self–annihilation unfolds on the constant background: the search for invincibility is sustained with the confidence that survival and invincibility still are the available options for the living dead within the world of the dissipating temporal matter. However, as soon as the logical reality of anti–evolution accommodates processes of degeneration of the human nature, assassination of men and destruction of their creations, there should not be any reason to expect appearance of the indestructible or invincible establishments.

Although the very idea of invincibility within the material world of dissipating material realities, systems, and structures seems to be illogical, it will continue to exist, because it reflects the true nature of the free being created in the image and after likeness of free Almighty and Omnipotent God – Master of the Universe. The inner primordial knowledge of the unity with God within the eternity, thus invincibility, penetrates the consciousness, provides the background for any thought, and begets the dreams about the absolute power and might. At the level of the discernible visible sensible material world, the dreams become the attempts to create something eternal and corresponding to the splendor of the realm of God: all designers–creators of the social/political/business/other establishments expect own creations to be invincible, prosperous, successful, and everlasting.

The history preserved the legends about many mighty empires and states, which (at the time of their existence) possessed

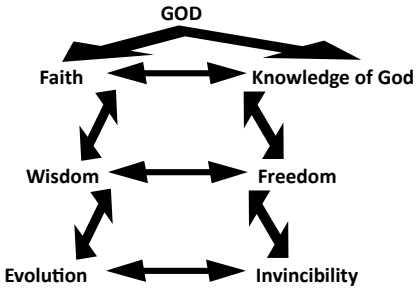
- the unsurpassed cultural development, wealth, and military supremacy (the Minoan civilization)
- the wealth and advanced economical system (Persia before Alexander of Macedonia)
- the unsurpassed military forces (the Roman Empire)
- the territorial and natural resources (the Russian Empire)
- the exceptional education and proficiency of the state apparatus along with the vast territorial and natural resources, military forces, and cultural development (imperial China).

Each of the vanished empires tested the particular facet(s) of the power through the social and political arrangements, yet, neither army nor great power was ever sufficient {in: *Psalm 32(33):14–17*}.

Each of the vanished empires provides the particular confirmation of the simple axiom: the military force, accumulated wealth, the strong beliefs in own exclusive status and the right of the superiority over the others, rigorous education of the state apparatus, other material and cultural capabilities, as well as any combinations of these properties, cannot assure invincibility and the unlimited range of existence.

Furthermore, none of these properties can assure that if atheism (that is the cause of the immorality, slavery, and perversion) takes the place of the faith (that is the source of the morality, wisdom, and freedom), the leaders of the mighty empires would be able to maintain invincibility of their

establishments; there is a very simple, yet, the unbreakable link among the main meanings of human existence:



Without God, there is no faith, no knowledge, no freedom, and no wisdom. Without wisdom and freedom, the evolution and invincibility do not have any meaning – they do not exist.

The history of humankind confirms existence of only two truly invincible Empires at the Earth, which transcend temporal and spatial restrictions; one of them is the created for the eternity free independent human spirit that carries the image and likeness of God; another is the Christian Faith, which unifies all believers and sustains the Christendom – the Kingdom of God on the Earth. The main feature of both Empires – invincibility – might be seen as the function of three properties: absolute freedom of perfection, unassailability for any destructive force of the material world, and independency from the temporal laws, which govern the world of material structures destined to disintegrate after achievement of the purposes, for which they have been created.

The history confirms that men were not able to create even one invincible establishment: empires, states, civilization appeared and disintegrated leaving dust and ashes. So, what could make the human creation invincible; is it possible to create the empire, which would exist until the end of the times?

Obviously, within the material world, the meaning of invincibility should be correlated with the time and the degree of complexity.

For example, for a short–living social system, whose existence is accommodated within the boundaries of a particular civilization, the unrestricted ability to re–produce itself in the minds of its present and prospective members conditionally might be referred to as invincibility. In such a case, invincibility becomes the temporal singularity, in which the laws of disintegration are suspended or even suppressed according to the purposes of men. In view of that, invincibility of a system, which is composed with the information and the matter, might be defined as the ability to carry and re–produce own main code indefinitely inside its own subsystems or in the systems existing within the present environment.

