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COMPLEXIFICATION AS A MEANS OF TRANSCENDING RELATIVITIES TO CERTAINTIES

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I, Rodney J. Morris, certify that the substance of this thesis has not already been submitted for any degree and is not currently being submitted for any other degree or qualification.

I certify that any help received in preparation of this thesis and all sources used have been acknowledged in this thesis.

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Abstract

Throughout more than two and a half millennia of philosophical exploration, one constant endures: philosophical thought produces a model, a distinct lens through which we perceive the world. This model must harmoniously blend continuity and innovation, as without continuity, it risks eluding contemporary understanding, while without novelty, it risks losing relevance.

The profound existential quest to construct a unified and all-encompassing model has consistently propelled philosophical inquiry. On one hand, it seeks answers to the ultimate fundamentals of existence; on the other, it delves into the mysteries that lie beyond these fundamentals. Each paradigm-shifting discovery represents a revolution. Whether it is the Copernican, Kantian, Einsteinian, or Wittgensteinian revolution, each underscores the relative and context-specific nature of preceding models, paving the way for more encompassing paradigms, which, from their very outset, are also destined to be dissolved into an even more comprehensive model of an even higher level.

This iterative process fuels the accumulation of knowledge, enriching and deepening our comprehension of the universe. Such progressive complexification of understanding elevates us beyond the inherent complexities of existence, making accessible what was once incomprehensibly intricate.

Over millions of years, evolution favored decisiveness and clarity, filtering out those plagued by hesitation or ambiguity. Our ancestors swiftly categorized events as beneficial or detrimental, making split-second decisions. Our neural architecture evolved to reward robust hypotheses that transform into certainties while penalizing errors severely.

Consequently, after a prolonged and often elusive pursuit of universal truths in philosophy, the rapid acknowledgment of universal relativity — and the ensuing realization of individual and societal responsibilities for attributing meaning to events and shaping future trajectories — became extremely unsettling.

Each epiphany, promising a comprehensive grasp of the universe's grand design, often acted as a temporary anesthetic, momentarily obscuring the illusory nature of stability. The cascade of such transformative shifts in the 20th century posed urgent questions about the imperative for meticulous scrutiny and nuanced understanding of complexification as the process of overcoming both certainties and relativities.

While the very grasp of universal relativity was able to blossom only with humanity's detachment from the food chain and the emergence of ample safe leisure for introspection, contemporary society seems intent on eroding this precious commodity. By intensifying human engagement in often unnecessary processes, society blurs the distinction between complexity and difficulty. We tend to either take on difficult tasks, aspiring to cultivate individual complexity, or, weary of life's challenges, shun further complexities deeming them to be too difficult.

In this dissertation, we endeavor to elucidate the concept of complexification as a means of dialectically transcending relativity. We also propose a societal model wherein universal relativity is embraced as a collective worldview, and the pursuit of complexity stands as a communal aspiration.

1. Spatio-Temporal Quadrality and Relativity

I'm discovering the Theory of Relativity
In every possible daily activity.
Whether something is positive or negative,
In reality it is comparatively relative.
Igor Shevchuk (translated by RM)

1.1. Prolegomenon

Simplicity is superiority over complexity. Everything we know and are capable of, we at first cannot and do not know. We are born with complexity bestowed upon us by millions of years of evolution, and throughout our lives, we either master it or it masters us.

1.1.1. The Entireness versus Singleness

The Entireness is contemplated herein as the concept of unity and interconnectedness of all things, exhaustive completeness and complexity of all aspects, properties and interactions of everything that exists. The concept of the Entireness extends beyond the concept of the Universe, which encompasses only what is known or imaginable to us. The Entireness encompasses everything that exists, irrespective of our knowledge or imagination.

On the other hand, singleness is understood as a fundamental and indivisible state of oneness. While everything exists as the Entireness, some parts of it can single out other parts from the Entireness through the process of differentiation. The differentiating entity singles out the differentiated entity from the Entireness and integrates it into a cohesive entity.

1.1.2. Unity

While singleness is a fundamental and indivisible oneness, unity is a divisible form of oneness. Unity is also singled out from the Entireness, but unlike singleness, it can be

contemplated as an entity or as a group of entities. In contrast with the Entireness, unity is a oneness of many, but not all. Unity is either differentiated out of the

Entireness as a group of entities, or integrated from the entities that were previously singled out from the Entireness.

1.1.3. Existence

To exist is to distort the Entireness. Distortion is a fundamental characteristic that accompanies the very nature of existence. Just reflect upon this notion: if something does not introduce any form of distortion to the Entireness, it cannot possibly be said to truly exist. Even entities of a transreal nature, such as unicorns, inherently exist only by distorting the perception of those who envision them.

Since existence is a distortion of the Entireness, such distortion is possible only in relation to something else that also exists in the Entireness. The extent and properties of this distortion are determined by the properties of both the distorting and distorted entities. Thus, existence is fundamentally relative, challenging Kant's notion that things can exist in themselves. Instead, all entities find their place within the Entireness of everything that exists.

Singleness of an entity, on the other hand, is not a mode of its existence, but rather the result of singling out of this entity from the Entireness by other entities. No broadest recognition of an entity's singleness establishes the possibility of its existence in singleness.

1.1.4. Entity

Based on the foregoing, an entity is a singleness, a part of the Entireness and a unity of its elements at the same time. An entity does not exist as a singleness. Singleness is a characteristic that can be attributed to an entity in the process of its differentiation from the Entireness by other entities. Entities exist as unities formed by their constituent elements, as nothing is inherently fundamental and indivisible. Indivisibility is a quality that can be attributed to an entity by other entities during the process of its differentiation from the

Entireness or integration from its elements. The process of differentiating an entity from the Entireness is equivalent to the process of integrating it from its constituent elements. Entities exist as comprehensive and intricate frameworks of their properties, aspects, elements, and interactions. However, the outcomes of their differentiation and integration by other entities may vary from one differentiating or integrating entity to another.

1.1.5. Experience

Experience is herein contemplated as the response of an entity to its own response to influence. Experience is almost indistinguishable from response to influence, and therefore this distinction must be made clear. If we were ever to observe a response solely directed outward by the responsive elements, without affecting any other

elements within the responsive entity, we could label it as a pure response devoid of experience. However, pure response remains an abstract notion since any elements involved in the response can be further dissected into sub-elements, some of which transmit the response to others. This response of certain elements to the responses of others is what we define as experience, albeit its depth may vary.

Experience can encompass a broad spectrum of levels of the entity. Within the context of this essay, the term ‘experience’ also includes a wide array of response classes that an entity can exhibit in reaction to its initial response to influence. These responses can range from causing minor, temporary, and fully reversible distortions to triggering highly complex, multi-level chain reactions that result in long-term transformations within and beyond the entity in space and time, extending into its environment and into the future. Every influence elicits some form of experience within the entity, ranging from seemingly simple occurrences like electron excitation (which, upon closer examination, may reveal their inherent complexity) to phenomena such as acceleration, temperature rise, and energy gain in inanimate objects. In living organisms, experience can span various levels of perception, evaluation, and reaction. It extends further to encompass intricate forms of reflection, including awareness, conscience, introspection, and the mental manipulation of complex abstract concepts in humans.

1.1.6. Phenomenon

The possible diverse outcomes of the differentiation and integration of an entity out of the Entireness by various differentiating and integrating entities are referred to herein as phenomena. Put simply, a phenomenon represents how one entity is experienced by another. It is important to note that phenomena of the same entity differ from one experiencing entity to another. In fact, establishing a definitive connection between different phenomena of what appears to be the same entity becomes challenging, as the very concept of sameness will be questioned in sections 5 and 6 of this chapter.

1.1.7. Differentiation

Differentiation is herein contemplated as the process of singling out entities from the Entireness, based on the properties of both the differentiated and differentiating entities. The differentiating entity singles out the phenomena of the differentiated entities from the Entireness. The entire set of such singled-out phenomena that includes how the entity singles out itself from the Entireness, is referred to herein as the “active reality”. On the other hand, the collection of these singled-out phenomena that excludes how the entity singles itself out from the Entireness is referred to herein as the external environment.

The phenomena of the differentiated entity are singled out by differentiating entities from the Entireness. The complete set of such singled-out phenomena of the entity that includes how the entity singles out itself from the Entireness, is referred to herein as reactive reality. The collection of these singled-out phenomena of the entity, which does not include how the entity singles out itself from the

Entireness, is referred to herein as internal environment. This statement can be perplexing as we often conceive our internal environment based on our personal perception. However, in this essay, our subjective perception of ourselves is considered part of the reactive reality, while the internal environment specifically pertains to the perception of others.

Thus, in this context, active reality represents what the entity experiences, while reactive reality refers to how the entity is experienced by other entities. To put it metaphorically, active reality is akin to the world's reflection within the entity, including its own reflection, while reactive reality represents the entity's reflection in the world, including its reflection in itself. The distinction between the external and internal environment follows a similar pattern, with the exclusion of the entity's reflection in itself.

Interacting entities differentiate (single out) each other from the Entireness. This principle extends to the interaction an entity has with itself. Thus, differentiation is inherent to the nature of existence. The differentiating entity possesses the capability to single out the differentiated entity from the Entireness because both of these entities possess specific properties that enable the process of differentiation. We refer to this superposition of properties exhibited by the differentiating and differentiated entity as the differentiation criterion.

1.1.8. Integration

Integration is the formation of unities from singlenesses that have been or could have been singled out based on the properties of both the integrated and integrating entities. The conditional perfect tense is employed to emphasize that the process of attaining the utmost level of detail of experience always initiates with experiencing a certain level of unity among the experienced entities, which is subsequently deconstructed into elements and sub-elements. If, following an extensive examination, a level of detail is perceived as fundamental and indivisible, it is simply a perceptual mistake. In section I(4), we will demonstrate that both the process of detailing and the process of generalization can be infinite.

The integrating entity integrates the phenomena of entities from their elements. Similarly, it integrates the phenomena of unities from their entities. Such integrated phenomena are referred to herein as either phenomena of active reality or phenomena of the external environment, depending on whether the integrating entity includes itself in the integrated phenomenon.

The integrating entities integrate the phenomenon of an integrated entity from its elements. Similarly, they integrate the phenomenon of an integrated entity into unities with phenomena of entities of its environment. Such integrated phenomena are referred to herein as either phenomena of reactive reality or phenomena of internal environment, depending on whether the entity being integrated is also an integrating entity.

Thus, phenomena of active reality are the phenomena of entities that make up the surrounding reality as it is experienced by the entity, while phenomena of reactive reality are the elements, aspects and characteristics of the entity and its surrounding, as they are experienced by other entities. Figuratively speaking, phenomena of active reality are the phenomena of entities of the world reflected within the entity, including its self-reflection, while phenomena of reactive reality are the phenomena of elements of the entity reflected in the other entities, including their reflections in the entity itself. The distinction between the phenomena of the external and internal environment follow a similar pattern, with the exclusion of the reflection in the entity.

The integrating entity possesses the capability to integrate the phenomena of the integrated entity from its elements because both of these entities possess specific properties that enable the process of integration. We refer to this superposition of properties exhibited by the integrating and integrated entity as the integration criterion. Integration and differentiation criteria are not always the same properties, but acquire paramount importance for interaction if they coincide. Since both differentiation and integration are inherent to the very nature of existence, **the principle of duality of differentiality and integrality of existence** can be stated.

1.1.9. Duality versus Dualism

Unity, as previously mentioned, refers to the oneness of many, but not all. Duality, in this context, is contemplated as the unity of two entities, representing the exhaustive completeness and complexity of all aspects, properties, and interactions that emerge from the coexistence of these two entities. On the other hand, dualism is understood as the concept of the opposition or contrasting coexistence of two individual entities. The concepts of quadrality and

quadralism, as well as other forms of plurality and pluralism, are distinguished in a similar manner.

1.1.10. Complete Reality and Complete Environment

The superposition of active and reactive realities of an entity is defined here as complete reality or simply reality. To experience its reality, the entity differentiates the Entireness into separate entities, integrates them into unities, is being differentiated by other entities and by itself, and is being integrated by other entities and by itself into a phenomenon in its surroundings. During this process, the Entireness undergoes filtration and distortion, resulting in the formation of the unique reality of the entity. These filters and mechanisms of distortion are inherent to the properties of the interacting entities. Importantly, the phenomenon of the entity itself is included within its own reality. The superposition of external and internal environments of an entity is defined herein as its complete environment or simply environment. The environment of an entity is its reality, excluding the entity itself.

The gravitational force exerted by the Sun constitutes an integral part of the active reality and external environment of the Earth. Although there is no specific location near Jupiter where the Earth's gravity is precisely zero, for the purpose of reasoning, we can approximate it as such. In this approximation, it can be asserted that Earth does not belong to the active reality and external environment of Jupiter. On Earth, the force of its gravity is a part of both its active and reactive realities. However, it is not a part of the external and internal environment of the Earth. The gravitational reality of the Earth is formed by the superposition of all gravitational fields present on its surface, including the gravitational force exerted by the Earth itself. The gravity of the Earth distorts the gravitational field that already exists at the Earth's location. At the same time, for someone on the surface of the Earth, this superposition of gravitational fields will be part of their active reality or external environment, depending on whether their own small gravitational field is accounted for.

1.1.11. Relativity in Examination of an Entity

In the examination of an entity, it is important to account for the relativity involved. Firstly, every examination is conducted at least in relation to the observer, therefore the outcome of such an examination becomes a part of the observer's reality. Moreover, every time we examine an entity, we must specify the Markov blanket we apply to the entity in examination. In simpler terms, we must attribute the boundaries to what exactly, in relation to what, and with what degree of accuracy we intend to examine. An entity can be examined and self-examined in relation to its active, reactive and complete reality, in relation to a unity of entities, which it is or is not a part of. Each examination will be introducing filtering and distortion of the Entireness to integrate some background and differentiate the phenomena of the entity.

Two types of non-relative examinations can be distinguished: examination of an entity as a singleness and examination of an entity in reality. When examining the entity as a singleness, we consider the minimum of what we know about it, only what is necessary for the purpose of the examination. Conversely, when examining the entity in reality, we take into account the maximum of what we know about the entity and its broadest environment. It is important to acknowledge that we can never truly examine an entity in relation to the Entireness because we are unable to experience the Entireness and because the Entireness would remain incomplete without the presence of the entity and the observer, which need to be singled out from the Entireness to conduct an examination. All we have is to strive to construct a reality that would align with the Entireness as closely as possible, and incorporate the phenomena of the entity, the observer, and the environment. Then, we can delve into the examination of this synthesized reality as a unity of its constituent elements. Such an examination, however, remains inherently non-relative as we examine the synthetic reality as a unity of its constituent elements, and not in relation to anything beyond it.

Based on the foregoing, the reality of an entity is the Entireness, limited, filtered and distorted by the superposition of the properties of both the entity itself and entities interacting with it.

Therefore, nothing can be deemed unreal; rather, some phenomena of reality are more distorted than others. As our reasoning continues, we will often have to contrast reality before and after distortion, while realizing that these are just different levels of distortion. In this context, the former will be referred to as protoreality, while the latter will be denoted as transreality. Transreality emerges as a consequence of distorting the protoreality. The extent of distortion determines the level of transreality, and can vary from simple distortions to sensations, perceptions, representations, ideas, realizations, transrealizations, illusions, dreams, and fantasies.

The complexity of an entity manifests itself through its capacity to exercise control over the distortion of not only its own reality but also the realities of other entities. In the case of a simple entity, these realities are distorted by the limited set of its inherent properties. In contrast, a complex entity possesses the ability to generate a diverse range of distortion levels and employ various methods of distortion.

1.2. The Principle of Temporal Duality

Temporal continuity and novelty can be singled out from the Entireness and contemplated together as a temporal duality. Layering of novelty upon temporal continuity is the fundamental mode of existence, which is a process of transitioning from the old state to the new. Therefore, an entity is a product of preceding entities, an entity in itself, and a potential producer of new entities. The duality of temporal continuity and novelty stands as the sole absolute in this relative Universe. The one thing we can unequivocally count on is that each moment will bear some resemblance and some distinction, both from the preceding moment and the subsequent one.

Neither the first nor the last entity exists. Each entity emerges from something else and transitions into something else. For practical purposes, it is acceptable to reduce an infinite temporal sequence of entities to a finite series. At any given moment, each element in the temporal sequence exhibits the duality of novelty and temporal continuity. The two most distant elements of the temporal sequence share certain commonalities, whereas the two

nearest elements exhibit differences. Although an elephant calf may differ significantly from its parents, present-day elephants and their distant ancestors exhibit shared characteristics. Even within the same elephant, every passing moment brings about subtle variations.

Everything that exists came into being through the layering of novelty upon the temporal continuity of preceding entities. Each singled out entity once did not exist and will eventually cease to exist again. There are no temporally unconnected entity that sprang out of nowhere. Temporal duality implies that novelty is inseparable from temporal continuity. Novelty does not exist on its own, but rather as a disruption of temporal continuity. Likewise, temporal continuity cannot exist independently from novelty, and this provision is of its own significance. It means that no entity, whether real or fictional, tangible or abstract, living or inanimate, ever remains identical to itself. The old does not exist separately ALREADY, while the new does not exist separately YET. An entity can only exist as a duality of its temporal continuity and novelty.

Stasis can be a way of experiencing an entity, but not a mode of its existence. An entity may be experienced as static solely due to the inertia of the experiencing entity, whereas the authentic mode of existence for any entity is characterized by continuous transformation from a preceding entity to a subsequent one. To observe an entity as static, the process of its transformation must be filtered out from the reality of the observing entity. In the Entireness, every entity, property, value and meaning continually layer novelty upon their temporal continuity. Similarly, every assertion represents an epistemic capturing of the asserted, while the asserted itself is not only initially incompletely captured within the assertion, but also subject to continuous deviation from the assertion.

The aspects of temporal duality impose constraints on each other. Temporal continuity limits novelty. For instance, no matter how eagerly a newly hatched fly anticipates the most unexpected and thrilling manifestations of novelty, it will never grow an elephant's trunk. Such a transformation would be inconsistent with the temporal continuity of the fly. Such novelty cannot layer upon the fly's existing temporal continuity. The range of novelty that can

happen to an entity is limited by its temporal continuity. The temporal continuity sets limits of what is possible for novelty, and novelty, in turn, sets limits of what is possible for temporal continuity. The latter implies that the temporal continuity of an entity is composed entirely of what was once novelty and has accumulated into the continuity of the entity over time. This principle definitively refutes the argument that nothing can be completely ruled out. A broad spectrum of novelty is indeed unattainable for an entity and can be discarded as impossible because it does not align with its temporal continuity and cannot be integrated into it. The duality of continuity and novelty of an entity can serve as an indicator of what can be excluded from its future temporal continuity.

The claim that an entity is solely old or unchanging is always a simplification that overlooks novelty. The statement that two plus two equals four is a significant simplification. As soon as we try to apply this statement to physical reality, we discover that entities are constantly evolving and never truly identical to themselves, let alone to one another. The claim an entity is solely new is also a simplification that disregards temporal continuity. When we say that a couple had a brand new baby, the term ‘new’ is only accurate if we ignore the child's genetic composition, cultural and historical heritage, dietary and upbringing habits within the family. It would be equally valid to say that the newborn is old as the human species.

Temporal duality can be simplified for practical purposes, but it is essential to remember that, firstly, we are then dealing with simplified concepts, and secondly, the temporal boundaries of such simplification are set by us and do not exist objectively. Assessing a candidate for a music teacher position does not require delving into their family's millennia-long history, but it is desirable to know who they have studied under and which school they are affiliated with.

The description of a process that assumes its invariance under time reversal is always incomplete and oversimplified. Such a description disregards the novelty that layers onto the temporal continuity in the process. For instance, the freezing of a liquid can be described as time-reversal invariant, but only if we neglect the minor differences in the liquid before freezing and after thawing. These differences may include the evaporation of a few molecules

from the liquid, the dissolution of a few molecules of surrounding gases into the liquid, or even variations in the crystalline structure of the solid substance with each freezing. Although these changes may seem insignificant individually, their accumulation gains significance with each iteration. The gradual accumulation of these subtle changes contributes to complexification of the entity and its transformation into something else.

This provision implies that only dissipative systems can exist in physical reality. A classical system is a means of description rather than a mode of existence. In simpler terms, there is no process that can be entirely and completely reversed. Each event becomes an element of the temporal sequence. The act of correction is never an act of cancellation but rather an act of marking the wrong action as erroneous and developing an alternative course of action in similar circumstances. An act of correction may remove the error from the perception of experience but not from the actual temporal sequence. The error, the act of acknowledging it as an error, and its subsequent correction all persist within the actual temporal sequence. This differentiation holds significance, as any novelty that layers thereafter upon the temporal continuity will be a continuation of the actual temporal sequence, rather than the perceived one, which lacks both the error and the act of its correction. Traces of the error and its rectification may become obscured beneath layers of novelty and distortions, obfuscated by subsequent actions, errors, and corrections. Nevertheless, with appropriate effort, they can still be unearthed and discerned.

1.3. The Principle of Spatial Duality

Spatial continuity and discreteness can also be singled out from the Entireness and contemplated as a spatial duality. The spatial subordination of entities and their elements represents another fundamental mode of existence. An entity exists on its level of the spatial sequence of subordination. It simultaneously serves as an element within the higher-level entity, an entity in itself, and as the higher-level entity for its own constituent elements. An entity exhibits the duality of spatial continuity and discreteness at any time and in any place. In this context, the term ‘space’ should be understood in a broader sense, encompassing a

multitude of states, forces, concepts, objects, subjects, or any other continuum of discrete elements. Perhaps, from this understanding, phase spaces should be excluded, as they incorporate temporal derivatives alongside spatial variables, and exist withing spatio-temporal quadrality rather than solely within spatial duality.

There is neither the smallest nor the largest entity, although for practical purposes, it is acceptable to reduce the infinite spatial sequence of subordinated of entities to a limited series or even to a single entity. However, such reduction is only valid if we are fully aware of the fact that spatial boundaries do not exist objectively but are attributed by interacting entities, as described in Section 5 of this chapter. How does one establish the boundaries of oneself? Are they delineated by the physical confines of the body alone? What if the gallbladder is removed? Does it alter one's self-perception? Some individuals may encompass within themselves their occupation, possessions, ideas, partner, or even their home to the point of indistinguishability.

Each element in the sequence of spatial subordination exhibits duality of dependency and autonomy in relation to other elements. The two most distant elements in the sequence of spatial subordination exhibit a certain level of interrelation, while the two closest elements exhibit a certain degree of individual autonomy. This perspective implies that every entity in the Universe is to some extent related to any other entity while simultaneously maintaining a certain level of independence. The inherent interrelation of all things implies that for any two distinct entities, there exists a position in their sequence of spatial subordination from where these entities are indistinguishable. The inherent autonomy of all things implies that no matter how small or fundamental an entity may appear, it is comprised of smaller elements that exhibit a certain level of autonomy.

The principle of relativity of interrelation concludes the discussion on freedom and independence. Both absolute freedom and absolute dependence are abstractions. Since every entity is an element of the higher-level entity and consists of its own elements, it is always interrelated with at at least these entities and to everything else through them. The next time

you are called upon to fight for freedom, be sure to clarify the nature of specific dependencies that accompany that particular freedom, as freedom comes as an inseparable aspect of duality of freedom and interrelation.

The aspects of spatial duality are inseparable from each other and impose constraints on each other. Spatial continuity delimits the boundaries of possible for discreteness, and discreteness delimits the boundaries of possible for spatial continuity. Discreteness exists only as a relative discontinuity, where something ends and something else continues. Continuity exists only as continuity of discretenesses. Spatial continuity consists of discrete elements, and these discrete elements represent the spatial continuity of their underlying discrete sub-elements. An entity comes into existence through secession from another, synthesis from multiple entities, or a combination of both processes. Similarly, spatial continuity is inseparable from discreteness, and this provision once again denotes the universal interrelation of everything.

