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**MENTAL MATRICES**  
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BELIEVING IN THE FUTURE OF THE HUMANKIND  
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IN MEMORIUM OF ANNA

## INTRODUCTION

The idea about this book came to me when I was 19 years-old.

I remember that I was reading the wholly writings of the World's religions, trying to find the sense of life. At one point I realized I did not need them. At this moment I had arrived at the idea about the Absolute Supreme.

I realized how difficult it was for me to liberate myself from the numerous religious dogmas and decided to call this book "The collapse of Religions". I even had a deadline for its completion and...

Then ten years passed in contemplations. My notes accumulated impressively. One day I was organizing them again and I decided it was time to give them to the light.

The first article, "Development of the mind", I created on the eve of 2002. After that I dedicated my New Year's time on the next article. For a couple of years the number of the visitors on the website (where they were published) was more than 10 000.

After the article called "Mental Matrixes" I decided that the next one should be dedicated on its main idea. That is how the book showed up.

## CLASSIFICATION OF MENTAL PROCESSES AND IDEAS

From ancient times philosophers have strived to discover the secrets of nature and of humankind. Back in those days were formed the two main theoretical streams on the essence of things - the materialistic and the idealistic one. Followers of these streams even today keep arguing what was first- the spirit or the matter.

Materialists try to convince us that the mind is just a supreme function of the brain (the matter) and ceases to exist with the death of the individual.

Idealists claim that the mind (the spirit) is primary and independent from the matter and that its life's path, together with the body, does not exhaust its existence. (fig. 1)

Up to this date, in modern psychology, there are no clear definitions about mind, consciousness and intellect, although scientists consider them the main objects of this science. Neither materialists nor idealist have managed to clarify what is the mind and what governs its development.

The materialists prefer using terms like consciousness and intellect, whereas idealists use soul and spirit.

We, however, use the term mind because it incorporates that sense which makes every human being feel superior to the other representatives of the nature. Humans perceive themselves as the most mindful (reasonable) creature on earth.

In the specialized literature we can read that the mind is the supreme form of mental activity.

Here we will add that the mind is not only this supreme activity but also what is behind it. During his whole life the human being develops his mind and identifies with it.

To be better understood we will turn to the achievements of the contemporary medicine. With every year which passes, we witness how doctors are able to preserve the human life in circumstances more critical than ever. Today the practice includes amputations, transplantations, implantations and other sorts of interventions, which actually change physically the organism, but do not influence directly the mind.

As far as the brain is concerned, however, things are different. As we all know, one cannot do without his/her brain and its normal functioning is necessary so that one can develop. Obviously exactly this organ is directly connected to our mind.

Let us take a peak in the secrets of the brain. Thanks to the modern science we know that at the basis of this piece of work of nature are the nerve cells - neurons. Their structure is mostly similar to the structure of the other cells but there are some differences. The most significant difference is their neuron extensions (axons or dendrites) and the cell membrane, thanks to which neurons connect amongst themselves and can pass neuron-impulses (information).

The way in which neurons connect is essential in order to comprehend what is further to be said. Here we find parallel ties which sometimes connect thousands of neurons. These so connected neurons form neuron nets. The latter are the main units in the structure of the brain. The brain itself could be also perceived as a highly complicated neuron net, which includes over 70 milliard neurons (with multi-billiard parallel connections).

What is most important in the brain's structure is its parallel structure

Obviously this parallel structure is necessary for the processes which take place.

Psychology teaches us that the supreme neuron activity, generally speaking, includes all mind processes. The latter perform complex parallel transformations with our ideas (notions). Here

we should clarify that by ideas we will hereafter mean all direct products of the supreme mental activity. Without ideas there would be no mental processes and without mental processes there would be no ideas.

What is that lays behind our mental processes? Without a doubt there is we, i.e. our mind. We all say “My idea of.. is...” or “I have no idea about...” and so on. We comprehend our ideas as strictly personal, and further we will see that they are.

Until now ideas have not been classified, which impedes tracking the development of the mind. However, in order to do that we should first classify the mental processes. This is very hard due to their complexity and their interrelatedness.

In this complex situation we will turn our attention again to the structure of the brain. As we have already said it represents a very complicated neuron net. The known functions of this structure are to receive, elaborate, transmit and store information. The latter enters from the senses of the organism ( the receptors), then it gets elaborated in the brain and as a result from the numerous, complicate, interrelated, and parallel mental processes, from here are sent neuron-commanded impulses towards all systems in the individual. (fig. 2)

On the basis of the informational exchange we divide the mental process into three groups.

In the first group are the processes for which there is a direct flow of information from the senses, which we are going to call processes of acquiring knowledge (getting-to-know).

In the second group fall the mental processes, which take place on the basis of the information already received, which we will call conscious (becoming-conscious).

During the processes in the third group there is a flow of neuron-commanded impulses from the brain towards the organism, which

we will call realization (executing, accomplishment).

The nervous processes, which guarantee the balance and the physical development of the organism are not included here. The latter guarantee our existence and we will call them processes of existence. Under normal conditions (of existence) they are not directly related to the processes of acquiring-knowledge, becoming-conscious and realization, and thus become a subject for another study.

Getting-to-know, becoming-conscious and realization encompass the entire mental activity of the human (the development of the mind).

Getting-to-know, becoming-conscious and realization are interrelated.

Acquiring information is based on what is conscious, becoming conscious depends on what is known, and realization (executing) is a result from what is known-conscious.

Nothing in this world could be completely (absolutely) neither known, nor conscious. Acquiring knowledge and becoming conscious are relative, as is reality itself.

Based on the main processes (getting-to-know and becoming-conscious) we can now easily classify ideas in the following levels:

KNOWN-UNCONSCIOUS - "Symbols" level - here are the ideas, which are more known than conscious for us.

KNOWN-CONSCIOUS - "Knowledge" level - here are the ideas, which are relatively equally known and conscious for us.

CONSCIOUS-UNKNOWN - "Faith" level - here are the ideas, which for us are more conscious than known.

We used SYMBOLS, KNOWLEDGE and FAITH to name these levels, because the meanings of these words best correspond to

the essence of the introduced terms.

When one believes in something, he/she is much more conscious of it rather than knowing it.

When one knows, there is a balance between acquiring knowledge about and becoming conscious of that thing.

When we acquire knowledge(explore) about something we use as a base all our ideas. If the explored thing is something new, then on the KNOWN-UNCONSCIOUS level is formed a new idea - a SYMBOL. Through becoming conscious or acquiring knowledge-becoming conscious, the ideas from the SUMBOLS level get transformed into such on the FAITH or KNOWLEDGE levels.

Ideas from the KNOWLEDGE level can change their potential through getting-to-know, becoming-conscious or getting-to-know - becoming-conscious, and become SYMBOLS or FAITH.

FAITH, through getting-to-know or getting-to-know-becoming-conscious, gets transformed into KNOWLEDGE or into a SYMBOL.

Here it is important to note that the potential of ideas depends on how much they correspond to the truth. With the latter we mean the degree of correspondence between ideas and reality (fig. 4). The more one idea corresponds to reality, the more it is truthful. And vice versa, the less one idea corresponds to the reality, the more it is untruthful (less truthful).

When one becomes conscious that his/hers FAITH is not truthful, he/she ceases to believe in that thing, and the idea of it transforms into KNOWLEDGE or into a SYMBOL.

When the KNOWLEDGE about something turns out to be untrue, the idea gets inverted (changes its potential), i.e. the KNOWLEDGE that something IS turns into KNOWLEDGE that

something IS NOT, and a SYMBOL can be formed along with this.

When a certain SYMBOL is untruthful then follows a change in correspondence with the reality.

(When we talk about SYMBOLS, KNOWLEDGE and FAITH, we refer to the ideas from the respective levels).

The processes of acquiring knowledge, becoming conscious, or acquiring knowledge-becoming conscious (complex) lead to transformations of ideas in one or more of the levels (SYMBOLS, KNOWLEDGE and FAITH).

During the processes of acquiring knowledge and becoming conscious can be noted transformations in the ideas in all the levels, as well as of multiple ideas on each one of them (the separate SYMBOLS, KNOWLEDGE and FAITH). (fig. 5). Ideas are interrelated.

There are no clear boundaries amongst the levels. KNOWLEDGE, on the border zones, becomes FAITH and SYMBOLS. This is so because the processes of acquiring knowledge and becoming conscious are connected. One cannot tell where exactly does acquiring knowledge end and becoming conscious start, since acquiring knowledge is based on the conscious and becoming conscious depends on the known, and the processes take place incessantly...

The processes acquiring knowledge, becoming conscious and realizing (executing) depend on the human being as well as on everything else and are directed outwards (towards the surrounding world), as well as inwards (towards oneself)... When human development is normal he/she constantly expands his/her ideas about the world.

It often happens that in relation to one thing from the reality are formed ideas on the different levels(SYMBOLS, KNOWLEDGE

AND FAITH). That is so because we go from the private towards the general. When a person has not known or has not become conscious of the general, he/she looks at its parts and demonstrations as of separate entities, which leads to the formation (in relation to the latter) of multiple ideas on the different levels.

During the process of acquiring knowledge-becoming conscious one moves towards the general and thus gets closer to the truth. Thus the level KNOWLEDGE (KNOWN-CONSCIOUS) expands at the expense of the ideas from the levels FAITH and SYMBOLS. That is what we witness when there is a progressive development of the mind.

When there is a regressive development, the mind closes itself within its own limits and this causes that FAITH blocks becoming conscious and the SYMBOLS level “eats” the level KNOWLEDGE. It is not hard to imagine what are the consequences from this. This kind of people become slaves on their ideas from the levels FAITH (CONSCIOUS-UNKNOWN) and SYMBOLS (KNOWN-UNCONSCIOUS) and get encapsulated within their limitations.

Now, let's take a look at the different entities (ideas) in the levels SYMBOLS, KNOWLEDGE and FAITH. Beginning with the level SYMBOLS, we will see that what is determining here is the relativity. The separate ideas here are formed as a result from the presence of other similar ones, but not from their essence.

In the KNOWLEDGE level we will see that separate ideas are already firmly formed (concrete) according to the known-conscious. There is no merging of different ideas and in relation to something for which there is no knowledge, there is no ideas (there is a blank spot).

Reaching the FAITH level we see that here the ideas have a supreme formation and that, contrary to SYMBOLS where contradictions merge, and to KNOWLEDGE where they confront with each other, here they exclude one another. If a person believed in something and one other thing confronts with it, he/she just ignores it - does not believe in that other thing.

In its essence the mind is one entity, the processes of becoming conscious are its supreme manifestation, and FAITH is the supreme level of this manifestation. That is why FAITH excludes (rejects) the contradictions - imposes a taboo on them. Everything that contradicts and opposes the subject of the faith becomes a taboo. It is not a subject of the FAITH and often occurs as a SYMBOL (KNOWN-UNCONSCIOUS).

If a certain SYMBOL is untrue, there is nothing tragic, because here the opposites merge. If some KNOWLEDGE is untrue, then it leads to a block or to a regress, but sooner or later the truth will be verified since the competition between the opposing ideas keeps the path towards the truth opened. But if the FAITH is untrue is really terrifying because in its essence it excludes its opposite, which in this case would be the truth. The regress is inevitable and the only thing that can stop an abnormal development is becoming conscious.

Becoming conscious of the untrue ideas and/or the formation of new truths is the supreme moment in the development of the mind. This is the sublime moment of enlightenment , when the mind frees itself from its own limits, transforms the ideas that block it, which in fact are its limitations.

Acquiring knowledge can take place both directly, through the personal senses, or indirectly - by accepting the experience of somebody else, becoming conscious - only directly. That is why it often happens that what is known and conscious for one person once transmitted to another person does not become known or conscious for this other person, or it could also be that what is known but unconscious for one person when transmitted to another becomes both known and conscious by the latter. That is how different people have an idea about the same thing which, however, stands on a different level (SYMBOLS, KNOWLEDGE or FAITH).

According to what is written so far, a SYMBOL is the known-unconscious or general idea about something. If we have to

transmit this idea to somebody else, we will, without a doubt, use what is known. Thus, we will express the unconscious through what is known. Symbols have been used in this sense since ancient times.

In this case the symbol is the material presentation of the known, which depicts the unconscious mental image - the idea. In this way the symbol has two sides - a material (picture, sculpture, etc) and a non material one (unclear general idea).

In practice, however, not all ideas from the SYMBOLS' level materialize in the reality. That is so because the processes of acquiring knowledge and becoming conscious form a great number of ideas on this level, which later become transformed into KNOWLEDGE and FAITH. With time passing, however, is noted the presence of stable ideas, which remain unconscious for a long time. Exactly these interest people the most and provoke them to share and discuss with other people.

When the idea from the SYMBOLS' level gets transformed into KNOWLEDGE, its material expression (the object) becomes a sign. The object-symbol (the material expression) symbolizes the unclear general idea (the non material expression) from the SYMBOLS' level, whereas the sign (the material expression) - an idea from the KNOWLEDGE level (the non material expression).

Before reaching the FAITH level, an idea is formed first on the SYMBOLS' level. Becoming conscious of a SYMBOL transforms it into FAITH (conscious-unknown) and its material expression, the object-symbol, now expresses an idea from the FAITH level. These material expressions (of the ideas on the FAITH level) we call fetishes (totems, amulets, good-luck charms, idols, icons etc.)

It is obvious that symbols, signs and fetishes have the same nature. All of them are expressions of ideas. Due to the differences in the mental development, different people differ in their SYMBOLS, KNOWLEDGE and FAITH levels. That is why symbols, signs and fetishes are perceived differently by the people. For

some people the cross (the half moon etc) is a symbol, for others it is a fetish, and for third it is just a sign.

Symbols, fetishes and signs are far from being the only means, which humans use to express their ideas. (fig. 6). Others are motions, music, speech, writing etc. We should also not reject the possibility that ideas be transmitted through other means, for which we do not even have an idea... (fig. 7).

The means of expression (ME) are a carrier of the ideas. Through them we express and transmit our ideas and again through them other people's ideas get to us. ..

Different people use the same means of expression to communicate different ideas, as well as the same idea with different ME. This created problems socializing (communicating) since the ME of one idea, from one level, can be perceived by the receiver as ME for another idea from the same or from another level (SYMBOLS, KNOWLEDGE and FAITH). On the other hand, even if the means of expression is comprehended well, not becoming conscious of the transmitted information leads to the creation of an idea, which differs from the one that has been transmitted. Thus, an idea from the FAITH level can generate an idea in the recipient on another level - SYMBOLS or KNOWLEDGE, and the fetish can be perceived as a symbol or a sign. This is so because people have a different level of development (with differences on the SYMBOLS, KNOWLEDGE and FAITH level).

The process of expressing ideas is one of the numerous processes of realization (executing). A human being builds or destroys, steals or gives away, kills or saves, etc., and all of this is a part of his/hers realization (executing).

Parallel to the processes of realization (executing), the processes of acquiring knowledge and becoming conscious take place. Besides, realization (executing) can be displayed as an intentional acquiring knowledge and becoming conscious.

Behind all of this stands the mind and its ideas.

Depending on the level of becoming conscious, ideas can be primary or secondary. The primary ones are formed directly by the information coming from the senses, and the secondary ones are formed as a result from becoming conscious of other ideas (primary and secondary). Exactly this ability of the human mind to form new ideas by becoming conscious of previous ones, is the foundation of what we call mind development. Comprehending the world, one changes him/herself.

This is where all materialist theories lose their grounds. Mind development does not obey to materialist theories. While the equilibrium (balance) is fundamental for the existence of the material entities, for the mind development it is change that is important.

In order to understand this better, let us take a look at the contemporary super computers. They become always faster, have more memory and some even contain all the human knowledge, still they cannot become conscious. Becoming conscious means to change your nature, and computers cannot do that. They are just very complex machines, creations of the human mind.

As we already clarified, the mind develops. Still, every development follows a certain direction. In what directions does the mind develop?

Here we will again turn to the reality. What is that we say about people with progressive attitude towards the world and what do we say about those with a regressive one?

For the first ones we say that are spiritually rich, open minded and liberated. For the others we say that are spiritually poor, narrow minded and limited.

Two directions are formed. (fig. 8)

The first is towards liberation from one's own limitation, during which becoming conscious occurs normally. In these people we notice enlargement of the KNOWLEDGE at the expense of the SYMBOLS and FAITH.

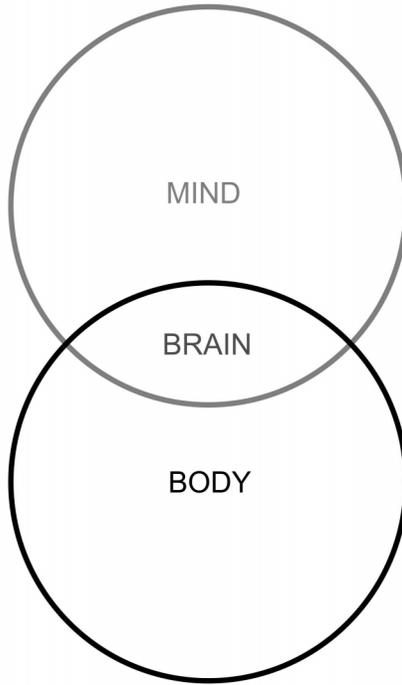
The second direction is toward enclosing into ones limits, during which becoming conscious is distorted. In these people we notice enlargement of SYMBOLS at the expense of KNOWLEDGE level.

All of us, voluntary or not, acquire knowledge and become conscious of the world and thus we develop our mind.

We hope that all readers become conscious that the direction of the development depends on themselves.

We tried to bring you close to the truth, but at the end one should never forget that every reading is just someone's ideas... And what is written here is just an idea about ideas.