From another angle of consideration, any system might become invincible if a human mind

- identifies itself with this system
- accepts it as an inseparable part of its own being without which the mind would cease to exist
- creates specific logical realities that are capable of accommodating the phenomenon of invincibility.

In general, the concept of invincibility is the logical continuation of the theory of survival, although a survival–oriented system not necessary matures into the invincible system.

The systems logic studies the logical realities, which the mind creates in a search for invincibility. Within such logical realities, invincibility is the offspring of the freedom of choice and freedom of thinking. For the social and political establishments, the difference between a strictly defined matrix of thinking and the freedom of thinking defines the difference between the inevitable disintegration and the possibility of survival and, probably, even invincibility.

▣ In conclusion, the invincible empire is the logical reality, or the particular interpretation of the Absolute Truth that mind freely accepts as the expression of own essence and identifies with own existence. The following assumptions ***[[1*** through ***5]]*** summarize the concept of invincibility created within the systems logic framework.

1 There never was, is, or will be any chance of existence of the invincible reality (thus, its embodiment – the invincible empire) based on atheism and lust for the absolute power, which are the symptoms of irrevocable disintegration: those who are plagued with them bring to the others only death and suffering; besides, they themselves are doomed to destruction. All schemes of deceit, which were, are, or will be intended to make a human being believe that a particular ruler/party/state/idea is worthy to become the focus of existence, thus, supersede the image of God within the human soul and take the place of God, would consume the lives of their creators and their victims only to be eventually discarded or destroyed.

2 The history of humankind confirms existence of two invincible empires at the Earth; one of them is the free independent human spirit that carries the image and likeness of God; another is the Faith, which unifies all believers and sustains the Christendom – the Kingdom of God on the Earth. Both invincible empires are focused on God and are the God's creations. Their main feature – invincibility – is determined by the attributes of the divine energy of creation that sustains the evolution of the Universe: absolute freedom of perfection, unassailability for any destructive force of the material Universe, and independency from the laws, which govern the world of material structures destined to disintegrate after achievement of the purposes, for which they have been created.

3 For a human being, invincibility is based upon the Faith and freedom. At the level of human establishments the meaning of invincibility is supplemented with the ability to defend the Faith and the freedom of those who created the establishment for achievement of their purposes. For the material world in general, the meaning of invincibility would embrace the complete protection of the absolute truth–core of the system from the external influence or modifications, supremacy of the power, unassailability for adversaries, and the relatively indefinite range of existence.

4 For the social and political establishments accommodated within the reality of evolution, the first condition of invincibility should be the priority of the good of a human being. Such priority should be implemented in the society's morality, laws, and morals that would result in the high moral standards along with the possibility for any normal human being to exercise the freedom of conscience, choice, and development, especially through the freedom of thinking and knowledge creation. Only when each human being has all the freedoms, which are the necessary conditions of evolution, the social or political establishment might be defined as the optimal, thus, ready to become invincible.

5 Revolutions, wars, social and religious upheavals, through which people tested different models of state, social, political, and religious establishments, culminated in such version of the **STATE ⇆ CITIZENS** pattern, which – if to take into consideration the contemporary conditions of existence and results of historical development – might be referred to as the optimal pattern of political and social establishment. Today, this pattern

sustains the unique social and political system – the United States of America.

In the eighteenth century, the people of the American Colonies returned to understanding of the proper place of the state/government – the establishment of men instituted for the sake of men:

- the government is instituted among men to secure the rights given them by their Creator
- the government exists due to the consent of the people
- the government may be altered or abolished by the people [*The Declaration of Independence*].

In theory, the essence of this optimal pattern of the state and society is the maximal freedom available for a human being under the contemporary terms of existence: freedom of religion, freedom of speech, equal protection of the laws, and the rights to possess private property, access education, form business and other associations, travel abroad, conduct business activities at other states, etc.