The principle of spatial duality also implies that interaction is another fundamental mode of existence. There is no entity that is completely devoid of interaction. Even if an entity does not engage in interactions with entities of its own level, it inevitably participates in interactions with its higher-level entity and with its own constituent elements.

The claim that an entity is solely continuous is a simplification that disregards the discreteness of the entity. When we assert that the surface of a table is smooth, we ignore the presence of minor irregularities. The assertion of indivisibility, whether applied to an electron or a piece of firewood, reflects either the current extent of our knowledge or an intentional limitation on the level of discretization. And this assertion remains valid for arbitrarily small sub-elements of an entity. While Planck units hold significance in the transition between quantum to classical physics, the principle of spatial duality implies the existence of even smaller units that have yet to be discovered.

The claim that an entity is solely discrete (separate, independent) is also a simplification that disregards spatial continuity (commonality, interrelation). Humans, horses, dogs, boats, and

ice cream—all of them are comprised of hadrons. They are merely densifications and rarefactions of matter, indistinguishable at both the hadronic and galactic levels.

If a concept does not conform to the principle of spatial duality, it belongs to a transreality of a high degree of distortion, and the principles governing its existence can be significantly divergent from those of physical protoreality.

1.4. The Principle of Spatio-Temporal Quadrality

As spatial and temporal dualities are both fundamental modes of existence, they are inseparable and form a spatio-temporal quadrality manifested ubiquitously. The principle of spatio-temporal quadrality implies that an entity is the process of layering discrete novelty onto temporal and spatial continuity. New levels of continuity emerge in this process, onto which new novelty is layered once again.

Every entity proves this principle with its existence. Hair growth is the layering of new discrete cells onto the existing continuity of the hair, forming the next discrete layer of hair cells. The birth of a child is the layering of a new discrete individual onto the continuous lineage, forming the next discrete generation (layer) of that lineage. Even death and disintegration is the novelty that layers upon the continuity of the dying or disintegrating entity.

The process of layering novelty on temporal continuity and discreteness on spatial continuity gives rise to an infinite number of forms of entities, each of which manifests temporal and spatial continuity and discreteness. Imagine an infinite-dimensional tree that grows in all directions of every dimension, forming intricate branch system. Some branches wither, taking their dimensions with them, while others establish continuity for further growth and diversity, creating new dimensions. This is how we conceive existence in spatio-temporal quadrality. The reality observed at each particular moment is merely a cross-sections of the spatio-temporal process of existence of the Entireness, filtered and distorted by our perception. The

Entireness is constantly changing, transcending the boundaries of observable reality and transforming into something else.

Formal logic dictates that in the infinite Universe, there must exist an infinite diversity of forms. A myriad of extraterrestrial beings ought to live among us, and together we should demonstrate an endless diversity of shapes and colors. Objects like a writing desk with a candle and an inkwell should be able to spontaneously self-generate in the vastness of space, away from stars and planets, as there exists no known law of physics that prohibits such spontaneous self-generation. The only law that prohibits such spontaneous self-generation is the principle of spatio-temporal quadrality. Spontaneous self-generation does not contradict novelty and discreteness but it does contradicts continuity, both temporal and spatial. Every entity is a part of its spatio-temporal sequence, tracing back at least to the Big Bang. Every entity is an element of its higher-level entity and is composed of its own elements. Our writing desk cannot spontaneously self-generate because such self-generation would disrupt its spatio-temporal sequence.

Spatio-temporal quadrality is a fundamental mode of existence. It underlies other properties of entities and processes, such as interaction, transformation, complexification, the increase of diversity, the emergence of new levels of existence, decomplexification, and transition into something else.

The principle of spatio-temporal quadrality implies that the spatial and temporal aspects constrain each other. Space exists in time, and time exists in space. Discretization of continuity and formation of continuity from discretenesses can only happen in time. Spatial continuity emerges in the process of temporal continuity, while novelty is engendered at the points of convergence and divergence of different sequences of spatial subordination. The wave-particle duality is not a property of particles or waves, but rather a property of the spacetime in which they exist, stemming from the principle of spatio-temporal quadrality. Indeed, the principle of spatio-temporal quadrality is a fundamental principle, on which the entire diversity of all existing processes, entities, and their properties is based.

The principle of spatio-temporal quadrality delineates the boundaries of what is possible for the physical reality and its higher derivatives, thus establishing the very concept of logic. Simple logical rules, such as the impossibility of one entity being in two places simultaneously or two entities occupying one place, the impossibility of one entity simultaneously moving in multiple directions or being an element of one's own element, the impossibility of an effect preceding its cause, and many others, derive directly from the principle of spatio-temporal quadrality.

1.5. The Principle of Relativity of Boundaries

The principle of spatial duality implies the relativity of boundaries and transitions between entities in space. Similarly, the principle of temporal duality implies the relativity of boundaries and transitions between entities in time.

If we attempt to establish an objective boundary for an apple, we would likely initially point to its skin as such boundary. However, upon closer examination, we discover that the skin consists of multiple layers of cells. We could argue that the outermost layer of cells of the apple's skin constitutes the boundary, but upon further magnification, we discover that the cells themselves are complex and heterogeneous. Even assigning the outer membranes of the outermost cells in the skin of the apple as its boundary becomes equally contentious, given that cell membranes are composed of complex molecules. As we go further and attempt to define the apple's boundary at the atomic level, we realize that we cannot differentiate between an apple atom and an atom unrelated to the apple. The process of magnifying the boundary area of an entity in order to refine it gradually takes us to such levels of existence where both the concept of the boundary and the concept of the entity lose their meaning.

In order to determine what belongs to the apple and what does not, one can attempt to shift the apple in space. Supposedly, whatever moves along with the apple belongs to it, while what remains unaffected does not. However, during the shifting of the apple, some of its molecules may linger, creating the aroma of the apple in its absence, while some molecules from the surrounding air, moisture, dust, and other non-apple particles may be dragged along and shift

with the apple. We could cautiously assume that the boundaries of the apple do not extend to the Moon, but we still have to acknowledge that it is impossible to establish its objective boundary in close proximity. The boundary of the apple can only be attributed by the observer, and this principle of relativity of boundaries requires a comprehensive examination.

Temporal boundaries of entities are also relative. If we stare at a wall for years, it remains white, motionless, and unaltered. However, this immobility and constancy are not inherent properties of the wall itself, but rather a product of our perception. In order for us to see the wall, it must continuously reflect new photons towards our eyes. The wall, in a sense, tirelessly performs this task so that we can see it. Yet, since we are unable to capture the ongoing changes occurring within the wall, we perceive it as fixed and unchanging.

How to survive in a world where apples have no set boundaries and walls float in time is a philosophical question. One thing is clear: existence is not characterized by the inviolability and immutability of boundaries. It is our perception that draws boundaries based on what we have been taught. And if it is possible to question the boundaries of apples and the immutability of walls, then the boundaries and immutability of more intricate concepts such as homeland, loyalty, or conscience cannot possibly be unambiguously defined.

The boundaries of an entity do not exist objectively because entity is just a part of the Entireness, which is only singled out as separate by other entities in interactions with them. The boundaries of the entity are attributed to it only in this process, and only based on the characteristics and objectives of the attributor and the attributee entities, as well as the nature of their interaction. Different attributors may attribute different boundaries for the same attributee, while the same attributee may exhibit different properties at different times, leading to periodic reattributing of its boundaries by the same attributor. For example, for a dog, the boundaries of an apple are not attributed based on its shape and color but based on its scent. The boundaries of a candle flame are attributed differently by humans, bats, and dogs.

Furthermore, upon closer examination, it becomes evident that these boundaries are attributed differently by different individuals and even by the same person at different times. If I were to

let you hold my $20 bill, who would we attribute the ownership of it to? Each of us may attribute to this predicament their own interpretation of property rights, reflecting their individual perspectives. However, the final determination of ownership rests on the ability of one party to impose its interpretation upon the other. Even the court is unable to give an objective definition, but rather makes an intersubjective attribution, which both parties then have to accept. Thus, the court act as the instrument of imposition on the losing side the interpretation of the winning side.

When we enter this world, the boundaries of most objects and concepts of it are already firmly attributed, and most of the time, not in our favor. The entire process of upbringing and education is a process of persuasion and imposition, compelling us to accept the pre-attributed boundaries of existence. Consequently, every human endeavor is an act of either attributing or reattributing the boundaries of objects or concepts.

Gaining an understanding of the principle of relativity of boundaries empowers individuals with the limitless capacity to attribute and re-attribute the boundaries to objects and concepts according to their own discretion. However, this boundless navigation inevitably confronts established notions, such as homeland, loyalty, or conscience. Applying the principle of relativity of boundaries in situations where the majority perceives an unequivocal and unassailable absoluteness is fraught with peril. This cautionary message should not be taken lightly, serving as a final reminder before you proceed with your reading, should you dare to do so.

All known psychological problems stem from the individual's inability to embrace relativity, leading to the tendency to absolutize certain phenomena. For instance, a woman endures her tyrannical husband because she absolutizes the institution of marriage and cannot redefine the boundaries of her understanding of marriage or her husband's power over her. Similarly, a young man attempts at his own life due to an absolutized notion of love, while a businessperson resorts to ordering the assasination of a competitor as a result of absolutizing the value of money. However, those who comprehend the relativity of everything have the

power to redefine the boundaries of any concept, thereby liberating themselves from the constraints of the universally accepted boundaries.

An essential skill for any adult is the ability to recognize and redefine the boundaries of things, concepts, and perceptions. Such redefinition of boundaries often brings about significant changes in one's career, family status, country of residence, interests, and personal beliefs, which may appear as if the person has broken free from their chains. However, it is important for an outside observer to understand the profound nature of this transformation, as it signifies that the individual has truly liberated themselves from the chains that have bound them throughout their entire life.

1.6. The Principle of Relativity of Equivalence

The principle of the relativity of spatio-temporal boundaries implies that identity is an abstract concept. It would be more accurate to use the term ‘equivalence’ to describe the abandonment of further search for differences. In the vast expanse of the Universe, there are no two identical trees or stones. Even a single tree or stone is never completely identical to itself due to the continuous processes it undergoes. Although these processes may occur at a slower pace in a stone, they never truly come to a halt.

The concept of equivalence holds meaning only when accompanied by a detailed description of the comparing entity, the parameters being compared, and the level of accuracy of the comparison. Attempts to uncover subtler distinctions among the entities being compared can result in a re-evaluation of their correspondence as inequality, disparity, disproportion, and even incommensurability. This is not due to any alteration in the entities being compared themselves, but rather because the precision of measurement or the method of comparison has undergone a change.

Each time we claim that two colors are identical, we rely on our eyes as instruments, measuring the wavelength, while the level of precision can vary significantly from person to person. When asserting the identity of two colors, we attribute them identity to the best of our

ability. Even if we were to consider two free electrons that modern science does not differentiate between, we could deem them as identical in many aspects, except for their spatial position. The statement that two electrons are absolutely identical, including their spatial position, is devoid of meaning. Such a statement would apply to a single electron and would still be incomplete.

While the boundaries of an entity are attributed to it in its interaction with another, equivalence is attributed to two entities in their interaction with the comparing entity. To attribute equivalence to the weight of two objects, a third object is required, the gravitational attraction to which is measured.

The fact that the interaction of two entities precludes the possibility of comparison renders the choice between two options the most fundamental, most primitive type of choice. It is precisely for this reason that offering a choice between two options is not truly an act of providing choice, but rather an attempt to confine the options to the most primitive level. When you are faced with a choice between two options, you are not just deprived of your freedom of choice, you are confined to a 1D world, stripped of your complexity, deprived of the diversity of your manifestations and restricted to a binary opposition. You are free to choose only if you can choose not to choose and to introduce your own options, whereas your ability to introduce your own options is largely contingent upon your individual complexity.

Paradoxical as it may seem, and this is inherent in the nature of relativity, equivalence always implies existence of differences. The statement of equivalence of temperatures at different points within a certain volume of liquid implies that:

- Measurements were conducted at different points, each containing different molecules with approximately equal kinetic energy.
- The measurement results were found to be equal with a certain degree of precision. Additionally, there exists a level of precision beyond which measurements either differ or become meaningless.

- Only one specific parameter is being measured, deliberately singled out from the pool of all possible ones. Meanwhile, other parameters may vary across different points. As we compare a greater number of parameters, the inequality becomes increasingly pronounced.

2. The Ontology of Infinitely Nested Spaces and Relativity

A lie is someone's hypothesis that has not confirmed by your experience. In the era of relativity, there are still plenty of vehement opposers of lies who hate their own erroneous beliefs while blaming it on the author of the hypothesis.

2.1. Prolegomenon

2.1.1. Emergence

The emergence of an entity is nothing more than the emergence of the distortion it introduces into its surrounding environment. The temporal and spatial continuity of such distortion allows us to assert the existence of the entity. The emergence of a social phenomenon is the emergence of the distortion it introduces into the social environment, be it an event, an idea, or a mode of interaction. The advent of Facebook greatly distorted the social fabric. Facebook became a higher-level entity, a black hole that draws people, their interests, and their ideas into itself. It has established its own set of rules, concepts, and semantic frameworks within its realm.

The emergence of a financial phenomenon is also the emergence of distortion it introduces into the financial landscape with the purpose of capital concentration in a single instrument. A prime illustration of this can be observed in the surge of cryptocurrency prices.

However, for those who do not engage with the Internet, both Facebook and cryptocurrencies remain undifferentiated as phenomena and unintegrated into reality. These concepts hold no place in their personal experiences. To these individuals, it appears as if some mysterious force is pulling their loved ones and their financial resources towards an unknown destination.

2.1.2. Transformation versus Change

In this context, transformation is contemplated as an ontological concept, encompassing the entirety of all changes that occur within an entity. On the other hand, change is viewed as an empirical concept, singled out from the complete scope of entity transformation, and examined in relation to another entity, background, or dimension.

2.1.3. The Principle of Duality of Potential and Phenomenal in the Entity

The potential in an entity can also be referred to as conditionally phenomenal. These are the properties of an entity that can distort the surrounding environment under certain conditions. The spatial and temporal conditions of such distortion could be the subject of separate research, through which we would discover that the latter facilitates the transformation of the potential into the phenomenal at a specific time, while the former does so in a particular place. In the Entireness, any condition is a spatio-temporal event, the emphasis on the spatial or temporal aspect of which is made by the experiencing entity.

Therefore, the potential aspect of an entity exists inseparably from its phenomenal aspect, forming **the duality of the potential and the phenomenal.** There are no purely potential entities that could exert some influence, but do not exert any. An entity always simultaneously manifests some part of itself, while leaving some part of itself unmanifested. In order to have its potential properties, an entity must already exist, meaning it must already introduce some distortion into its environment. Thus, the potential is a consequence of the phenomenal, and the phenomenal is a consequence of the potential. Spatial duality implies that by its very existence, the entity manifests itself, at least, in interactions with its higher-level entity and its elements. The re-subordination of the entity to another higher-level entity relegates certain manifested properties of the entity into the realm of the potential, while simultaneously phenomenizing some of its potential properties.

An entity is unable to re-subordinate itself to every possible higher-level entity, and for this reason alone, it will never phenomenalize all of its potential. The entity is unable to fully

phenomenalize its potential even in relation to its own sequence of subordination. Tigers have existed for millions of years, yet they have never encountered a living humpback angler-fish.

By moving from China to America, a person, in a way, re-subordinates themselves to a different social transreality. This move grants them the opportunity to phenomenalize in areas that were previously unattainable. They can subsequently move to Europe, Africa, or Australia, but they can never phenomenalize in all possible domains and places. There will always be more in an individual than meets the eye. Even in a stone there will always be more than meets the eye.

The impossibility of attaining exhaustive knowledge about an entity implies the impossibility of absolute totalitarian control over society. The controlled entity, in its quest for growth and complexification, creates new dimensions and directions of development that extend beyond the controlled area. However, the failure to recognize the relativity of power represents a psychological problem that inevitably decomplexifies its bearer.

2.1.4. Environment

Now let's examine the concept of the environment. The philosopheme associated with Kant asserts that for entity A to experience influenced C, exerted by entity B, A must possess an a priori capacity to experience C, including the essential elements and properties required for such an experience. Accordingly, in order to exert C, B must possess elements capable of exerting C. Indeed, in order to perceive color, one needs to have color vision. Earthworms lack color vision, and therefore are unable to discern colors in the same way humans do.

The principle of spatial duality implies that the external environment of an entity is the internal environment of its higher-level entity, while the internal environment of an entity consists of its elements and their interactions. A stone existing at the outskirts of the Universe distorts space-time with its energy-momentum, consists of molecules and atoms which engage in strong, weak, and electromagnetic interactions, and resides within the gravitational field of distant galaxies. You can study it your entire life, and yet never fully comprehend it.

To gain a deeper understanding of the concept of the environment, let's examine how infinitely nested spaces distort the environment in the immediate vicinity of an entity. The surroundings of an entity represent a superposition of distortions produced by infinitely nested entities in the vicinity of that entity. To examine such a superposition of distortions, we need to set the boundaries of our examination. Let's limit it to eleven levels. Assuming that the entity under examination exists at the 6th level, we restrict our investigation to five levels above and five levels below it. Thus, the immediate environment in the vicinity of the 6th-level entity is initially distorted by the 11th-level entity. This distortion is further distorted by the 10th-level entity. Then, the superposition of the distortions by the 11th and 10th level entities is additionally distorted by the 9th-level entity, resulting in a superposition of three distortions. This superposition is further distorted by the 8th-level entity and subsequently by the 7th-level entity, which is an immediate higher-level entity for the 6th-level entity in examination.

It is entirely possible that alongside our entity, there exist other entities of the 6th level that also distort its already distorted environment. The immediate elements of the entity under examination are the entities of the 5th level. They exist within an environment that, in addition to all the previous distortions, is further distorted by our entity of the 6th level. This superposition of distortions continues indefinitely or, in our example, until we reach the 1st level, the elements of which we attribute as fundamental and indivisible.

Essentially, it turns out that the entity constitutes the environment in which its elements exist, shaping the nature and properties of their environment, while the totality of the elements of the entity constitutes the entity itself, defining its properties and how the entity distorts its environment.

The superposition of distortions also implies that the principles of existence exhibit the duality of continuity and novelty as they transition from one level to another. Something remains from the previous level, while something arises at the subsequent level. Each principle of

existence, as it were, spans several levels, gradually distorting and transforming into something else.

Thus, we contemplate the Universe as an infinite-dimensional nesting doll, where entities are infinitely nested within one another, each serving as the environment for its elements. The infinite nesting exists across all dimensions simultaneously. Every entity is infinite-dimensional, nested in an infinite sequence of subordination and contains within itself an infinite sequence of subordination. Each entity exists within an external environment that serves as the internal environment for its higher-level entity. The internal environment of an entity is the external environment of its elements. Thus, at any given location within the Universe, there exists a superposition of an infinite number of distortions, introduced by the entities, within which that location is nested.

Elements of an entity can exist both before and after the entity, as elements of other entities. This brings us back to the provision that both temporal and spatial boundaries of an entity do not exist in the Entireness but are attributed to the entity by other entities interacting with it, including the boundaries of its beginning and end of existence. In the Entireness, the entity is a process of transitioning from something else into something else.

2.2. Transformation

2.2.1. The Principle of Unity of Existence, Transformation and Interaction

Since to exist means to be layering novelty upon temporal continuity, existence is inseparable from transformation. To exist is to undergo a continuous transformation. Since to exist means to interact, at least with immediate neighbors in the sequence of subordination, existence is inseparable from interaction. To exist is to interact.

Formal logic may suggest that existence must precede interaction and transformation, while the principle of spatio-temporal quadrality implies that existence is impossible without interaction and transformation. In essence, existence, transformation, and interaction

constitute a unified process, with certain aspects being selectively emphasized in our perception while others are suppressed.

Influence transforms the entity; the transformation of the entity, in turn, leads to the transformation of its influence on the surrounding environment, thus transforming the environment itself. The transformation of the environment results in the transformation of the influence it exerts on the entity. In accordance with the principle of relativity of equivalence, each iteration of such interdetermination is not identical to any other, indicating the duality of complexification and decomplexification of interacting entities. And since there is no existence without interaction, the very existence is the duality of complexification and decomplexification.

2.2.2. The Principle of Duality of Transformation and Preservation

The principle of spatio-temporal duality implies that there is no entity that would undergo changes without preserving anything. Likewise, there is no entity that only preserves without undergoing any change. Transformation is always accompanied by preservation, and preservation is always accompanied by transformation. This principle means that transformation is inertial, as well as interaction and existence itself.

As previously discussed, the act of existence of an entity is the act of its transitioning from something else into something else. An entity is simply a dynamic manner of organization of its constituent elements. These elements exist both prior to and following the existence of the entity, serving as elements and sub-elements within other entities.

The superposition of understanding existence as a transitioning, the principle of spatial duality, and the principle of equivalence of relativity, inevitably leads us to the realization that polarization is a fundamental mode of existence. The elements comprising an entity become polarized by the sheer act of its existence, inevitably rendering it inherently asymmetric in both space and time.

Let's examine this provision in more detail. An entity consists of elements and is subject to influences. The principle of relativity of equivalence prohibits the elements of an entity from responding to influences in exactly the same way. Therefore, the influence differentiates the elements based on their degree of response to the influence. Additionally, the speed of adaptation of the elements to the influence cannot be uniform, resulting in some elements adapting faster than others. A perfectly symmetrical entity would contradict the principle of spatio-temporal quadrality.

Since the existence of an entity involves different speeds of various processes occurring within its elements, as well as different higher time derivatives, the entity is always polarized by the very process of its existence. The elements of the entity are polarized into elements of predominant novelty and elements of predominant continuity.

Based on the foregoing, transformation of an entity is the process of its simultaneous complexification and decomplexification, whereas one of the aspects prevails. As we will demonstrate further, complexification of an entity is such a transformation with preservation that leads to a simultaneous increase in its differential and integral properties. Therefore, complexification always occurs with preservation of primitive forms.

2.2.3. Relativity of Transformation

While any change occurs within physical space and time, it is acceptable, for practical purposes, to examine changes outside the context of physical space and time. For instance, changes in density with temperature variations, changes within the space of pressures, the space of biological species, social phenomena, or financial derivatives.

Change is inherently relative. Any reference to change implies that it occurs in relation to something else that remains relatively unchanged during the same period of time. The concept of change itself would be meaningless when applied to an absolutely isolated, elementary, and indivisible entity devoid of any interaction. This serves as further evidence that spatial and

temporal dualities form a quadrality, and existence itself is impossible without transformation and interaction.

Envision an infinite-dimensional space-time comprising all possible dimensions with respect to which any entity can undergo change. Such a description would be the most accurate representation of our space-time. Presenting it as a composition of three spatial dimensions and one temporal dimension is a significant simplification that nonetheless facilitates the formulation of the most fundamental principles of existence. Expanding the four-dimensional description to eleven or twelve dimensions aids in formulating even more fundamental principles of existence, yet it still remains far from the realm of infinite dimensionality.

A finite-dimensional model of the infinite-dimensional Entireness is destined to be a simplification, the adequacy of which largely depends on the number of dimensions employed to construct it.

Based on the foregoing, pure rotation is not achievable in infinite-dimensional space-time. The very concept of pure rotation is a simplification that disregards other changes occurring within the cycle. Representing the Earth's motion around the Sun as rotation disregards the Sun's own rotation around the center of the galaxy. If we account for this rotation, the Earth's trajectory represents a spiral, which is also a simplification compared to its trajectory considering the movement of the galaxy. In infinite-dimensional space-time, there can be no purely periodic change because novelty layers upon continuity in each period. The assumption that some changes are purely periodic is a simplification that disregards novelty in each period. The impossibility of pure rotation in infinite-dimensional space-time also renders pure self-reference impossible.