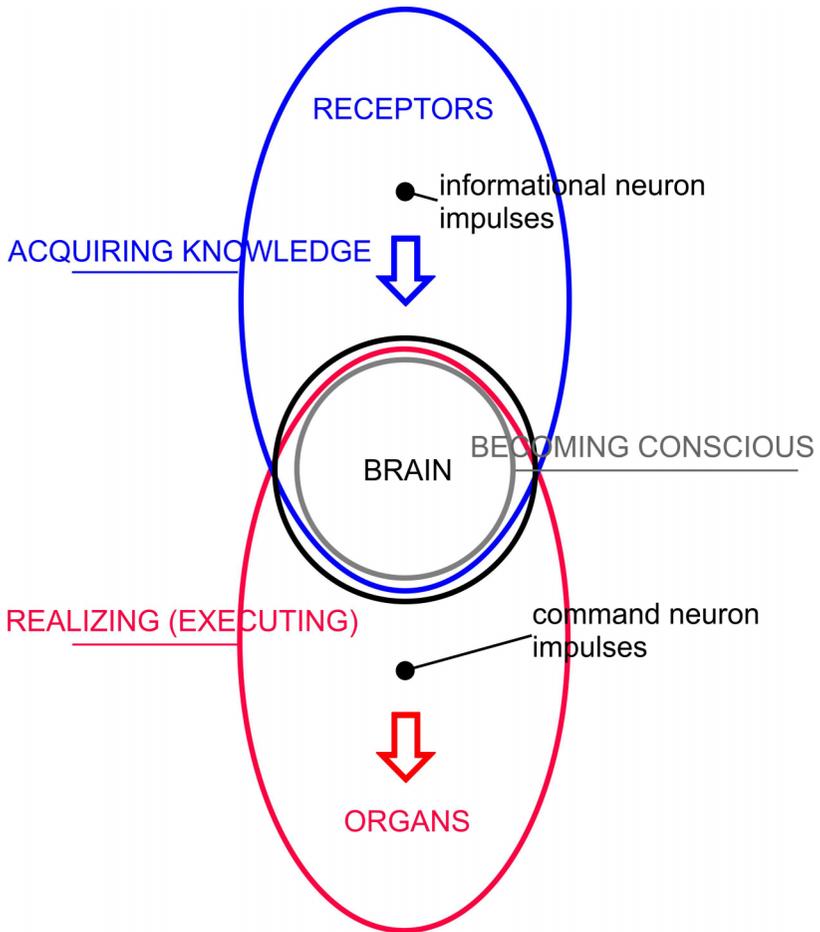
REALIZING  
(EXECUTING / ACCOMPLISHING)



EXISTENCE

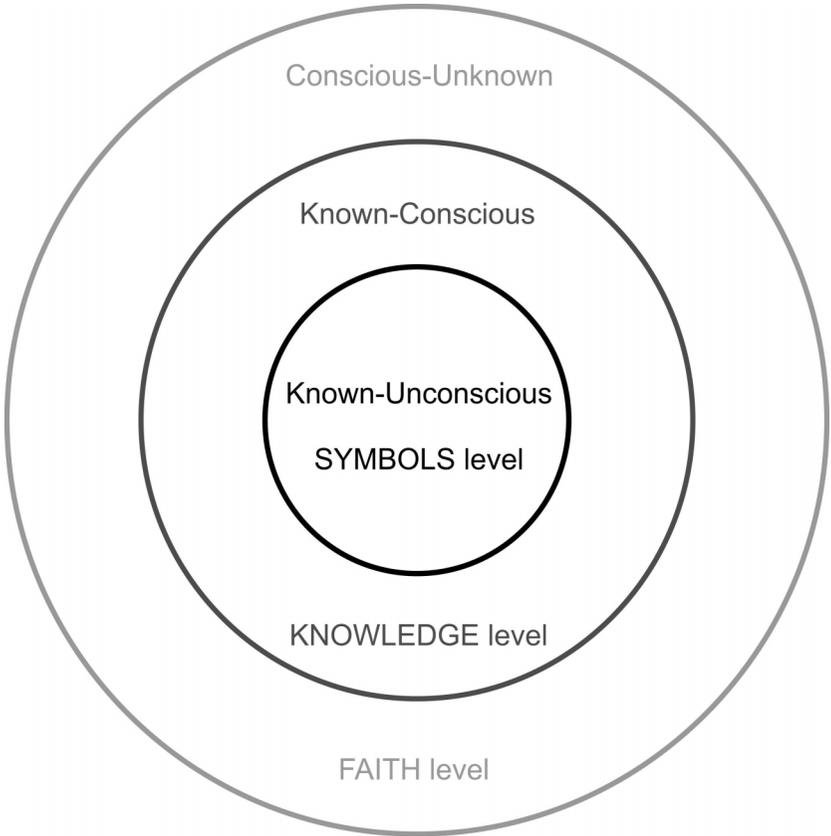
Unification of the idealistic and the materialistic ideas about human beings.

Fig. 1



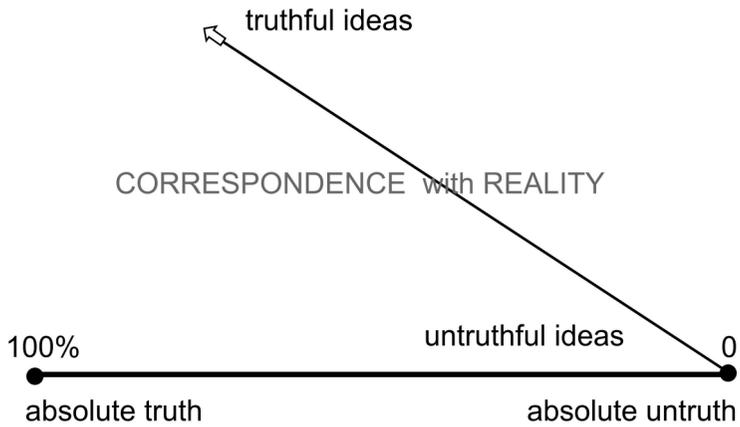
Informational Exchange – Processes

Fig. 2



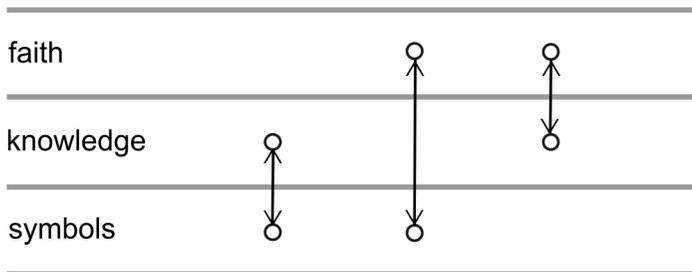
levels of ideas

Fig. 3



Potential of Ideas

Fig. 4



Transformation of Ideas

Fig. 5

Ideas	> Expression	> Means of Expression
Known-Unconscious, SYMBOLS level	>	symbols
Known-Conscious, KNOWLEDGE level	>	signs
Conscious-Unknown, FAITH level	>	fetishes

### Symbols, Signs and Fetishes

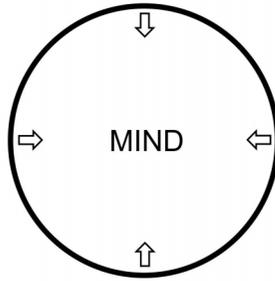
Fig. 6



### Transmitting / Receiving ideas

Fig. 7

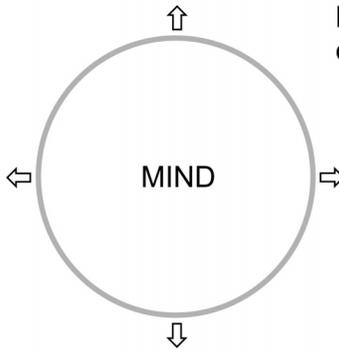
encapsulation  
of ideas



enclosing into ones'  
own limitations

Regressive Development

enlargement  
of ideas



liberation from ones'  
own limitations

Progressive Development

Development of Mind

Fig. 8

## SLEEP AND MIND

Back in the ancient times people were conscious that sleep was a very particular condition of the mind and the body. For a long time it was believed that sleep was a step into the afterlife, and that visionary dreams - a revelation of the God.

Fortunetellers and foreseeers used to interpret dreams and had a particular position in the society. Some of them grew up in their position in society due to the successful interpretation of the ruler's dreams, but others died because they were unable to interpret some terrible dreams.

Dreams have a special place in religions and occultism, and today are a subject of high interest also for the science.

What actually happens to us during this one-third of our life that we are sleeping?

Until now neither religion nor occultism nor science has given a satisfactory answer to this question. Scientist, even though they have very modern technology, are not able to throw light over this dark part of our existence.

**STOP!** Could it be that dream is only an existence?

Let us look at the facts.

For simplicity we will start with the birth of the individual.

Soon after his/her first cry, the newborn falls into his/her first sleep. Observations show that up to 90% of the life of a newborn are passed sleeping.

Milk-eating babies sleep around 16-19 hours a day. Five or six-years-old children need around 12 hours of sleep. For adults are sufficient around 6-8 hours of sleep, and for seniors - 4-5

hours.

Obviously as we grow up we need less sleep. This makes scientists think that sleep is not only related to the recovery processes, but also to the growth processes. Some scientists even claim that sleeping is exactly the moment for the synthesis of proteins and the growth of the organism.

In order to avoid falling into the wrong conclusions due to extreme contemplations, it is necessary to look into sleep in grate details.

Thanks to modern technologies there is a huge data base of materials and facts. On the basis of the electric activity of the brain during the state of sleeping are noted different particular periods called phases of sleep. (fig. 9)

According to the frequency-amplitude characteristics, sleep is divided into fast and slow sleep, and the slow sleep is divided into superficial and deep sleep.

Here we will not dig into the exact parameters of the registered signals during the different phases of sleep but we will be satisfied by the most indisputable classification.

After one feels the need to sleep, he/she gets into a comfortable position and relaxes. The state of relaxed awakesness turns into dozing. Follows falling asleep. One stops hearing, seeing or feeling the surrounding world. He/she is isolated from it and is alone in his/her sleep. Sleep gets deeper and the brain activity is characterized with slower and slower waves. From the state of superficial sleep (from which one can easily be awaken) the slow sleep turns into profound one (from which the person asleep can hardly be awaken).

After some time of profound sleep occurs a sharp change in the brain activity. The brain starts working on high levels and requires an abundant quantity of blood. Cardiovascular and

respiratory activities change. Under the eye-lids the eye-balls begin to move around as when one is checking something out. Due to this fact, this phase of the sleep is called phase of Rapid Eye Movement (REM). However, it is just to call this phase paradox sleep because research show that 80% from the people awoken in this moment have had a vision and are capable of describing it.

The so described phases repeat until final awakening. Their duration is different but is noted an increase in the quick (REM) sleep with every cycle.

Under normal conditions, when one is in his/her normal environment, the REM phase takes about 25% of the total sleep. This, however, is noted in adult individuals.

Now, let us go back to the sleep of the newborns.

As we have already noted these sleepy-heads pass 16-18 and even 20 hours sleeping. Here the picture of the phases of sleep is quite interesting.

For the newborns about 80% of the total sleep is quick (REM). It even turns out that this phase takes place almost immediately after the state of awakeness. The phases of sleep do not repeat in the order known to us.

What happens in the brain of the newborns?

It turns out that the greatest part of their sleep includes intense brain activity (the REM phase). Obviously, babies need their sleep as much as they need their contact with their surroundings in order to develop.

And in fact, coming to the world of the baby means not only that the baby becomes a part of the world but also that the world becomes a part of the baby.

Now it is necessary to recap the classification of the mental

processes made in the preceding chapter (which was based on the informational exchange). (fig. 2)

According to it, the mental processes which include the information coming from the senses, are the processes of ACQUIRING KNOWLEDGE. The mental processes which take place on the basis of the already received information, are the processes of BECOMING CONSCIOUS. As a result from these basic mental processes occur the ones for which the brain sends command neuron impulses to the various organs, which are called processes of REALIZATION (EXECUTING).

Following from this classification was made a clasification of the ideas, which result as a product of the mental processes. Here the levels are KNOWN-UNCONSCIOUS - SYMBOLS, KNOWN-CONSCIOUS - KNOWLEDGE, CONSCIOUS-UNKNOWN - FAITH. (see Classification of mental processes and ideas).

The informational flow decreases when a person is falling asleep. The fact that it is difficult to awake someone who is asleep proves that the informational flow towards his brain is brought down to a minimum. Consequently, the processes of ACQUIRING INFORMATION during sleep are also close to the minimum.

In this condition of complete isolation from the world, the brain of who is asleep turns out to be possessed by the processes of BECOMING CONSCIOUS!

We are convinced that conservatives will object to this point by saying “What BECOMING CONSCIOUS are you talking about, the person is asleep?”

Yes the person is asleep. He/she does not realize (execute) any sort of a “sensed” activity, but the brain keeps working and in the REM phase even gets loaded to the extend which is characteristic for the state of intense brain activity during the times of being awake.

It is important to note that during this phase one has visions and dreams. Although the body is in complete muscular atone, a person remembers the dream, makes evaluations and performs other informational processes. One is even careful in his/her sleep. This is easy to see, especially when the person participates in the vision. In these cases he/she makes decisions and realizes (executes) actions in his/her sleep.

Taking into consideration the fact that the processes of ACQUIRING INFORMATION and REALIZATION (EXECUTING) are brought down to minimum during sleeping, the processes of BECOMING CONSCIOUS are taking over.

Now we have the answer to the question “What is a person dreaming of?” To answer shortly - his/her own BECOMING CONSCIOUS.

And in fact, the paradox sleep phase, called this way because of the prevalent illogical visions, corresponds perfectly to the processes of BECOMING CONSCIOUS.

In the previous chapter we clarified that ideas (symbols, knowledge, faith) participate in complex parallel processes - interrelations, transformations, formations of new ideas. In these processes participate all ideas from all levels.

That is why the illogic visions are just a manifestation of the multidirectional PARALLEL BRAIN LOGIC, which is natural for the processes of becoming conscious. (fig. 11). The difference between the concentrated intentional BECOMING CONSCIOUS which takes place when we are awake and to which we are used (fig. 10), and when we are asleep, is that when asleep the brain is free of tasks and indications, which allows for another logic to take control - the parallel one. Thanks to this logic the brain is capable of elaborating the huge amount of information, which was accumulated but not “digested” when one was awake.

“The morning is wiser than the evening” in not only a fact, but

also a result from the most natural mental processes for the human being - the ones of BECOMING CONSCIOUS.

Apart from being wiser, the morning is also less burdened than the evening. When sleeping one forgets. All useless information is filtered through the network of the process of BECOMING CONSCIOUS and disappears.

The one who is awake is fresh and bright, ready to face the new informational flow in the state of awakesness.

Now we should go back to those sleepy creatures - the babies.

In the light of the PARALLEL BRAIN LOGIC it is normal that they need a lot of sleep. It is also normal that the REM phase is dominant.

If only we try to imagine this universe of images, sounds, touches, tastes, smells etc, which rushes into the brain of the newborns, we could realize the immense burden on the latter. Falling almost immediately in the quick sleep is also normal. The brain overloaded with information at some point interrupts the ACQUIRING KNOWLEDGE and passes to the phase of extreme BECOMING CONSCIOUS.

We are aware that what is written here can seem incredible to many people.

However, this is not science fiction! It is simply a consequence of the informational exchange. Not knowing the parallel processes which take place in the brain leads to not understanding the visions and throwing them in the twilight zone.

However, the ones who have accepted the PARALLEL BRAIN LOGIC see the solution to a long lasting problem which came to us while sleeping, not as a message from "above", but as a fruit of our own becoming conscious.

We hope that now you understand how Mendeleev and many others have dreamed of their inventions....

We can present a series of facts that will support this statement.

It is proved that if the REM phase is interrupted (one is deprived) while asleep, during the next state of sleep (the following night) this phase gets prolonged in order to recuperate its normal percentage of the total sleep.

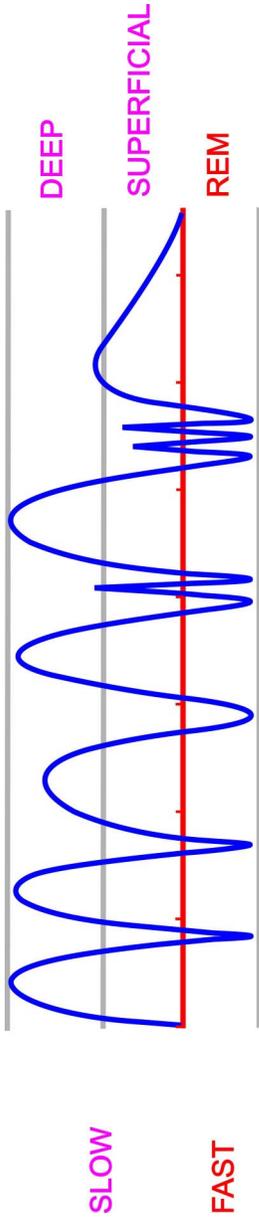
It is also proved that after mental overload the REM phase increases, whereas after physical effort increases the phase of the deep sleep.

Tests have demonstrated particular differences in the sleep of the introverts and the extroverts.

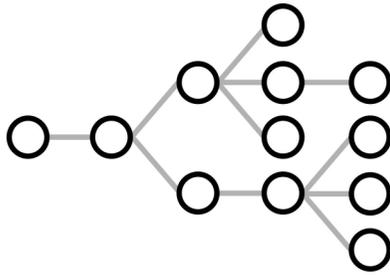
We could continue listing many facts and data about the electrical activity of the brain during sleep and after it, of the chemical activity and so on, but we would leave them to the somnology specialists.

Our purpose was to clarify the dominant informational processes during the state of sleep and to pull visions out of the twilight zone.

We hope that many will realize after reading this chapter that they dream their own BECOMING CONSCIOUS!

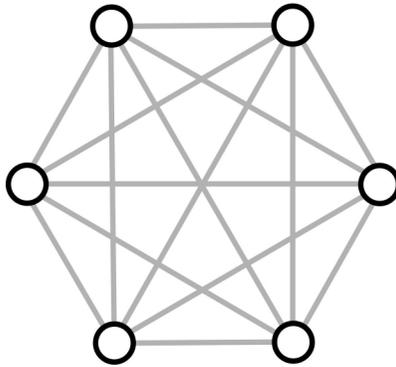


Phases of Sleep  
Fig. 9



CONSEQUITIVE LOGIC

Fig. 10



PARALLEL LOGIC

Fig. 11

## EVOLUTION OF IDEAS

In the previous chapter we saw how newborns acquire knowledge and become conscious of the world in a blast.

It is suitable to ask - What is the first thing that forms SYMBOLS, KNOWLEDGE and FAITH? This question is very difficult mostly because nobody is able to remember this so early moment of his/her life. Unfortunately, modern technology is also helpless.

Considering the nature of the informational processes we have to accept that the first entity which completes the path of becoming conscious is the human self. Self-knowing and self consciousness are innate. They form the levels of SYMBOLS, KNOWLEDGE and FAITH. At the beginning, one is not conscious of him/herself and represents an (original) primary SYMBOL. Later, through becoming conscious, is formed the KNOWLEDGE level and soon after the FAITH level. That is how the idea about us unlocks our development and arrives to be FAITH in ourselves.

It is reasonable to accept that during transformations the idea about us remains in every level, i.e. contemporaneously we have different ideas of ourselves as a SYMBOL (KNOWN-UNCONSCIOUS), as KNOWLEDGE ( KNOWN-CONSCIOUS) and as FAITH (CONSCIOUS-UNKNOWN).