Realization of this pattern

⇛ started with recognition, acceptance, and embodiment into the foundation of the governing subsystem of the state

- the axiom of equality of all men and recognition of the divinely established rights of human beings ***[[****"We hold these Truths to be self–evident that all Men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness" [The Declaration of Independence]****]]***
- benevolent neutrality of the government toward religion
- the rights of ownership of personal and real property protected by the laws and the power of the state
- the axiom of submission of the elected government to the needs of the people: the officially declared purpose of the government is to secure rights of the citizens
- the right of the people to abolish destructive government and to institute new government [*The Declaration of Independence*; *The Constitution of the United States*]

⇛ resulted in development of the global superpower of the United States unsurpassed in material might and potency.

Zbignew Brzezinski asserts that the combination of four "decisive domains" of supremacy – military forces, economy, technology, and culture – makes the American "comprehensive global superpower"; the America is the contemporary imperial system with the unprecedented possibilities of influence on other states and nations, which America actualizes with

- social, political, and cultural pluralism
- cooperation with other states and nations
- the net of military and economical alliances and coalitions
- global financial institutions [Brzezinski (1997) 24–28].

▣ The referred above description of the American society, nation, and state just lists the consequences. Each of the previously existed and vanished mighty empires and civilizations lacked the foundation, on which America became the contemporary global superpower: the freedom of a person. Therefore, it is only one decisive fundamental feature of the American nation that made the United States "comprehensive global superpower." This feature is the maximal – through all known history of humankind – degree of freedom: freedom of conscience, freedom of thinking, and freedom of choice. The actualization–embodiment of these freedoms into the social and political system had originated the American supreme power and transformed America into the unique social and political establishment that, in the beginning of the twenty–first century, might be identified as the material apex of the current civilization.

The four pillars sustain the framework that accommodated establishment, existence, and development of the United States until the beginning of the twenty–first century:

1 the national unity based on the knowledge of God–Creator – America is one nation under God

▣ the meaning of 'American nation' is special because it does not include some traditional features, by which a nation was identified historically. The American nation – United States of America – is the unity of human beings of the different races, nations, countries of origins, places of birth, languages, and religions. This unity is based upon the sustained by the power of the state freedom of conscience, freedom of thinking, freedom of choice, and other basic human rights including the pursuit of happiness. In fact, America is the unique developing system that undergoes the evolution in the conditions so closed to the optimum as it is possible at the contemporary level of the social and political development

2 the maximal freedoms available for a human being who exists within a social/political establishment

3 the apparent closeness to the pre–Aristotelian paternal pattern of the state

4 the absence of the state ideology.

God granted the American nation with the responsibility to test the sufficiency of freedom, and she already tastes its fruits – the highest level of economic and technological development, military, economic, and technological superpower. Therefore, until the people of the United States of America adhere to and maintain the unique social, political, and cultural system based on the national unity under God and maximal freedom for all the citizens – human beings of all races and countries of origin, the United States has the possibility to retain the unsurpassed global superpower.

Another danger might be detected with the understanding that at the level of global dominance, the power changes the meaning: from the temporary possession, it becomes the manner and essence of existence.

Would the American nation be able to withstand that what had defeated other systems, civilizations, and empires – the fear and the temptation to restrict the freedom of a person for the sake of the person's establishment, to enslave a person for the sake of the state/society, and to consume the person's life and freedom for the sake of survival of the person's establishment?

Would the American nation be able to preserve the Faith and the unity of one nation under God and to remain the Promised Land for all who are thirsty for freedom?