Existence is the progression of the infinite-dimensional entity in the infinite-dimensional space-time, which can be expanded into an infinite-dimensional phase space-time, taking into account all time derivatives such as velocity, acceleration, jerk, snap, crackle, pop. And since a derivative represents the rate of change of one parameter with respect to another, any two dimensions can yield derivatives of one with respect to the other.

We cannot possibly examine an infinite-dimensional entity in an infinite-dimensional phase space-time. Practical considerations compel us to limit the number of dimensions, parameters, and derivatives to be examined. However, we must bear in mind that the true nature of the entity always transcends the limits of our examination.

A rotating oval and a rotating rectangle are projected onto a one-dimensional line almost similarly, like segments that increase and decrease in length. The rate at which the segments change may to some extent suggest that these are different processes, but the 1D projections cannot possibly establish them as two distinct shapes rotating in a 2D space. However, as soon as we introduce an additional dimension, it becomes clear that the oval and the rectangle are indeed two different shapes with numerous properties that cannot be adequately captured by a 1D projection.

If we introduce a third dimension, our oval and rectangle can turn out to be tubes with oval and rectangular cross-sections, or even more complex 3D objects, moving in 3D space. However, when it comes to visualizing how these shapes would manifest in 4D or 5D space, our imagination falls short. We have been conditioned to perceive the world in 3D, which has limited our ability to envision objects in higher dimensions. One thing remains evident: 3D objects are also projections of multidimensional objects onto the 3D space we perceive.

Something similar happened in physics. When space was considered Euclidean, gravitational models were inaccurate. Many pieces of the puzzle fell into place with the introduction of the Lorentz transformation to the equations of gravity. It turned out that the Earth does not fall into the Sun because the trajectory of stationary action in 4D space-time is the elliptical orbit, rather than a straight line as in the 3D Euclidean space familiar to us. Similarly, when a stone is released from a height, it does not fall to the ground in a straight line. Instead, it follows a spiral trajectory that asymptotically approaches the center of the Earth. The segment of this complex trajectory that the stone traverses before reaching the Earth's surface may appear as a straight line, whereas in fact it is a segment of an asymptotic spiral trajectory.

This discovery revealed that 3D space is a projection of a 4D space, while the 4D space itself is a projection of an even higher-dimensional space. The objects and principles that we observe and comprehend within our 3D world are projections of objects and principles existing in the ∞D space. Our perception of the world around us is a 3D projection of the ∞D Entireness.

We reside in a society where nearly all human and social complexity is reduced to a single dimension - the dimension of money. No matter how brilliant your ideas and innovations may be, regardless of their long-term benefits for humanity, the sole determinant of your significance today is the length of the segment of the 1D monetary space into which your achievements are projected. Healthcare, politics, literature, art, technology, poetry, cinema - their value is measured by the length of the segment they project into on the 1D monetary space. While hi-tech may currently project into longer segments, disciplines such as painting or poetry scarcely cast any shadow on the monetary space at all. Imagine attempting to earn a livelihood through poetry in today's world. What sort of advancement or complexity can we anticipate from a 1D society that constructs its social hierarchy solely based on the length of 1D shadows? It comes as no surprise that a YouTuber's shadow looms longer than that of a nuclear physicist. We obsessively compete with each other to determine whose segment in the 1D monetary space is longer. In this quest to increase the length of our 1D shadow, we reduce the grand accomplishments of our civilization, its multidimensionality and complexity, to a mere shadow theater, where the spectacle grows increasingly ominous. Our civilization is rapidly decomplexifying and descending into new dark ages.

2.3. Polarizing Influence

2.3.1. Existence in Spatio-Temporal Quadrality

To visualize how an entity exists in the superposition of fields of its higher-level entity, entities of the same level, and its own elements, imagine an elastic surface, resembling a stretched rubber membrane or fabric. This surface represents the continuous aspect of

existence. As entities are scattered across the membrane, they distort its surface, representing the discrete aspect of existence. Now, imagine placing a ball on this membrane. It will roll along a trajectory that allows it to occupy the deepest point along its path at any moment. Now, envision other entities moving, colliding, and distorting the membrane, in accordance with the plenitude of processes occurring within them, collectively shaping the structure of the membrane. As a result, the trajectory of our ball will be influenced by the state of the entire system. In this scenario, the membrane serves as a higher-level entity for the ball, while the ball itself acts as a membrane and a higher-level entity for its own constituent elements. These elements, scattered within the entity (the ball), also move, collide, and distort the membrane (the ball) based on the dynamic structure of their sub-elements. The properties of the entity, its ability to distort the environment and respond to environmental distortions caused by other entities, are determined by the properties of its elements and the nature of their interactions. Now, let's expand our perspective. Instead of a two-dimensional sheet, consider the membrane as an infinite-dimensional space-time, serving as a higher-level entity for its elements and, simultaneously, an element of its own higher-level entity.

Interactions enable transcending relativities and uncertainties, as interacting entities serve as reference systems for each other. The boundaries of entities are also attributed in their interactions. Interactions of more than two entities allow for comparisons to be made. However, the transcending of relativity, uncertainty, attribution of boundaries, or comparative assessment remains inherently relative and specific not only to the particular interaction and entities involved but also to the specific temporal context in which such interactions unfold.

The fact that relativities and uncertainties can successfully be transcended in interactions has consistently deceived humanity throughout history and continues to do so today. We tend to attribute weight, color, size, permanence, and separateness to objects, yet we often forget that none of these attributions are absolute. Instead, they represent situational transcendings of relativities within the specific context of our interaction with the object. This holds true even when the attribution of object properties is a collective endeavor undertaken by an entire city, nation, or the world.

It can be argued that if existence is inseparable from interaction and relativities are transcended through interactions, then there cannot be any untranscended relativities. Paradoxical as it may seem in this context, existence is also inseparable from relativity. Relativities find different methods of their transcending in different interactions. The principle of relativity of boundaries allows us to infer that not only entities but also their elements transcend relativities differently. Different attributions of boundaries lead to different transcending of relativities.

2.3.2. Polarization in Response to Influence

The principle of relativity of equivalence implies that different elements of an entity respond differently to the same influence. The influence polarizes the entity, introducing asymmetry and ranking its elements according to their degrees of response to the influence. The influence acts as a differentiating force, categorizing the elements of the entity into those of novelty (anti-inertia) - highly responsive to the influence and facilitating the transformation of the entity to adapt to the influence - and those of continuity (inertia) - less susceptible to the influence and preserving the entity. This process of differentiation is inherently discrete-continuous.

The more inertial an element is, the more interactions it is involved in within the entity, the more significant its integration into the entity through horizontal and vertical bonds, the more diverse polarizations from various influences it has accumulated throughout its existence, and the more different types of elements of novelty can layer upon it. Inertial elements do not merely respond to individual influences but rather to broad classes of influences. Furthermore, different types of anti-inertial elements can layer upon an inertial element to specifically address individual influences within a class. Inertial elements perform the function of generalization, the function of integration of influences.

The more anti-inertial an element is, the fewer interactions it is involved in within the entity, the weaker its integration into the entity, the fewer and weaker its bonds with other elements of the entity, the fewer polarizations it has accumulated from various influences in the course

of its existence, and the fewer types of elements of novelty can layer upon it. Anti-inertial elements are more integrated into external interactions. They specialize in individual influences and perform the function of distinguishing, differentiating of influences.

Accordingly, for the disintegration of an inertial element, an entire class of influences must disappear or a strong, fundamentally new class of influences must occur. For the disintegration of an anti-inertial element, the disappearance of a single influence for which the anti-inertial element is specialized may be sufficient. The anti-inertial element can also be disintegrated by a strong influence of the same class.

Anti-inertial elements exhibit anti-inertia even in their process of disintegration, whereas inertial elements maintain their inertial nature during their disintegration. This implies that when the influence on the entity ceases, the most anti-inertial elements are the first to disintegrate, while the most inertial elements take the longest to disintegrate. The disintegration of the most anti-inertial elements occurs before they have deeply permeated the entity and established integrative bonds with the inertial elements. The disintegration of the entity and its transformation into something else occurs long before the disintegration of its most inertial elements. An inertial element is more easily re-specialized to respond to a different influence, provided that the influence belongs to the same broad class of influences the inertial element is specialized in. On the other hand, highly anti-inertial elements are incapable of such re-specialization. If the specific influence they are specialized in ceases, they disintegrate.

2.3.3. Differentiality of Existence

Influence differentiates the elements of the entity based on the degree of inertia of their response. Given the inseparability of existence and interaction, differentiality is the inherent nature of existence. It is through the differential nature of interaction that relativities are transcended, enabling interacting entities to act as reference systems for one another.

2.3.4. Integrality of Existence

Spatio-temporal quadrality implies that there is no entity in which all elements and sub-elements, at any level, arise simultaneously or after the emergence of the entity in its cohesiveness. Consequently, within any given entity, there exist elements or sub-elements that can be equivalently incorporated into another entity. In other words, the progressive level-by-level decomplexification of an entity eventually leads to a level, sub-elements of which can be assimilated into another entity. This means that for any two entities, there exists a level at which their sub-elements are interchangeable. In other words, for any two entities, there exists a level at which they are indistinguishable. When an element of one entity is assimilating into another entity, it is already polarized by the influences it encountered as an element of the former entity. At the level of this element, the two entities are indistinguishable. Thus, the integrativity of interaction and existence can be inferred from the aforementioned.

The differentiation of elements of an entity based on their response to influence is one of the three factors that contribute to complexification. The second factor is the integration of the differentiated elements into vectors of polarization and, ultimately, into the entity itself. An entity is, in essence, a group of elements polarized by various influences in different directions. Complexification is herein contemplated as the process of integration of differentiated elements at one level, followed by their differentiation at a higher level, and subsequent integration at an even higher level. The third factor contributing to complexification is the increasing diversity of elements.

2.3.5. Integrative Bonds

Elements of novelty are integrated into elements of continuity by integrative bonds. The more inertial an element of continuity is, the greater the number of elements it is integrated with by integrative bonds. The most anti-inertial elements of novelty are directly bonded to the elements of continuity they have been layered upon and to the source of influence. The integration of novelty into continuity by integrative bonds is a factor of complexification. Without such integration, novelty fails to accumulate and is quickly replaced by newer

novelty. Conversely, when novelty does accumulate, it becomes part of the continuity, upon which layers new novelty. The deeper an element is integrated into the entity, the stronger and more diverse its integrative bonds with other elements are, the more it is an element of continuity, and the more diverse and enduring novelty can layer upon it.

Integrative bonds, by their very nature, are enduring interactions. The principle of relative boundaries allows for the inclusion of various elements in an integrative bond depending on the context, such as elements that entities exchange in the interaction, entity elements that participate in the interaction, environmental properties, and means of interaction. Moreover, integrative bonds integrate discreteness into continuity. They integrate elements into an entity and connect the entity with other entities of the same or higher level. The integrative aspect of interaction determines the position of an entity within its temporal and spatial sequence of subordination. In simpler terms, integrative bonds hold an entity in place within its higher-level entity, facilitate its interaction with entities at the same level, and maintain the positioning of elements within the entity.

Complexification of a system is a parallel-sequential enhancement of its integrating and differentiating properties amidst the increasing diversity of its elements. It is important to note that a decrease in the diversity of system elements inevitably leads to its decomplexification. If, amidst the growing diversity of its elements, the system's differentiating properties enhance while the integrating ones do not, chaos intensifies within the system, but not its overall complexity. When, on the other hand, the system's integrating properties enhance while the differentiating properties do not, the polarization of the system intensifies. This fosters order within the system, but does not contribute to its complexification. In such a case, polarization of the system continues to intensify until the polarizing influence tears the system apart into elements.

Existence of an entity requires constant compensation not only for divergences between the internal and external environments but also for divergences between its differentiating and integrating properties. The process of compensating for the divergences between integrating

and differentiating properties can manifest as complexification or decomplexification. In the process of complexification, differentiating and integrating properties progressively layer upon each other to address the divergence. Conversely, in the process of decomplexification, the compensation for divergences occurs through the progressive degeneration of the entity's differentiating and integrating properties.

2.3.6. Distress versus Eustress

The influence that causes decomplexification is referred to herein as distress, while the influence that causes complexification is referred to herein as eustress. Both types of influences cause disintegration of some bonds and emergence of others. The distinction lies in the fact that distress is characterized by a prevalence of bond disintegration over their formation, whereas eustress involves the opposite process.

2.4. Properties of Entity Elements

Throughout the history of philosophy, one of the central inquiries has always revolved around how the properties of entities arise. Idealists assert that properties are attributed to entities by living beings — whether supernatural beings, as believed by idealists who have faith in a higher power, natural beings, as posited by adherents of various ideologies, or the observer, as it is contemplated by constructivists. Materialists tend to assert that properties are inherent to entities themselves and are independent of those who observe or ideate them. We align ourselves with the perspective of relativists, asserting that the properties of an entity emerge in its interactions with other entities and do not exist outside of any interactions.

In simpler terms, we believe it would be incorrect to refer to what reflects photons on a distant planet as a landscape if there is no one present to perceive those photons and assemble them into a coherent image of a landscape using their cognitive faculties. This stream of photons cannot even be termed as such until it interacts with some registering device capable of identifying and categorizing these entities as photons. Even if it is just the surface of a distant planet warming up as a result of their impact.

In this context, the recurrence of properties that both idealists and materialists commonly invoke when defending an entity's property as a given, is not actually proof of the existence of that property in the entity. Such recurrence of an entity's property rather serves as evidence of persisting interactions of its elements. These interactions might, though not necessarily, manifest as a persistent property of the entity, but only under similar conditions of interaction with a similar entity capable of experiencing the unfolding events as a recurring property of the entity. Given that nature precludes absolute identity, variations emerge in each iteration of recurrence, requiring a certain "effort" from the experiencing entity to experience different iterations as recurrence of the same phenomenon. Furthermore, the observer's propensity to forgo the search for differences among individual phenomena often serves as a fundamental factor in establishing similarities.

2.4.1. Inertial Properties of Entity Elements

A cluster of elements of an entity that exhibit a similar degree of response to an influence or exerts a similar degree of influence on other entities or elements is referred to herein as a level of polarization or simply a level. This level represents a discrete cluster of elements within a continuous vector of polarization, which polarizes the elements of the entity into elements of novelty and elements of continuity with respect to the influence. The principle of relativity of boundaries allows the same cluster of elements to be referred to as an entity, an element or a level depending on the frame of reference. Therefore, the properties described in this section apply to both the elements and their levels, as well as to levels of levels. The term 'level' is used here in the broadest sense, encompassing levels of existence, perception, consciousness, or any other levels. For instance, when examining an epistemological phenomenon, we attribute epistemological levels to it.

In the course of their existence, entities constantly encounter numerous and ever-changing physical and non-physical influences, necessitating ongoing adaptation. The process of adapting to an influence is an asymptotic transitioning from a state of pure non-adaptation to a state of pure adaptation, without ever reaching the extrema. If an entity were entirely

unadapted to an influence at its onset, it would fail to “perceive” the influence and would not initiate the process of adaptation. In order to "notice" an influence, the entity must possess elements capable of responding to that influence. Furthermore, a state of pure non-adaptation would imply complete isolation between the influencing entity and the influenced entity. Such isolation would indicate a lack of integration of the entities into the Entireness, thus contradicting the principle of spatio-temporal quadrality. Entities can be contemplated as completely isolated only as a simplification and for practical purposes. Similarly, a state of pure complete adaptation would violate the principle of spatio-temporal quadrality, as it would imply that the influencing entity and the influenced entity are inseparable and lack any degree of independence from each other.

Thus, regardless of how unusual a new influence may be, every entity harbors sub-elements on one level or another that are already adapted to this influence. Inertness does not imply a complete lack of response, but rather a response that falls below a certain threshold. Hence, Kant's philosopheme mentioned in Section II (1.4) warrants expansion. The principle of spatial duality implies that each entity encompasses sub-elements of some level, endowed with the potential to respond to any conceivable influence, whether present or future. These sub-elements may simply not yet be organized into the necessary elements to respond to that specific influence. While earthworms may not possess color vision as humans do, they do have specialized light-sensitive cells that could potentially evolve into an organ of color vision in the future.

Regardless of the duration of the influence, out of any two elements of the entity, one always remains less adapted than the other. According to the principle of relativity of equivalence, elements of an entity cannot respond to influence in an entirely identical manner. Moreover, each element possesses its own unique rate of adaptation to the influence. Thus, the process of transitioning an entity into a state of adaptation to influence can be described as a series of transitional processes of its elements. Right from its very onset, the influence ranks the elements of the entity based on their responses, forming a vector of polarization. The elements within this vector of polarization are ranked into more anti-inertial elements of novelty, which

are easily engaged by the influence and facilitate the adaptation of the entity to it, and more inertial elements of continuity, which exhibit a lesser response to the influence, thereby preserving the entity.

More complex objects have learned to emerge with elements that are already pre-specialized for the expected influences. Such entities arise with elements of continuity that are pre-specialized in the most common classes of influences, and can layer elements of novelty that will specialize in new influences within the class.

Elements of novelty are less capable of carrying continuity within themselves. They layer upon already pre-specialized elements of continuity as elements highly specialized in newly arising influences. These elements of novelty undergo a lengthy process of integration into the entity before they become elements of continuity. While these elements of novelty are still poorly integrated into the entity, they can be easily torn off from the entity by other influences or disintegrated into sub-elements, as they are unable to re-specialize for a different influence. Whether these elements are separated from an inanimate entity, a living entity or a group of living entities, they will become separate entities of a lower level.

On the other hand, elements of continuity are significantly less capable of specializing in narrow influences. Having once layered upon the continuity of the entity as elements of novelty, they have evolved into elements of continuity by accumulating sub-elements capable of responding to diverse influences. Elements of continuity function as a repository of responses to the influences encountered by the entity in the course of its existence. Rather than fully specializing in a single new influence, they layer sub-elements of novelty that specialize for new influences, while also retaining the ability to layer additional elements of novelty for potential future influences.

The younger the entity, the greater the presence of novelty within it. However, this does not imply a scarcity of elements of continuity. Novelty layers onto continuity in a unidirectional manner. Every new entity encompasses elements of continuity that can be traced back at least to the inception of the Universe. While continuity constantly accumulates, the potential for

novelty remains infinite. As the entity matures, fewer elements of novelty can integrate into its continuity. Eventually, the elements of continuity exhaust their capacity to accumulate further novelty. At this juncture, the entity loses its ability to adapt to new influences, rendering each subsequent influence detrimental to the entity.

Living organisms have evolved the ability to transmit and accumulate continuity across generations through the medium of genetic code, as well as the ability to reproduce their elements from the elements of other living and non-living entities. Moreover, sentient living organisms have developed the extraordinary capacity to transmit and accumulate continuity through cultural artifacts, traditions, and narratives, as well as the ability to recreate elements of one consciousness by drawing upon the elements of other consciousnesses.

2.4.2. Distribution of Element in Functions and Levels

Based on the foregoing, newer functions of an entity (higher levels of complexity) are predominantly implemented on elements of novelty, mature functions are implemented on a balance of elements of novelty and continuity, and disappearing functions are implemented on elements of continuity. Elements of novelty contribute to the adaptation of the entity to its environment, while elements of continuity facilitate the adaptation of the environment to the entity.

The highest, most recent levels of elements predominantly consist of elements of novelty and adapt the entity to the newest influences. The higher and newer the level, the more actively it engages in interactions with the surrounding environment, including energy exchange. Higher levels consume more energy but also generate a greater amount of energy.

Lower, earlier levels predominantly consist of elements of continuity. Whether in distress or eustress, these levels maintain the continuity of the entity, allowing novelty to layer upon it. The elements at these levels are older and more inertial. They are already energy optimized and therefore do not require or generate as much energy as the newer elements. However, when ensuring survival is necessary, entity prioritizes the allocation of energy to preserve its

elements of continuity. For instance, during times of war, it is primarily the youth and individuals with impractical scientific and cultural inclinations who are lost. The ones who predominantly survive are physically robust middle-aged individuals. While they may not contribute significantly to the complexification of society, they can give offspring, from which a new scientific and cultural elite will emerge in the next generation. Reproduction from generation to generation of only simple, physically robust individuals is not a complexification but a struggle for survival. Societal complexification can only occur based on increasing diversity of people and talents, which can only happen in times of peace.

The foregoing implies that each previous level of existence is not only a prerequisite for the emergence, but also a condition for the existence of the next level of existence. Indeed, both for the emergence and existence of complex molecules, simple elements must exist. Both for the emergence and existence of living organisms, complex molecules must exist. Both for the emergence and existence of complex living organisms, there must be simple ones. Both for the emergence and existence of consciousness, complex living organisms must exist. Both for the emergence and existence of society, there must be conscious living organisms. Accordingly, since culture is a higher level of existence in relation to the existence of conscious living organisms, the disappearance of the latter will inevitably lead to the disappearance of the former.

2.4.3. Levels and Principles of Existence

The principles of existence undergo distortion in a discrete-continuous manner when transitioning from one level of existence to another. Their distortion occurs in a form of transformation with preservation. On the new level, the continuity of principles from the previous level is preserved, upon which the novelty of the new level, which was absent on the previous level, is layered.

Hence, the claims against scientists that they have been studying the brain for years and still have not discovered the cause of love are unfounded. The brain and love belong to different levels of existence, and the principles governing one cannot be directly derived from the

principles of the other. The principles of brain existence have undergone significant distortions before it could experience love in its human manifestations. Such claims are akin to holding a television manufacturer responsible because a consumer did not enjoy a concert. The biological principles operating at the level of neurons and functional brain systems are far removed in their spatio-temporal sequence of subordination from the principles of social interaction. For the emergence of the cultural level of existence, a considerable amount of novelty had to layer upon the biological level.

While we can assert with confidence that novelty will layer tomorrow upon any existing continuity, and we can even specify what this novelty will not be, we can never accurately predict what it will actually be. The same applies to complexity. Complexification has no predefined purpose; it does not progress towards a specific goal or ideal. The continuity of an entity may outline for us the vector of its complexification, which allows us to some extent anticipate how the entity will not complexify, but still does not enable us to precisely forecast how it will complexify.

We know that complex molecules have complexified from simpler ones, organelles from complex molecules, cells from organelles, and organisms from cells. Consciousness is the result of complexification of organisms, while culture arises from complexification of consciousness. Each level of existence continues its own process of complexification. Any entity that we attempt to deconstruct reveals to us its vector of past complexification. This vector, however, leaves us relatively uncertain about the future of complexification of the entity. The discovered trajectory of past complexification does not allow us to predict the next form of life, consciousness, or culture, although there has always been a persistent desire to speculate on this subject, giving rise to myths and fantasies. In our forecasts, we can only take into account elements of continuity and propose hypotheses regarding the compatibility of certain forms of potential novelty with them. This approach allows us to exclude such forms of novelty from future scenarios of complexification of the entity.

The principle of relativity of boundaries implies that the boundaries of levels of existence also do not exist objectively but are attributed to the levels by the elements or entities interacting with them. Boundaries of a level are easier to attribute when several new levels have already layered upon it, when it has become substantially integrated into the entity. However, when a new level is still in the process of layering, it remains uncertain to what extent it will integrate into the entity.

On the one hand, a new level is never the first nor the last, as the spatio-temporal nesting is infinite. On the other hand, every novelty represents the highest level of novelty at the moment it layers on continuity. The process of the emergence of new levels of existence, as it were, expands the infinite-dimensional spacetime into an infinite multitude of previously nonexistent dimensions.