With time babies have already formed their basic primary ideas about the world. In this circle are included all objects to which the little one has an access with its senses. Here we will not go into detail about them but will only note that they are the basis for the future acquisition of knowledge and becoming conscious of the world and of the self.

After learning how to walk straight up, the little person surprises everyone with his/her eagerness to get to know and become conscious of the surrounding world. He/she gesticulates a lot and thus communicates with the world. With time, starts to pronounce

the first words. Soon after - is able to respond and ask questions.

The little person makes use of those who are around him/her to reveal the secrets of the world to him/her.

But how do they know them? Naturally from other people and from their own achievements.

Here emerges the need to put in use society as a sort of a mental entity besides the individual mentality.

But what exactly is society?

The word itself implies that this is a unity of beings. However, this definition includes even each colony of microorganisms. For the purposes of the current work it is necessary to separate the unions of beings in such, for which crucial are the processes of existence and others for which are fundamental the processes of executing (accomplishing).

Thanks to this differentiation we can separate the human society from the animals' ones.

The human society is a complex system of sub societies. Their principal entities are the individuals. The later participate in different sub societies in relation to the different aspects of their existence and realization (execution). For us it is important to follow the informational processes which take place in the society in order to be able to follow its development as a sort of a mind - the social mind.

Here some could ask - Why exactly are we paying attention to informational exchanges?

Because we are exploring the mind and its development, and information and informational exchange are essential for them. (fig. 2) Our purpose is not to dig into those forms of society whose foundation is the survival (existence). These are the lower social

forms which can be observed even amongst animals. Here the informational processes are subjected to the existence.

The supreme social forms have as a basis the realization (execution). They cannot be found amongst animals. For the supreme social forms the informational processes are essential whereas the processes of existence are subordinate. This does not mean that the existence of the individuals in the supreme societies is endangered, but on the contrary, that is granted (ensured).

Nowadays, we speak about chemists' society, physicists', biologists' and so forth to psychologists' and even philosophers' ones. There are societies of cultural activists, religious and others even secret societies.

It is not an accident that the current society is defined as an informational one.

How did modern society arrive to be an informational society?

Without a doubt, from the dawn of its existence, the human society has managed to resolve its problems of existence. If it had not done so, we would have never arrived at this point. Of course, back in those days the struggle for survival was at the center stage. Naturally, the struggle for existence is valid even today. Isn't it true that in order to be able to realize ourselves we should first exist? However, we cannot agree with some researchers who claim that today's human life is nothing but a struggle for existence. Here we will not argue with them, but we will conclude that existence and realization (execution), as complexes of processes, are natural to all reasonable beings.

At some particular point, a series of reasons has aided human society on its way to self accomplishment. Of course it is by no means easy to say at what exact moment of the human life the processes of self realization became dominant. What is sufficient for us is that this moment was in the far past.

We hope that it has become clear that human society from the dawn of its development has moved from EXISTENCE towards REALIZATION. (fig. 12)

Now, let us go back to the little person. Thanks to the information received from society he/she completes in a hurry the path of thousand years of human development. When maturity is reached, then the person is able to interact effectively with society. The human being at this point is able not only to take but also to give. The individual, who has achieved maturity, is also expected to have achieved the average level of reasoning development, which is characteristic for the society in which he/she develops. Some individuals are not able to achieve the average level even throughout their entire lives, and others assume an important role in society from an early age. At the end, everybody gives his/her input for human existence and realization (execution).

Social interaction is a very complicated, multilateral process. At this point we will not examine profoundly the social interactions, but will only say that the processes of informational exchange are essential for the accomplishment of the global society, as well as for the accomplishment of the individual mind.

Let us see how the process of transmitting/receiving of ideas within the society takes place.

As we defined in the first chapter, mental processes are classified according to the informational exchange as processes of ACQUIRING KNOWLEDGE, BECOMING CONSCIOUS, and REALIZATION (ACCOMPLISHMENT). Ideas, depending on the mental processes, are classified as SYMBOLS (know-unconscious), KNOWLEDGE (known-conscious), and FAITH (conscious-unknown).

Ideas participate in complex parallel processes of interrelatedness and transformations. They can pass from one level to another (SYMBOLS, KNOWLEDGE, FAITH), form new

ideas, and unite with another idea from another level and other similar transformations.

Mental processes follow certain logic, i.e. they are limited in certain frames. Generally speaking, logic can be CONSEQUITIVE or PARALLEL.

Thanks to the mental processes, one gets to know and becomes conscious of the world. During progressive development, the human expands his/her ideas, whereas during a regressive one he/she gets encapsulated (enclosed) within the limited ideas.

(See “Classification of the mental processes and ideas” and “Sleep and mind”).

One can acquire knowledge about the world DIRECTLY through his/her own senses and to form his/her own ideas about things, or INDIRECTLY by accepting the ideas of others. Accepting the ideas of the others is possible due to the means of expression through which people express their ideas. However, this process leads to a distortion of the informational exchange, because the means of expression could be understood improperly, or when understood properly, it could be that the information they bring does not correspond to the reality. Thus, the communication processes depends on the emitter and the receiver, and their levels of development.

We should note that the process of communication is dynamic and multilateral. The emitter, using the means of expression, transmits his ideas to the receiver. In this case, the emitter is involved in a process of REALIZATION (ACCOMPLISHMENT), meaning he/she is deliberately transmitting own ideas to the other. The receiver, after accepting the ideas transmitted, makes deliberate questions in order to clarify the means of expression and the ideas accepted. In this case he is also engaged in a process of REALIZATION (ACCOMPLISHMENT). Thanks to this, the emitter could correct the means of expression or the ideas expressed.

That is how, via the means of expression, humans communicate among themselves and transmit ideas to one another.

Back in ancient times people started to meliorate their means of expression and to transmit their ideas more accurately among themselves. This turns out to be the determining factor for the evolution of the human society as a supreme society.

But what are the means of expression?

Means of expression is each thing through which could be expressed some idea. Generally speaking we classify means of expression into material and non material ones.

The material means of expression are all physical objects which people have changed on purpose (which represent his/her ideas).

The non material means of expression are motions, sounds, etc. which are accomplished on purpose (reflect ideas). Although the latter have a material expression (visual, sound, etc) due to their short existence are considered non material. Such are dances, songs, etc.

During the process of communication people express the ideas important to them through the means of expression, in order to pass them to other people across space and different periods of time.

If we go back in time we will see that before our computer age there was the age of video, before that - the age of the tape recorders, the age of cinema, the gramophone age, the book one, and so on back to the stone age.

We are able to get to know more accurately the societies which are closer to us time-wise than those who date back to ancient times. Especially difficult to explore are the societies from the bygone era (those without scripts).

Although we do not have written monuments from these ages, archeology gives us other monuments through which without a doubt people were expressing their ideas.

Besides the monuments from these ages which get to us, we also have, although it may sound incredible, non material means of expression. The folklore is a rich source of such means. In the folklore we find many dances, rituals, and songs etc, which take us to the ideas of the most ancient societies.

Compiling all of these in one informational mosaic of the human development, we can connect the bygone societies with the historical ones and also classify the evolution of human ideas from ancient times until now.

Thanks to his social development the human being has succeeded in conquering the planet Earth and nowadays has gone even in the open space. Humans manage to leave their natural area of existence and to reveal the secrets of the world, thanks to which realize themselves as a mind.

As we have already clarified, the foundation of the human development is the informational exchange. This includes all processes related to the gathering of information, its transformation, transmission, reception and storage. In the light of what has been stated, the monuments that have reached us from the past express the ideas of our ancestors.

But what are those ideas?

Thanks to the interdisciplinary researches now we have the proof that the objects found in the caves and the images found on the walls date back tens of thousands of years ago. Until now these are the most ancient means of expression which we have acquired from our ancestors.

There is a general accord that one part of these objects have

cult characteristics which would mean that these means of expression represented ideas from the FAITH level of our ancestors. For many of these objects the experts claim that they were used as tools.

On one hand we have found tools of labor - means of survival, and on the other - cult monuments representing the supreme human ideas.

If we look closer, we will see in the tools of labor the human accomplishment, and in the cult monuments - the desire to exist.

Without a doubt the monuments which have reached us, in the ancient societies were accompanied by a lot of other knowledge. For us is very important not only the process of transmitting the information (the communication process) in these ancient societies, but also the process of evolution of the ideas, which is reflected in the works from successive periods.

As time passed an evolution both in the tools of labor (the means of survival) as well as in the monuments which represented the faith of our ancestors, is to be noted. This evolution is certainly inspired by the evolution of the ideas of the ancient humans.

Here we will not explore in detail the different achievements of the ancient people on their path towards social development, but will only point out some key elements, which are sufficient for comprehending the evolution of the human ideas.

Generally speaking the human kind evolves from EXISTENCE towards REALIZATION (ACCOMPLISHMENT).

The human being acquires always more and more information about and becomes more and more conscious of the world, thanks to which, on one hand, is ever more capable to guarantee the proper existence, and on the other hand manages to realize further his mind.

The formation and elaboration of languages have been the corner stone in the development of the human society. Humans passed from expressing themselves with gestures to the language of sounds.

Language is the most ancient tool as well as a sort of a laboratory for the development of the ideas in one society. Language is not only a reflection of the development of ideas but is also a part of the development itself.

Considering the nature of the mental processes which were taking place in the heads of our ancestors, naturally, subjects of their faith were different entities on which depended their lives (their existence).

Although humans had some ideas formed about almost everything that they could perceive with their senses, people comprehended animals as the supreme kind and considered them the rulers of the world. What was decisive for the formation of ideas of humans at those times was, without a doubt, their existence. Humans glorified what determined directly their lives.

In the process of evolution, humans realized that plants and animals were subjected to the forces of nature just as the human kind was. Was it not true that animals, just like humans, were powerless in front of thunders, floods, storms, earthquakes and volcanoes...? That is how the forces of nature became the supreme gods.

The human learned how to elaborate stones, bones, wood and clay. At some point he mastered also fire. That way the human became exceedingly supreme to the animals. He had already the divine power. This allowed him to cope with severe conditions in every place. Now the human could live in every place on Earth.

Humans began burying their equals back in the most ancient times. Emerged the idea about the soul. This was a crucial moment in the human development. The human being had become

conscious of itself as a spiritual being. He realized that death was not the end, but rather a transition towards a new resurrection. Was it not true that everything around him died but after that was born again? The human being became conscious of the unity of the world.

People were also conscious of the difference between the sexes as the foundation of the creation. That is how was born the idea about the female and the male nature. Probably this is how was born the first explanation about the world.

Then showed up the rituals requesting the mercy of the gods and along with them the pagan priests. From this moment on the beliefs of the people were limited by the will of these priests, which were guided not only by the faith. That is how dogmas and religion appeared.

In those difficult times, the pagan priests had more informational potential than anyone else. Every matter of importance was brought to their attention. They could observe and contemplate for a long time. They had inherited the knowledge about the secrets of the nature, discovered new ones and kept them in extreme secrecy. That is how they maintained the potential of their spiritual might.

As time passed and secrets grew in number, grew also the number of priests. Because of the power to control the others, not all pagan priests knew all the secrets. That is how was formed a cast of the enlightened. They were the keepers of the secret knowledge. Thus occurred the secret knowledge and the occultism.

The human improved his ability to master stone, bone and wood and began mastering clay and colors. He began to produce and master metal. All new achievements were used to guarantee and improve the existence of the humans. Through them humans also expressed their ideas about the divine.

As time passed, human beings acquired always more and more

knowledge and became ever more conscious of the world around them. They realized that the forces of nature came from the sky, the earth, the water and the undergrounds (hell). In his ideas everything else was subjected to the latter. That is how they became the new gods.

People comprehended perfection to be divine. That is how were born new and incredible combinations of ideas about the human and the animal essences as ideas about gods. Later, almost all gods received a human image. The human became conscious of himself as the perfect creature - similar to the gods.

Different nations inhabited different areas and moved periodically according to the conditions of life. However, at some point they chose some piece of heaven and remained there for a long time.

This way humans made some incredible discoveries.

A significant jump in the social development was the cultivation of wild plants and taming of wild animals. Farming and animal breeding started to develop. Farming societies started to lead a sedentary way of life, while animal raisers continued to follow their stock.

Here we should note that while discovering fire and migration were essential for the colonization of the land by the human beings, what helped their fast growth was farming and the sedentary way of life. Thanks to them occurred unprecedented development of the human ideas and these favorable conditions led to an incredible demographic bloom. Large villages showed up and were formed the polis.

In the dawn of the human kind the earth was very unevenly populated. The huge distances, the zones difficult to pass and the harsh climate, doomed people to lead an isolated existence. The societies developed in isolation, reached a certain level and often ceased to exist. Along with their decease disappeared their

achievements because it was impossible to pass them to another society.

When farming and animal breeding appeared, the human kind multiplied and inhabited almost the entire world. That is how at some point almost everyone found himself to have a neighbor. Under those conditions, trading among different peoples grew rapidly. People not only traded goods, but also managed the skills and achievements of the others. Unfortunately, people began to dispute and lead wars among themselves more often and thus exterminated each other.

Although the territorial isolation was no longer the reason for the disappearance of the peoples, the wars did not spare many societies and some of their achievements.

As farming and animal breeding advanced, the entire human civilization gained a great impetus in its development. People were forced to determine the weather much more accurately than before, to follow the weather conditions precisely, to calculate their goods etc.

Observing the sky, the human was able to determine the phases of the Moon. That is how showed up the moon calendar and the counting systems emerged.

The human invented specific cutting instruments and tools and thus improved the cultivation of plants. Now people were not only able to meet their needs for food but also had extra quantities.

The priests used the religion and the rituals as an excuse to gather these extras claiming those gifts to the gods. That is how, on the basis of the spiritual dependence, they managed to put the others also in a material dependence. Emerged the material division and the classes in the society.

For the live-animal breeders the development was signed by their nomad way of life. They had to move constantly with their

herds in order to provide food. Although also in their societies there were extra quantities of food, the class division was not very distinct. Even though it was true that the priests used their spiritual powers over the animal breeding societies, they could not put them in such a great dependence as they did with the farming ones.

Religion had a fundamental role in the process of social development. It was the basis of the governance. Thanks to their spiritual power, the pagan priests were able to govern the others much before the material supremacy was established. Gradually, the ruler priest and his entourage managed to concentrate in their possession a great part of the spiritual and the material potential of the society.

Organizing the members of the society for the rituals and traditions represented the first form of line organization. The priests took advantage of their spiritual power and began to govern the people in the execution of different activities - the construction of religious complexes, irrigation systems etc. Of course, these activities were ordered by the gods and everyone worked with diligence.

Although from ancient times people had been forced by their common needs and dangers to live together, they were far from creating state governance. It was not until the development of the religion and the appearance of the priests' cast, the latter seen as delegates (heirs) of the gods, that manageable structures were formed. The spiritual power provided the priest with unlimited obedience - they were backed up by the gods.

Explorers are right to think that the holy places and temples were the center of the formation of the states. Back in those days it was exactly on those places that the most important activities took place and decisions were made.

Science demonstrates that states without cities existed but there were none without religion or cult places. It has been established

that the first thing that was done on a newly acquired territory was the construction of cult sites and the benediction of the land. This way the territory was delivered in the hands of the gods and only then one could begin to normally inhabit the new territory.

During the development process, farmers also bred animals and stock breeders grew up plants, but only in help of their main activity. Humans mastered mining and metal crafting. Many sorts of crafts appeared. The construction achievements from this era amaze us even today.

Thanks to the new knowledge, the human realized that the planets were superior to the old gods (earth, sky, water and hell). That is how the latter lost their supremacy.

People became conscious that their existence depended on the sun and the other objects visible in the sky. The latter became the new gods.

A crucial importance for the further development of the society has had the appearance and the improvement of the writing system. Gradually, the attempts to pass the ideas about the DIVINE from one generation to another led to the creation of the pictographic system. With time pictography evolved into a more simple and universal system. After a number of phases of development, writing corresponded to what was spoken. Thanks to writing, the ideas, to which the society had arrived, could be easily passed to the next generations.

During the process of development almost every significant discovery (object or event) was dominated by the religion claimed to be or divine or a symbol (sign) of the divine. This was normal because the human was still at the beginning of his evolution. His ideas on the FAITH and SYMBOLS levels were much more numerous than those on the KNOWLEDGE level. The circle of knowledge was too restrained compared to the entire (social) knowledge. As we already mentioned, the ideas from the KNOWLEDGE level are the equilibrium towards which occur the

mental processes. As the ideas on the KNOWLEDGE level are fewer and more limited, the transformations and the interrelatedness with the ideas from the other levels, FAITH and SYMBOLS, are sharper and occur more often. The strong attachment to the religion of the ancient societies shows us, without any doubt, that the interrelatedness among the ideas from the FAITH and the SYMBOLS level was stronger as the development of the KNOWLEDGE level was restricted.

It is important to note that imposing the idea about the Day of Judgment was fundamental to insure the unconditional obedience to the rulers. The human mass which believed in the Day of Judgment did not seek material benefits on one hand, and on the other was hoping for a spiritual reward.

The Day of Judgment is an extremely powerful manipulator because it always shows up in one of the levels - FAITH or SYMBOLS. When the development of the KNOWLEDGE level is limited, the influence of this idea on the mental processes and the other ideas is very strong. When the divine origin of the ruler was no longer able to keep the masses in obedience, the Day of Judgment was perfect for this purpose.

In the course of this exploration the most important thing to understand is that the evolution of the material and the non material proofs that have reached us are an expression of the evolution of the human ideas about the world. In each thing that is left from the existence of the humans, are hidden certain ideas. If we are able to identify correctly what are the ideas inside the artifacts, we would be able to replicate the evolution of the human kind.

In light of what has been said so far, the evolution of the supreme ideas of the humans (those from the FAITH level) is particularly interesting. What is observed is a transformation of the supreme ideas of the human (the FAITH) in correspondence with the evolution of the ideas on the other levels SYMBOLS and KNOWLEDGE.

The supreme ideas from the FAITH level reflect the level of development of the human mind during the respective era. The supreme GODS give us a good idea about the changes in the development of the mind during the ancient times. The progress and regress are indispensable moments in the material and spiritual evolution of the human kind.

If we put the gods in a hierarchical order, we will manage to follow the stages of the development of the mind.

At the beginning, the supreme gods were plants and animals, and then they were pushed aside by the forces of nature, than their place was taken by sky, earth, water and hell, and later - by the sun, the moon, and the other objects in the sky.

Along with the gradual enlargement of the SYMBOLS and KNOWLEDGE levels enlarged the supreme ideas on the FAITH level. The so delineated development was clearly directed from the human towards the space.