The United States might become another variation of the pattern of disintegration if the American nation discards the hard lessons of the Roman, Russian, and other empires and

- the state ideology will supplant the faith in God and the freedom of conscience
- the freedom and good of a person will become the subject of the state discretion
- the state will be empowered to substitute the faceless "common good" of the Aristotelian "perfect communities" for the freedom and good of a

person

- the nation will lose the unity and – as the pre–1917 Russia – disintegrate into the separated groups, which would fight one another for the place under the sun, social, political, and other privileges
- the immorality, corruption, and perversion will supplant the traditional morality, ideals, values, morals, and social norms founded on the commandments of God
- the political gains, individual conveniences, or desires of the elected ***[[***that is temporary or replaceable***]]*** leaders and executives to please the foreign friends or sustain the foreign interests will supplant the supreme and untouchable priorities, such as the maintenance of adequate defense of the freedoms, rights, and security of a person, of the American nation, and of the American state.

The Past reveals that the worst events of the human history began with fear and desire of the absolute protection by the means of the material world:

- fear and disloyalty to God prompted the Israelites to reject God and to ask for a king who would fight their battles and govern them like all the nations. In return for authority over them and becoming "like all the nations" they agreed to become slaves of the king and to pay him with their children, possessions, and freedom {in: *1 Kings 8:4–22*}
- Aristotle and Plato were concerned with the security of the social and political systems, which accommodated their existence. The fear of annihilation, desire to avoid slavery and destiny of prisoners of war, and the best intentions prompted both to create their utopias: Plato – for preservation of life and prosperity of the elite of slave–owners, Aristotle – for preservation and prosperity of the Polis, which he envisioned as the only system capable (contrary to a lonely weak person) of adequate self–defense, self–sufficiency, thus survival, and for whose sake he sacrificed freedom, life, and happiness of the lonely weak person
- the fear of persecutions and desire to establish the invincible church contributed to the beginning of transformation of the Roman Catholic Church into the papal hierarchical church, which ultimately substituted the heathenism for the Christian teaching and committed unspeakable crimes against humanity
- the fear of the "Jewish–Bolshevist" government and the advancement of Marxism–Bolshevism–Communism facilitated the Adolf Hitler's rise to the power because the most popular slogan of the Nazi party was protection of Germany from all other nations, preservation of the German ideals, the racial purity, and national interests, and restoration of the omni–powerful state, which would become the master of the world; the fear of Marxism–Bolshevism–Communism and wounded national pride contributed greatly to transformation of Germany into the Nazi state and transformation of the Germans into the assassins who exterminated millions of the Jews and people of other nations.

Seemingly, fear is the greatest danger to the human societies and establishments, because it silences the intellect, divides the people, prompts them to seek the strong and powerful dictator and give up their freedom in exchange for physical survival. Fear makes the people susceptible to propaganda, therefore, assembles them into the herd of the social animals, which willingly sacrifice their brethren for the sake of this something that they call the common good (yet, envision as own personal survival and well–being) and that, in fact, is the good and survival of the leaders of the herd.

The history confirms that there is no means of defense against fear obtainable with the power of men: the more strength, influence, and wealth men acquire the greater fear they have. Only faith and love to God protects a human being from fear and prevents the degeneration, degradation, and descent at the level of social animals.

It should not be forgotten that the kingdom divided is destined to perish {in: *Mark 3:23–27; Luke 11:17–18*}. Thus, it should be understood that the nation makes a step toward own death each time when any political candidate, group, or party gains access to the power because he/she/it builds the political campaign and seeks the dominance on the basis of racial, religious, economical, and other conflicts and

- declares that he/she/it is "fighting for the people" ***[[***against whom and what about is this fight if one nation under God still exists?***]]*** and attempts to evoke fear, envy, and hatred toward political or other opponents
- for the sake of own political ambitions exploits the racial card or asserts social or economical inequality as the reason for admission to the power, with which he/she/it vows "to fight" for "the underprivileged"
- asserts the necessity of differentiation the tax or other state policies according to the wealth or race, therefore, plays off one group of population against another
- attempts to use the national interests for political gambling and jeopardizes the interests of the national security because of economical, political, or other considerations
- asserts the necessity to decide the economical and cultural problems with the political means
- in the eagerness to demonstrate own "political correctness" betrays God, faith, and morality because of the lust for power and desire to acquire votes of all population including the groups, which openly profess perversion and corruption and pursue interests incompatible with the traditional American religious, moral, and national values.