Such understanding bears some resemblance to the well-known theory of infinite number of parallel universes, with the only distinction that in our case, these universes are not parallel but rather branch off from each other, constantly giving rise to their own expansions in newly emerging dimensions. Only those of them that exist simultaneously can be considered parallel, yet even this parallelism exists solely in time, and not in space.

2.5. Relativity of Principles of Existence

The most fundamental principles of existence arise from the constraints imposed by the spatio-temporal quadrality. The principles of higher levels of existence emerge along with these levels as subsequent distortions of the fundamental principles. Negative principles indicate the impossibility of certain events and are based on the requirement that novelty and discreteness correspond with temporal and spatial continuity they layer upon. Positive principles describe how an event can occur and represent a superposition of two or more negative principles. Thus, the most fundamental explanation is not an explanation of why events unfold in a certain way, but rather an explanation of why they cannot unfold differently.

Based on the foregoing and guided by formal logic, we can infer that there must be novelty in continuity, and continuity in novelty. In other words, continuity must also be subject to transformation, while novelty cannot be completely divorced from continuity. This provision is a deductive proof of the relativity of all principles of existence.

Since the principles of existence adhere to the principle of temporal duality, it is not only events that align with the principles of existence that layer novelty upon continuity, but the principles of existence themselves also layer novelty upon continuity, albeit at a slower pace. This implies that there are no ultimate fundamental principles of existence. Any principle of existence we define as fundamental will have an even more fundamental principle underlying it. Principles of existence are relatively more stable than the events that adhere to them. This allows them to be identified as enduring regularities, but not as immutable. Nothing is eternal or immutable. Billions of years from now, the most fundamental laws of physics known to us will have transformed. Less fundamental principles, such as local laws and language rules, will change nearly beyond recognition in the next twenty years. The adherence of principles of existence to spatial duality implies that they undergo distortion in transitioning from one level of existence to another and have limited areas of applicability.

The principles of existence that we observe around us are merely a projection of more complex principles of existence of the higher-level entity our Universe is an element of. In order to examine these principles of higher level existence, we would have to engage into interaction with that higher-level entity, and this will always remain unattainable for us. We will also never be able to derive the principles of existence of this higher-level entity from the known principles of existence of our Universe.

As we are unaware of the principles of existence of the higher-level entity in relation to our Universe, we cannot assert that they also adhere to the principle of spatio-temporal quadrality. However, based on our previous discussion that principles of existence do not abruptly terminate when transitioning between levels of existence but rather undergo gradual distortions, it is highly probable that such a fundamental principle of our Universe as the

principle of spatio-temporal quadrality, exists within the higher-level entity in some form that closely resembles our understanding of it.

Gradual distortion of principles of existence can be observed in the transitioning from macro-level physics to micro-level physics or from low-velocity physics to relativistic physics. Generally speaking, if a finite sequence of entities is part of an infinite sequence and follows a certain principle, there is a high probability that the next element of this sequence will also largely adhere to that principle. Since the principle of spatio-temporal quadrality permeates all the principles of existence in our Universe, there is compelling reason to believe that it extends both to the immediate higher level of existence and to universes of the same level as ours, if they exist. Whether it degenerates at any particular level remains unknown to us.

The degree of fundamentality of a principle of existence is determined by the number of levels of existence it encompasses. The more levels that adhere to a particular principle, the more fundamental it is considered to be. It is important to note that there are no principles of existence that extend infinitely in space and time, indicating that all principles are relative. For instance, if atoms, molecules, bodies composed of them, and groups of bodies conform to a specific principle, then it is of a higher degree of fundamentality. Conversely, if we encounter a regularity that applies only to a narrow range of levels of existence, it is also a principle of existence, but its degree of fundamentality is much lower. We intentionally do not refer to time period during which the principle remains unchanged because we want to emphasize not the amount of time but the amount of accumulated change. In other words, the degree of fundamentality of a principle of existence is determined by how far it extends in space and time.

The degree of fundamentality of the principle of spatio-temporal quadrality exceeds that for all known principles of existence, which means that all these principles are of a relative applicability within a specific range of levels of existence and a period of time. Even the most fundamental principles of existence, known to us at the present time, have limits of applicability, beyond which they undergo distortions and transformations. For instance, we are

aware that the equivalence of mass and energy is conserved at relativistic velocities. However, we cannot be sure that this principle will remain unchanged in a hundred billion years. By that time, the speed of light in vacuum or the curvature of space may change, new coefficients (including non-linear ones) may emerge in the formula, and new properties of mass or energy may arise.

2.6. The Principle of Relativity of Causality

The principle of relativity of causality is derived from the principle of relativity of boundaries. Can we truly assert that the bullet, upon hitting the glass, is the sole cause of its shattering? Do the properties of the glass not contribute to the outcome as well? Is it not the person pulling the trigger who sets the bullet in motion? Is not it the specific circumstances that compelled the shooter to pull the trigger? When the same bullet strikes cotton, the effect is different, even though the cause remains the same, while if it hits the heart, the effect is yet another. Again, it is not the entire bullet that shatters the glass, but rather the tip of the bullet that makes initial contact. Moreover, it is not the bullet itself that causes death, but rather the disruption of blood supply to the brain. The bullet is not to blame for the fact that the brain relies on proper blood circulation for its functionality.

We are accustomed to viewing causality as chains of causes and effects, although it would be more accurate to conceptualize it as an infinite-dimensional spherical wave. Imagine that a cause produces not just a single effect, but an infinite number of effects, forming an infinite-dimensional sphere in the infinite-dimensional space-time. Each effect on the surface of this sphere triggers its own infinite-dimensional sphere of further effects, continuing the infinite-dimensional propagation of the causality wave. However, considering the limitations of the human mind, comprehending such an infinite-dimensional spherical wave of causality turns out to be impossible. Practical considerations compel us to simplify causality into more manageable models, with the simplest involving isolating a singular cause and its corresponding singular effect. Such simplification is acceptable only when we clearly

recognize that we have singled out one cause and one effect from the infinite space of causality.

The very process of singling out a specific cause and effect from an infinite-dimensional causal space and integrating them into a cause-and-effect duality is very subjective and largely predetermined by the properties of the singling-out and integrating entity. Some may argue that the bullet was the cause of the shattered glass, while others may claim it was Joe, the hunter, who missed his shot at the rabbit and hit the glass instead. Still, others might attribute it to the hardship of Joe's life that led him to shoot indiscriminately. It is unlikely that anyone would delve into the infinite space of consequences caused by the simple act of pulling the trigger.

The relativity of causality is vividly demonstrated in everyday judicial practice. When a suspect's fingerprints are found on the knife, the body is discovered, and the suspect lacks an alibi, they are deemed guilty and subject to punishment. However, there could be various circumstances in which the suspect's fingerprints could have ended up on the knife, and the absence of an alibi alone does not establish guilt. Judicial practice refines and simplifies facts and their connections into evidence and verdicts on a daily basis. These simplifications can be accurate at times, entirely erroneous at others, and occasionally even handsomely rewarded. Nevertheless, no one has ever been acquitted solely on the basis that the bullet was deemed the cause of death. In judicial practice, the blame always rests on the shooter, regardless of the defense attorney's arguments emphasizing the impact of a challenging upbringing or difficult life circumstances on the defendant's actions.

The principle of spatio-temporal quadrality implies that the entire previous history of the Universe serves as a cause for the ongoing events that occur every moment and thereby add to the cause. The identification of more or less immediate causes and effects is inherently subjective and relative. In the context of the contemporary legal system, it is deemed acceptable to simplify the entire previous history of the Universe to the hunter Joe and hold him accountable. Alternatively, his entire lineage can be held accountable or just three

generations, extending to grandmother Mary. While the difference may be noticeable from a jurisprudence perspective, it hold less significance in the realm of philosophy. Throughout different epochs, judicial practice has employed diverse approaches to simplification of causality, often extending punishment to relatives and acquaintances of the accused.

Take a note of how two warring countries usually behave. Each adheres to its own logic, which intricately weaves carefully selected historical facts into its distorted transreality. Each side attributes its own meanings to words, and then the "correct" facts are merged with the "correct" words to form a coherent transreality, where it becomes evident that this particular country is "right" and is steadfastly upholding justice. However, once we step out of one transreality and immerse ourselves into the other, it is also found to be woven from its own historical facts, its own meanings, and its own non-contradictory connections. An attempt to adopt a neutral position gives rise to a third transreality, neither superior nor inferior to the previous two. It may comprise a mixture of historical facts from both previous transrealities, attribute its own meanings to words, establish unique interconnections, and yet still remain a highly distorted transreality of a high level.

The diversity of transrealities would significantly complexify society if they could only coexist peacefully. However, instead of harmonious coexistence, transrealities engage in a fierce struggle for dominance at the center of societal polarization. Each transreality becomes a means for beneficiaries to transrealize their objectives at the expense of maleficiaries, seeking to capture the minds of as many maleficiaries as possible from rival transrealities. These warring transrealities not only exist but also impose themselves upon maleficiaries on both sides. The rejection or non-acceptance of a particular transreality as the sole, objective, and sacred reality is punished with varying degrees of severity depending on the intensity of the conflict. The growing central polarization of transreality leads to a reduction in the diversity of its elements and, consequently, to decomplexification of society.

In simpler terms, logic undergoes distortions when transitioning between different levels of reasoning. Physical and mathematical logic is not absolute but more universal compared to

others, as it encompasses broad classes of phenomena. Animal logic is instinctive and mostly involuntary, human logic is subjective, and societal logic is determined by social transreality. We believe that there is no single, fundamental logic that is absolute and universally applicable. Physical and mathematical logics are extensions of the logic of spatio-temporal quadrality. At the same time, the principle of the relativity of logic implies that even the logic of spatio-temporal quadrality is relative. Each new level of existence or reflection emerges with its inherent logic, which derives from the logic of previous levels but is not reducible to it entirely. Each logic remains relative and applicable only within a specific range of levels and for a certain period of time.

2.7. The Principle of Relativity of Semantics

Any methods of description, including methods of describing methods of description and all higher derivatives, are referred to herein as semantics. The relativity of semantics is a well-known fact. We have included this section to rephrase it in our own terms and draw conclusions relevant to further reasoning.

It is widely recognized that the principles of existence always diverge from their descriptions. Descriptions are inherently incomplete. For instance, the gravity of massive objects is a fundamental principle of existence that has remained largely unchanged since humans first endeavored to articulate it. However, the descriptions of gravity have undergone substantial transformations over time. From Aristotle's idea that heavy bodies gravitate towards the center of the Universe, where they naturally belong, through various attempts at explanation, to Newton's theory of gravity, subsequently advancing to Einstein's theory of relativity, quantum gravity, and the universal theories of everything.

Such an evolution of semantics in itself demonstrates the relativity of the latter, although even if semantics were always absolutely adequate to its subject, the relativity of the subject itself would still render semantics relative. The very provision that no reality is identical to the Entireness inherently implies that there can be no absolute semantics, but only semantics suitable for a specific purpose. The correspondence of a signified to a signifier is not only

relative, but also contextual and subjective. This relative correspondence can only be approached when the complete reality of the signified subject and object, as well as the signifying subject and object, is taken into account. A signifying subject is an entity that attributes meaning to a semantic unit, while a signifying object represents the semantic unit itself. On the other hand, a signified object represents an element of reality to which the corresponding semantic unit is attributed, and a signified subject is an element of reality actively involved in attributing the correspondence between itself and its signifying semantic unit. In simpler terms, the correspondence between a signifier and a signified is attributed by interacting entities based on their specific properties.

The semantic space is also inherently nested, while semantic principles undergo distortion when transitioning between different levels. Describing levels of existence that lie beyond the realm of everyday life requires a semantics that transcends ordinary language, involving complex professional terminology and methodology. At a certain level, logic, mathematics, and other means of description sever their ties with everyday language and transform into the slang of a narrow circle of specialists, while ordinary language falls short in capturing the pinnacles of human accomplishments. The vast majority of individuals inhabit their own enchanting narratives, steadfastly convinced that these narratives constitute the sole conceivable reality.

Since humans no longer have natural adversaries apart from their fellow beings, they are inclined to construct collective fantasies and weave them into collective transrealities. The collective nature of these fantasies serves as evidence that they are consistent with the transreality they exist in, which leads to a misconception that this transreality is an objective reality. When everyone embraces the same enchanting narrative, it morphs into a collective transreality, regardless of how distorted it may be.

The complexity of a perceived phenomenon never surpasses the complexity of the perceiving entity. In other words, the entity is perceived and understood in the degree of complexity in which it can be perceived and understood by the perceiving entity, and not in the degree of

complexity in which it exists. The same principle applies to descriptions. The complexity of a description of a phenomenon cannot exceed the complexity of the phenomenon itself. Collective narratives may vary in complexity compared to individual ones, but they equally fall short of capturing the Entireness.

Since signifiers never correspond to the elements of the Entireness, but only to the phenomena of transreality given to us through multiple levels experience, every transreality is a description (reflection) of another transreality. In other words, we navigate between fantasies confined to a specific transreality and fantasies that transcend any transreality, creating their own transreality, without ever knowing exactly which of these fantasies is more adequate and to what.

To develop a coherent scientific theory, we superimpose one scientific fantasy upon another and scrutinize their superposition for inconsistencies through the application of a third. When no inconsistencies are found, the superposition of these fantasies is considered provisionally adequate to reality. Each such superposition generates, or at least should generate, novelty in our reasoning, which manifests as new fantasies. The novelty that aligns with continuity becomes an integral part of science, while the novelty that is incompatible with it becomes part of the history of scientific thought.

2.8. The Principle of Relativity of Experience

As we defined in I(1.5), experience is the response of an entity to its own response to influence. Along with other relative concepts, experience adheres to the principle of spatio-temporal quadrality. It is a part of the transreality of the entity, rather than a part of the Entireness. The same entity in a different place, at a different time, or a different entity at any place or time will have a different experience from the same influence. Simply put, experience is never identical with itself, to the experienced, or experiencing entity. It always represents a unique superposition of time, place, the experienced and experiencing entity.

Experience can span over various levels. We can say that the elements of the first level of interaction respond directly to the influence, while the elements of the second level respond to disturbances of the elements of the first level. This response to the disturbance caused by the response to influence is what we refer to as experience. The number of discernible levels may vary depending on the task at hand. The depth of experience is constrained by the complexity of both the observer and the observed. The more complex and multi-level the entity is, the greater the range of levels of experience it can attain from the same influence. For example, we can sit in the sun and simply feel the warmth. If we allow this influence to penetrate the higher levels of our complexity, we can experience emotions, thoughts, develop an understanding of the Solar System, the Galaxy, and the Universe.

Since experience is relative, any statement about experience (or any statement in general) is a hypothesis and should be treated as such, regardless of how thoroughly it has been tested and confirmed. Any conclusion drawn from the most rigorously tested hypothesis remains a hypothesis. There is always room for error, inaccuracy, and incompleteness. Any attempt to attribute qualities such as definitiveness and finality to a statement is, at best, a sincere misconception, and at worst, an attempt at manipulation. The principle of relativity of experience negates the concepts of truth and falsehood. There are no true or false statements; there are only hypotheses that can be accepted, rejected, tested, or left untested. Those who despise falsehood in the age of relativity despise their own delusions, attributing them to the source of a hypothesis that is not confirmed by their relative experience.

The superposition of the principles of relativity of equivalence and experience leads to the relativity of many familiar concepts, such as justice, loyalty, and honesty. We enter a world where the boundaries are already attributed to things and concepts long before our arrival. From an early age, we are taught to accept these boundaries the way they are attributed and never deviate from them. ‘This is a chair, meant for sitting; this is a table, used for eating.’ This is why average students often achieve greater success in life than top-performers, unless society compels them to conform and adhere to established rules. Once they attain success,

these average students often become entrepreneurs, pioneers in fundamental principles of existence, or simply adopt new strategies for accumulating wealth.

All societal institutions serve the purpose of maintaining people within pre-attributed boundaries. This objective is accomplished through various means such as advertising, mass media, politics, religion, education, banking, the judicial system, police, the military, and others. These societal institutions enforce pre-attributed boundaries and receive compensation for their role. The entities attributing boundaries to the meanings of concepts in social transreality are active participants in the socio-historical process, exerting control over those who willingly or involuntarily accept and adhere to these boundaries.

Ideologies emerge through the re-attribution of the boundaries of the meanings of concepts shared by the general public. Ideologues of Christianity, capitalism, Nazism, socialism, and others base their ideologies on a core set of widely shared concepts, such as equality, brotherhood, freedom, independence, us, them, good, evil, peace. The boundaries of meanings of these concepts are then re-attributed to favor the beneficiaries of the corresponding ideology, serving the purpose of exerting a new form of societal control. The success of new ideologies is contingent upon the inertia of individual and social consciousness during the process of reattributing the boundaries of the meanings of social concepts. By the time the broader public notices that the concepts are substituted, the new concepts have already taken root within the social transreality. Those who demonstrate anti-inertial properties and can quickly re-attribute the boundaries of their understanding can reach dizzying heights in the new social transreality at the expense of those who exhibit inertial properties within it.

We become maleficiaries of pre-attributed boundaries of meaning of social concepts long before we gain control over our consciousness, if we ever do. An ideal citizen, from the perspective of the beneficiaries of the social transreality, is someone who never attributes their own boundaries of meaning to social concepts but accepts them as they are attributed by the social transreality. Such an individual is willing to work, live, and die for the meanings attributed to social concepts by the beneficiaries of the societal system, without ever having

the opportunity to re-attribute them in their own unique way and thus become a beneficiary themselves.

In light of these observations, the contemporary trend of advocating for living in the here and now requires careful deconstruction. Let's take a moment to reflect on this though. Being human means, above all, not being here and now. A meaningful human life involves memories of what is not here and now, an awareness of experience, fantasies of what could have been, speech that abstracts from experience, encompassing past, possible, and impossible experiences, and reflections on all of the above. Not to mention abstract thinking, which is the mental manipulation of that which is not given in sensory experience in principle. It is precisely this free movement of thought in space, time, between levels of abstraction, in fantasies and representations that renders us not just humans, but active agents of our lives. To be here and now means to relinquish our own will and submit to the circumstances at hand. This is how the lizard lives, here and now, following the situation with its instincts. By living in the here and now, we forfeit the opportunity to shape our future, and it is shaped for us by external forces. We renounce our past, our continuity, without the management of which it is impossible to manage novelty, that is, the future. Existence in the here and now is incompatible with critical thinking, including the re-attribution of the boundaries of meaning of social concepts. Critical thinking also entails going beyond its own subject. By living in the here and now, we relinquish control of our lives to others in all aspects, including life in the here and now. After all, if the here and now is determined by temporal and spatial continuity, how can one control the here and now without controlling causality in any way?

On the contrary, those who dare to challenge the established boundaries of entities, concepts, and meanings, and attribute their own, liberate themselves from anyone else's control, while gaining their own. Such individuals pose a threat to both the beneficiaries of the societal system and its devoted maleficiaries. Throughout history, they have faced persecution in various forms. They were eaten, banished, burned, hanged, shot, and imprisoned. Until recently, they were left alone unless they incited the crowd with their ideas. However, times

are once again changing, and the elite consensus is shifting accordingly. The act of attributing personal meanings is becoming increasingly perilous in a world that values conformity.

Beneficiaries have discovered that almost anything can become an accepted social transreality if the proper methods of attributing and reattributing the boundaries of meanings of social concepts are employed. They hold an exclusive monopoly over the power to attribute and re-attribute the boundaries of the meanings of concepts that form the foundation of the social transreality. This power, rather than money, is their ultimate source of authority, one they would never relinquish. And this situation, among other things, does not bode well for money. When money ceases to serve as a means of exercising power, it loses its significance.

The physiology of the human brain is firmly on the side of the beneficiaries. Engaging in critical thinking and reattributing the boundaries of understanding is an immensely challenging task that most maleficiaries lack the time and energy for. The mere idea that nothing is unambiguous or certain has a bombshell effect on almost everyone it dawns upon. Conversely, the "official" version, verified by "independent fact-checkers," endorsed by celebrities, and clearly articulated by prime-time hosts, brings comfort, confidence, and a sense of ease, even if it is the official version of the viewer's own funeral. However, the sensation from an entity does not equate to the actual entity. Now, when someone outside the narrow circle of beneficiaries starts successfully attributing and reattributing the boundaries of meanings of social concepts, they are presented with an “offer they cannot refuse.” The broader public tends to side with the beneficiaries in such cases since they dislike being compelled to think. Fortunately for the beneficiaries, there are not many critical thinkers, and genuine leaders among them can be counted on one hand.

2.9. The Extremal Principle of Existence

2.9.1. What is an Extremal Principle

To understand what an extremal principle is, it is necessary to have a basic understanding of the mathematical concept of variation. Imagine two sets of numbers. The rule of

correspondence that relates the numbers from one set to the numbers in the other set is called a function. For example, the numbers in set X are natural numbers (1, 2, 3, ...), and the numbers in set Y are also natural numbers, but each of them is the product of a number from set X multiplied by 2. In this case, the rule of correspondence (function) is expressed as Y = 2X.

Now, imagine that set X remains the same, and we are establishing a rule of correspondence between set X and set Z, which consists not of numbers but of functions. Such a rule of correspondence is called a functional.

For example, $J[y(x)] = \int_0^1 xdx$ means that, if $y = x, J = \int_0^1 xdx = 1/2$, if $y = 7x, J = \int_0^1 7xdx = 7/2$, and if $y = e^x, J = \int_0^1 e^x dx = e - 1$.

The mathematical operation of variation is the operation of finding a specific function from a set of functions. In our case, it is the operation of finding a function for which the given functional reaches an extremum (maximum or minimum). The physical interpretation of variation (or finding the extremal functional) is to identify the actual trajectory of change among all possible trajectories.

Why must the trajectory of a thrown stone be a boring parabola? Cannot it dance with zigzags, sketch an infinity symbol or a heartfelt gesture, inscribe in the air, “Julia, I love you!” Why does the stone obediently follow a parabolic path, devoid of any romanticism? This lack of romanticism is attributed to the fact that among all the possible functions capable of describing the stone's motion, its actual trajectory—the parabola—is the one on which a certain functional attains an extremum (either a minimum or a maximum). Every extremal principle reveals which among the countless conceivable trajectories of change of the entity actualizes.

In our recollection from our school mathematics course, we learn that the derivative of a function changes its sign at the extrema. If a function remains continuous at an extremum, its derivative changes sign by transitioning through zero. Put simply, in the extrema of a

continuous function, its derivative (representing the rate of change) becomes zero. This characteristic renders the function stationary or unchanged. The principle of stationary action is arguably the most fundamental principle in mechanics. It states that trajectories represent stationary points of the action functional of a system. In other words, in classical mechanics, a freely moving object chooses a trajectory where its action remains stationary.

2.9.2. Extremal Principles in Various Areas

The formulas of total energy and action are inextricably linked. The total energy of the system is the sum of all energies within it. The total energy of the system is the sum of all energies within it. In the context of analyzing the system from a mechanical perspective, the total energy is expressed as the sum of its kinetic and potential energies. Action, on the other hand, represents the difference between energies that transition into one another during the process of system transformation. For a mechanical system, action can be defined as the difference between the kinetic and potential energies. A single system has the capacity to undergo multiple concurrent transformations, where different forms of energy interconvert into one another. The level of complexity inherent in a system determines the range of diverse transformations that can occur within it.

The Fermat's principle is an extremal principle in optics. Light chooses a trajectory where the time it takes to travel between two points is minimized. Light possesses the minimal set of properties. Its elements, photons, interact with the surrounding medium through a single known property—frequency or wavelength. In other words, light represents pure energy.