Replacing gods with other gods occurred thanks to the evolution and the multiplication of the ideas on all the levels (SYMBOLS, KNOWLEDGE, and FAITH). Although they have greater influence (are more restrictive) on the mental processes, the ideas on the FAITH level are also a subject to evolution, which leads to their transformation. The more the ideas of the human enlarge and multiply, the more truthfully and comprehensively he is able to comprehend the world and to summarize (systemize) it in his brain.

During this development, the transformations of ideas described in the previous chapters, are completely applicable.

All ideas from the FAITH level, which contradict the supreme ones from the same level, pass into another level (get transformed), i.e. they cease to be a subject of the faith (get excluded /eliminated/). On the KNOWLEDGE level ideas compete, whereas on the SYMBOLS level they merge.

The transformations of ideas are the final degree of reformation of ideas, when they pass from one level to the other. The complexes of mental processes ACQUIRING INFORMATION and BECOMING CONSCIOUS influence all ideas and are influenced by all ideas on all levels.

(See “Classification of the mental processes” and “Sleep and mind”).

Along with this, we will have to also throw some light over the hierarchy of the ideas and its impact on limiting the mental processes.

It was made clear that the absolute supreme human ideas are those on the FAITH level, and the absolute supreme ideas on this level reflect the evolution of the mind. However, in order to explore the evolution of the ideas we should also take into consideration the parallel ideas and the limitation of the mental processes.

One entity (an object) can create ideas on all levels (SYMBOLS, KNOWLEDGE and FAITH) (fig. 13), as well as cause interrelatedness and transformations with all ideas.

If for one object we have an idea on all levels, the one which is supreme among the three is that on the FAITH level. The latter, however, could be inferior in the general hierarchy of ideas compared to the ideas on other levels.

Here is an example. A certain object creates an idea on all levels. A part of it for us is evenly known-conscious - KNOWLEDGE, and another part of it in our mind is conscious-unknown - a SYMBOL. On this basis, an idea about this object is formed on the FAITH level - conscious-unknown. The idea on the FAITH level is superior among the three. On the other hand, all ideas about this object have some place in the hierarchy of the ideas about the similar objects and so on up to the hierarchy of all objects.

Ideas are systemized hierarchically as is the world around us. Overall, our ideas are about the world and should represent it truthfully.

Thus, if we believe in one object more than in another similar to it, our ideas about it will be higher in the hierarchy of ideas about similar objects, compared to the idea of the other one. Without a doubt, our FAITH in this object is lower in the hierarchy on the FAITH level compared to the ideas about the SUPREME, because our ideas about these objects in general is lower in the hierarchy than our idea of the SUPREME. The opposite would mean that this object for us is the SUPREME.

It is important that one understand that the hierarchy of the ideas is determined in two dimensions. The first one is in relation to the levels (SYMBOLS, KNOWLEDGE, FAITH) according to the degree of ACQUIRING KNOWLEDGE-BECOMING CONSCIOUS, and the second is related to our general idea of the world and how these ideas are systemized inside it (compared to all of the other ones). I.e. if we have ideas about two objects on the FAITH level, first they will be related to the ideas on this level according to their hierarchy, then to the ideas on the KNOWLEDGE level according to their hierarchy, and at the end towards the ideas on the SYMBOLS level.

Thus, our ideas about these two objects will be related to all ideas on all levels according to their hierarchy of our general idea about the world.

The hierarchy of the levels and inside the levels (FAITH, KNOWLEDGE, SYMBOLS) forms the hierarchy of our general idea about the world.

Maybe all of this sounds too abstract, but the hierarchy of the world (the reality) also determines the hierarchy of our general idea of the world, and the nature of the informational processes determines the hierarchy of and inside the levels (SYMBOLS, KNOWLEDGE, FAITH).

If our FAITH in a given object corresponds to the reality, we would not be terribly limited by our faith in it up to its actual level in the hierarchy of reality. Our future relationship with it would only fill in and expand the ideas on the KNOWLEDGE and SYMBOLS levels. However, if we are mistaken, during our future relations with it we would be limited by our faith in it, and this would influence our mental processes and the other ideas. Thus this object or another one would take too much advantage of us at our expense, and all ideas related to this object would be distorted to some extent and would not correspond to the reality.

If we apply this model on believing in a certain god, we will have a similar situation. If our idea about the divine corresponds to the reality (the hierarchy of the object in the reality), then we would not be limited by this idea in our future development. If our idea about this god does not correspond to the reality, the further development of our ideas would be terribly limited to the actual position of the god in the hierarchy of reality.

In order to make this clear, let's take the god Sun as an example for the divine entity. Believing in the god Sun could not limit fatally the evolution of our ideas about the solar system, but would limit the evolution of our ideas about the universe. In other words, if we believe in the supreme god-Sun, our ideas about the solar system would be relatively truthful (not distorted), but those about the universe would be untruthful (distorted) because the Sun is far from being supreme in the hierarchy of the universe.

Thus our faith in the god-Sun is useful for our development during the process of formation of ideas about the other objects which are lower than the sun in the real hierarchy of the universe. From this moment on, the faith in the god-Sun would distort fatally the rest of our ideas.

The only way to recuperate the progressive development is becoming conscious of the fact that the Sun is not supreme in the hierarchy of the universe.

The stages of the evolution of human ideas are predetermined by the reality (the hierarchy of the universe). Because of this, it is inevitable that our evolution progresses with jumps. The more these jumps correspond to the hierarchy of the reality, the more the evolution of our ideas would be smoother. The lesser the correspondence, the greater the distortion of the ideas would be and the evolution would be anomalous.

Let's sum it up.

The mind lays behind our ideas.

The different entities (objects) of the world (the reality), thanks to the processes of ACQUIRING KNOWLEDGE and BECOMING CONSCIOUS, form ideas on the SYMBOLS, KNOWLEDGE and FAITH level.

The ideas about the different entities form hierarchically structured ideas according to what is common among them. For example, our ideas about different people form a general idea about the people. In other words, in our general idea about the people are involved our ideas about all people. Than our general ideas form even more general ideas and so forth until we reach the general idea about the world. In the latter are involved all ideas.

We hope that you understand why the mental processes are limited by the hierarchy of the ideas on the levels (depending on the degree of ACQUIRING KNOWLEDGE - BECOMING CONSCIOUS). This is predetermined by the hierarchical structure of the system itself. The hierarchy determines the limits of the parallel functioning of the processes from the general towards the generalized ideas.

Mental processes are mostly limited when it comes to the ideas on the FAITH level. Here the connections are limiting (excluding). Relatively unlimited are the mental process on the KNOWLEDGE level. Here the connections are differentiating (contrasting). Most

unlimited are the mental process of the SYMBOLS level. Here the connections are various (merging).

The parallel structure of the mental processes is complete only on the SYMBOLS level. The higher we go in the hierarchy of the levels (SYMBOLS, KNOWLEDGE, FAITH), the more the parallel structure of the mental processes is limited (fig. 14).

Ideas have a hierarchical structure depending on the degree of ACQUIRING KNOWLEDGE-BECOMING CONSCIOUS on the SYMBOLS, KNOWLEDGE and FAITH levels, which form the general hierarchy of our general idea about the world.

In this hierarchy the ideas about us have a specific place. Regarding the latter, the hierarchy is structured from the macro-towards the microcosm. The ideas about us also evolve. Thus the human becomes conscious of himself in relation to the universe and of the universe in relation to himself.

For the current chapter, mastering the parallel processes, parallel ideas, the hierarchy of ideas and the role of the latter for the limitation of the parallel nature of the mental processes, is sufficient in order to understand the evolution of the human ideas.

We hope that after what has been said it is now clear why the supreme gods were so important in the process of human evolution. As supreme general ideas of the mind, they have the strongest limiting influence on the processes of ACQUIRING KNOWLEDGE, BECOMING CONSCIOUS and REALIZATION (EXECUTION).

According to the degree of development of the ideas on all levels (SYMBOLS, KNOWLEDGE and FAITH) and the dynamics of the processes of ACQUIRING KNOWLEDGE and BECOMING CONSCIOUS, there comes a moment in which occurs a transformation of the supreme ideas on the FIATH level. Normally, their place is taken by superior general ideas (according to the hierarchy in reality). There are, however, cases in which superior

ideas on the FAITH level are replaced by inferior ones. In these cases occurs stagnation or even regression of the evolution. As a whole, the process of development of the human mind follows the hierarchy which corresponds to reality.

Isn't it true that the earth depends on the Sun, the forces of nature depend on the earth, and life depends on these later ones...?

The processes which occur when the ideas on the FAITH levels get transformed are very important to our study. If the old GODS do not contradict the new supreme ideas, they remain on the FAITH level and follow the transformations and changes within the hierarchy (of the level), but if there are contradictory ideas they get transformed. Usually these ideas from the FAITH level find their place within the SYMBOLS level and turn from conscious-unknown to known-unconscious. Because the ideas on the KNOWLEDGE level are relatively balanced between the known - conscious, during the transformations the levels FAITH and SYMBOLS are tightly connected. The KNOWLEDGE level has the role of the equilibrium towards which transformations take place.

That is how supreme ideas from the SYMBOLS level get transformed into such on the FAITH level once they pass the process of becoming conscious, and the reverse is also valid.

This is normal due to the nature of the mental processes and the ideas.

In order to follow these processes one should keep in mind the level of generalization of the ideas. The more an idea is closer to the primary ones (those created through our senses), the more it is primary (general) and thus is less generalized. The more interrelations and transformations take place during the process of formation of an idea the more it is generalized.

The ideas on the FAITH and the SYMBOLS levels appear to

be hard to understand because of the misbalance between their getting to know and becoming conscious. On the contrary, the ideas on the KNOWLEDGE level appear to be the describable due to the relative balance between getting to know-becoming conscious.

It is normal for the humans that the characteristic ideas which were not transformed for a long time on the FAITH and SYMBOLS levels, appear as the unexplainable, the secret etc.

During their interactions, humans from different societies exchanged also their ideas including the ones about the GODS. In the wars took part not only the nations but also their GODS. It often happened to profane the GODS of the others (their fetishes and symbols), but many other times the material images of those other GODS and their symbols were taken to the capital of the winner and were subjected to his GODS very often without paying attention to whether the ideas behind those GODS were compatible or not with the ones in the receiving society. It is not hard to imagine what would follow in such cases. ... That way the transformations of ideas about the DEVINE for both winners and losers, were complex and multilateral. Although they might seem illogical from the contemporary point of view, they were natural in the context of the corresponding development.

Along with the forced imposing of the winner's GODS to the losers, is also noted voluntary addition to the pantheon of GODS. History contains many cases in which the alien GOD helps another nation and thus gets accepted by the later. In non rare occasions, in order to enlarge their pantheon of GODS, peoples borrowed intentionally GODS from other peoples.

All unnatural interventions in the divine pantheon of a certain society have the strongest impact on the transformations which take place on the FAITH and SYMBOLS levels of the subjects. Wars did not only destruct the material pillars of the society, but also spiritual ones.

When the winner imposed superior gods served as the start of the development of ideas within the acceptors, but when inferior ideas were imposed as superior GODS, what followed was either rejection or regression.

Here, the criterion for superior or inferior idea is the level of generalization and its correspondence with the hierarchy of reality.

Thus, as time passed, GODS and SYMBOLS become ever more intertwined in the complex tissue of the polytheistic religions during the process of evolution (generalization) of the ideas.

Here we should take into account the possible correlations and transformations on the levels. On the KNOWLEDGE level the ideas, which are equally known and conscious, have smooth interrelations with the ideas on the adjacent FAITH and SYMBOLS levels, while the ideas from the latter levels are often directly correlated among themselves, without any connection with the ideas on the KNOWLEDGE level. The weaker is the level of development of the KNOWLEDGE level, the more these direct (jump-wise) correlations and the following transformations of the ideas on the FAITH and SYMBOLS levels are better expressed. This explains the strong ties among the ideas on the FAITH and SYMBOLS levels.

At some point in the human occurred another more superior (generalized) idea about the divine - the ALMIGHTY.

Here it is very important to distinguish between the idea about the ALMIGHTY as the supreme GOD - the God of all Gods - and the ALMIGHTY as the ABSOLUTE GOD - the only one.

The idea of the absolute almighty is superior to the one about the almighty - the supreme divinity. This is a new stage of generalizing the ideas in which has been reached the maximum of generalization and abstraction. That is why, related to the absolute ALMIGHTY, all divine ideas do not make any sense. They cannot be correlated to this idea and get excluded from the

faith level.

In the polytheistic religions, the idea of the ALMIGHTY has always existed as an idea of the supreme divinity from which origin all other gods, semi-gods etc. down to the humans. At some point, rightfully the idea of the ALMIGHTY pushed aside the astronomical objects and took over the FAITH level. If we try to compare this idea of the supreme with an object from the physical reality, it could be only the universe.

Diverse from this idea, the ALMIGHTY as an idea of the absolute god is not comparable even with the universe. The ABSOLUTE Supreme is superior to absolutely everything. In this case the universe is not an exception. The universe could be considered solely as a manifestation of the absolute god.

The idea of the absolute ALMIGHTY does not allow anything from the DIVINITIES existing. This idea excludes the other divinities as divine. The acceptance of this new religion turned out to be a long and painful process. Only a few were able to give up on their FAITH in the divinities inherited in the past for something so abstract. Many of the attempts to forcefully impose a unique god - ALMIGHTY ended up in bloodsheds and restoration of the previous divine pantheon.

That the human reached the most abstract idea subject of the FAITH was a crucial moment in the development of the society.

It was meant that the ABSOLUTE SUPREME - ALMIGHTY GOD won. The humankind was realizing that the universe is one whole thing and is subjected to one single god....

The imposition of the ABSOLUTE ALMIGHTY was impossible to take place within the framework of the traditional religious development. Imposing the ALMIGHTY made the previous divine pantheon, along with its enormous arsenal of secret knowledge, cumulated during the thousand years of development and the people who safeguarded them, no longer needed. Though in all

monotheistic religions there is a minimal acceptance of celebrations of some previous divinities (which entered the dogmas as saints), the idea of the ABSOLUTE ALMIGHTY required a complete change in the divine pantheon.

Some people consider the period of violent imposing of the ABSOLUTE GOD in Egypt as the birth of occultism. Back then many of the pagan priests, who were sent away, carried with them not only the ideas of the previous divinities, but also the secret knowledge accumulated for thousands of years. They got dispersed around the entire world and contributed significantly for the evolution of the society.

Another point of view states that occultism is an expression of the secret knowledge and exists from ancient times. It turns out to be an inevitable part of the development of every religion.

Occultism specialists claim that it includes all the knowledge about the world.

Very close to this idea is the contemporary notion that occultism contains all occult and non occult knowledge (contemporary occultism does not exclude scientific facts).

It is important to note that occultists from around the world are united. They do not exclude the knowledge of the others, but find space in the general mosaic of occultism.

Our point of view is that occult knowledge is a part of the general knowledge. Along with the enforcement of the monotheistic religions, the rejected cults along with the secret knowledge, fled into the formed heritage of the occultism.

The system “religion - occultism”, as a united system of the global knowledge, has existed since ancient times. It expresses directly the weak development of the ideas on the KNOWLEDGE level in the past. Then knowledge was formed and was obsessed by the cast of the priests and was available only to the enlightened.

Thus, before the enforcement of the monotheistic religions there was an abundant pantheon of gods on one hand, and the occult knowledge gathered for thousands of years - on the other. The ideas on the FAITH and SYMBOLS levels were well developed and balanced themselves around the limited circle of ideas on the KNOWLEDGE level. That is how the “religion - occultism” system was in equilibrium and interacted actively within itself.

This was a fruitful field for the birth of philosophy.

Some think that the first philosophers were occultists; others claim that among them there were many religious activists, and yet others say that among them there were atheists (non believers).

The truth is complicated. Philosophy developed as a transitional stage for the ideas from the FAITH and the SYMBOLS levels. Based on the ideas from the KNOWLEDGE level and their correlation with the ideas on the other levels, FAITH and SYMBOLS, the latter get connected in a common system without jump-like direct correlations. Philosophy was neither occultism nor religion, but rather something new within the occultism-religion system. Grown on this system, philosophy managed to systemize within it comprehensively the available knowledge about the world.

It is known that philosophy had three shares. The first - physics focused on the cosmos and its elements, the Second - Ethics focused on life, traditions and human relations, and the Third - Dialectics (Logics) brought up arguments and contemplations in favor of the other two shares.

The great virtue of the ancient philosophers was that they not only tried to systemize the human knowledge about the world, but also that they tried to do that using common principles. This is the major virtue of philosophy.

That is how at some point the “religion - occultism” system was complemented by philosophy. The new system of the human

knowledge now looked like this “religion - philosophy - occultism”.

Why did we choose exactly this order?

Because religion is a manifestation of the supreme ideas on the FAITH level (conscious - unknown), philosophy is an expression of the ideas on the KNOWLEDGE level (known-conscious), and occultism united specific stable ideas on the SYMBOLS level (known-unconscious).

Here some might say - isn't it true that philosophy contains gods and occult knowledge?

Yes, there are really gods and occult knowledge within philosophy and this is normal.

As an expression of the KNOWLEDGE level, philosophy tries to systemize the entire human knowledge including all ideas on all levels (FAITH, KNOWLEDGE and SYMBOLS).

What is determining in this case is that the ideas from the other levels, FAITH and SYMBOLS, serve the ones from the KNOWLEDGE level. The ideas from the KNOWLEDGE level are the nucleus around which the entire human knowledge (all ideas) gets summarized systematically in a unified system. This explains why philosophy uses ideas from the SYMBOLS and FAITH levels to form a generalized system of ideas (a generalized idea of the world).

This rule is valid also when we turn to modern science which grew up on the fertile grounds of ancient philosophy.

Here we see again known-unconscious (SYMBOLS) the unexplained facts and the conscious - unknown (FAITH) the unconfirmed theories.

Thus, knowledge flows into faith, represented by the theoretical, and into symbols, represented by the empirical. The empirical

and the theoretical are integral parts of the modern science.

Now, let us go back to the idea of the Absolute SUPREME.

As we cleared out, imposing this supreme idea contrasts the ideas inherited on the FAITH level. This predefines the incapacity of the ideas on this level to evolve and transform. Accepting the unique (absolute) god requires the rejection of all other divinities.

Human kind was in front of the greatest revolution not only of human ideas, but of human history. The revolution of people's ideas was reflected in the way of living. There were persecutions both of those who believed in the unique god and of the non believers, once the new religion was accepted.

Even though in the past there had been but a few of unnatural (forced) changes in the development of the supreme ideas of humankind (the FAITH), they had never before turned into a large scale massacre of people. Imposing the absolute god created a terrifying picture.