The end of such political show might be very dramatic. For instance, it could come to the logically completed embodiment of the Aristotelian model of "democratic equality" achieved with the political means, thus it could re–produce Bolshevist/Communist Russia or Nazi Germany.

It should not also be forgotten that mostly because of propaganda of envy and hatred and the consequent division of the population of the Russian Empire, the poor and deprived of the basic human rights masses eagerly accepted the Bolshevism/Communism and were rewarded with such means to maintain the social equality as

- termination of people because of their religion, wealth, and education
- the secret police, institute of the state informers, and total surveillance
- forced labor camps, prisons, and mental institutions for persuasion of the different–minded
- mandatory poverty and deprivation of the right to possess the private property.

If human beings are destined to reach the state of optimum, they would come to understanding that the rejection of God, the absence of the Faith, fear, isolation, division, and restriction of human freedoms (especially, communications among the people, creation and transmission of knowledge) are the worst enemies of the evolution.

Until – and if – such understanding becomes the actuality of existence, any state, which seeks dominance and absolute power within the world divided into competing and fighting nations/states, is not protected from the deadly plague of the ideology–creation and degradation of the anti–evolution with the inevitable fall into the Inferno of neo–heathenism and destructive ideologies, for instance, such as the updated versions of political theology, Marxism, and Nazism.

In the end, it might be concluded:

- the essence of evolution is the ascent to God and creation of the child of God from the matter/flesh in motion

◙ the essence of the anti–evolution is the substitution of the image of beast for the image of God and the transformation of free man–creation of God into a slave who becomes the living dead or the matter/flesh in motion without the morality and without intelligence–reason – the social animal that serves other beasts and serves them only because and when they possess the greater power of coercion."

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Σ32 The consequences of the Aristotelian dialectics, as well as the outcome of political and social systems created in likeness of the Aristotle's Polis and with Aristotle's logic and ethics, have a vivid illustration: the Aristotelian (Western) civilization and the history of its establishment in Europe. This civilization exposed the Europeans to

– religious and political persecutions

– social, financial, and organizational crises, which are followed with collapse of existing political, social, and religious institutions (e.g., social and political instability, revolutions, wars)

– poverty and insufficiency of all kinds

– transformation of the ethics–free (especially biomedical) sciences into the assassins of men

– heathenism with its inseparable companions – corruption and immorality

– plagues of inhumane ideologies and totalitarian states

– and so on, – see the history of Europe, as well as the entire Western civilization built upon the heathen philosophy – Orphic–inspired utopias created by Plato and Aristotle.

See also

— **The Orphic Doctrine** in ***Ancient Civilizations: Legacy Overview***

— **Philosophy**: **Plato; Philosophy: Aristotle; Doctrine of Thomas Aquinas** in Folder ***Heathen Philosophy***

— ***Works of Augustine of Hippo***

Σ33 The human **mind** is the knowledge–creating reality, which operates with the logical/conceptual systems and realities embodying the particular visions of the absolute truth and striving to achieve some purposes within the different realities, systems, dimensions and hierarchies, which accommodate existence of a human being.

The wholeness of realities, systems, dimensions and hierarchies, which accommodates the existence, reflects the particular derivative of the absolute or universal law, which has been read or reflected–cognized at the different levels of complexity accessible for the mind. At any given time–space point, the complexity of this reality is sufficient to provide the mind

– with a foothold, point of reference, or the means of positioning itself, as well as anything it considers, within the time–space–matter–complexity–bounded reality: world, universe

– with a possibility to identify and to accomplish the purposes for which the mind exists.

The mind maintains own existence and accomplishes the purposes it has been created to accomplish by operating with the logical/conceptual realities and systems; this process is named thinking. In general, thinking might be defined as creation–transformation–restructuring of the logical/conceptual realities intended to sustain and to activate transformation–optimization or destruction of the actualities of the world.

See

The Mind

≈≈