In the theory of relativity, the kinetic energy of a massive object is adjusted by the Lorentz factor, and an additional term is introduced to the equation to account for the gravitational field. Objects with mass, which photons do not possess, have additional properties, so the formulas for their energy and action include additional terms to account for the influence of these properties on the total energy and action. For objects that have energy, mass, and charge, an additional term emerges in the formulas to reflect their interaction with the electromagnetic field.

Quantum entities move simultaneously along an infinite number of trajectories, which is why the probability density of transitioning from one state to another is chosen as the extremal functional for their transformations. Electrons occupy orbits around the atomic nucleus where the probability density of their presence is the highest. The extremal principle of quantum mechanics tells us that even without a complete understanding of the underlying reasons for such behavior, we can probabilistically establish the quantum trajectories.

In thermodynamics, the extremal principle is known as the principle of maximum entropy. According to this principle, the probability distribution that best represents the current knowledge about a system is the one with the highest entropy. It suggests that the entropy of an isolated system increases over time. To paraphrase in terms of our essay, if an entity is not subject to external influences, its elements are not polarized and strive towards maximum diversity in their manifestations.

Karl Friston introduced the principle of minimizing free energy, which serves as an extremal principle for biological entities. While inanimate entities minimize the divergence between energies that change during their transformations, according to Friston, living matter minimizes the divergence between its model of the environment and its sensory input. The accumulated experience of a living organism shapes its model of the environment. As novelty layers upon continuity, the environment undergoes transformations, the living entity undergoes transformations, and as a result, the model of the environment and the sensory input it receives gradually diverge, losing their alignment. It is precisely this divergence that living matter endeavors to minimize by continuously adjusting both its internal model and the external environment.

2.9.3. The Principle of Duality of Inertia and Anti-inertia

In summary, the elements of the entity can be classified into elements of continuity (inertia) and elements of novelty (anti-inertia). The elements of continuity are responsible for the preservation of the entity. They exhibit inertia, resisting changes within the entity and contributing to the modification of the environment to align it with the entity. The elements of

novelty are responsible for engaging the entity in interactions. They are anti-inertial and facilitate changes within the entity in response to external influences. For every interaction involving the entity, there are both inertial elements in it that resist the interaction and anti-inertial elements that engage the entity in the interaction.

Inertia is traditionally defined as resistance to change. This definition implies that if something has a beginning, it will also have a continuation. Inertia exists in duality with anti-inertia. For the purposes of this essay, anti-inertia is defined as change under the influence, and this definition implies that if something has a beginning, it will inevitably undergo change. The duality of inertia and anti-inertia is not a property of the entity or its environment, but a property of spatio-temporal quadrality. Spatial and temporal continuity are inertial, while novelty and discreteness are anti-inertial. The inertial properties of the entity are determined by the amount of accumulated spatial and temporal continuity within it, while the anti-inertial properties are determined by the amount of novelty and discreteness that occur with the entity.

2.9.4. The Fundamental Extremal Principle of Existence

The foregoing allows us to formulate the fundamental extremal principle of existence as follows: **Entity seeks to minimize the divergence between its inertial and anti-inertial elements (properties) for each influence.** To gain a deeper understanding of this principle, let's examine some of its implications:

9.4.1. If the sum of all influences on an entity tends towards zero, the diversity of manifestations of its elements tends towards maximum. This is the second law of thermodynamics or the principle of increasing entropy.

9.4.2. When an influence polarizes an entity, some of its elements begin to exhibit a greater degree of continuity, inertia and resistance to the influence, while others begin to manifest a greater degree of novelty, anti-inertia, and responsiveness to the influence.

9.4.3. The elements of the entity align to form a vector of polarization, in which they are ranked from the most inertial elements of continuity to the most anti-inertial elements of novelty.

9.4.4. In its interactions, that is, in its transformations, that is, in its very existence, the entity seeks to minimize the divergence between its inertial and anti-inertial elements and properties. Failure to adhere to this principle leads to the disintegration of the entity. To maintain its cohesion, the entity must firmly embrace the principle of duality of transformation and preservation.

9.4.5. The entity simultaneously resists influence and undergoes transformation in response to it. And since boundaries are relative, the transformation of the entity leads to the transformation of its environment, and vice versa.

9.4.6. The trajectory of the entity in the infinite-dimensional space-time is determined by the superposition of all the influences it experiences. As the entity navigates the infinite-dimensional membrane of existence, it chooses a trajectory where the distortion of the membrane is the highest at each successive point.

9.4.7. Complexification of an entity is an increase in the number of vectors of polarization of its elements, representing an increase in the number of interactions in which the entity can participate. The quantity of such vectors of polarization can also be seen as the measure of asymmetry of the entity. Light, being pure energy without mass, adheres to a single extremal principle. Massive particles choose trajectories that minimize not only time but also the difference between kinetic and potential energies. Charged massive particles are forced to select trajectories also taking into account electromagnetic fields. Imagine the diversity of fields acting upon a living social entity. Social, professional, financial, and familial fields, along with gravity, electromagnetism, chemistry, and biology, constantly distort its environment. All these fields must be constantly taken into account in order to live life along the trajectory of the most stationary action.

9.4.8. Both complexification and decomplexification are processes of accumulating the results of attempts to minimize the divergence of elements of continuity and novelty along different polarization vectors.

9.4.9. The principle of minimizing free energy, as proposed by Karl Friston, implies that the purpose of development is to reduce the need for development. This must be taken into account in social planning. We do not want to complexify ourselves unless absolutely necessary. However, if the need arises, we first strive to change our environment with our elements of inertia. Then, we attempt to change our perspective of the situation, which serves as a way to adapt without changing ourselves. Only when nothing else works do we contemplate transformation with preservation to avoid our disintegration as a cohesive entity. Karl Friston prudently avoids emphasizing the fact that the divergence between the model and sensory input is a factor of complexification for both living matter and its environment. Just as in physics action is a measure of movement, in biology free energy is a measure of development and complexification.

9.4.10. Such understanding provides an answer to the question of what comes first, the environment or the will. In the case of living matter in general, the physical environment is considered primary since it existed before the emergence of living organisms. However, when an individual organism enters an environment with its innate genetic and behavioral patterns, those patterns become primary for that organism. We are born with already specialized visual, auditory, sensory, motor, and associative areas of the brain, and therefore perceive the world not as it is, but as we are genetically programmed to perceive it. Furthermore, from the earliest days of human life, the social environment trains our neural substance to perceive the world as it is conventionally perceived in that environment. Only by transcending this perception can an individual gains the ability to changing the environment, rendering their will primary in relation to the environment.

3. Reflections on the Nature of Complexity

Hominids emerged as the fittest beings because they excelled in anticipatory complexity. However, it was transcending complexity that elevated the well-adapted primates to humans and transformed a troop of apes into a culturally sophisticated society.

3.1. Direct, Anticipatory and Transcending Complexity

If existence is the act of distorting the environment, then complexity represents the multitude of irreducible to each other ways to respond to and exert distortions. A stone distorts the gravitational environment but not the semantic one. Shouting at a stone is pointless; it will not understand. A living organism distorts the chemical and biological environment, while a human, through their expressions and actions, has the ability to distort the semantic and social environment.

Complexification of the environment leads to complexification of the entity, and complexification of the entity, in turn, leads to complexification of the environment. This provision can be derived from the principle of unity of existence, transformation and interaction and be referred to as **the principle of increasing diversity of forms of existence**. Since no iteration of influence is identical to any other, it inevitably gives rise to novelty. Accumulated novelty forms continuity and leads to complexification or decomplexification. In simpler terms, if the diversity of the elements of an entity increases at the expense of its environment, we call it complexification of the entity. If the diversity of the environment increases at the expense of the entity, we call it decomplexification of the entity. Although the former could be referred to as complexification of the environment, and the latter as its decomplexification.

3.1.1. Direct Complexity

Direct complexity is characterized by its sole purpose of adapting to environmental changes, without any excessive complexification.

3.1.2. Anticipatory Complexity

The concept of anticipatory complexification is similar to the concept of biological anticipation. When a particular influence exhibits cyclic patterns, the entity experiencing that influence can develop the ability to prepare its response before the onset of the next cycle of influence. For example, trees shed their leaves early in autumn to protect the branches that feed them from freezing in winter. It would be too late to shed the leaves when the frosts have already set in, so trees have learned to anticipate the approaching autumn by the shortening days and shed their leaves in advance. Complexity that arises from adaptation not to immediate influences but to anticipated or hypothetical ones is referred to herein as anticipatory complexity.

There are plenty of movies where an unremarkable main character finds themselves in a world that has dramatically changed after an apocalypse, and they suddenly become highly adapted while others perish. Anticipatory complexity does not function well in a rapidly changing environment. Those who have adapted well to the old environment struggle to adjust to the new one. In a constantly shifting environment, entities require direct complexity, and nothing more complex.

Anticipatory complexity fails because the anticipated does not occur. This provision, among other things, implies that a frequently and abruptly changing environment hinders the development of transcending complexity.

3.1.3. Transcending Complexity

Transcending complexity is a fascinating phenomenon that deserves a closer attention. In its simplest definition, transcending complexity refers to the complexity that emerges

independently of the need for adaptation to the environment. To gain a better understanding of this concept, imagine an environment that has been gradually complexifying, leading to significant complexification of the entities within it. However, at a certain point and for various reasons, the environment undergoes a sudden decomplexification. The most complex influences disappear, yet clusters of elements that once responded to those influences remain. These elements no longer serve the purpose of adaptation but rather represent the elements of transcending complexity. Another example is intentional complexification unrelated to adaptation to the environment, where the pursuit of complexity becomes an end in itself.

Hominids emerged as the fittest beings because they excelled in anticipatory complexity. However, it was transcending complexity that elevated the well-adapted primates to humans and transformed a troop of apes into a culturally sophisticated society. While primitive tools were a product of anticipatory complexity, serving the purpose of adapting to tomorrow's hunt, cave paintings were already a manifestation of transcending complexity. They emerged as a result of freed-up time and neural substance that were not dedicated to immediate food acquisition or fulfillment of other biological needs, neither today nor tomorrow.

Attempts to save money, build a billion-dollar business, secure a government contract, or conquer the world — all of these are manifestations of anticipatory complexity. They are more advanced than adapting to current conditions, yet still pursued for adaptive purposes. Anticipatory complexity transforms today's environment for future utilization, whereas transcending complexity not only creates an environment for future generations but also transforms the very creator themselves.

Unlike culture, civilization is a product of anticipatory complexity. It creates ways to anticipate future needs and devise means to meet them. Civilization encompasses applied sciences, law, practical education, engineering, exploration and development of land, water, air, and space. Culture, on the other hand, is a product of transcending complexity. It creates artifacts that, from a perspective of adaptation, are redundant, such as poetry, painting, theater, fundamental science, fundamental education, and philosophy. Humor is a vivid example of

transcending complexity because it does not serve adaptive purposes, unless it is humor for profit.

3.2. Deconstruction of Complexity Substitution

The difference between anticipatory complexity and transcending complexity is profound. Anticipatory and direct complexity arise from coercion. They are forced upon the entity by changes in its environment. A progressively complexifying environment presents the entity with a dilemma: to complexify or disintegrate. When the choice is between immediate disintegration and complexification, it is resolved through direct complexification. When the choice is between future disintegration and complexification, anticipatory complexity emerges. Thus, the cause, purpose, and significance of an act that exhibits direct or anticipatory complexity lie mostly beyond the acting entity itself. The entity merely exercises its will in choosing the means and tools of adaptation. It only answers the question ‘How?’ Answers to the questions "Why?" and "For what purpose?" are provided for it by the environment. Moreover, prolonged avoidance of seeking answers to the questions of "Why?" and "For what purpose?" can lead to the belief that the answers to these questions are not within the purview of the human mind but are bestowed upon us from above.

The bearer of transcending complexity attributes their own cause and purpose to an act in which transcending complexity is manifested. It can be said that the very transcending complexity of the bearer serves as the cause and purpose of such an act and imparts significance to it. The idea of God emerges in culture as a product of transcending complexity, as a personification of the insight that cause, purpose, and significance can converge in a bearer of transcending complexity.

Transcendingly complex actions are performed by elements of the entity that are not involved in directly or anticipatorily complex actions. Therefore, transcending complexity is only possible as long as the elements of direct and anticipatory complexity successfully handle their tasks. Once the demands imposed by the environment exceed the entity's direct and anticipatory complexity, the entity is compelled to progressively incorporate its elements of

transcending complexity into directly and anticipatorily complex actions in order to adapt to the environment and prevent disintegration, thereby depriving itself of its own transcending complexity. Transcending complexity contradicts Karl Friston's principle of minimizing free energy because it seeks to maximize the divergence between its product and sensory input.

The historical periods when the complexity of society greatly exceeds what is necessary for adaptation to the environment can be referred to as renaissances or periods of cultural resurgence. The environmental conditions soften, the fear of death recedes, and the neural substance that was previously occupied with survival engages in fantasies, art, poetry and dreams, giving rise to what we call culture.

Civilization can be forced upon a society. Applied science and technology can be developed with the sole purpose of ensuring survival. Culture, however, cannot be imposed. When a cultural society loses its culture and becomes merely civilized, the first generation can be forced to uphold the culture as its representatives are the elements of continuity of the society, still bearing the fading remnants of the culture within themselves. If families of talented individuals are taken hostage (by weapons or money), these individuals can be coerced into splitting atoms, writing poetry, painting portraits of leaders, composing anthems and marches. All of this constitutes the exploitation of existing transcending complexity. The subsequent generation will no longer be capable of replicating the achievements of the first, as their neural substance will be occupied with survival under totalitarian conditions. This is precisely why totalitarian empires collapse.

Substitution of transcending complexity with anticipatory complexity is a common phenomenon in modern society. We are no longer surprised by doctors who sell medical services instead of providing genuine care, teachers who sell educational packages instead of imparting knowledge, politicians who speak of the welfare of the people while primarily enhancing their own prosperity, scientists who focus on grant applications and article writing instead of conducting actual research, businesses that profit by selling a pack of chips for three times its actual value, banks that flood the world with credit, substituting yesterday's

more expensive money with today's cheaper money. It is much more challenging to deconstruct these substitutions in areas such as music, poetry, painting, film, and fundamental science, but even in these domains, such substitutions are encountered quite frequently.

If you are ever asked why philosophy is important, you can always say that philosophy is needed to deconstruct substitutions. The response at the level of transcending complexity, that philosophy is a means of intellectual self-expression, may seem too complicated to some interlocutors. However, the response at the level of anticipatory complexity, that philosophy enhances adaptability, will be acceptable to a broader audience.

In order to differentiate anticipatory complexity from transcending complexity, the differentiating entity itself must possess transcending complexity. This is yet another reason why beneficiaries of modern civilization are eradicating the remnants of transcending complexity and culture. Individuals lacking transcending complexity are easier to control, as they only respond to direct and anticipated influences. Their lack of available time and neural substance hinders their ability to transcend their current state. However, it is important to note that the ease of control does not guarantee progress. Instead of complexifying themselves and contributing to complexification of society, beneficiaries decomplexify themselves and society in order to increase their level of control.

If you possess the ability to appreciate art, hear poetry and music, comprehend profound texts, and delve into scientific works, it will not be difficult for you to distinguish a commercially-driven piece of art (or any other creation) from a work of art born out of an irresistible creative impulse. You can discern the music crafted for monetary gain from the music that emanates from the depths of genuine talent, or the scientific research pursued solely for grant acquisition from the research undertaken with the genuine intent of advancing science.

In the same vein, politicians and businessmen who strive to make the world a better place are distinctly different from those whose sole objective is to enhance their own financial well-being at the expense of society. This is where the practical significance of culture comes into

play. It is not merely a byproduct of transcending complexity; it generates transcending complexity both for its immediate custodians and for society.

Transcending complexity is not limited only to art and fundamental science; it also encompasses such simple human manifestations as selfless assistance, compassion, care, passionate and engaged craftsmanship in building a chair, preparing a meal, or providing a service. Each of us possesses the capacity, to varying degrees, to exhibit transcending complexity. However, for the beneficiaries of social transreality, these manifestations are merely futile noise that does not contribute to their wealth or power. On the contrary, it enables individuals with transcending complexity to re-attribute the boundaries of meanings to social concepts that have been attributed by the beneficiaries for the purpose of exerting control over society. Beneficiaries will do everything in their power to minimize transcending complexity within society. They require all human efforts to be directed towards adapting to the distorted social transreality they have carefully designed.

In the current era of societal decomplexification, the ability to discern between transcending complexity and anticipatory or direct complexity holds paramount importance, not only in terms of transcending complexity itself but also in terms of adaptation and survival. You would not want to consult a doctor who is solely focused on their own adaptation, just as you would not want to purchase a product that is solely aimed at profiteering, vote for a politician preoccupied with solving their personal problems, or entrust your money to a bank that prioritizes extracting grand profits from society. You in general do not want to engage with the numerous opportunists who view you solely as a means to solve their own problems. They are not worth the time and money invested in them. Transcending complexity is an invaluable gift to society from a custodian of transcending complexity, whereas anticipatory complexity is an attempt to improve one's own position at the expense of society.

It is particularly important to refrain from voting for politicians who lack transcending complexity. If a politician fails to grasp the true essence of culture, if they do not create anything while driven by their transcending complexity, such as paintings, poems, music, or

texts, and if they lack a sense of humor, such an individual is unsuitable for a political office. For such a politician, the most important and essential aspect of societal life, transcending complexity, holds no significance. A politician devoid of transcending complexity is unable to daily bestow upon society the profound gift of their service. They enter politics solely to exploit society for their own benefit.

For a long time, it was believed that only well-compensated professionals could deliver quality services. However, it has turned out that many highly paid specialists charge exorbitant fees merely for showcasing their diplomas and certificates on the wall, while their services are, at best, ineffectual and, at worst, harmful. Individuals lacking transcending complexity are hoarders. They perpetually believe they are being underpaid because anticipated needs cannot be satisfied now under any circumstances. These needs are anticipated, and thus imaginary. It does not matter how much you offer a hoarder; they will squander it all on their chosen hoard, whether it be gold, currency, cars, artwork, or even politicians. And if a hoarder focuses on honing their professional skills, it is solely to devise more advanced methods of hoarding. Anticipatory complexity fills them to capacity, driving them to constantly seek ever more elaborate ways to hoard, leaving no room for transcending complexity. Individuals with transcending complexity do not require excessive payment to deliver superior quality. Quality itself becomes their objective, while money serves as a mere tool. They are content with a modest income that enables them to continue pursuing their creative endeavors. Superfluous wealth demands precious time and effort to manage, whereas a transcendingly complex individual dedicates their time entirely to the realm of creativity. Those constrained by anticipatory complexity often make no effort to conceal their limitations. On the contrary, they strive to flaunt their hoardings in the form of gold, luxury watches, cars, clothing, and jewelry. Just keep in mind that if you seek assistance from a hoarding doctor, they will exploit you as a means to acquire yet another artifact for their collection. Do not expect them to exercise transcending complexity in addressing your health concerns.

We will delve into the topic of substitutions in greater detail in Chapter VI, but for now, let's briefly discuss another type of substitution. It is often claimed that difficulties foster personal growth. However, this notion is not entirely accurate. Difficulties develop immediate and anticipatory complexity within us. Unloading coal may be difficult but not complex. Such labor may enhance our development as biological entities rather than as sentient entities and only prepares us for further coal unloading. The true essence of human development lies in our ability to adjust to the highest achievements of culture and civilization. Only through embracing such anticipatory complexity can we ultimately transcend the complexity of the cultural environment. Attempts to substitute complexity with mere difficulty are nothing more than attempts to exploit those who accept such a substitution.

If transcending complexity does not become a purpose and value in itself, it proves to be short-lived. When excessive elements of an entity, in terms of adaptation, fail to engage in transcending complexity, they either disintegrate or re-purpose to form clusters of direct and anticipatory complexity. In simpler terms, we lose what we do not use. For society, the emergence of transcending complexity (the flourishing of art, science, philosophy) signifies the pinnacle of its development. However, when society fails to recognize culture as a purpose and value in itself, the elements of its transcending complexity disintegrate, and their sub-elements integrate into elements of anticipatory and direct complexity. Culture becomes commodified, while society decomplexifies.

Transcending complexity is sustained and cultivated only when it is pursued as a purpose and value in itself. Any activity that serves a different purpose than transcending complexity is not a manifestation of transcending complexity. The product of transcending complexity is merely a by-product of the manifestation of transcending complexity by its bearer. Conversely, an individual who fails to grasp the purpose behind actions that are merely expressions of transcending complexity and do not yield immediate utilitarian benefits lacks transcending complexity.

As mentioned in II(2.2), existence can be characterized by either predominant complexification or predominant decomplexification. The former prolongs the existence of the entity as a whole, while the latter shortens it. We also discussed in II(4.2) that higher levels of complexity are characterized by more intense energetic exchange. When the intensity of energy exchange shifts towards lower levels of complexity, it signifies the decomplexification of the entity. Complexification of the entity continues only as long as the highest intensity of energy exchange occurs at the higher levels of its complexity. Similarly, complexification of society persists as long as transcending complexity is recognized as the ultimate value and priority. However, commodification of transcending complexity condemns society to decomplexification. History has never witnessed a deliberate and controlled transition of society to transcending complexity as the paramount social priority. We will attempt to describe such a society in Chapter VII.

The word "commodification" represents a rather low level of generalization. It accurately reflects the current state of affairs, but transcending complexity has not always been reduced to anticipatory complexity through commodification. Previous European Dark Ages occurred precisely because the entire cultural wealth of the ancient world had been reduced to religious manifestations. Social adaptation was narrowly confined to meeting the demands of the church. Similarly, the decline of the Silver Age of Russian culture occurred when its entire richness was reduced to communist ideology. Stalin's most heinous crime was not the Gulag or the destruction of millions of fellow citizens, but the annihilation of Russian culture, which made the Gulag and the widespread atrocities committed by people against each other possible. Stalin's crimes were a direct consequence of his lack of transcending complexity and, consequently, his inability to appreciate its meaning and significance for society, except for his utilitarian approach to its ideological exploitation.

3.3. Asymmetry

Reflections on complexity inevitably raise the question of why entities differ so greatly in the rate of their complexification. Why does the star WR142 in the constellation Cygnus rotate at

a speed of 1000 kilometers per second, moving enormous amounts of matter and energy, and remain virtually unchanged over billions of years, while living matter significantly complexifies within a much shorter time span? The answer to this question will provide insights into how to prolong complexity and existence, as well as shed light on the very possibility of complexity.

While the principle of increasing diversity of forms of existence applies to all entities, the rate at which this diversity accumulates can vary significantly. Multiple rotations of a star around its axis do not lead to any substantial complexification. Although each rotation of a star differs from any other, the degree of their variation is so insignificant that it takes millions of years for the accumulation of changes to result in any significant diversity. In contrast, the complexification of living matter occurs nearly instantaneously compared to the complexification of stars.

From the superposition of the principles of relativity of equivalence and spatio-temporal quadrality, the principle of asymmetry of transformation is derived. The inevitability of transformation arises from the very existence of time, while the non-identity of any transformation with another necessitates the inevitability of asymmetry. In other words, as changes accumulate in an entity, its asymmetry increases. A star is a highly symmetrical entity that requires an extended period of time to accumulate transformation, asymmetry, and complexity. It is essential to emphasize that complexity involves the accumulation of not just any changes, but unequal and asymmetrical changes. Thus, the higher the degree of asymmetry of transformations being accumulated in the entity, the greater the rate of its complexification. At the same rate of accumulation of changes, the accumulation of mildly asymmetric changes leads to slower complexification of the entity. On the other hand, exceeding a certain threshold of asymmetry in an entity leads to the incompatibility of excessively asymmetric changes with its continuity, preventing them from layering upon it.