Martyrs are to be found on both sides. On one side, until the unique god was imposed, his followers were persecuted without mercy, because they rejected all the rest of the divinities, and on the other side after its establishment those who believed in the unified divinity persecuted the non believers.

Here we have to note a very important rule. Believers in unified gods refute not only the divinities from the polytheistic religions but also the rest of the absolute gods. Thus, we find that Jews, Muslims and Christians reject the god of the other. For the believers in one monotheistic religion the others are non believers. This explains the total/general violence. We see the same thing every time a monotheistic religion is being imposed.

The same picture is to be seen also nowadays. The world's monotheistic religions have not been able to liberate themselves from their dogmas, even though they are all based in their core

on the same supreme idea - the one of the absolute ALMIGHTY. The rejection of the other religions is dictated not by the idea of the absolute ALMIGHTY, but by the inherited dogmas.

The contemporary global nightmare is the religious fundamentalism and the terrorism that derives from it. In the light of what we have said, it is a natural event. Fundamentalists are people who are extremely restricted by the religious dogmas. They are capable of committing unseen things in order to impose on others the dogmas that restrict them.

What is crucial for this dark bloody development?

The most simple and accurate answer is the blinded faith. Faith could be illuminating but also blinding. Blinded faith is always connected to lack of information and limited development of the mind. On one hand, the lack of information leads to a facilitated acceptance of the dogmas, and on the other hand the obsessed rejects any information which does not fit in the world frame delineated by them. What is fatal in this case is that dogmas are not comprehended as restrictions of the idea of the supreme (what they are in reality) but rather as a part of this idea.

It is reasonable to ask - how to overcome the fundamentalism of the monotheistic religions? History teaches us that the only way is the liberation from the dogmas and the acceptance (becoming conscious) of the unified ALMIGHTY.

The tolerance among monotheistic religions is only possible if their followers become conscious that in fact the others believe in the same (the absolute) god, under a different name, because the god was introduced in another cultural environment, which designed the different dogmas and rituals.

Unfortunately, although there is some relative tolerance among the monotheistic religions, the latter are not able to liberate themselves from their dogmas, and the idea of the absolute ALMIGHTY is limited by them. The monotheistic religions are

restricted by their dogmas to a different extent and thus reject one another.

Now we hope that you see why with the imposition of the absolute ALMIGHTY occurs a breakdown in the “religion - occultism” system. More and more occult knowledge and rejected cults flow into the heritage of the occultism. In fact, occultism forms as a separate system exactly due to the monotheistic religions. In the polytheistic religions the “religion - occultism” system is very compact and interactive.

During the mass imposition of the monotheistic religions, the system of human knowledge is balanced to some extent thanks to the philosophy that had formed earlier.

After the dark ages of religious persecutions, comes the becoming conscious. There are changes (evolution) in the ideas of both oppressed and oppressors.

In Europe the dark Middle Ages are followed by the Renaissance and then by the Enlightenment. During this period, on the fertile soil of the antique philosophy and the new ideas about the world developed the modern science.

Some may ask themselves - Why science occurs only now.

Because imposing Christianity has been a long and difficult process. The Christian fundamentalism has rejected not only the previous divinities and the occultism which accepted them, but also the antique philosophy because it contained divinities and occult knowledge. Only during the enlightenment were created conditions suitable for the balancing of the “religion - philosophy-occultism” system and the renovation of the interaction. Thanks to the newly accepted ideas of the world, philosophy diverged into different branches and gave origins to the contemporary sciences.

That is how the system evolved into a “religion - science -

occultism” system. The interactions within the “philosophy - occultism” system were crucial for the transformation of philosophy into science. Here we need to differentiate between effect and interaction. Effecting suggests a strong one-sided influence, whereas interaction implies a multilateral development.

Here, when we refer to religion, science, and occultism we mean the religions, the sciences, and occultism in general, and when we refer to the human we intend the humankind.

Some may object that we focus mainly on the European development.

No. We are following the general development. It is just that the de facto development of the “religion - occultism” system into “religion - philosophy - occultism” and then into “religion - science - occultism” is mainly related to the Mediterranean basin and the adjacent territories. Here, according to the general consensus, is the lullaby of the contemporary civilization.

Now, let’s pay more attention to science. Grown on the fertile soil and determined by the interactions within the “philosophy - occultism” system, science formed and branched out in different directions.

However, if we look closer into the development of science, we will find out that the general classification of the antique philosophy is valid even today. What was once physics, which was interested in the nature of the things, we see as natural sciences, what was once ethics we now see as humanitarian (social) sciences, and the old dialectics - are the general and boulder sciences.

Nowadays science combines over 2000 sciences. What an unseen diversification .... Until when will this growth continue?

In fact it, has been a while that the diversification has turned into a strive for unification and generalization. Most of the new sciences are either general, concerning the entire science, or

bounder ones intending to combine more than one science.

At some point we will without a doubt witness the unification of the sciences. Maybe it is not far the moment in which we will have a unified (generalized) science. Separately in every science we see an attempt to create generalizing theories.

In reality what are the theories?

Previously we mentioned that the theoretical flows from the KNOWLEDGE into the FAITH level referring to the non confirmed theories, and the empirical flows from the KNOWLEDGE into the SYMBOLS level referring to the unexplained facts. This is precisely the main function of the science to broaden KNOWLEDGE towards the levels FAITH and SYMBOLS. Thanks to the ever so fast discovery of new facts and their rightful (realistic) unification into new theories, KNOWLEDGE broadens at the expense of the FAITH and SYMBOLS levels.

Generally speaking, there are two main processes in science. The creation of new theories and the discovery of new facts. These two processes are interdependent. The creation of the new theories is based on the known and on the supposed facts, and the discovery of new facts is based on the known and the new theories.

The motion is bilateral, from private to general and from general to private.

It is worth honoring the attempt that science makes to keep open the way to the truth (correspondence with reality). This strive is facilitated by the nature of the ideas on the KNOWLEDGE level and the rules that govern their development.

If we bring this to our model of informational exchange (flow), we will find correspondence. Considering that the informational processes (GETTING TO KNOW and BECOMING CONSCIOUS) form, change and transform all ideas, the theoretical and the empirical are the manifestation respectively of the BECOMING

CONSCIOUS and the GETTING TO KNOW as complexes of mental processes. On their part, in relation to the science, they are the manifestation of the REALIZATION (ACCOMPLISHMENT) of the mind. On the KNOWLEDGE level, getting to know and becoming conscious are relatively balanced, which influences also the processes related to the empirical and the theoretical. For the normal scientific development to exist it is necessary that the theoretical and the empirical are balanced both between themselves as well as with reality.

The empirical as an expression of GETTING TO KNOW and the theoretical as an expression of the BECOMING CONSCIOUS are naturally interrelated.

On the KNOWLEDGE level as well as in SCIENCE, competition is crucial for the development. The different theories in science compete among themselves in the name of the truth (correspondence with reality). In fact, the theories themselves are simply a generalized idea about the reality.

Another interpretation of contemporary science could be done on the basis of the “material - non material” dualism. Contemporary sciences, starting from physics up to psychology, are more or less strongly material. The non material is regarded only in the context of the material, as its manifestation.

In humanitarian sciences is noted the tendency towards a dialectic revision. Philosophy, as a mother of all sciences, has never stopped, during its development, to search the truth about the “material - non material”. Many scientists even underline that along this line the modern philosophy has a natural potential for development.

Whether the final victory will be in favor of the material or the dialectics only time will show...

Now the time has come to concentrate profoundly on occultism. It is common knowledge that occultism is a union of secret

knowledge. From ancient times this knowledge has been available only to the enlightened. We have already clarified that the existence of this occult knowledge is normal in light of the human development.

In the context of religious development there has always been knowledge that, for one reason or another, has not been made public (popular). Thus, some knowledge has been made secret on purpose since ancient times. It was passed only among the members of the cast of the enlightened. The latter were very few people usually with a vast understanding about the world. In this environment knowledge evolved. According to us, the ideas about the new supreme divinities were formed within the circles of the enlightened. It was where they were purified before taken into the religion.

One of the characteristics of occultism is that it is tightly connected with the polytheistic religions in the general system “religion - occultism”. The interaction within this system created the conditions for the development of philosophy. On one hand, philosophy comprehended the unity within nature, and on the other, it used with hands-full the knowledge accumulated with the ages. That is how was formed the new system “religion - philosophy - occultism”. Later, the interactions within the system serve as the basis for the development of the philosophical branches into different sciences.

The more it advanced the less science needed the occult knowledge and the unified god. That is how were formed the gaps within the “religion - science - occultism” system.

Until now the development of science has been such that it interacts less and less with the other two subsystems. More than ever, science reserves its right to have the last judgment in all matters... In the past this was the role of the religion. This, without any doubt, limits scientific development.

Nature does not tolerate gaps. We are now witnessing the so

called new sciences. Their names define them as sciences, but the difference between them and the orthodox sciences is that the former's priority is the border areas of scientific knowledge. Some interpret this process as a transformation of the occultism, others as a manifestation of new beliefs...

Our standpoint is that the new sciences are in fact the missing element in the "religion - science - occultism" system, which are coming in order to reestablish its interaction.

That is how was formed the new system of the world's knowledge "religion - new science - science - new science - occultism". This system interacts internally and is relatively balanced.

Considering the general rules governing the development of the mind, as time passes a part of this new science will show up in the field of science since the KNOWLEDGE level expands constantly.

If we have to refer the new sciences to our classification of ideas, then we should place them on the border areas between FAITH and KNOWLEDGE and KNOWLEDGE and SYMBOLS.

And once more, occultism plays an important role in the human development.

Throughout this research we demonstrated the rule that the new elements in the human knowledge emerge either due to interactions in the existing system or due to lack of interactions.

In both cases the new element is directly connected to the interactions within the system of the human knowledge.

Some may pose the question - Where did the socio go?

The hierarchy in the social development of the society is important for the existence and the realization of humans, but it is

not crucial for the evolution of the human ideas. That is why the society will remain subject of another publication.

We confess that we are in debt with the art. Although we spoke but a little about the means of expression and the ideas on their basis, it is possible that only a few understood that thus we also referred to the art.

The art is a universal expression of human ideas. As such it is not limited within neither of the levels FAITH, KNOWLEDGE and SYMBOLS. The works of art (material and non material) show us faith as well as knowledge and symbolism. Art has often been the way to express what couldn't (shouldn't) be expressed in another way. Understanding the art, on the other hand, has always been an individual process. In the pieces of art everyone can find in a personal way what he needs.

That is why art is a universal expression of the spirit of an era.

At the end, let's sum up.

The evolution of human ideas is the fruit of the social development, i.e. of the individual's development within the social (cultural) environment.

Social development is very similar to the individual's development.

The little person stands up and begins to walk. Starts to communicate with gestures. Later improves his voice and substitutes the gestures with language. At first he is possessed by his existence. Later gradually enters into his realization (accomplishment).

The little person spends some time in the world of the fairy tales... Here gods, heroes, and demons are completely normal (natural) for this stage of his development.

The little person learns how to read and write. Gradually sinks into the world's knowledge. Gets to know him/herself. Becomes conscious of himself. Defines himself. Realizes (accomplishes) his mind and at the end leaves his mark on the world's knowledge for the new generations.

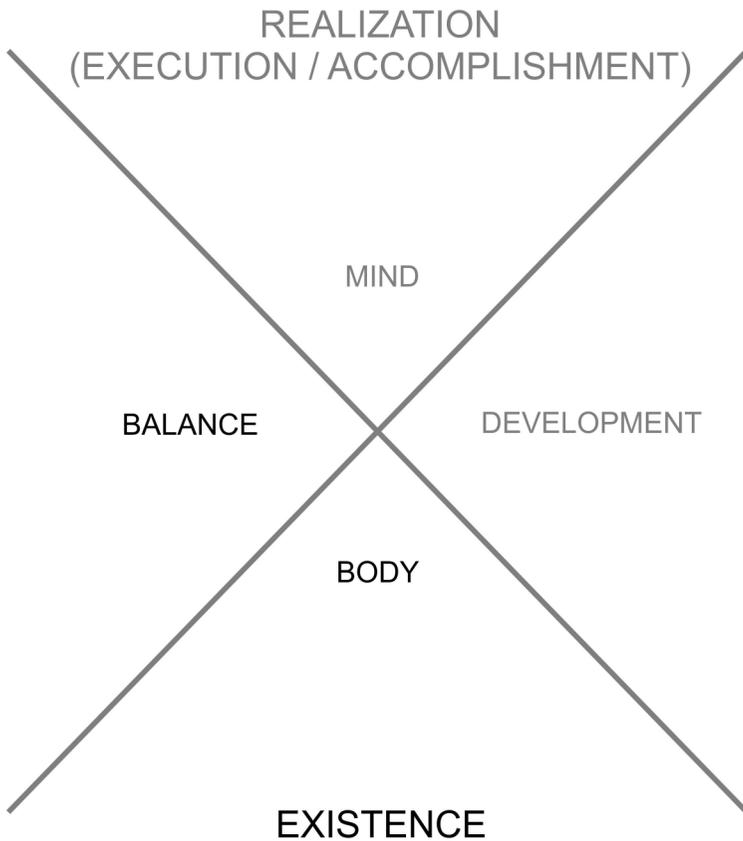
In fact, this is what happened and continues to happen with human society and with human mind as a whole.

Development shifts from EXISTENCE towards REALIZATION /EXECUTING/ (ACCOMPLISHMENT).

The evolution of the ideas on the FAITH, KNOWLEDGE and SYMBOLS levels is from humans towards the space and from the private case towards the generalized one. The mind gets to know and becomes conscious of the unknown - unconscious and realizes (accomplishes) itself within it.

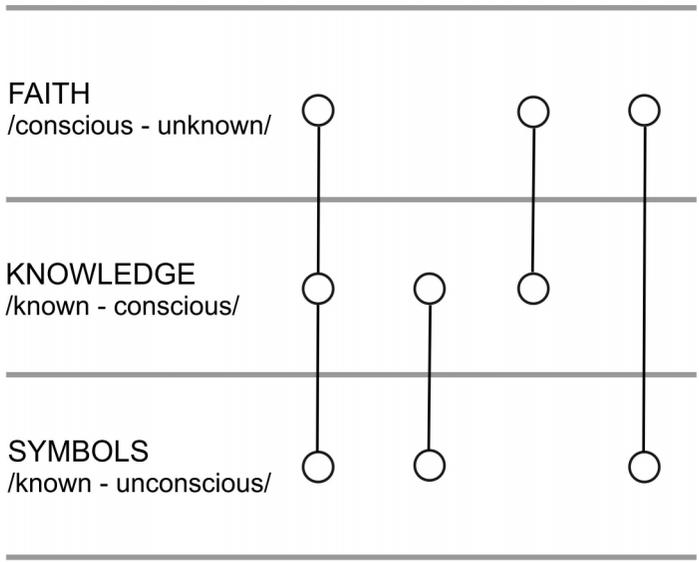
Maybe it will not be long before religion and occultism become history, and the latter becomes a part of the science of the universe.

This is only an idea about the evolution of the ideas. Do not believe in anything that might limit your development!



From EXISTENCE towards REALIZATION

Fig. 12



Parallel Ideas

Fig. 13

## generalized ideas

---

faith  
*/conscious-unknown/*

limiting  
connections

---

knowledge  
*/known-conscious/*

founding  
connections

---

symbols  
*/known-uncoscious/*

all type  
of connections

---

## general ideas

Hierarchy and Development

Fig. 14

## MENTAL MATRIXES

In the previous chapter we examined shortly, in light of the informational exchanges, the evolution of ideas in the mind-reality system. We clarified the stages in the development of the human knowledge and revealed the strong dependence of the latter on the supreme human ideas - those on the FAITH level (CONSCIOUS-UNKNOWN). At the end we concluded that the mind gets-to-know and becomes-conscious of the surrounding world and thus realizes itself within it.

Two dimensions, in which the mind develops, got delineated - from existence towards realization and from oneself towards the cosmos (space) (micro and macro).

As we already determined in the first chapter, the human receives information about his/her environment through the senses (fig. 2). We know that these latter are grouped in sensory organs (senses). On the other hand, the human influenced his/hers environment through executive (motor) organs.

Let's pay attention to the input-output complex of the individual and its participation in the mind-reality system.

It is generally accepted that the human has five senses - eyes, ears, nose, skin and tongue. It is also believed that the executive organs are the mouth, the head, the arms, the legs, and some elements of the body. The correspondence of the input-output functions of the mouth and the head that contains it is evident right away. The latter is a real natural phenomenon, which combines on the same place the five already mentioned senses, some executive organs and the brain, which is the center of the human being as an informational system.

The human is conscious of his/her senses as such from ancient times. However, whether these are all the channels that bring information to the brain, is to see. If we take a look at the nervous system, we will see that it reaches all organs. As a consequence,

the human receives information by other channels besides the senses. A detailed examination of the nervous system will, without a doubt, lead us to other informational channels, such as the genitalia for example. In this situation is unfounded to consider the so mentioned senses as the only informational channels.

That is why we will call informational channels, or a sensory apparatus, all channels that bring information, which can be used for the formation of ideas, to the brain.

The situation with the executive organs is similar.

That is why we will call executive channels, or a motor apparatus, all channels used by the brain to pass information produced by the ideas.

Each of the informational channels possesses receptors, which are united in a special neuron network. In each channel are formed specific informational flows, which reflect part(s) of the reality.

These informational flows we will call in short sensograms.

Some informational channels are paired (eyes, ears) or have sub channels, but here we will not go into details on this.

What is important for the current examination is to become conscious that the information towards the brain arrives via informational channels, in which are formed special informational flows, which reflect the reality - sensograms.

Each sensogram is limited by the effective capacity of the informational channel.

Due to its nature, each sense can bring a limited quantity of information about the reality. If we name all the possible information about the reality Realistic Informational Spectrum (RIS), then it turns out that the informational channels encompass very narrow zones from this spectrum, which are too far apart from one another.

This limitation of the informational channels causes the becoming-conscious of the received information (the sensograms) to be perceived as qualitatively different.

Here we will not look in detail into the sensitive capacity of the informational channels but it is clear to everybody that the eyes see only the visible light, the ears hear only the sound part of the vibrations, our nose senses only a little part of the odors, our tongue tastes only a part of the flavors, etc.

For the purposes of this research what matters is the understanding that the limitations of the information channels in relation to the RIS leads to limited sensograms, which reflect reality only partially. The latter, arriving via different informational channels, even on the most basic levels are perceived as qualitatively diverse and create a secondary idea for the quality.

Due to this effect, it is necessary that we introduce the term qualitative entity. Such is every unity from the reality (limitation) which is capable of forming sensograms different in quality in the informational channels by closing the feedback (reverse connection) in the mind-reality system (fig. 15).

The repetition of similar qualitative entities in the time-space leads to the formation of similar sensograms, which, even on the most basic levels, form a secondary idea for quantity.

What is characteristic about the quality-quantity interrelations among ideas is that the things that cannot be perceived as a quantitative difference are perceived as a qualitative one. The formation of ideas by itself is a complex process composed of parallel mental processes during which takes place the separation of the entities from the background of the sensograms. Thus, on the basis of the generic, along with the already existing ideas, are formed new primary ideas. That is exactly why the level containing the ideas about the KNOWN-UNCONSCIOUS we called SYMBOLS. Here the ideas are connected with the others on the basis of which they were formed, and due to this are generic and

unclear.

Relating the qualitatively diverse primary ideas, formed by sensograms received via different channels, to the same entity (subject) from the reality leads to the creation of mental matrixes.

Mental matrixes are also formed by the primary ideas formed by sensograms received via the same channel as well as in the numerous possible combinations during the further getting-to-know - becoming conscious.

In its nature every mental matrix represents a secondary idea which sums up inferior ideas. It is necessary to take into consideration the fact that the same inferior primary ideas can participate in different superior mental matrixes, as well as that this process is dynamic and that at the end it may turn out that some inferior ideas, which formed a certain mental matrix, at some point could remain outside of it. This happens due to the multidirectionness of the parallel relations and transformations both on the vertical and horizontal axes, as well as among the levels. The process of formation of mental matrixes is hierarchic and reflects directly the degree of getting-to-know - becoming conscious of the reality. Each superior matrix is more conscious whereas each inferior matrix is more known. The principle process of the becoming-conscious is the generalization of what is common among the different ideas. On this basis takes place the differentiation of what is diverse and all other mental processes.

On the inferior - sensory level, the mental processes are limited by the presence of ideas on this level (KNOWN-UNCONSCIOUS-SYMBOLS). Here is observed an almost complete parallelism of the mental processes.

The formation of inferior (sensory) mental matrixes is prevalent during the first couple of months after the birth. This gets manifested by intense becoming-conscious during the REM (see chapter "SLEEP AND MIND"). It is completely natural that when overloaded with the sensograms the baby's brain falls into the

phase of their intense becoming-conscious.

That is how, as time passes, is formed the nucleus of the primary ideas of each individual. Parallel to this are also taking place the processes, which form the superior secondary ideas.

The processes during which the formation of new mental matrixes is caused by inferior ideas we will refer to as Sensory Formation of Ideas (SFI) (fig. 16).

In this so early stage of the development are completely natural the flexible, noisy, bright, and shiny toys. They form sensograms in the different channels and help the formation of the nucleus of the individual's primary ideas as well as of the superior sensory mental matrixes. At this stage the feedback (reverse connection) mind-reality is usually direct (object - sensory channel - mind - motor channel - object).

Naturally, there comes a time when these toys are no longer suitable for the baby. Increasing (the number) of toys does not calm him/her down and becomes necessary that they become more complicated. This corresponds to the development of the mind of the individual.

The little person becomes more mobile (starts to walk) and manifests always an increasing interest in what is unknown. Gets consumed by more complicated toys and games. At the same time he/she communicates more effectively with other people. Gradually, the sounds and gestures get substituted by the first words (starts to speak). The little individual begins to apprehend the language of the adults and to communicate more effectively with them. Apprehending the language, in his/her brain arrive more and more mental matrixes much more complex (abstract) from those formed up to this moment through the senses on the different levels (SYMBOLS, FAITH, KNOWLEDGE). The abstract matrixes cause an accelerated process of becoming-conscious (generalization) of the present mental matrixes and the primary ideas.

The processes during which one becomes-conscious of his inferior ideas through a superior matrix, formed as a result of the means of expression, we will refer to as Abstract Formation of Ideas (AFI). (fig. 17)

As ideas grow in number and get developed, the processes of getting-to-know and becoming-conscious seek to balance each other, which gets manifested by the closure of the feedback (reverse connection) in the mind-reality system for both SFI and AFI. The complexes of SFI and AFI, along with the balancing feedbacks (reverse connections), represent respectively sensory-abstract and abstract-sensory cycles. The latter are also interdependent and balancing (completing) each other.

It is normal that an abstractly formed idea, when the feedback (reverse connection) gets closed, causes a new sensory-formed idea. The process of development could continue through sensory-formation or abstract-formation of ideas.

It is important to understand that what is necessary so that the mental matrixes (ideas) be balanced, is to balance the processes of getting-to-know and of becoming-conscious, i.e. the feedback (reverse connection) in the mind-reality system to be closed with the formation of new mental matrixes.

Thus, thanks to the sensory-abstract and the abstract-sensory cycles, the little individual rapidly gets-to-know and becomes-conscious of the knowledge gathered by the ancestors.

The language, by its nature, is a developing system of universal means of expression, capable of reflecting the mental matrixes from all levels (SYMBOLS, FAITH and KNOWLEDGE). Apprehending the language, the little person acquires not only a tool of communication, but also, thanks to the abstract-sensory and sensory-abstract mental cycles, gets-to-know and becomes-conscious of the knowledge, gathered during thousands of years about reality, which are incorporated in the language. That is why

when the little person asks should not only be answered but also shown!

During the process of development, as toys and games become more complicated, there comes a time when the mind of the little person is ready to comprehend very abstract mental matrixes. That is when he/she goes to school.

There the individual gets constantly bombarded by more and more abstract mental matrixes. A great part of them turns out not to coincide with the present inferior mental matrixes. Unfortunately, at school, the possibilities of balancing the abstract-sensory cycles are limited and inevitably a great number of abstractly formed mental matrixes remain without an adequate sensory basis of inferior ideas. This is a fatal moment for the further development of the mind.

In order to balance the mental processes during the abstract-sensory cycle, it is necessary to have a feedback (reverse connection) with the reality in order to verify the truthfulness of the abstractly formed mental matrix. If the basis of inferior matrixes and primary ideas is adequate for the process of becoming-conscious of the abstract matrix, what follows is a generalization of the corresponding inferior mental matrixes. If the sensory basis does not correspond to the level of the abstract matrix, it should be filled up by sensory-abstract cycles. That is how is achieved an equilibrium among the processes of getting-to-know and becoming-conscious in the mind-reality system and the degree of correspondence with the reality of the formed ideas gets verified. The feedback (reverse connection) in the mind-reality system becomes less direct as the idea which formed it is more abstract - mental matrix ( object (s) - intermediate object (s) - sensory channel (s) - mind - motor channel (s) - intermediate object (s) - object (s) ) (fig. 18)

If the abstractly formed idea does not correspond to the sensory basis, than are formed gaps among the inferior mental matrixes, which in their nature represent open feedbacks (reverse

connections) in the mind-reality system. The more abstract an idea is, the greater the number of open feedbacks (gaps) it will cause. These gaps should get filled up and the open feedbacks (reverse connections) should get closed through sensory-abstract cycles, which unfortunately is often impossible at school. That is why during the apprehension of the abstract mental matrixes are observed processes of mental extrapolation. Thus, in order to fill up the gaps takes place the process of formation of virtual mental matrixes formed by unverified, abstractly formed, matrixes.

A similar process occurs when the inferior mental matrixes are generalized in order to form a superior sensory mental matrix. The latter can also cause gaps among the inferior matrixes. These gaps cause a misbalance among the mental processes and in their nature are also opened feedbacks (reverse connections). They are also closed by interpolations among the corresponding mental matrixes and the primary ideas. This also causes the creation of virtual mental matrixes, but the inferior mental matrix that formed them was sensorial, i.e. the newly formed ideas are caused by the presence of inferior ones.

During the reverse process of mental extrapolation, the process of formation of new ideas is caused by the process of becoming-conscious of a superior idea, which does not correspond to the sensorial basis. During this reverse process, the correlations with the existing ideas are more jump-like. The latter are more acute the more the sensorial basis is incoherent.

We hope it became clear that the matrixes formed during the mental extrapolation are in their nature mental jumps compared to those caused by the mental interpolation, which represent mental smoothening among corresponding mental matrixes.

In all cases of mental extrapolation and interpolation, the opened feedbacks (reverse connections) get filled up by virtual mental matrixes. It is important to be conscious that during these process the balance between the known-conscious, and thus all virtual ideas, are found in the FAITH level (CONSCIOUS-UNKNOWN).

What is observed is filling up of the gaps (caused by open feedback) among inferior ideas by forming superior ideas on the FAITH level.

During this process is normal to have discrepancies among the so formed ideas and the reality. If the formed virtual matrixes do not get verified by closed feedbacks (reverse connections), then there is a risk of a disattachment from the reality.

All further mental extrapolations could lead to a sharper distortion of the rest of the ideas. This is true because the processes of getting-to-know and becoming-conscious are interrelated and could lead to changes in all ideas on all levels (SYMBOLS, KNOWLEDGE, and FAITH).

Furthermore, one should also take into consideration the rule established in the previous chapters, of limiting the parallel nature of the mental process in the hierarchy of levels. That is why the mental extrapolation appears extremely dangerous since it creates a virtual system of mental matrixes on the FAITH level, which is independent from the reality. What occurs is not only a disattachment from the reality, but also a progressive limitation of the mental processes in relation to these ideas (virtual mental matrixes).

During a normal development of the mind, observed at the early ages of the individual, he/she forms the primary ideas and the superior mental matrixes are usually sensory formed. Gradually, the people around the little one educate the little brain and thus there is an accelerated process of development with a relative balance between the abstract-sensory and the sensory-abstract cycles, in which predominant are the closed feedbacks (reverse connections) in the mind-reality system. (fig. 18) However, it is inevitable that as the individual develops within the society he/she reaches a moment in which the abstract-sensory cycles are unbalanced and leave open feedbacks (reverse connections) in the mind-reality system. The latter cause numerous gaps among the inferior mental matrixes which are supposed to get filled up by

sensory formed matrixes through closed feedbacks (reverse connections). If this does not happen, it is possible that all further mental matrixes and processes get distorted, in different degrees, in relation to the sustainable development (with balanced abstract-sensory and sensory-abstract cycles).

If the future abstractly formed mental matrixes are realistic, even if they lead to mental extrapolation and the formation of virtual matrixes, which close virtually the feedback (reverse connections), the development of the mind as a whole is progressive, because during a future contact with the reality (through practice) the virtually closed feedback (reverse connections) are relatively easy to close through sensory-abstract cycles, and the virtual mental matrixes (the FAITH) get transformed into sensory confirmed ones - KNOWLEDGE.

If, however, the future abstractly formed mental matrixes are not realistic, then the future mental extrapolation and the formed virtual matrixes will lead to the future limitation in the development of the mind. The degree of limitation depends on the degree of their coherence with the reality.

In order to have a progressive development of the mind, it is necessary first that the virtually formed matrixes be realistic and second, that the virtually closed feedbacks (reverse connections) in the mind-reality system get closed in the reality as soon as possible.

The virtual matrixes could significantly accelerate the processes of becoming-conscious, but it is obligatory that they get confirmed in reality through closed feedbacks (reverse connections) (getting-to-know). This is the only way to keep the balance between the processes getting-to-know - becoming-conscious and to expand the KNOWLEDGE level.

If not, what happens in the future is a distortion of the mental processes and ideas, and a disattachment from the reality. The future development of the mind is limited and the number of the

virtual matrixes on the FAITH level increases along with the number of unconscious ideas on the SYMBOLS level.

Unfortunately, this process can continue for an undetermined period of time. Still, the individual lives in the reality and the processes of getting- to-know and becoming-conscious continue to take place. Usually, there comes a time when the parallel process on the inferior (sensory) level initiate the sensory formation of a mental matrix based on numerous inferior matrixes. This is the moment of the enlightenment, when the mind becomes-conscious of the ideas which limit it (see “Evolution of the ideas”).

During his/hers social development, the individual passes a sensory phase, in which predominant are the sensory formed ideas, later gradually enters a sensory-abstract phase, in which there is a relative balance between the sensory formed and the abstractly formed ideas (the sensory-abstract and the abstract-sensory cycles), and inevitably enters an abstract-sensory phase, in which the abstractly formed ideas are always growing in number.

During this development, the feedback (reverse connection) in the mind-reality system becomes ever less direct and at some point remains open (fig. 18), which causes what is virtual and a closure using the formation of virtual matrixes. If the virtual matrixes are realistic, they lead to progressive development of the mind. If they are not realistic, however, they limit it up to their actual level in the hierarchy of the reality.

During the further development of the individual, these phases could reemerge and get combined. However, there are people who enter the abstract phase, get consumed by the virtual matrixes and become disattached from the reality. In this case, the risk from limiting the development of the mind is too high.

In the light of what has been said so far, human development could be examined as the development of the ideas about the reality during which the feedback (reverse connection) mind-reality gets meliorated both in terms of informational channels (sensory

apparatus) and the executive channels (motor apparatus). The human does not only apprehend and develop his input-output complex, but also, as his mind evolves, projects and produces more and more complex and indirect devices for the closure of the feedback (reverse connection) in the mind reality system. These are an extension of the sensory and of the motor apparatus and thus we will call them pro-sensory and pro-motor apparatus.

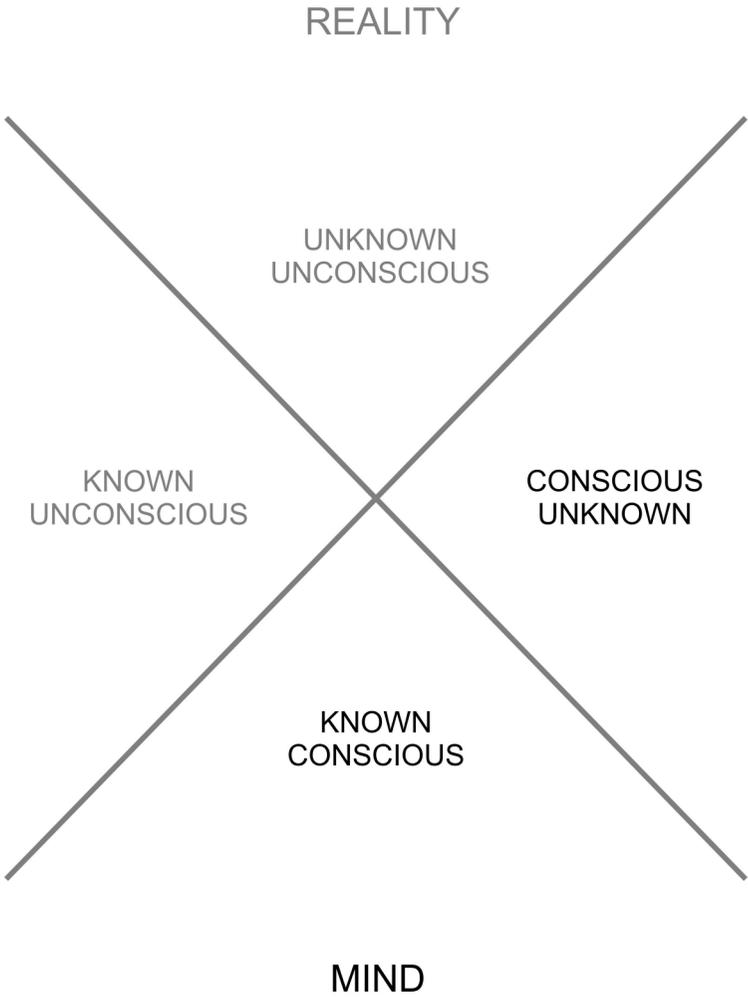
Thanks to the evolution of his/her mind, the human constantly increases and improves the pro-sensory and pro-motor apparatus and thus gets-to-know and becomes-conscious of the reality in order to realize him/her self within it.

What happens is that the real limitation of the sensory and the motor apparatus get overcome by an accelerated development of the mind, which is a possible thanks to the society in which the individual operates. The human apprehends the existing mental matrixes inherited by the ancestors and thus promptly walks the road of thousands of years of evolution. However, in this processes is inevitable the acceptance and the passage of abstract ideas, leaving open feedbacks (reverse connections), which lead to the formation of virtual mental matrixes on the FAITH level.

Concluding we can say that the mind liberates from its own limitations by ignoring them. The process is two dimensional. One is related to the limitations of the sensorial and the motor apparatus, and the other is in terms of the own limitations (of the mind).

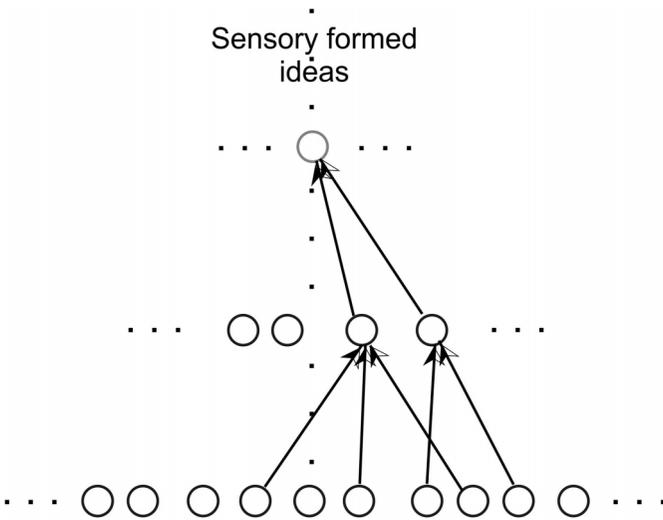
The mind which evolved under the social conditions faces the challenge of continuing the progressive development.

This latter, in every case, means LIBERATION from the LIMITATIONS!