Complexification implies transitioning from quantity to diversity, to multi-levelness, and further to diversity of levels and formation of levels of levels. Living matter was able to

rapidly complexify because it learned to quickly go through these stages of by maximizing the asymmetry of accumulated changes.

In discussing asymmetry, it is crucial to grasp that asymmetry exists not only in space but also in time. One side of an entity is evolutionarily and functionally more advanced, while the other is more archaic. Asymmetrization is essentially the uneven layering of novelty onto continuity in different spatial orientations. Thus, one asymmetrical side is predominantly responsible for continuity, that is, for the preservation of the entity, while the other asymmetrical side is predominantly responsible for novelty, that is, for adaptation to influence, transformation, and transitioning into something else.

Asymmetrization, as well as complexification, is a mechanism for the adaptation of the entity to influences and a direct consequence of the polarization of its elements into elements of novelty and continuity. Once an influence ceases, asymmetrization to adapt to it also ceases. The entity begins to revert to a symmetrical state that it can never fully attain. Symmetry is unattainable because entity is always subjected to influences. Complexification is the layering of new asymmetries upon the existing ones with their accumulation in the course of adaptation to constantly emerging and ceasing influences.

During any period of existence of a complex being, some of its asymmetries increase, while others decrease. Some asymmetries reach their maximum, pivot and begin to diminish, while others may intensify to the extent that they first stratify the entity into levels and eventually have the potential to tear it apart into separate independent entities. Efforts to establish a sharply asymmetrical society, such as one that is solely conservative or exclusively liberal, prove as futile as would be attempts to breed individuals who are only left-brained or right-brained. Such endeavors inevitably result in either reaching the pinnacle of asymmetry followed by a reversal of the course or tearing society apart into warring factions.

A brief digression into the concept of asymmetry is useful here, as most of the symmetries we are familiar with are actually asymmetries. For instance, if we move a thermometer from one point to another within a volume of gas, its readings are unlikely to change significantly. The

temperature remains approximately the same throughout the volume. This is an example of attributed symmetry, where we attribute equality to the parameters by disregarding their differences. If we divide the gas volume into two parts using a plane, we can say that the temperature of the gas is symmetric with respect to this plane. This statement also implies that the degree of symmetry in other directions is at least unknown. At the same time, with respect to the plane, the parameters are symmetric with some accuracy, although they are never completely symmetric. Thus, asymmetry is the resumption of the search for differences after attributing equivalence. We kind of attribute equivalence to two or more aspects of something, then take another step to discover their differences and, having discovered them, we call this state of affairs asymmetry. In other words, asymmetry is a non-equivalence found in relative equivalence.

The asymmetry of the Universe begins with the pronounced prevalence of certain particles over others. The principle of unity of existence, transformation, and interaction implies that asymmetry is the only mode of existence. A completely symmetrical Universe could not exist. Space, time, matter, energy, information, and everything they produce in their superpositions and interactions are not only asymmetrical but can only exist as asymmetrical.

The asymmetry of space, time, matter, and energy leads to the asymmetry of molecules of substances, known as chirality. Three-dimensional perception of physical space allows for at least three fundamental types of chirality: central (relative to a one-dimensional point), axial (relative to a two-dimensional axis), and planar (relative to a two-dimensional plane). More complex molecules can exhibit additional forms of chirality, such as helical (left-sided or right-sided twisting) or topological, where the arrangement of simpler elements within a complex molecule can vary.

We will not delve into all possible asymmetries; instead let's focus on a few examples of left- and right-sided molecules. For instance, natural tartaric acid is a mixture of left-sided and right-sided molecules (known as a racemate) and is optically inactive, meaning it does not polarize light passing through it. However, if the liquid is evaporated, the resulting crystals

will exhibit differences. Some of them will be right-sided, while others will be left-sided. If these crystals are dissolved separately in water, their solutions will polarize light differently.

Right-sided leucine is sweet, while left-sided leucine is bitter. There is a well-known and tragic story about thalidomide, which was prescribed to pregnant women in the 1960s as a sedative. It was later discovered that the drug caused severe birth defects, leading to its prohibition. However, in the late 1980s, new study revealed that only the right-sided enantiomer was responsible for the birth defects, while the left-sided enantiomer proved to be a safe tranquilizer. This highlights how enantiomers can have divergent effects. The left-sided thyroxine functions as a hormone in the thyroid gland, whereas the right-sided thyroxine helps lower blood cholesterol level.

Simple organisms at the early stages of evolution developed the ability to distinguish between enantiomers of the same substance. For example, the fungus Penicillium glaucum selectively consumes the right-sided isomers of tartaric acid while leaving the left-sided ones untouched. Similarly, this fungus exhibits a preference for consuming the left-sided isomers of mandelic acid while sparing the right-sided ones.

Just as the exact reason for the asymmetry of the Universe remains unknown, the origin of chirality in certain molecules is also uncertain. Apparently, there are influences in nature, such as electromagnetic fields or radiation, that polarize certain molecules into enantiomers of different chirality.

Based on the foregoing, it is no longer surprising that all amino acids comprising living matter are left-sided, while all sugars are right-sided. We are chiral (asymmetrical) even at the level of elementary molecules that compose us. With the advent of living organisms, biological asymmetry emerges, manifesting itself in the asymmetry of individual organisms as well as in the asymmetry within populations (different sexes, distinct roles within a herd) and interspecies asymmetry (predators-prey, fungi-bacteria). At the level of organs, physiological functions, and species roles, asymmetry is visible to the naked eye. Our hands, legs, kidneys, eyes, ears, and even our brain hemispheres differ from one another. Moreover, such

asymmetry is not only spatial but also temporal. Most likely, our distant ancestors had a single lung that gradually split into two over time, progressively shifting from right to left. As a result, the right lung is usually larger than the left, and the heart is shifted to the left.

Asymmetry in living organisms increases as they complexify. For example, the concept of symmetry is hardly applicable to an amoeba. Radiolarians and Volvocaceae exhibit spherical symmetry, while marine stars have radial symmetry. Highly developed organisms, from reptiles and fish to mammals and humans, have at least bilateral symmetry, which can vary in complexity across different body segments. The concept of symmetry is not applicable to a group of organisms in its early stages of formation. During its development, the group is polarized by various influences into individuals of novelty and individuals of continuity, becoming increasingly asymmetric and forming hierarchical levels within the population.

We believe that complexification results from initiation and interruption of various asymmetrization processes. Each influence asymmetrizes the entity to a certain degree, and then ceases or transforms into another influence. This asymmetrization halts and begins to fade away, while new asymmetries arise in response to new influences, allowing for adaptation. Such a notion of asymmetry implies that more complex organisms should be more asymmetrical. Moreover, the most evolutionarily recent organs in complex organisms display the highest degree of asymmetry. Specifically, the cerebral cortex of the human brain, particularly its speech and higher associative centers, manifests the most pronounced asymmetry. Asymmetry in the temporal regions of the cerebral cortex is exclusive to humans and higher primates. Approximately 28% of individuals lack asymmetry in the temporal regions of the cerebral cortex. Asymmetry in these regions tends to increase with age. Asymmetry is not solely characterized by the differences between homologous areas in the left and right hemispheres of the brain but also by the extent to which functionally similar areas diverge among individuals. These interindividual brain differences provide the foundation for the diversity of ideas and perspectives.

Complexity implies not only a large number of asymmetries, but also a high degree of these asymmetries, as well as the layering of new asymmetries onto existing ones and their accumulation. High complexity implies the presence of numerous asymmetries of a high degree. Accordingly, multiple interrupted asymmetries give rise to diversity, which, however, can be both complexifying and decomplexifying.

During the process of complexification, non-physical dimensions arise, where asymmetries can also manifest, such as financial or political asymmetries. The dichotomy of good and evil can be seen as a non-physical axis of symmetry. Conservatism and liberalism represent a non-physical space of symmetry. This space is non-physical because it exists outside the realm of physical phenomena, and it is a space because it consists of multiple non-physical dimensions.

It is readily apparent that existence begins with a state where the concept of symmetry is inapplicable, whether it is the Universe before the Big Bang, the earliest proteins, or the first single-celled organisms. Before the Big Bang, there was neither space nor time, hence neither symmetry nor asymmetry were possible. The first single-celled organisms were shapeless, so the concept of asymmetry also does not apply to them.

Entities become asymmetrical through influences. In the early stages of existence, the elements of an entity are more homogeneous, as they have not yet experienced a sufficient number of interactions for the emergence of diversity of elements within them. This position is purely theoretical since, as we have already mentioned, there is no first or last entity. Every entity is the result of either separating from another entity or merging of multiple entities. Consequently, homogeneity is more characteristic of the elements of novelty of an entity than of the elements of continuity. As the entity becomes involved in an increasing number of interactions, its elements become progressively polarized, which leads to an intensification of the asymmetry of the entity.

Asymmetrization of an entity represents the process of its transitioning from a state of non-adaptation to an influence to a state of complete adaptation, neither of which is fully attainable. This provision has several interesting implications. Firstly, symmetry does not exist

in an absolute sense; it is a concept attributed by interacting entities to each other, much like boundaries. Thus, it would be more appropriate to discuss a proto-real concept of asymmetry, rather than a more trans-real concept of symmetry. Secondly, the existence of an entity is an asymmetrical transitional process from something else and into something different. The pronounced asymmetry of the Universe and matter suggests that the existence of the Universe is a transitional process, just like any existence. And thirdly, symmetry is a concept of high-level trans-reality. Any physical entity is asymmetrical.

Notice how we tend to perceive the symmetrical as beautiful and the asymmetrical as ugly. This perception arises because high level of asymmetry indicates greater complexity and, consequently, a higher level of adaptation to the environment. Asymmetrical entities are often seen as potentially dangerous because they are better adapted than us, the perceiving entity. The aesthetic rejection of asymmetry is associated with the activation of the sympathetic nervous system, triggering the “fight or flight” response. Such experiences are subjectively perceived as unpleasant and avoided. On the other hand, symmetrical entities are subconsciously seen as less adapted to the environment compared to the perceiving entity, thus giving a sense of safety. Such perception activates the parasympathetic division of the nervous system, inducing relaxation, which is subjectively experienced as pleasant and desirable. It is not surprising that complexity is often perceived as unattractive in everyday life. Throughout history, any inability to blend in with the crowd has been deemed unattractive, leading many individuals to intentionally reject their complexity in order to avoid standing out.

3.4. Active and Reactive Complexity

3.4.1. Reactive Freedom

For the purposes of this essay, we define reactive freedom as the ability to change in response to influences. If you are pushed and you fall, that exemplifies reactive freedom. The absence of reactive freedom is when you are pushed, yet you lack the ability to even fall. The degree

of reactive freedom is commonly determined by the number of independent variables that describe the system or, in our essay, by the dimensionality of the system's state space. Put simply, if you are pushed in three orthogonal directions and you can fall in each of them, congratulations, you have three degrees of reactive freedom. But if there is a wall to your left, your degree of reactive freedom is limited. You can no longer fall in the direction of the wall due to the constraint it imposes. In a broader sense, the degree of reactive freedom corresponds to the number of distinct, non-reducible to each other influences that may lead to changes in the entity.

3.4.2. Active Freedom

In this essay, active freedom of an entity is defined as its capacity to exert transformative influence. In simpler terms, active freedom refers to how an entity distorts the environment. Thus, the degree of active freedom is determined by the quantity of distinct, non-reducible to each other transformative influences that the entity is capable of exerting upon its environment, other entities, and its own elements.

In simpler terms, the degree of reactive freedom refers to the quantity of influences that an entity can experience, while the degree of active freedom represents the number of influences it can exert. Each degree of active or reactive freedom corresponds to a vector of polarization of the elements of the entity, which emerges in response to a specific influence. Different elements of the entity do not necessarily specialize in different interactions. The same elements or groups of elements can be polarized with varying degrees of active and reactive freedom along different vectors. Such a perspective implies that the concept of freedom is not inherently opposed to the concept of determinacy. They exist in the duality of freedom and determinacy. Every freedom is an underdeterminacy, while every determinacy is an underfreedom.

The concepts of active and reactive freedom are also not opposites, but rather exist as a duality. Active freedom arises from reactive freedom, as it is through reactive freedom, the ability to undergo changes in response to influences, that the entity becomes polarized.

Subsequently, the polarized entity alters how it distorts the environment, leading to a change in its active freedom. Thus, self-determinacy is the management of one's own trajectory of transformation by exerting influences on the external and internal environment. The foregoing enables the introduction of the concepts of active and reactive complexity.

3.4.3. Reactive Complexity

The degree of diversity and multi-levelness of transformations that can occur within an entity under the plenitude of influences it experiences is referred to herein as reactive complexity. For example, if an entity is capable of responding to both gravity and speech, it is more complex than an entity that only responds to gravity. Reactively complex entities can respond to a wider range of influences and generate a broader spectrum of responses to a single influence.

It is worth noting that there are entities capable of responding to gravity but not to speech, whereas entities that can respond to speech without also responding to gravity do not exist. This distinction corresponds to what we define as levels of existence. An entity that can respond to both speech and gravity represents a derivative of an entity that can only respond to gravity.

3.4.4. Active Complexity

The degree of diversity and multi-levelness of influences that an entity is capable of exerting is referred to herein as active complexity. Complexification arises from the interdetermination of active and reactive freedom, progressing from reactive complexity to active complexity, to reactive complexity at a new level, and further to a new level of active complexity. The capacity to exert influence begins with the ability to respond to various influences (not necessarily of the same class as the influence exerted) and represents a complexification of the latter.

The emergence of a new ability to exert influence inevitably involves the entity in new interactions and exposes it to fresh influences, prompting it to reactively complexify once

again. Reactive complexification leads to active complexification, paving the way for the next iteration of the cycle.

The provision on the interdetermination of active and reactive complexity implies the impossibility of total control over society. Total control requires that reactive freedom of society greatly prevails over its active freedom. However, the complexity of society always surpasses the complexity of the controlling entity, just as the complexity of an entity always exceeds that of its elements. The controlling entity is an integral part of society and cannot exceed it in complexity. The notion of total control originates from the erroneous assumption that the controlling entity can exist above and beyond society.

3.5. Transformation Under Influence

Imagine a billion absolutely identical entities. In the very next moment, they will undergo some changes, and since these changes are not identical to each other, each entity will become unique and distinct from any other. This is how the diversity of elements of our system of a billion entities accrues. As the number of iterations of changes increases, our system will follow one of several potential scenarios.

3.5.1. Transformation in the Absence of a Significant Polarizing Influence

This scenario leads either to the weakening or strengthening of integrative bonds between the elements of the entity. The case of strengthening integrative bonds is described in III (5.3). Here, we will focus on the case of weakening integrative bonds. If the integrative bonds between the elements of the system weaken, the system disintegrates into elements and sub-elements indefinitely, unless polarizing influences arise in the process. This is a case of increasing diversity without complexification.

When applied to society, anarchy can serve as an example of such dispersion. Gradually fading into the past is a more recent form of anarchism known as individualism. In its extreme manifestations, individualism posits that each person is the originator of their own morality, behavioral codes, and laws. Ultimately, such a society represents the absence of a society, the

absence of a higher-level entity for individuals. People find themselves unpolarized by any ideas or influences. A young person faced with the challenge of becoming within this absence of society is doomed to failure because becoming implies the development of multiple vectors of polarization. The development of language and mathematical skills, worldview, the study of social norms, morality, and laws—all these are means of polarizing individuals, leading to their complexification.

In a decomplexifying society, individuals face the fact that many elements of their transcending complexity become redundant. The complex influences of the environment decomplexify, and the responsible for them elements of transcending complexity follow suit. The process of decomplexification unfolds from the most anti-inertial levels of novelty down to the more inertial levels of continuity. Decomplexification of an entity implies that it sheds its most anti-inertial elements of novelty and integrates by its more inertial elements of continuity into the decomplexifying environment. Efforts made by an entity to preserve its higher levels of complexity can lead to one of two outcomes: the entity may be compelled to detach from its environment and relocate to a different setting where its higher levels of complexity are in demand, or it may undergo disintegration into elements and sub-elements that can be assimilated into other entities that are better adapted to the decomplexifying environment.

Decomplexification is precisely what is currently unfolding in society. Its complex elements — complex individuals, complex groups, complex social institutions — are no longer engaged in social interactions of appropriate complexity. The freed neural substance of the decomplexifying individual becomes partially involved in functions of lower level of complexity while partially withering away. The decomplexification of an individual is accompanied by the demise of the neural substance that was previously involved in complex interactions. Subjectively, the loss of neural tissue is experienced as depression. The decomplexification of society is accompanied by the degeneration and dissolution of social institutions, which can also be referred to as depression. Although we commonly refer to this process as an economic depression, the current stage represents more than just an economic

depression but a comprehensive crisis of decomplexification that is leading us into a new dark age. No renaissance is guaranteed unless the entire society steadfastly dedicates itself to its pursuit. The diversity of elements will inevitably increase, but the multipolarization and complexification among them may or may not come to fruition.

3.5.2. Transformation Under External Polarizing Influence

If our billion entities are polarized by an external influence, the entities, due to their differences, will be ranked according to their inertia towards the influence. The inertial properties of the entity will determine its position within the system, its further transformations under the influence, the degree of its freedom, and the degree of its possible non-systemic changes. Elements at different levels will not only exhibit varying degrees of adaptation to the influence but also different rates and methods of adaptation.

External polarization introduces order into the system and initially reduces its complexity and the diversity of its elements. However, as the elements undergo further diversification under the influence, the system complexifies again. The initial diversity of elements is clustered by the influence into several levels, while transitions between them, although easy at first, become increasingly challenging as the polarization of the system intensifies. With increasing polarization, the number of levels decreases, while the transitions between them require increasingly greater energy until they eventually become impossible. Once a homogeneous system, it now disintegrates into separate clusters of elements.

A totalitarian society, in a sense, serves as an example of an extremely externally polarized system. The ideology of a totalitarian society is a binary influence, categorizing everything into good or bad. And even within the realm of good, there is limited diversity, as any diversity within the good can potentially lead to the bad.

Consequently, any elements that do not conform to or adapt to the mandated ideology are systematically eradicated or suppressed. It is irrelevant which ideology polarizes the society, be it religious, communist, or capitalist. Capitalist ideology polarizes society into the wealthy

and the poor, just as communist ideology polarizes it into the party elite and the general population, and religious ideology polarizes it into the aristocratic classes and the rest of the society.

That is why the lofty claims of ideologues of capitalism, stating that anyone can become the next Elon Musk, are ridiculous. While such opportunities may have existed in the past, they were far from guaranteed and certainly not accessible to everyone. The current extent of societal polarization has effectively created a class-based system, where the prospects of transitioning between classes are exceedingly slim.

3.5.3. Transformation Under (Internal) Centrally Polarizing Influence

Central polarization will be extensively explored in the upcoming chapters. In this chapter, it is crucial to highlight that central polarization arises when the influence emanates from within the system. Such influence unifies our system of a billion entities but impedes its complexification. Central polarization is perhaps the most insurmountable trap for complexity. Assuming that the influence intensifies or, at the very least, remains unmitigated, elements of centrally polarized entities remain steadfastly polarized indefinitely. Any increase in diversity within such a scenario is only possible as a deviation from the polarizing influence and only to the extent that this influence permits. Supersymmetric objects such as stars and black holes exemplify central polarization. Any fluctuations in symmetry are immediately leveled by the polarizing influence of gravity, which prevents the formation of any enduring asymmetry, and hence diversity and complexity.

It is worth emphasizing that the principle of spatio-temporal quadrality permits to attribute the same polarization as either central or external, depending on the frame of reference. What constitutes external polarization for an entity can be regarded as central polarization for its higher-level entity. For instance, a totalitarian society can be seen as centrally polarized, although from the perspective of each individual within it, this polarization is experienced as external.

3.5.4. Transformation Under Polarizing Dynamic Balance of Influences

The principle of relativity of equivalence prohibits any static equilibrium, but it does not imply that the state of a dynamic system cannot fluctuate around a certain equilibrium point. In this scenario, the natural diversity of entities shapes vectors of polarization in response to various influences. The system allows for diversity, multi-levelness, diversity of levels, and multi-levelness of levels. The maximum complexity attainable by the system depend on the number of its elements and the number of polarizing influences. When dynamic equilibrium is disrupted, the further transformation of the system follows one of the scenarios described herein. This is why the mission of any young elite lies in initially disrupting the dynamic equilibrium of the societal system, which then enables them to re-polarize it in their favor.

3.5.5. Transformation Under Converging Polarizing Influences

The scenario of converging influences begins as a scenario of dynamic balance of influences, and in its later stages, the influences converge into one, resembling a scenario of external or internal polarizing influence.

3.5.6. Transformation Under Diverging Polarizing Influences

If the number of polarizing influences increases during the system's lifespan, they polarize the system along an expanding set of vectors. In the later stages, this scenario resembles the scenario of transformation in the absence of polarizing influences. When the diversity of influences surpasses the diversity of system elements by a significant margin, these influences no longer polarize the system as a whole. In the early stages, this scenario is akin to either a scenario of a single polarizing influence or a scenario of dynamic balance of influences, depending on the initial number of influences.

3.5.7. Transformation Under Converging-Diverging Influences

Such a system has the potential to complexify infinitely, but it can also infinitely decomplexify. The evolution of such a system is highly unpredictable as it involves

concurrent convergence and divergence of influences. Complexification and decomplexification can unfold simultaneously in different locations. At certain points, all influences may converge or diverge, only to change direction at a later stage. The system can also reach the limit of its complexity or disintegrate into sub-elements of lower levels.

The foregoing evidences that complexity does not thrive in extremes. Excessive or insufficient novelty, abrupt changes in the intensity of influences, excessive or inadequate polarization — all these are distressing factors that destroy complexity rather than contribute to it. Complexification occurs when novelty smoothly and steadily layers upon continuity under eustressing influences and gradually evolves into continuity by forming strong integrative bonds.

Life, in all likelihood, emerged through a fortuitous convergence of unprecedented diversity of soft factors, such as the alternation of day and night, without extreme temperatures or radiation; the presence of water and air, without highly reactive components; moderate pressure; diverse chemical substances, excluding radioactive, highly reactive, or inert elements; and the moderate rates of processes like convective mixing. Prolonged and simultaneous interactions of these diverse factors triggered chemical reactions that led to rapid and significant complexification of matter.

3.6. Complexification as a Process

Complexification is a localized process. Complexity is relative. We refer to complexification when we observe an area with a higher rate of complexification compared to its immediate environment. It is the varying rate of transformation, whether complexifying or decomplexifying, that allows us to single out entities from the Entireness. Simply put, we identify areas experiencing different rates of transformation as discrete entities in a continuous world.

In accordance with the principle of relativity of boundaries, the localization of the transformation of an entity, as well as the localization of its complexification, does not

necessarily reside entirely within the entity itself. More commonly, they involve elements and sub-elements of both the entity and its environment.

Since the inertial properties of the elements vary, their rates of transformation also differ. Each influence polarizes the elements of the entity, causing them to transform at varying speeds under that influence. The elements of novelty that exhibit the highest anti-inertial properties undergo the most rapid transformation.

Since complexification is always uneven and asymmetric, it polarizes the elements of the entity into more or less complex forms. This provision implies that **complexification occurs with preservation of primitive forms.** However, this provision does not necessarily apply to entities of higher-level transrealities, which can exist in any conceivable manner within their transrealities but cannot exist in transrealities of lower levels, as the latter adhere to more stringent principles of existence.

The foregoing implies that complexification involves the accumulation of novelty, its transitioning into continuity, and the layering of new novelty upon it. Complexification is not merely the layering of novelty onto continuity, but rather a transformative process that integrates novelty into continuity. During the process of complexification, new integrative bonds are formed, bonding the elements into the cohesive entity and the entity itself to other entities of the same or higher levels.