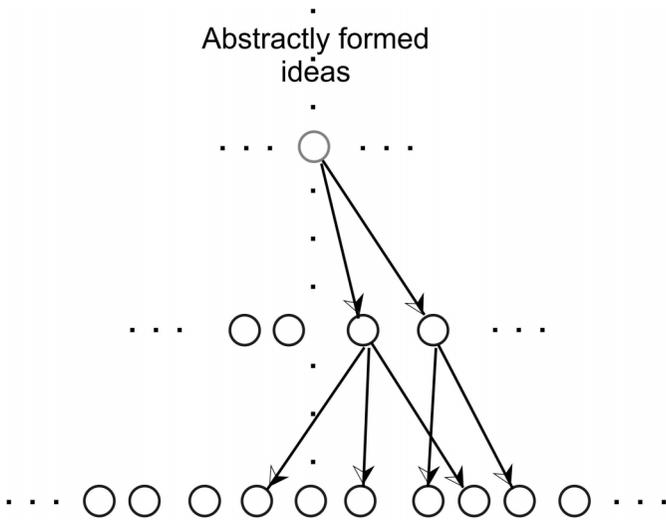
MIND-REALITY System

Fig. 15



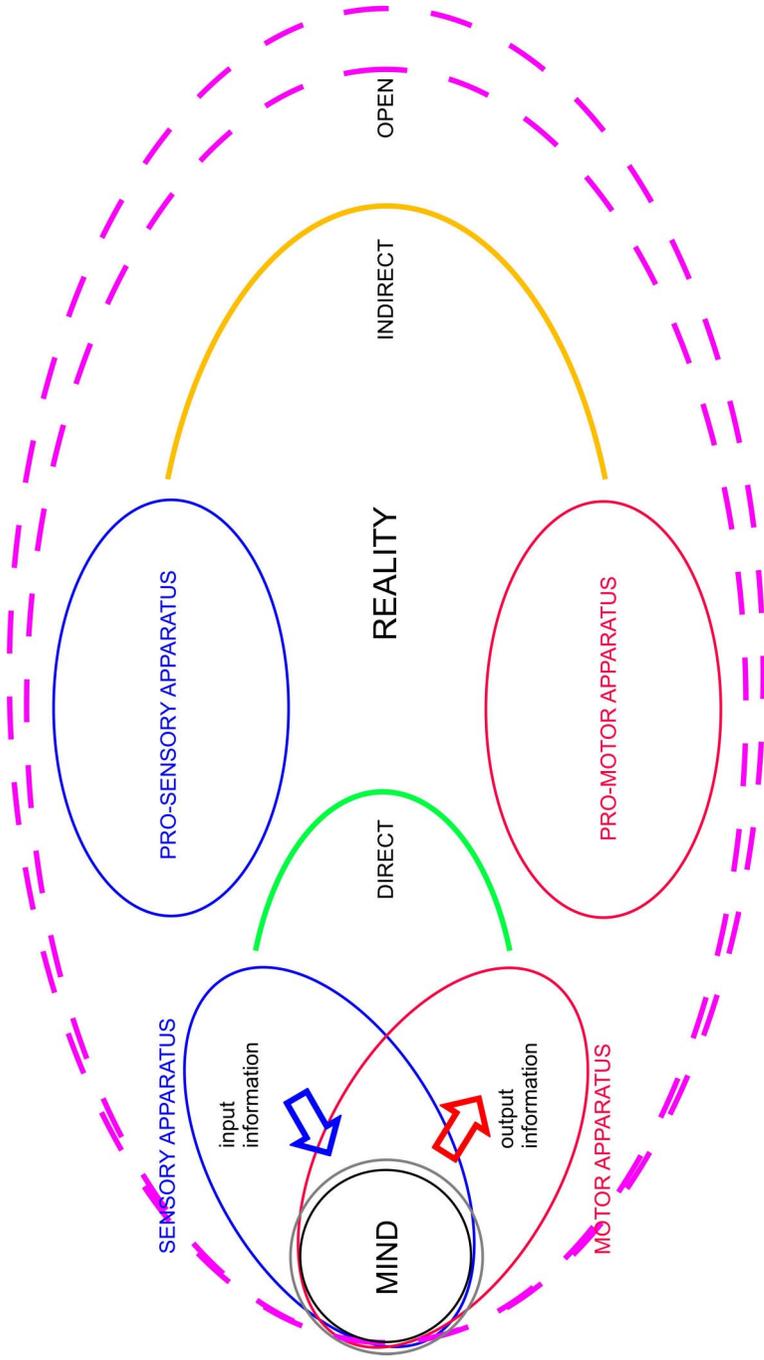
Sensory Formation of Ideas

Fig. 16



Abstract Formation of Ideas

Fig. 17



Feedback in the Mind-Reality System  
Fig. 18

## DOGMATIC MATRIXES

In the previous chapter we clarified that as his/her mind evolves, the human constantly meliorates his/hers pro-sensorial and pro-motor apparatus and thus gets-to-know and becomes-conscious of the reality in order to realize his/her self within it. What occurs is overcoming the real limitation of the sensory and of the motor apparatus through the development of the mind and a consecutive melioration of the pro-sensor and pro-motor apparatus, which leads to an ever more indirect feedback (reverse connection) in the mind-reality system.

This development is possible thanks to the society in which the individual develops. The human apprehends the ready mental matrixes, inherited by the ancestors, and thus promptly walks the way of thousands of years of human development. In this process the acceptance and the passage of abstract ideas leave open feedbacks (reverse connections) in the mind-reality system. The latter lead to the formation of virtual mental matrixes on the FAITH level. Virtual matrixes can initiate as well as limit development.

The human liberates him/herself from his/her own limitation by ignoring it (abstracting from it). This process is observed in two directions. The first is related to the limits of the sensorial and the motor apparatus (in relation to the reality), and the second is in relation to the personal limitation (of the mind).

Our task here is to reveal how the same mental matrixes lead to progressive development at one stage, and on another stage - limit its progressive development (see "EVOLUTION OF IDEAS").

Why this happens? What determines it?

At the beginning the little person forms his/her sensory basis of primary ideas and superior mental matrixes. We accepted that the self-getting-to-know and the self-becoming-conscious are innate and form the first ideas of the individual. That is how the development of the mind gets unlocked and are formed the level

KNOWN-UNCONSCIOUS (SYLBOLS), KNOWN-CONSCIOUS (KNOWLEDGE) and CONSCIOUS-UNKNOWN (FAITH). On the basis of these processes stays the direct feedback (reverse connection). At the same time, in the brain of the individual arrive more and more sensograms reflecting the surrounding environment. The little person gradually recognizes his/herself within them as well as the other objects from the background of the UNKNOWN-UNCONSCIOUS. The sensograms from the different channels relate to the existing ideas according to what is common among them and thus are formed new ideas and/or are developed existing ones. The more the ideas, the more objects are detected by the individual. Contemporaneously, the individual gets-to-know and becomes-conscious of him/herself.

The limits of the informational channels in relation to the RIS lead to limited sensograms, partially reflecting the reality. The latter, arrived via different informational channels, get perceived on the inferior levels as qualitatively different and form a secondary idea about quality (qualitative difference).

The repetition of similar qualitative entities in the time-space leads to the formation of similar sensograms, which already, on the most inferior level, form a secondary idea about quantity (quantitative difference).

The ideas about quantity determine the future capacity to count objects (qualitative entities) as well as their measurement using other objects, and the ideas about quality allow the generalization of qualitatively different information for one object (qualitative entity) from the reality and the generalization of different objects on the basis of qualitative similarities. On this basis takes place the process of generalization of the common and the formation of ever more superior (abstract) mental matrixes, during which predominant are the processes of becoming-conscious.

What is specific for the qualitative-quantitative relation among ideas is that the things that cannot be perceived as a qualitative difference, get perceived as a quantitative one, and vice versa.

For example, if we are able to identify ten objects in one sensogram, from which we recognize two, and the other eight we cannot, it becomes clear that the two objects for us are clear qualitative entities and the others are not qualitatively distinguishable and get recognized as a whole, as some other objects. At the same time, if in the sensogram there are many other objects which we cannot identify at all, as objects these latter will be referred to the background. Thus, some qualitative entities are distinguishable both quantitatively and qualitatively, others are quantitatively unidentifiable, but can be determined in quantity, and third are completely indistinguishable and merge with the background. Depending on the existing ideas, we perceive differently the qualitative quantitative entities.

As ideas evolve, increases the capacity to distinguish the qualitative and quantitative differences among the entities in one or in different sensograms, while the useful information is less in relation to the background.

Although they are very complex, the mental processes could be systemized realistically on the basis of the informational exchange. It is clear that this approach leads to results with high ecologic value.

The primary ideas formed through a direct reverse connection, form the nucleus of the primary ideas of the individual. These ideas remain on the basis of his/hers further development while the feedback (reverse connection) becomes less direct in the mind-reality system until at the end remains opened. The nucleus is actually a supporting net of mental matrixes. This net ensures the sustainability of the system of mental matrixes and is the foundation of the future development of the mind.

When you put a pensile in your mouth, it seems completely unconscious to you, but it is completely in line with you mental processes. Actually, you are trying to close some feedback (reverse connection). Putting the pen in the mouth for adults is analogical to putting fingers in the mouth in little individuals. This action is an

act of realization, which reflects the mental processes in an attempt to close the feedback (reverse connection) in the mind-reality system.

Thanks to the closed feedbacks (reverse connections), the KNOWLEDGE level (KNOWN-CONSCIOUS) enlarges and the ideas of the individual correspond more completely to the reality according to the degree of development reached.

We know that many will discuss and even reject our informational approach of the mind. Whether they like it or not, however, these people can also be discussed as informational systems and can be analyzed on the basis of the informational approach in order to predict their mental processes!

Now, let us focus on the mind-reality system. In order to achieve a greater coherence with the reality, it is necessary that we introduce the Reality motor spectrum (RMS). (fig. 23)

The Reality informational spectrum (RIS) sums up the information, which is possible to arrive to the mind from the reality, whereas the Reality motor spectrum (RMS) sums up all the differences in the reality that could be caused by the mind. It is also necessary to introduce motograms, similar to the sensograms. The motograms are the informational flows towards the different organs formed by ideas during the process of realization. The sensograms and the motograms are sub-ideas (inferior) informational structures, which ensure the connection of the mind with the reality through the sensorial and the motor apparatus. (fig. 19)

It is important to comprehend the difference of the two spectrums of the actual abilities - informational and executive. The difference is caused by the qualitative incoherence between the informational and the motor channels of the human.

In the RMS and RIS, besides the sensorial and the motor apparatus, are included all possible pro-sensorial and pro-motor

apparatus. Thanks to the latter ones, the feedback (reverse connection) could be more indirect and more distant from the natural area of the human. (fig. 23)

RMS includes all possible informational human achievements, whereas RIS includes all possible motor (energetic) achievements. RMS and RIS are the energy-informational interface in the mind-reality system. Thanks to this is possible for the mind to get-to-know and to become-conscious of the actual matrix (the reality) and to realize itself within it.

The mind is capable of extrapolating and interpolating the virtual mental matrixes, which are strongly contrasting the reality. Defining the mental matrixes as realistic or as unrealistic depends on their coherence with the reality matrix and gets verified by RMS and the RIS.

Reality is a unity, and so is the human.

Thus, in order to continue our exploration, it is necessary to be conscious of the fact that the human is a component-derivative of the reality! The mind-reality system is a developing dynamic entity, not a fixed sum. If in our theories we work only with components, we get disattached from the development in the reality. If we try to work only with the derivatives, we will miss the unity of the reality matrix. (fig. 22)

Developing his/her mind, the human gets-to-know more, becomes conscious of the reality and realizes him/herself within it, without knowing his/hers actual position in the hierarchy of the universe.

Through progressive development, the human does not only become more conscious of his/her real position in the reality matrix, but also moves forward in the real hierarchy.

What is the real hierarchy? Does it exist at all?

Here it is inevitable to go into philosophy - the mother of all sciences.

It is comprehensible that we have the reality and that the reasonable being that gets-to-know it, becomes-conscious of it and realizes him/her within it.

The limitations of his/hers informational and the motor channels cause the need of an ever more indirect feedback (reverse connection) in the system. Developing his/her mind, the human creates an ever more perfected pro-sensorial and pro-motor apparatus in order to close the feedbacks (reverse connections). Thus he/she gets more and more information about the reality through the Reality Informational Spectrum via the Reality Motor Spectrum. In both directions (informational and motor) he/she uses different (objects and systems) intermediaries.

In order to achieve a realistic getting-to-know and becoming-conscious of the reality, it is necessary that the object and systems used as intermediaries be known-conscious for the mind. Within reality, the complete getting-to-know--becoming-conscious is impossible and thus the human uses his/hers sensory, motor, pro-sensory and pro-motor apparatus, without knowing--being conscious of them to the degree which would allow the merging of RIS and RMS. We do not know exactly what happens along the "mind - RMS - object - RIS - mind" chain. (fig. 23)

In practice, after having received information from the reality, in our brain happens something, then we do something else in relation to the reality, there happens something completely different, for which we later get some information and so on, without ever being sure what exactly happens in the different elements along the chain. Claiming that we know what happens exactly in the mind-reality system is unrealistic!

Unfortunately, nowadays the major part of the theories is closed, i.e. the RIS and the RMS are substantially united. This leads to difficulties in the becoming-conscious as well as to errors in relation

to quality and quantity, components and derivatives and sometimes even about causes and effects during the further development of the mind.

We believe that all periods of prolonged blocks in the development of the human mind are caused by the missed recognition of qualitative and quantitative differences, which lead to confusion of derivatives and components, which can also lead to cause-effect incoherence with the reality!

The causes of this are the limitations of our sensorial and motor apparatus, the incoherence between them as well as their incongruence with the RIS and RMS, and the limitations of our brain.

In its essence, each new mental matrix is subject to these limitations. This is the basis for its dogmatic nature in regards to some future moment in the further progressive development. The dogmatic nature can be defined as a degree of dynamic (evolutional) incoherence between that matrix and the reality. The dogmatic nature manifests itself in the process of development of the mind to the same degree to which the mental matrix does not correspond to the reality matrix. The latter gets verified through the RIS and the RMS.

If this phenomenon is conscious, the block will be relatively short and regress will be avoided, if it is not - will take place cyclical processes on the realistic qualitative levels achieved as well as a potential regress. This sooner or later leads to boundary facts not encompassed by the matrix. The greater the number of these facts, the more the foundations of the matrix become unstable since the latter in its essence is a sensorial basis. Thus, development leads to the formation of a new sensorial basis of inferior matrixes, which will be used as a foundation for the subsequent more generalized and more realistic mental matrix.

Will it also be a dogmatic one?

The new matrix will not be a dogmatic one only to the degree of correspondence with the reality matrix. It is natural that during the further progressive development there comes a time when this mental matrix will hinder the progressive development of the mind. Then, one should be careful with the facts outside of the matrix and should search in them the basis for the future one.

That is why the new more realistic matrixes are creatures of reformers, but later the same matrixes hinder the development and are defended by dogmatists.

The questions related to the Reality informational spectrum and the Reality motor spectrum can be referred to all other sciences and all knowledge.

The questions related to our own limitations are directly referred to the present work. However, before we turn to the latter, let us give some examples of qualitatively different levels in reality.

Every one of us differentiates qualitatively among gases, liquids and solid bodies, the different species in the flora and fauna and at the end the human being as a qualitatively different level of development of the mind. (fig. 21)

Why these qualitative levels of the reality are considered indisputable?

Because we are able to directly receive information about the qualitative entities through our senses and we are also able to influence them through our motor apparatus.

There is a qualitative difference also between the quantum and the nuclear levels, the nuclear and the molecular ones, and so on, however, they are more disputable because we are not able, directly through our senses, to receive information about the qualitative entities within them, nor we can influence them through our motor apparatus.

Within the qualitative levels is possible the existence of sublevels, but they can also be a part of some other qualitative level and so on. What occurs is a qualitative relativity, which determines the quantitative relativity. Depending on the degree of our development we are able to get-to-know and to become-conscious of a different quantity of qualitative entities from the reality. During the process of progressive development, we are able to get-to-know and to become-conscious of more and more qualitative entities from the reality, which we summarize in a hierarchic system.

We hope it became clear that the qualitative-quantitative relativity of our ideas is predefined by the limits of our sensory and of our motor apparatus as well as by the limitations of the own mind.

In order to clarify better the problem related to the dogmatic nature of the mental matrixes, it is necessary that we give examples of errors made during the definition of qualitative and quantitative differences as well as confusion of derivatives and components.

We all know that in the army there is a strict hierarchy. On top is the chief commander, lower are the main headquarters, composed by the commanders of the different sorts of armed forces, lower is the headquarters of the commanders of the different military divisions and so on down to the soldier. He is on the most inferior level in the hierarchy as an independent military entity on the basis of the military system. This is the completely simplified matrix of the armed forces.

Imagine what incongruence with the reality will occur if we confuse the hierarchy of the different departments of the armed forces. For example, if we confuse artillery with ground troops. This, without a doubt, will be a qualitative mistake (qualitative incongruence with the reality).

Now imagine what incongruence with the reality will occur if we mistake platoon and company. The mistake will be quantitative

(quantitative incongruence with the reality).

And what if we did not confuse only the platoon with company but also artillery with ground troops? Then there will be both qualitative and quantitative incoherence with the reality.

These examples of mistakes within the hierarchy of the qualitative and the quantitative levels are overly simplified.

Now try to imagine what would happen if we take one soldier and put him as a leader of some military department without the necessary development of knowledge and skills. This would be an example of mistaken derivatives and components. The commander of a military unit is both a product and an element (derivative-component) of the military system. The mechanic substitution of this (product) derivative-component with another inferior one is fatal.

Now imagine that a new arm has been developed which helps the formation of a new military unit. This would lead to a new order in the hierarchy of military units as well as to a change in the nature of the military system and even of the war itself.

Now imagine that a new type of a military entity be invented - a sort of a cyborg, which is to substitute the soldier as the basic military element. At this point, the soldier becomes superior in the hierarchy because he gets to command the subordinate cyborgs. This will cause the reordering first of the inferior matrixes of military formations (platoons) and that of the superior hierarchy of the military system.

This example combines the hierarchy of the qualitative and the quantitative levels and of the development of the mind, which leads not only to the comprehension of the existing knowledge and skills, which cause not only a qualitative change in the derivatives-components, but also to the discovery of new arms and military entities, which impose the reordering of the matrix.

If we go back in time, we will see that the range of the arms has decreased from the space to the immediate surroundings of war as well as primitivization of their essence from the psychotropic to the stones and trees.

If the commander is not conscious of the available military means and methods and does not know their historic development, he would not be able to deal with the adversary with success. Inevitably we got to the adversary. He/she does not sleep but continuously meliorates his/her military means and methods and creates futuristic arms and military units. The adversaries are continuously competing. The one who does not evolve gets defeated and controlled. Obviously, it is competition that leads to the accelerated development and to the faster becoming-conscious of the dogmatic nature of the inherited mental matrixes.

We all know that militants are always generous in financing all kinds of new researches beyond the limits of the contemporary science. They do not get restrained by the religious dogmas, or by the laws of the contemporary scientific theories. They perfectly know that every theoretic law lives in the head of the people and that its exceptions are the part of the reality which often determines the future governance.

Inevitably we got to the governance. The human is lead by the urge to dominate his surroundings and his similar. This urge determines also the development of our mind.

Now let us take a look again at religions and science. Why in these areas of the system of human knowledge dogmas block progressive development for a long time? The answer is again in the competition but this time in its absence. Both science and religion are systems with a limited number of actors who are highly profiled by the inherited mental matrixes.

The dogmatic matrixes are always superior ideas on the FAITH level (CONSCIOUS-UNKNOWN).

When we say “This can’t be” we are limited by our belief in something. If we weren’t we would have said “let’s check” or “time will show”.

We already examined (see “EVOLUTION OF IDEAS”) the specific limitation of the parallelism of the mental processes when it comes to the ideas from the FAITH level as well as the rejection of the contradicting ideas.

In science, as well as in religion, it is natural to ignore and manipulate the historic development (the competing mental matrixes) in order to favor the dominating dogmatic matrix. This leads to a distortion of the inferior ideas because they are forced to take the shape of the frame of the dominant dogmatic matrix.

The scientific society, just like the religious one, tends to close itself within a circle of those who belief in the dominant matrix. That is how dissenters find themselves outside the society. When those rejected because of their convictions, form their community they give origin to the adequate competition. Competition motivates and stimulates the development of a more realistic mental matrix.

The ones with the highest degree of formation (orthodox) die believing in the old dogmatic matrix. The actors open to development accept the new more realistic matrix and begin to build, develop and systemize its basis of inferior matrixes.

The main field of action for the religion is the FAITH level (CONSCIOUS-UNKNOWN), and for science - the KNOWLEDGE level (KNOWN-CONSCIOUS). The more inferior ideas from the SYMBOLS level (KNOWN-UNCONSCIOUS) become the basis for all superior matrixes.

We have already explored the evolution of the human ideas and the system of human knowledge. After the age of religion, comes the age of science. The lack of interaction within the human knowledge system “religion-science-occultism” leads to the creation of the new, now modern sciences.

Many consider the interaction within the human knowledge system as a fact. We do agree with them because the formation of the current mental matrix under different circumstances would be extremely difficult.

A sign of the current development is the impressive sensory basis of inferior matrixes not encompassed by realistic superior matrixes. We all need generalization within and among sciences, but this is not easy at all. Nowadays, the progressive development is ever more limited by our own limitations imposed for the most part by the inherited mental matrixes.

On the other hand the self-limitation of the mind is natural. It is caused by our ideas about ourselves which unlock our development. That is why this problem we called homocentrism. As a direct consequence from it occurs the difficulty to become-conscious of our real position within the hierarchy of the reality even if we have the necessary facts (information).

The brain is made so that it tries to balance getting-to-know and becoming-conscious. The processes are directed from the human towards the micro- and the macro-cosm. The homocentrism depends on the achieved level of development of the mind within the mind-reality system and also on the mind itself.

The mind gets over the homocentrism through the abstraction. The latter is the strongest among the most superior ideas. The disattachment of the mental processes from the self is a long and a difficult process. The most superior human ideas gradually have reached the supreme abstraction of the ABSOLUTE SUPREME (see "EVOLUTION OF IDEAS").

Similar development is noted also in science. By disattaching the proper thoughts from the immediate surroundings the human becomes-conscious of the geocentrism as a more realistic one, later through disattachment from the geocentrism gets to the heliocentric, and after disattaching from it reaches the ideas about

the galaxies and so on until is reached the contemporary idea about the universe.

Similar is the development of the ideas related to the microcosm. Becoming-conscious of the existence of components, the human became ever more involved in the secrets of the microcosm and reached the idea of the subatomic particles, and recently of the quanta.

Approaching the microcosm and the macrocosm without the abstract is impossible.

On the other hand, the ideas on the FAITH level are a sort of a ceiling for the development of our mind.

As we saw, during the age of the religion, the human achieved the supreme abstract idea of the SUPREME. However, the latter even today is limited by the ceiling of all the dogmas inherited during the process of religious development.

The idea about the Absolute SUPREME is distorted by the dogmatic ceiling formed by the various inherited dogmatic matrixes. This is the result from the existence-realization (preservation-development) dualism of the human nature. This dualistic nature is also reflected within the homocentrism and the abstraction.

During the age of science it is quite natural that scientists are inclined to be atheists, while those who believe in God usually limit their faith with the idea of the SUPREME. It is also natural that many scientists explore the occultism. The field of action for the occultism is the known-unconscious, but it forms a sort of a generalized system of everything ambiguous and mysterious. In this light, this interaction develops the human knowledge system.

The nature of the processes of getting-to-know and of becoming-conscious leads to the already noted strong diversification of the contemporary science as well as of internal

scientific formation of separate disciplines. These processes mark the achievement and conquering of new qualitative levels of the reality.

The inherited, from psychology, division of sciences into natural and social becomes overcome. Emerge a very serious attempt to generalize them by the general and the boarder sciences in one whole. Unfortunately, the process of generalization is difficult and the jealousy of the scientists from one science and even from the different disciplines within one science, leads to additional problems for the progressive development.

Here it is again the abstraction that serves as a main engine of the progressive development. Through abstraction from the limited field of a specific science or discipline it becomes possible to see what is common and to generalize it in one whole thing. Through the abstraction one does not only overcome the limits of the own sensorial and motor apparatus, but also the personal limitation. The more disattached from the own thoughts the more the human overcomes the homocentrism and manages to become-conscious more completely and thoroughly the known facts from the reality. However, if abstraction is not balanced with closed feedbacks (reversed connections) in the mind-reality system, it could lead to detachment from the reality! Abstraction gives freedom to the mental processes both in relations to the unknown-unconscious and to the impossible-to-get-to know and the unobtainable outside the reality matrix! (fig. 20)

In the light of what has been said so far we can conclude that at some point, back in time, the biologic development has gradually turned to be a psychic one whereas the psychic evolved into a new qualitative level - the reasonable human.

The human gradually evolves, gets-to-know and becomes-conscious of the reality and realizes him within it. At first was formed the "religion-occultism" system of human knowledge. After some time on its basis emerged philosophy as an intermediary balancing unit. Back in the age of the religion it was philosophy that gave

origins of the contemporary sciences. These latter developed and multiplied. During the age of science the human kind reached a boom in its progressive development. Scientific theories, on their part, conquered the mind of the human kind and gradually separated science from the other areas of human knowledge, which interfered with the informational flow. The disturbed interaction within the human knowledge system caused the creation of the new sciences. At some point Thomas Kuhn managed to track and motivate the periods of intensive progressive development of the mind, as scientific revolutions. The latter do not only have an actual impact on our lives, but also, by rewriting textbooks, changed the basis of inherited mental matrixes for the future generations.

It is clear that these matrixes will be dogmatic ones to the degree to which they do not correspond to the reality matrix. This incoherence becomes inevitably neat and clear at some point in the future during the progressive development.

Human development is a part of the development of reality itself. By adding RMS, the informational system mind-reality evolves into an energy-informatics one. Thus the system includes simultaneously the cultural and the natural environments which we all perceive “mind - cultural environment - natural environment - reality”. The mind develops under the conditions of the cultural environment, together they mutually define each other, they developed and keep developing within the natural environment, and in the end are all derivatives-components of the developing reality.

Inevitably development changes the reality. In light of this, the development of the mind naturally leads to development of the reality. However, development could be regressive or progressive.

During the progressive development, the mind frees itself from its own limitations by getting-to-know and becoming-conscious of the reality. He/she realizes him/herself within it and changes it in such a way that ensures and helps the future development of the

mind.

During the regressive development, mostly due to the homocentrism, the mind develops unsustainably within the mind-reality system, and thus endangers the future development of the mind. When there is a strong regress it endangers even the existence of the mind.

Nowadays only a few do not comprehend the ecological problems caused by the industrial era of the human development.

The contemporary informational era naturally helps us realize more completely the dogmatic nature of the industrial one. The industrial boom from the near past gradually steps back to the informational boom.

Under the conditions of an informational society, becoming-conscious of the mental matrixes and of their actual power becomes extremely important.

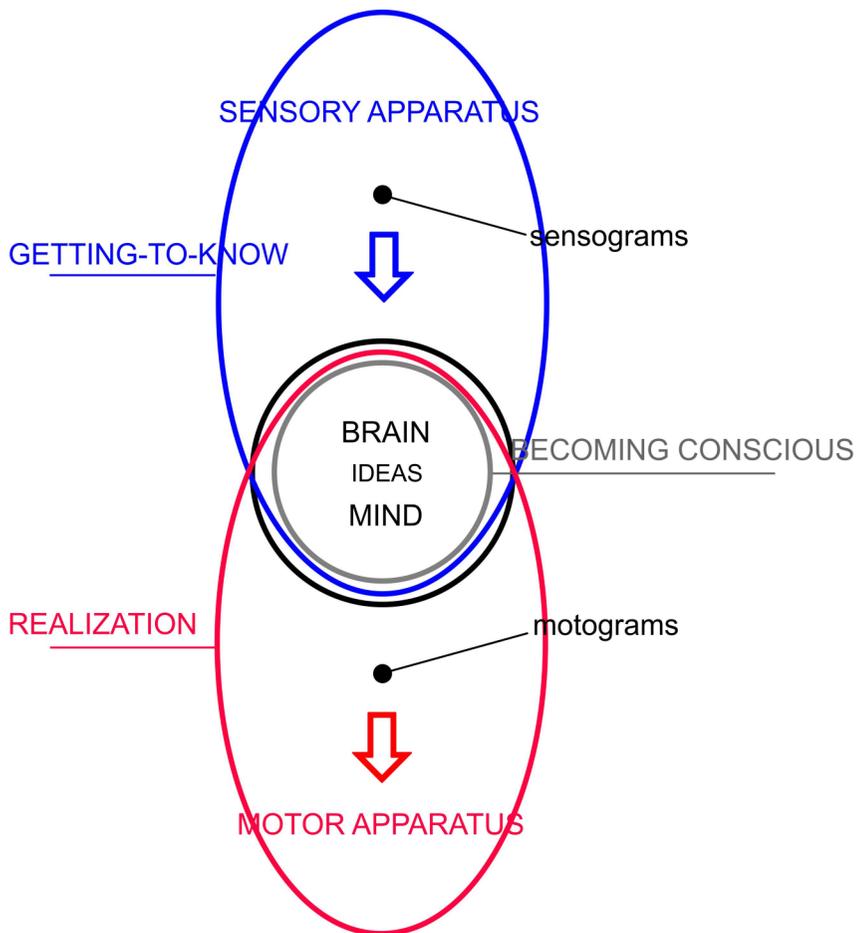
Now more than ever, the dogmatic matrixes are subject to a multilateral informational attack and destruction. The different cultures interact always more and more and the informational flow is considered a global one.

All human knowledge finds its space within the informational society. Every piece of knowledge does not only have the right to exist but also to evolve. We see the future as a unity of the developing cultural diversity under the conditions of an ecological balance. Our understanding of sustainable development begins with the balance of the mind-reality system and ends up with its development.

In light of this, at some future point the development of the mind will be the reason for our existence and realization.

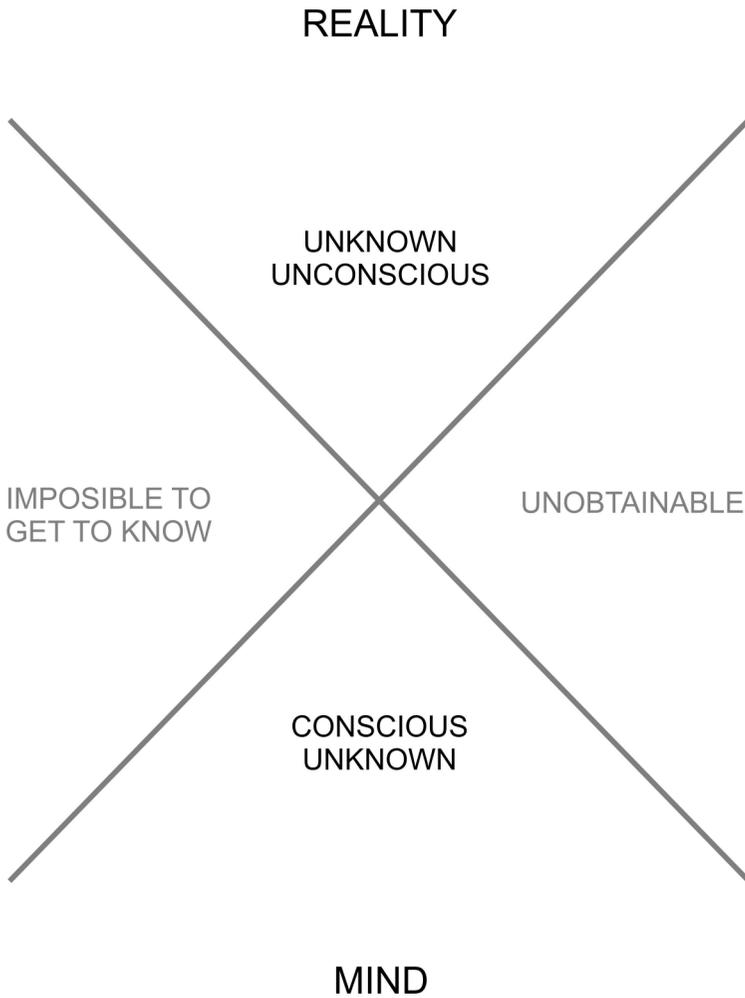
The present exploration is intended so that it assists and simplifies the process of becoming-conscious of all of this.

Finally, we should also remind that the dogmatic nature of the mental matrixes during the process of development of the mind is inevitable and that is why it should be searched also among these lines. At the end this is only a mental matrix about the dogmatic matrixes...



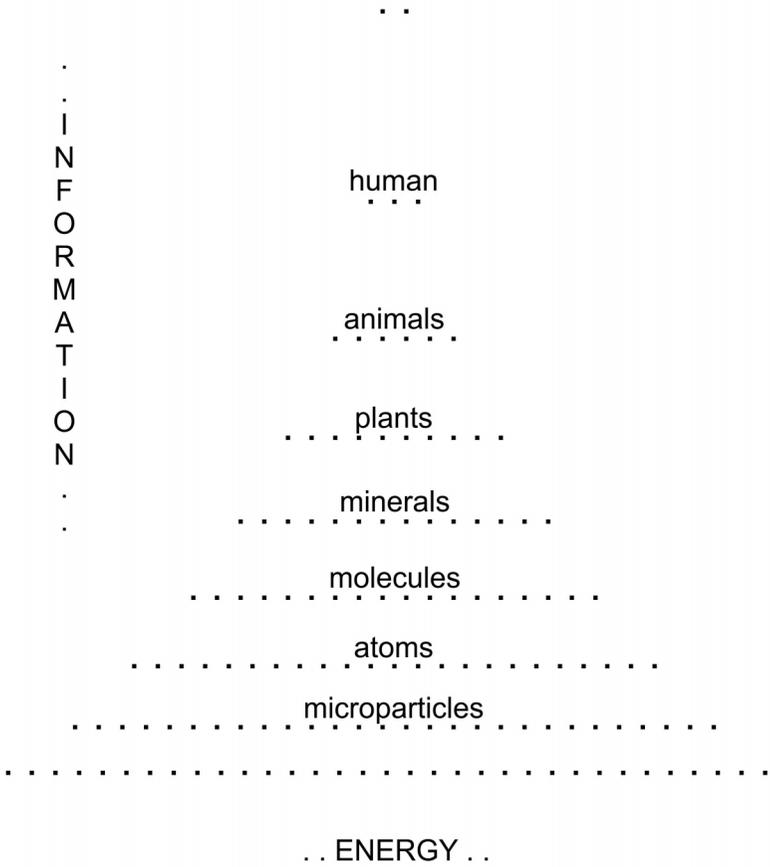
Energy-Informational Exchange

Fig. 19



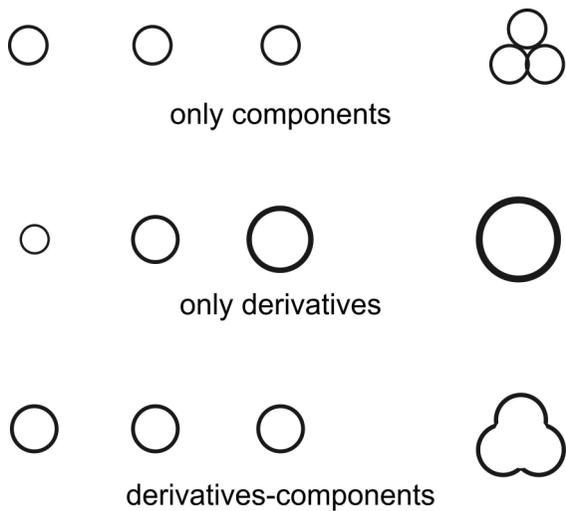
Reality matrix and Virtual matrixes

Fig. 20



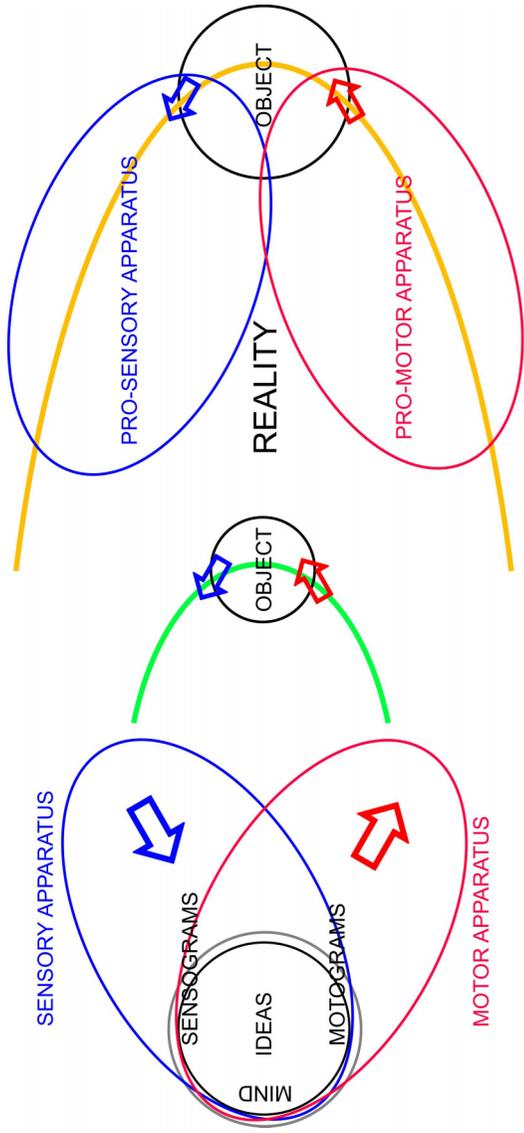
Energy-Informational - Qualitative Levels

Fig. 21



Components and Derivatives

Fig. 22



MIND - RMS - OBJECT - RIS - MIND  
 Fig. 23

## CONCLUSION

I hope you are becoming-conscious of the development of the mind and that you understand the idea of dogmatic matrixes.

I wish I have succeeded in systemizing a sort of an informational alphabet. If I have not, at least I have contributed to its future creation. I have no doubt about this one.

In fact, if you are becoming conscious of what has been written, you will not allow that any idea becomes a dogma.

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