Such perspective implies that the existence of the Universe is a transitional process, wherein all its elements undergo transformation and complexification at different rates. The most complex elements of the Universe are those that have been able to layer the most novelty on the greatest continuity. Such elements accumulate the greatest amount of transformation both in time and space.

Complexification is limited by the steepness of the spatial gradient of complexity. Once the entity complexifies beyond expedience, that is, its complexity significantly surpasses the complexity of the environment, the inertia of the environment, which once contributed to the

complexification of the entity, begins to contribute to its decomplexification. As we have previously discussed, complexity does not endure extremes, including steep gradients of transitioning from the primitive to the complex.

3.7. Limits of Complexification

External factors of diversity include the environment, which acts as a higher-level entity to the entity in examination, influences, bonds with entities of the same level, and dynamics of external processes. Internal factors of diversity include the bonds between the elements of the entity, the ability of the entity to produce elements of novelty in response to evolving influences, and the dynamics of internal processes. The increase in diversity and multi-levelness of the elements of an entity contributes to its complexification, while the diminishing of diversity and multi-levelness act as a driver of decomplexification, even when the entity continues to complexify by inertia, leveraging the existing diversity.

As complexity does not thrive in extremes, every factor that contributes to complexification has its lower and upper limits. Exceeding these limits reverses the process of complexification. One such factor of complexification is the ratio of the strength of influence to the strength of integrative bonds among the elements of the entity. Up to a certain level of intensity, the influence is incapable of disintegrating even weak bonds, which impedes complexification. On the other hand, once the intensity surpasses a certain threshold, the influence disintegrates the bonds between the fundamental elements of continuity of the entity, thereby tearing it into elements.

Another important ratio that sets the limit of complexity is the ratio of the rate of increase of diversity of elements of the entity to the rate of formation of their integrative bonds. If the elements of novelty fail to establish enduring bonds with the elements of continuity, increasingly subtle distressing influences are required to detach them from the entity and decomplexify it. Conversely, when the rate of increase of diversity is excessively high, the influences begin to decomplexify clusters of elements of continuity, thereby disintegrating the

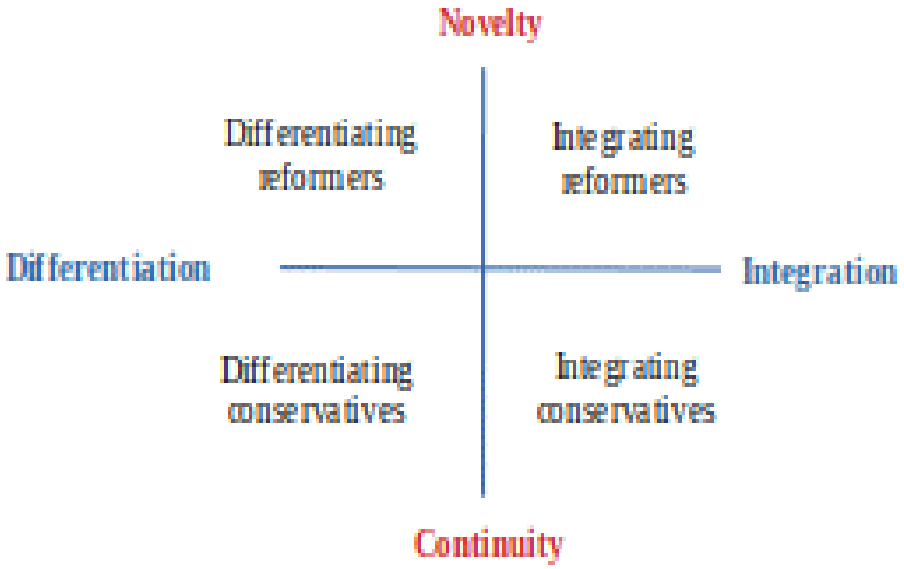
entity. Excessively slow increase in diversity contributes to the formation of a super-symmetric entity that requires a significant amount of time for complexification.

Parenting and education are forms of influencing. However, when such influences exceed a certain threshold of intensity, parenting and education can turn into bullying and torture. An individualized parenting and educational strategies should be implemented within the limits where eustress does not transform into distress in every developmental aspect. The same curriculum may present an excessive amount of mathematics for one child and an overwhelming focus on singing and dancing for another.

3.8. Formation of Complexity Levels

The foregoing implies that not every increase in the diversity of elements contributes to complexification of the entity. In order for a new level of complexity to emerge, the formation of enduring integrative bonds among the elements is required, while the cessation of either the increase of the diversity of elements or the formation of integrative bonds among them leads to decomplexification.

Complexification, similar to any transformation, exhibits the duality of inertia and anti-inertia. The complexifying entity undergoes transformation with preservation; complexification with preservation of primitive elements. For the purpose of examining the contribution of different elements within the entity in the process of forming new levels of complexity, let's introduce the dimensions of novelty and integration.



In Section II(3), we have already discussed differentiality and integrality. In this section, integrality implies the inclination towards forming integrative bonds among elements of varying degrees of novelty during the process of transformation. On the contrary, differentiality involves the aspiration to improve the position of certain elements at the expense of others, even to the extent of their disintegration, absorption, or termination. For instance, integrating liberals can relate to conservative values and endeavor to preserve them within society, while differentiating liberals seek to eliminate any conservative ideas, often along with their proponents.

3.8.1. Differentiating Conservatives

Differentiating conservatives exhibit inertial properties both towards transformation and the integration of novelty into continuity. The predominance of differentiating conservatives in societal transformation can manifest in natural attrition of other types of elements or their deliberate elimination. This scenario implies reinforcing the existing system, rejecting reforms, reducing diversity, and stagnating at the current level of complexity.

Differentiating conservatives harbor hostility towards new social ideas, trends, and concepts. They advocate a return to traditional values, appeal to past victories and achievements, and

instill fear of societal changes. “Do you want inflation like in the 70s?” “Do you want our cities flooded with migrants?” “Do you want a situation like at the peak of the epidemic?” For them, references to times of rapid transformations are seen as threats. They seek to enact laws that harshly punish deviations from conservative views, eliminate the most active reformer elements physically, through bribery, imprisonment, or expulsion. Contemporary differentiating conservatives aspire to restrict social media platforms, arrange public cancellations of dissenting voices, and revoke professional licenses of those who oppose conservative views.

3.8.2. Differentiating Reformers

Differentiating reformers exhibit anti-inertial properties towards transformation and inertial properties towards the establishment of integrative connections. They contribute to societal transformation but reject the integration of the elements of continuity into the proposed novelty. The predominance of differentiating reformers leads to the marginalization of existing continuity and its replacement by a new one. Once differentiating reformers attain dominance and implement planned transformations, they become differentiating conservatives. They transform society without advancing it to a new level of complexity. Consequently, this type of transformation does not enhance societal complexity but rather replaces old elements with new ones. The elements of continuity are forced to disintegrate into sub-elements until they can be incorporated into the new societal framework.

Differentiating reformers advocate for immediate change in the existing social order, instilling fear in society about stagnation, and imposing new philosophies and ideologies. They emphasize the theoretical benefits of transitioning to a new societal structure, portraying the old ways as unsustainable. At the same time, they harbor hostility towards elements of the existing societal system. They organize acts of terrorism, political assassinations, riots, and disturbances. They attribute these disturbances to conservative elements, using them as examples of the perceived failures of the old system. "Look at what they have brought the country down to! People are being blown up on the streets." Differentiating reformers seize

power through revolutionary means, violently dismantling anything that contradicts the new social order. Despite their intentions to transform society, they paradoxically rely on elements, relationships, and methods inherited from the old societal system to achieve dominance. It is important to note that the new societal system cannot be deemed fully established until these differentiating reformers are replaced by elements that embody an even newer level of thinking. It is these newer elements that will set the standard for what will be considered conservative in the new societal system.

3.8.3. Integrating Conservatives

Integrating conservatives exhibit inertial properties towards transformation, yet anti-inertial properties towards establishing integrative bonds. While they resist change, they do not mind incorporating new ideas into the existing societal structure. The predominance of integrating conservatives results in the assimilation of reformist elements into the current societal system without a substantial qualitative transformation of the system itself. The methods used for integration are often formal in nature and fail to fully capture the transformative essence of the reformist elements. This approach effectively neutralizes the reformative properties of the elements without eliminating the elements themselves. As reformist elements become integrated into the established societal system, their novelty is diluted by the roles they assume within society. The energy of the reformist elements is absorbed by the preexisting social institutions, which hinders both societal transformation and the advancement to a new level of complexity.

Integrating conservatives urge everyone to calm down and sit down at the negotiation table. They emphasize the unity of the nation, its history, language, culture, and collective achievements, as well as the importance of gradual and peaceful transformations. Integrating conservatives identify the most proactive reformist elements and channel their reformist endeavors by offering them a role within the existing societal system.

3.8.4. Integrating Reformers

Integrating reformers exhibit anti-inertial properties both in relation to transformation and the establishment of integrative bonds. They aspire to transform the societal system, while integrating continuity into the proposed novelty. Only the predominance of integrating reformers can advance society to a sustainable new level of complexity. Integrating reformers offer new, more effective elements and relationships as opportunities, and not as obligations. Conservative elements are also provided with opportunities to integrate into the new societal system, while their value is acknowledged specifically as elements of continuity. Despite the integrating nature of such transformation, it is still a transformation. All elements are destined to undergo transformation, albeit in the mildest scenario. The advantage of integrating reformers lies in the higher effectiveness of the proposed ideas and social relationships. They enhance the diversity of system elements, elevate society to a new level of complexity, and increase its resilience. The emergence of the new occurs with preservation of the old and accumulates upon it. Although integrating reformers aim to transform the societal system, they essentially represent the old social order and utilize its elements, relationships, and methods to achieve dominance. The new social order cannot be deemed established until elements of an even newer level replace integrating reformers, setting the standards for what will be considered conservative in the emerging societal system.

3.9. Advantages of Complexity

We often encounter objections along the lines of: "Here I am, a successful businessperson and owner of a grocery store that provides for me and my family, pays for our entertainment, mortgage and car loans. My business deals with tangible, not abstract concepts. All I need to know is how to buy cheese for $15 per kilo, salami for $20, and sell them for $30 and $40, respectively. Why would I ever need any complexity? What can knowledge of quantum mechanics, relativity theory, genetic engineering, brain anatomy, and physiology, etc do for me?" These objections prompt us to consider that an individual immersed in their direct

complexity might struggle to see the value of anticipatory complexity as long as their current level of complexity allows them to adapt.

Similarly, an anticipatorily complex individual might not quite recognize the significance of transcending complexity as long as they are solely focused on adaptation. However, the counter-argument is quite simple. Complexification is perceived as unnecessary only if the current state of affairs is mistakenly assumed to remain unchanged indefinitely. The emergence of surplus income will inevitably require complexification in order to manage it wisely, while a decline of income below comfortable level of prosperity may lead to the realization that embracing complexity earlier would have been beneficial.

Let's propose to our grocery store owner to imagine that a large international chain has opened a franchised store nearby. The chain intends to offer the same products at significantly lower prices for a year, and then raise prices to recoup their losses over three years. Unfortunately, our store owner cannot afford to compete, so they have to close down and look for a job, because they failed to complexify. And we are left to regret that we were unable to convey the importance of complexity to the store owner when everything was still going well for them.

But what if we are dealing with the owner of that very chain of stores? They undoubtedly have much more reason to believe that they have reached the limits of possible complexity and no longer need to complexify. With access to unlimited finances and political connections, they are confident that they can outcompete any other retail chain in the market. No prospect of any future challenges fazes them, as they have honed their anticipatory complexity and are well-prepared to overcome anything their competitors might devise. Why would they ever need transcending complexity if they have already reached the top of the food chain? However, this sense of invincibility is predicated on the assumption that the present state of affairs will perpetually remain unchanged.

Let's challenge our successful businessperson to imagine that their competitors have found a way to gain an advantage in the competitive landscape. After all, this has happened to enormous business empires in the past, proving that no one is entirely immune to change.

What if the unthinkable happens, and our businessperson can no longer rely on their anticipatory complexity? What if their formerly flourishing business empire faces financial ruin, leaving its remnants to be acquired by competitors for a measly hundred million, ultimately forcing them into retirement? Suddenly, they find themselves with an excess of time, money and untapped neural substrate that they can no longer apply in the game they dedicated their entire life to. The children of this businessperson is another example. Even if they are born with very limited neural substrate, it will still be excessive for adaptation purposes. What will our former businessperson and their children do when they do not need to take action to adapt?

The complexity required for life in an environment where adaptation is no longer a pressing need is the transcending complexity, which the main characters of our narrative do not possess. Unfortunately, history has shown that in rapidly decomplexifying environments, individuals may tend to succumb to vices like alcohol and drugs, seeking escape from the void left by the lack of challenges and purpose.

Is it even possible to craft a philosophical essay without ever contemplating, "The reader may need a considerable amount of imagination to grasp the ideas presented in this paragraph"? This directly pertains to the following passage. Transcending complexity is a mode of adaptation for mature individuals in a mature society, where direct and anticipatory adaptation cease to be acute priorities, while the significance of self-realization, creativity, and uniqueness becomes paramount. Transcending complexity not only emerges from an abundance of resources but also serves as an inexhaustible self-reproducing reservoir thereof. It is precisely this unique quality of transcending complexity that conflicts with the principles of market economy. Abundance disrupts conventional pricing mechanisms, whereas the highest prices and profits are driven by scarcity. Abundance is not something that can be used as collateral, which means neither the modern credit economy nor the credit-based financial system can be built upon it. Only commodities with tangible prices can serve as collateral. The entire modern financial-economic system relies on scarcity, and it is scarcity that acts as the main instrument of mass control.

Transcending complexity adapts not to today's or tomorrow's challenges, but to transcending beyond the material world and its principles, into the perpetual and ubiquitous. It provides the ultimate flexibility in attributing boundaries in space, time, existence, and meaning, thus accommodating individuals and society as a whole to their unique place in the spatio-temporal sequence of subordination, while simultaneously affording limitless possibilities to transcend spatio-temporal confines.

But now, let's delve into a more comprehensive elucidation of the significance of complexity. Since entity is a way of organizing its elements, and complexity arises from the increasing diversity and multi-levelness of these elements, complexification leads to what we may refer to as the densification of existence. At the center of complexification, a greater diversity and multi-levelness of the entity's elements is found, along with an increased number of polarizing influences and integrative bonds.

Let's examine the superposition of the following two provisions. The first provision states that two entities cannot be absolutely identical but they can be equivalent to each other in relation to a third entity and in interaction with it. It is important to keep in mind that equivalence is attributed differently by different third entities. The second provision states that the process of experiencing an influence adheres to the principle of duality of novelty and temporal continuity. The superposition of these two provisions implies that any evolving process of experiencing an influence can be dissected into discrete levels of change. The above analysis leads to the conclusion that two diverging influences from two distinct entities are experienced as one (and consequently, the two entities are perceived as one) until a specific threshold of their divergence is reached. However, as the divergence surpasses this threshold and continues to escalate, the influences that are initially experienced as interconnected, become increasingly perceived as disconnected, entirely distinct, opposing, and ultimately impossible to be simultaneously experienced.

The number of levels of intensity that the entity is capable of differentiating in an influence, as well as the number of different influences within a single stream, is determined by the

complexity of the entity, that is, the number of levels of its elements and sub-elements involved in the process of experiencing the influence. While the elements of novelty are primarily responsible for differentiating influences, as they specialize in specific influences, the elements of continuity are primarily responsible for integrating influences, as they specialize in broader classes of influences. When both elements of novelty and elements of continuity are engaged in the process of experiencing an influence, then we say that these elements form a multi-level functional system that both differentiates and integrates the experience. The high complexity of an entity, that is, the extensive diversity of its elements and their multilevel integration, enables the fine differentiation of various influences and the integration of differentiated elements of experience into a cohesive worldview.

The capacity for nuanced differentiation and profound integration of experiences enhances both reactive and active complexity. Complex entities possess a broader and more precise range of tools for evaluating the influences they experience and for exerting their own. Complexification is a process of enhancing the ability to differentiate and integrate. For instance, the liver, being a complex organ, is shared among many species. However, a histological section of liver tissue can indicate not only the species it belongs to but even pinpoint the specific individual, even though an iron atom from the liver is indistinguishable from an iron atom in iron ore. The integration of specialized and generalized elements is a defining characteristic of complex entities.

Specialization of elements is the differential aspect of complexity. The combination of simple and complex integrative bonds is the integrative aspect of complexity. The more specialized the elements of an entity are, the higher their integration into the entity must be in order to maintain its cohesiveness.

If an entity possesses a sufficiently high level of complexity to develop a comprehensive worldview, the degree of complexity of such an entity determines the degree of adequacy of its worldview to the Entireness. Complex entities have the ability to create detailed maps of their environment, and the complex integrative bonds within the entity enable it to experience

and reflect complex integrative bonds in the environment. In simpler words, a complex entity can perceive objects and relationships that are beyond the grasp of a simple entity. Moreover, complex entities are capable of engaging in sophisticated behaviors that are beyond the capabilities of simpler entities. They can finely differentiate the entities they interact with into elements and levels of elements, selectively influence these elements and levels, and integrate these influences into a single complex influence.

A complex individual perceives more nuances and possibilities within a situation and is capable of exerting a greater diversity of influences on both their own elements and external entities. Where a simple individual sees a dead end, a complex one will recognize a multitude of possibilities. In other words, a complex individual will have a broader range of choices and greater freedom in determining their course of action. It is the complexity of the entity that determines the degree of its active and reactive freedom within each situation it faces.

Complexity enables transcending of relativities in diverse ways, as different levels of complexity can serve as reference systems for one another. The greater the complexity of an individual, the broader their range of methods for verifying the information they receive, as it can be examined on different levels within their complexity.

Do you aspire to enhance your personal freedom? Do you long for greater control over your own life? Complexify! Accumulating wealth and possessions does not enhance your freedom. It is the richness and interconnectedness of your worldview that does. Likewise, the opposite holds true. Decomplexification reduces the degree of your active and reactive freedom. This explains why many individuals feel powerless in a society that is rapidly shedding complexity. Decomplexification of modern society leads to the disappearance of previously numerous complex interactions, leaving only simplistic transactions centered around money and basic needs. Your active freedom expands as you explore diverse avenues for self-expression, while your reactive freedom flourishes when you are exposed to a wide range of positive and stimulating experiences.

Expanding the range of earning and spending options merely adds diversity without enhancing integration and multi-levelness. It does not increase your complexity or freedom. In fact, your decomplexification, the disintegration of higher levels of your complexity, will lead to a reduction in the available avenues for both earning and spending money. Entertainment choices like "car-boat-house" or "vacation-restaurant-club" quickly become boring because they never advance you to a new level of experience or complexity.

Contemporary society has reached a stage of its development where, if you complexify, you inevitably become aware of the substitutions aimed at profiting from you, making it increasingly challenging for others to exploit you. On the other hand, if you decomplexify, you lose purchasing power, and it also becomes increasingly challenging to profit from you. This observation highlights the inherent limitations of capitalism. While capitalism has played a pivotal role in advancing society, significantly increasing its complexity compared to the feudal system, it has now reached its natural boundaries. It is time to acknowledge its contributions and move on towards new horizons.

Complexification is a process that extends the existence of an entity, while decomplexification accelerates its disintegration. As the principles of existence distort from one level to another, decomplexification of different levels of complexity requires significantly different influences. The influence that would disintegrate a simple, single-level entity will likely only disintegrate one or several higher levels of complexity in a multi-level entity, unless the influence is strong enough to disintegrate the lower levels of continuity and, consequently, the entity itself. If certain levels of complexity are preserved during the process of decomplexification under the influence, they can serve as levels of continuity upon which new novelty will be layered when the influence ceases. Complexity ensures stability against diverse influences and enhances adaptability to them.

To decomplexify a complex entity, influences must evolve from level to level and adapt to the principles of each level. A simple entity, whether an inanimate object, a primitive living organism, or a species comprised of simple and closely related elements, may prove to be

defenseless against fundamentally new influences, whereas a complex entity consisting of multiple levels of organization and diverse elements has much greater potential for developing an adequate response to new influences.

The virality of an idea relies predominantly on the diversity of its passionate followers rather than their sheer numbers. Quantity is merely a prerequisite for diversity. If an idea manages to penetrate the minds of a diverse group of individuals, it has a higher chance of spreading to larger populations and enduring the loss of different categories of its adherents. The same principle applies to biological and physical traits. Hearing and vision are resilient functions of biological organisms precisely because their initial carriers were able to pass on the corresponding genes to a diverse offspring. By becoming a source of continuity for many different entities, a characteristic, element, or level of existence persists in its subsequent variations, remaining the very continuity upon which novelty is layered.

The resilience of a complex entity does not guarantee its eternity or invulnerability. A distressing influence or a series of distressing influences that have the capacity to disintegrate complex integrative bonds can also lead to the disintegration of a complex entity. Life on Earth could vanish within a short span of time due to one or multiple decomplexifying events, taking with it both hearing and vision.

3.10. Retaining Complexity

We will not delve into why complexity is valuable. The value of an entity lies in its ability to satisfy needs. Therefore, for complexity to be perceived as valuable, there must be a conscious recognition of the need for it. The values imposed on us by the current distorted social transreality are entirely different. If, after reading the previous chapters and reflecting on your own experiences, you recognize your own complexity as valuable, you are at risk of extinction, both physically and mentally, as the world rapidly undergoes decomplexification, rendering complex individuals redundant. Until recently, consumption and productive labor were the main requirements for a member of society. Since 2020, it is no longer a secret that conformity has become the primary demand.

Maintaining your own complexity involves engaging in complex interactions. Ideally, with complex individuals who are occupied with tackling complex challenges. However, if everyone around you, much like the overwhelming majority today, is preoccupied with making and spending money, you will have to sustain your own complexity independently. Do not ponder too much on why you need it. Or do ponder, yet still continue to enhance and cultivate your complexity. Just as we said in school that we would never need chemistry, and were always told that we could not know that for sure. Circumstances can arise where knowledge of chemistry becomes essential, but we lack it. Complexity operates in a comparable manner. It bestows greater freedom, even though we never truly know when, in which situation, or how it may be demanded. Complexity is valuable in and of itself.

If you are not part of complex circles or unable to form such circles around yourself, there still remain vast numbers of complex individuals, separated from you in space and time, who have created and continue to craft artifacts of complexity: books, films, paintings, music. Engage your cognitive faculties in comprehending of complex texts, narratives, musical and artistic works. Enhance your differentiation by discovering subtle nuances within them. Improve your integration by weaving these nuances into a comprehensive worldview. Do not hesitate to discuss complex subjects with your acquaintances. Should they show little interest, your complexity will enable you to recognize it before they do, allowing you to adjust the level of complexity of the conversation. However, should you encounter someone genuinely intrigued by your thoughts on something complex you recently read or realized, you may have found an individual who shares the aspiration for complexity — a discovery akin to stumbling upon a precious gem or a meteorite in our day and age.

Embrace your complexity as an inherent and valuable aspect of your identity. Just as you would not amputate your hand every time you can perform a task with one hand, do not dismiss your complexity solely because it may seem excessive in terms of physical or social adaptation at times.

4. Complexification of Experience to the Level of Consciousness

At some point, we began to believe that our fantasies were more real than reality, and therefore not fantasies were based on reality, but reality were based on fantasies and emerged from them. Although our fantasies are the only immortality bestowed upon us, their significance in shaping reality is limited by reality itself.

4.1. The Principle of Relativity of Certainty

The principle of relativity of equivalence implies the relativity of certainty, as the process of ascertaining is the process of establishing equivalence between experiences in different sensory or symbolic systems, of one person or many, simultaneously or at different times. Furthermore, certainty is always contextual. The process of ascertaining is the process of reduction of an indefinite multitude of uncertainties to a finite set of certainties, most often to a single one. This process is always driven by a practical purpose, although not always consciously. The only certainty that could exist absolutely in a relative world is the certainty of the impossibility of events that contradict the spatio-temporal quadrality. However, even this certainty is inherently relative, as it does not exist without a subject who experiences it.

In light of the foregoing, a question arises: to what extent is the need for certainty innate or acquired in the environment? It is often asserted that humans possess an inherent fear of uncertainty, and that religion, ideology, science, or law, depending on the context of the conversation, conveniently provide the desired certainty. However, we contend that if the fear of uncertainty were innate, it would be a biological limitation, and the means to overcome it would not be contingent upon the social environment and ideology in which individuals are nurtured. Thus, the notion of an inherent fear of uncertainty is counterfactual.

It would be much more reasonable and convenient to assume that humans are born without a fear of uncertainty. This fear develops as a response to the influences of the distorted surrounding transreality, and subsequently, certain concepts and principles of this distorted transreality are imposed upon individuals as a means to alleviate the fear of uncertainty. However, these concepts and principles are intentionally designed in such a way that practicing them turns individuals into maleficiaries of the distorted social transreality.

In prehistoric times, it was a matter of survival for hominids to swiftly determine whether the encountered animal was a predator or prey. This archaic and primitive ascertainment served practical purposes dictated by the harsh realities of the surrounding transreality. As social beings, we have inherited this ascertainment instinct and experience anxiety when it is not satisfied, particularly recognizing that modern society can be even more hostile than the untamed wilderness. However, as prosperity and security increase through societal progress, the opportunity arises to acknowledge and embrace uncertainty for what it is, without attempting to forcefully reduce it to certainty. Conversely, regressing towards rigid certainty of social concepts signifies the archaization of society and its descent into dark ages. Contemporary society can coexist harmoniously with an understanding of the relativity of everything, resorting to necessary certainty for practical purposes only.

4.2. Reality as Distorted Entireness

4.2.1. Infinitely Nested Realities

Let's recapitulate from previous chapters that in the vicinity of an entity, the Entireness is distorted by that entity, as well as by all entities of higher levels and nearby entities of the same level. The superposition of all these distortions, excluding the distortion caused by the entity itself, is herein referred to as the external environment of the entity. The superposition of all distortions of the Entireness in the vicinity of the entity, including the distortion by the entity itself, is herein referred to as the active reality of the entity.

The foregoing implies that reality is inherently relative. Entities are infinitely nested within one another, and in any given location, there exists a unique superposition of an infinite number of distortions, which depends on the specific location. Whenever we assert that an entity is real, we are thereby asserting that it is somehow nested within our transreality. However, we do not assert anything about its own transreality. The manner in which one entity is nested within the reality of another entity is always specific and depends on the properties of both the nesting and nested entities. Complex entities possess the ability to distort their environment in various ways. The distortions introduced by complex entities such as living organisms, mammals, humans, groups, or society as a whole, may be referred to herein as distortions of higher levels, transrealities, or even fantasies.

4.2.2. Emergence of Transreality

The environment of an entity is a distorted Entireness without the involvement of the entity. Thus, the environment remains protoreality until it is distorted by the entity. The emergence of an entity introduces an additional distortion into the environment. Once the environment is distorted by the entity, it becomes the transreality of that entity, and from that point onward, it bears elements of the distortion introduced by the entity, even after the entity ceases to exist as a cohesive unity of its elements. Any subsequent influence exerted by the entity upon anything else is a product of this transreality, rather than solely the individual entity. The distortion introduced by the emerging entity into its environment becomes part of the continuity of this location within the higher-level entity. The protoreality of the entity becomes irreversibly distorted, even though the distortion itself undergoes constant transformation since its inception. Any further novelty is layered upon this continuity, and any further distortion is introduced into this already distorted transreality. This provision implies that existence of the entity, and thus its transformation and interactions represent further distortion of the already distorted transreality it emerges within. The significance of the emerging entity is defined by the influence of the distortion it introduces into the protoreality, within the spatio-temporal boundaries of the effectiveness of that distortion.

The relative independence of the distortion from the entity that introduced it into the environment, and its ability to persist beyond the entity itself (on paper, in stone, in computer or human memory), has played a cruel trick on humanity. We have embraced the notion that fantasies can be more real than reality, and thus they do not necessarily require an entity to create them; they can exist independently and even give rise to entities themselves. However, this belief is only partially true. The emerging entity creates its own transreality, distorting the protoreality that existed before it. The principles of such transreality begin to distort the principles underlying the protoreality, but they do not negate them entirely. One misconception leads to another. We have come to believe that the soul can exist outside the body, after the body, or in a different body, and if that is the case, then why not eternally? Unfortunately, this beautiful idea contradicts the principles of spatio-temporal quadrality and thus cannot exist on its own for an extended period of time. The imposition of this belief on society necessitates some form of stringent enforcement. However, nothing prevents us from implementing our fantasies into transreality, thereby allowing them to outlive us. Transrealized fantasies, whether it be a designed and constructed bridge, a spacecraft, Tolstoy's War and Peace, Facebook, or Bitcoin, represent the only form of immortality bestowed upon us.

In any case, when examining the distortion of one entity by another, it is necessary to discern the specific layering of distortions. It is important to determine which elements belong to the original protoreality and which are part of the resulting distorted transreality. Understanding the hierarchy of distorted layers allows us to identify the vector of development, comprehend which entity possesses stronger integrative bonds, and make informed decisions on how to further complexify or decomplexify such superposition of layers of distortion.

The level of transreality in each specific case depends on the properties of the distorted and distorting entity, the degree of distortion, and the environment. Every transreality represents a certain level of distortion of the Entireness. Since these levels exhibit a continuous-discrete nature, there are no inherent ontological boundaries between them, although boundaries can be attributed for practical purposes. Indeed, what exactly is the outcome of an experience? Is

it the immediate sensation? The visual image? A multi-modal representation merging visual, auditory, and tactile signals? A memory? A thought that emerges immediately or perhaps years later? The outcome of an experience always demonstrates the duality of completeness and incompleteness.

4.2.3. Complex Transreality as a Complex Distortion of the Entireness

The complexity of an entity corresponds to the diversity and multi-level nature of the distortion to which it subjects reality. Every human sensation, image, knowledge, understanding, and representation comprises a series of distortions of reality at various levels. We never perceive the Entireness as it exists, but always remain isolated from it by the same means through which we are connected to it - our senses and mind. Everything that humanity has ever created constitutes a distortion, layered upon a pre-existing succession of distortions of reality.

Every mental act of a living being is not a journey from one fantasy to another or from one part of reality to another, but rather a progression from one distorted transreality to another. In contrast to constructivists who argue that cognition is the construction of reality rather than its apprehension, we maintain that the act of cognition is the act of layering a distortion by the cognitive agent onto the transreality already distorted by other entities and cognitive agents. The outcome of this layering is a transreality of a higher order.

Thus, in our interaction with the world, we can still rely to some extent on the distorted transreality that emerges within our consciousness. Although it will always remain a distorted transreality, we do not have a less distorted alternative. The transreality attained through this imperfect process, no matter how remote it may be from the Entireness, is still a derivative of some degree of the Entireness. And in our quest for its verification, all we can do is engage in an ongoing pursuit to establish the extent of its deviation from the Entireness while tirelessly striving to compensate for the distortions introduced by our cognitive apparatus.

Living beings are compelled to constantly hypothesize about the nature of their environment in the next moment. These hypotheses, to some extent, can be seen as well grounded fantasies. The outcome of such hypothesizing is either survival or demise. Those who survive have compelling reasons to believe that their hypothesis was accurate. Their method of hypothesizing becomes imprinted and passed on to future generations as a successful transreality, regardless of how significantly it distorts the preexisting protoreality. Regardless of whether the hypothesis is confirmed or refuted, the outcome of the hypothesizing always remains just a hypothesis. The fact that a hypothesis is grounded in a series of preceding hypotheses never fully elevates it above the realm of fantasy, nor even does it always bring it closer to an adequate reflection of the Entireness. In simpler terms, a survival-driven conjecture does not guarantee an accurate and flawless depiction of reality, but it is granted the opportunity to become continuity and serve as the foundation for the accumulation of further novelty.

As we engaged in hypothesizing for the purpose of adaptation, we evolved from one hypothesis to another, striving to bring our hypotheses closer to reality. However, transcending complexity arises when our hypotheses no longer serve the sole purpose of adaptation. It emerges from errors that do not lead to fatal consequences. Such errors persist within the entity as beautifully uncertain elements of possible continuity, as hypotheses that remain unconfirmed and unrefuted. This provision implies a fundamentally important characteristic of complex individuals. They are capable of acknowledging facts for what they are, separate from preconceived judgments, expectations, and associations, and then integrating these facts into their worldview in the most adequate way attainable.

If the very existence of an entity hinges on the accuracy of its hypotheses, the entity participates in hypothesizing with all its elements, both elements of novelty and elements of continuity. Elements of continuity play a crucial role in the process by evaluating the similarity of current situations with those stored in them from past experiences. If a situation resembles what is stored in the elements of continuity, these elements generate elements of novelty to adapt the entity to the situation. In instances where the entity lacks elements of

continuity familiar with the situation, it resorts to producing a diverse range of elements of novelty, so that at least some of them could adapt. The elements of novelty that fail to adapt, disintegrate in the process, granting the entity another chance to adapt by utilizing the released sub-elements of novelty. This mechanism not only preserves the elements of continuity of the entity but also provides for its subsequent attempts at adaptation.

The genome serves as a repository of hypotheses that were proposed by the species during its evolutionary journey. While some of these hypotheses may have been random guesses inadequate to reality, if the hypothesizing individual survived and passed on its genes, its hypotheses became elements of continuity, contributing to the distortion of the environment and formation of transreality. When hypothesizing is no longer a matter of life or death, it becomes limited by the author's imagination only. For a while, living beings hypothesize in order to adapt to a possible distant future, but as soon as the feeling of confidence in the future sets in, they indulge in unfettered fantasies that no longer serve any adaptive purpose. Group confidence in the future similarly contributes to the emergence of collective fantasies. Although fantasies are often crafted as a means to overcome uncertainty about tomorrow.

4.2.4. Critique of the Social Darwinism

Based on the foregoing, it might be entirely reasonable to refine the Darwinian perspective on evolution by incorporating the principle of spatio-temporal quadrality. In the process of generational change, random novelty acceptable by the continuity of the species is layered upon the previous continuity of the species, that is, on yesterday's random novelty. In this process, living organisms not only accomplish the integrative goal of adapting to existing and anticipated influences but also achieve the differentiative goal of generating a wide diversity of strategies of coping with these influences. Moreover, living organisms themselves exert diverse influences on their environment, molding it to suit their needs. As a result, a remarkable diversity emerges, not only among living organisms themselves, since each iteration of division is not identical to another, but also within the environment, as each influence on it is distinct from others. Living organisms alter their environment in such a way

that newly arising living organisms find themselves in an altered system of influences, a distorted transreality, to which they also exhibit inertial and anti-inertial properties, that is, they adapt through a wide variety of means. This continuous interplay leads to an ongoing cycle of adaptation and transformation.

We have embraced Darwin's thesis that natural selection is the driving force of evolution as the foundation of our societal system. However, as elucidated earlier, natural selection can only foster complexification when there is an increase in the diversity of entities in a system with moderate polarizing influences. In a society characterized by a rigid polarization based on a single differentiating criterion, natural selection becomes synonymous with genocide, leading to the eradication of the undesirable elements.

Incidentally, genocide on social and material grounds is no different from genocide on national or ideological grounds. When polarizations no longer contribute to increasing diversity, decomplexification sets in, further intensified by natural selection. The decomplexification of society inevitably leads to the decomplexification of its beneficiaries, triggering a subsequent cycle of decomplexification and initiating a downward spiral of decomplexification. Historically, this process would reverse at some point, giving way to a new period of complexification, yet such development is not guaranteed. At some point, society may irreversibly disintegrate into non-viable elements, rendering its complexification even to a contemporary level fundamentally impossible.

In nature, extincting individuals are not necessarily less adapted, and those who successfully leave offspring are not necessarily better suited. Chance plays a significant role in this game of survival. While having furry coats may offer advantages in cold environments, the reality is that each individual survives with the resources at hand. Survival is the outcome of countless random events that occur from birth until the time of leaving offspring. These unpredictable events can lead to the extinction of the furry ones due to the cold, while the bald ones may survive because they happened to be near thermal sources or are faster in their movements. The idea that all living beings today are descendants of the smartest and most adapted is

contrafactual. We are the descendants of those who simply survived, mostly due to chance, often because of cowardice and cunning, rarely because of foresight and the ability to avoid unnecessary troubles, very rarely due to special skills and talents, such as the ability to introduce new sustainable means of polarizing the physical and social environment. For natural selection to become a factor of complexification, it must occur in a gentle form. Not in the form of polarization into living and the dead, but in the form of diverse non-extreme polarizations with a wide range of gradations.

Throughout history, society has undergone its most significant distortions due to the actions of those who could not adapt to its influences. When such individuals possess the ability to introduce their own vectors of polarization, society complexifies. However, if these individuals are marginalized, society becomes fragmented, and civil conflicts of varying intensities arise. This serves as a reminder to those who have taken on the mission to change the world by polarizing it with their influence. Place your influences alongside others, rather than replacing them. Your influence will enrich society if it increases diversity of influences, rather than diminishing it. Starting a new business or launching a high-quality product is commendable, as long as you avoid destroying the competition, monopolizing entire industries, and compromising quality for the sake of profitability. The notion of "survival of the fittest" is no longer an acceptable excuse. If only the fittest survive, the world decomplexifies, leading to reduced adaptability even among the most capable individuals. This is how power corrupts its bearers. Survival of the most adaptable worked well for reptiles and fish, but for human society, it is a path towards decomplexification that would be most reasonable to avoid.

The emergence of new species is also not a result of purposeful accumulation of changes. A new species arises due to mutations, which are more extreme than those that contribute to the diversity within a species. The vast majority of individuals with extreme mutations perish, often with the active involvement of their own parents. However, since extreme mutations occur continuously, some extremely mutated individuals occasionally manage to survive. If these individuals pass on their traits to the next generations, the mutations become elements of

continuity, upon which novelty accumulates with each new generation. A new line of inheritance arises, which eventually branches off into a new species. Mutations are not about improving the breed; they are random events. Mutated individuals may or may not use their mutations as additional tools for adaptation. The mutation may as well be present in a recessive allele, not manifesting in the phenotype. As a group of individuals undergoes mutations, they start to alter the environment, as a result of which new variations of the species become better adapted than the old ones.

4.2.5. Complexity as Accumulated Distortion

While a simple living organism is constrained in its responses by stimuli and reactions, a complex living being, equipped with abundant neural substance and intricate mental organization, has a much greater capacity for voluntary control over its behavior and can conjure up fantasies that diverge significantly from reality. It is worth noting that complexity can be realized not only on neural substance but also on other physical media. For instance, a computer is a complex entity with operational principles that are non-biological. Nevertheless, a computer is also capable of influencing and distorting the environment, and the more elaborate forms of this distortion can be referred to as fantasies. Computers write poetry, play chess, and produce other intricate artifacts. Another example of a complex entity not based on neural matter is the immune system.

Arbitrary fantasies find applications in various domains, serving practical purposes such as architectural and gadget design, fulfilling social roles in sales and politics, and providing entertainment value in the realms of art and creativity.

Although the boundaries of levels are relative, for the purpose of this essay, let's attribute the level of immediate sensing as the simplest level of distortion of reality experienced by living beings. Of all the levels of perception, representation and understanding, the level of sensing is the one most influenced by what is sensed and least influenced by the sensing party itself. However, even sensing is subject to significant distortion by the sensing party, as it heavily depends on its anatomy, physiology, state, mood, motivation, intentions, and more. This

distorted sensing, is the most immediate way of experiencing the Entireness that we can ever have. An image, a perception, an idea, a thought or a memory require further distortion of the initial sensation by the perceiver and are based on it.

Each subsequent distortion of reality by perception elevates the perceiver to a higher level of transreality. Even though sensing can be attributed as the most fundamental mode of perception, its immediate result, the sensation, is far from what the Entireness is. Both attempts to accurately describe the fundamental principles of existence of the Entireness and endeavors to weave distant transreal fantasies require significant distortion of the information provided by our sense organs. Fairy tales and scientific models of the world are equally distant from what our sense organs provide us with. That is precisely why it may be so challenging for an unprepared individual to distinguish between them.

At the same time, the difference is significant. The transition from direct perception to a scientific model of the world presupposes the consistency of the principles of different levels of existence. Transrealities generated by pure fantasy do not necessarily have to be consistent with their protorealities, do not have to obey the principle of spatio-temporal quadrality and the principles of existence arising from it. Entities of transrealities of higher levels can be only discrete or only continuous, only new or only old, freestanding and independent, arising from nothing and instantly disappearing into nowhere, without any transitional process, absolutely identical to themselves or to another, absolute in nature, unchanged, only simple or only complex, existing outside the principles of more fundamental protorealities and subject to their own unique principles, existing only in their transreality.

Since transreality is a distortion of an already distorted protoreality, it intertwines elements of both the proto- and the transreal. The development of the transreal occur in accordance with the superposition of principles of proto- and transreality. To distinguish the protoreal from the distorted in a transreality, careful examination may be required, but since any transreality is based on some level of protoreality, this task is quite feasible even for the transrealities of higher levels.

Since transrealities are levels of novelty in relation to the underlying protorealities on which they are based, the higher the level of transreality, the more sensitive it is to distressing influences, and the faster it disintegrates into elements under influences of protoreality. For this reason, any ideology only works as long as it describes a widely accepted protoreality. An ideology cannot distort the protoreality too much, it cannot be too complex or too fanciful, because in the latter case it will not withstand the criticism of opponents, and in the former case it will not be able to serve as a means of mass control. For the same reason, the lifespan of any ideology is limited. As reality undergoes its natural transformations, the ideology increasingly deviates from it.

The capitalist ideology started out as so realistic that many still believe capitalism to be free from ideology. However, as the capitalist ideology deviates from its protoreality, it becomes noticeable first, then annoying, then ridiculous, and then outrageous. Modern economy, finance, politics, and nearly all social institutions have become high-level transrealities. They are losing their connection to the commonly accepted protoreality on which they were once based. It is characteristic of our civilization to hold our breath and watch the emergence of magical transrealities, only to be greatly disappointed when protoreality returns us to itself.

Whenever we layer new fantasies on a protoreality, it is important to understand how much of the resulting transreality is fantasy and how much is real. If we lose control of this process, we end up in a very distant transreality. One of the tasks of the education system is to teach young people how to distinguish between facts and fiction, and to embody their fantasies into reality in such a way that others can relate to them. Modern society does the opposite. We spread the ideology that we are what we dream of. Well, if you dream that you are a unicorn to the point that you believe you are a unicorn, it does not make you a unicorn. You spend your life on something that no one will remember ten years after your death, thus clearing the way for those who can evaluate the adequacy of their fantasies and correctly apply them to reality. It is their descendants, not yours, who will live and thrive a thousand years from now.

4.2.6. Synthesis of Transrealities

During our lifetime, both individual and collective, we constantly have to integrate the fictional and the real into a believable transreality, and conversely, distinguish the real from the fictional in transrealities, believably created by others. To make fiction look real, it is not an individual fictional entity that is fabricated, but a consistent fictional transreality that contains fictional time, space, principles of interaction and change. The silver thread of protoreality is neatly woven into fiction to make it plausible. From religions and ideologies to advertising and corporate culture, all are transrealities with elements of more fundamental protorealities. Even scientific theories have always been and still are transrealities, albeit more consistent with the fundamental physical protoreality and verified by it. Until recently, the goal of science was to create transrealities that were adequate to the physical protoreality. Now, when scientists depend on grants and citations, they happily create transrealities for money.

The most reliable way to make a fiction appear real is to make it go viral, that is, to get a large number of people to share it. It is preferable that these people come from different spatio-temporal categories, different nationalities, religions, and age groups. In the past, social transrealities were imposed by fire and sword. Now it is done through all kinds of manipulations and substitutions, from advertising, television, and the media to political statements and statistics. The world is ruled by those who turn people from creators of their own fiction into spreaders of theirs. That is why beneficiaries compete for your mind. Not because they see value in you, but because they need a crowd of followers to spread their fictions and improve their transreality. This significantly narrows the diversity of fictions that arise in society and in creative product of humanity. As a result, society decomplexifies.

In the modern world, fiction is woven into reality to the point of indistinguishability. If a client does not believe, the reality pedal is pressed; if they do believe, the fiction pedal is pressed. With proper management of the apparatus, entire generations of clients live their lives without ever realizing what it was. Companies publish enthusiastic reviews on their

websites to convince the public that they have thousands of satisfied customers. Can thousands of customers be wrong? Of course they can! Thousands and millions can be wrong. They could also turn out to be three content creators instead of thousands of clients.

Marxism gained its significance not because it was true, but because the transreality created by Marx virally spread in the minds of many, including those who did not fully understand it but appreciated the consistency of its individual elements. Marxism then seemed like a very expected and desirable novelty, worthy of layering on the continuity of society. It became so contagious that it was ultimately imposed on society as a societal system. And then everything went as usual. Communists quickly took the center of polarization of society and began to intensify their influence on society with the help of Marxism.

At some point, denying Marxism could cost you your life, although we do not usually eliminate those who claim it is raining on a sunny day. If the logic is flawless, why does it need state protection? Why cannot the logic itself punish those who contradict it? Why create special government agencies to identify and prosecute deviations from logic? But that is how the logic of higher-level transrealities must develop. If left undefended, it will soon begin to demonstrate its contradictions and collapse.

4.2.7. Transrealities of Higher Levels

As it may already become clear, by transrealities of higher levels we mean fictional space-time with fictional entities and principles of existence. The elements of a sustainable transreality must be consistent to each other and to the nearest transrealities. Their consistency with protorealities of lower levels is not guaranteed.

For example, the notion of a just society is an element of transreality that can exist and function according to its fictional principles, based on the hypothesis of the existence of absolute equality, which is unattainable in physical protoreality. This is a wonderful idea, as long as we all understand that it is fiction and do not try to implement it in lower level

protorealities, such as society. The notion that money has value is also an element of modern financial transreality. Questioning the consistency of this transreality today is quite dangerous.

To polarize society and divide it into beneficiaries and maleficiaries, the transreality must not only be ubiquitous, but also absorb, destroy, and prohibit any other realities, harshly punishing any hints of its relativity and distorted nature. Maleficiaries suffer from such transreality, but remain in it precisely because they perceive the fictional and relative transreality as the only and absolute one, standing above their will and life itself. The fictional transreality is imposed as the only way to attribute the boundaries of concepts in society, the only system of principles of existence.

Religion, for example, does not just offer a choice between temporal well-being of the body and eternal well-being of the spirit; this choice has already been made for us, and all we have to do is accept it. It is not a choice between two things, but rather a choice of one thing. The right choice is rewarded, while the wrong one is punished. We are offered either to get vaccinated, or we will be forbidden to go to the cinema, to work, to use public transport, to buy groceries. Moreover, we will have to pay a fine and go to prison, where we will be forcibly vaccinated anyway. But the choice is, of course, ours. In the same way, in the Middle Ages, there was a choice between sincere faith and burning at the stake, and in the USSR, there was a choice between love for the Party and the Gulag. The choice is yours, but both beneficiaries and maleficiaries must only strengthen their positions in any case. Either you accept the imposed role of a maleficiary, or the transreality destroys you. In the best case, as an economic unit, and in the worst case, as a biological one. Attempts to choose both options, that is, to enjoy bodily pleasures during life and eternal bliss in paradise after death, are classified as the wrong choice, as well as attempts to refuse to choose at all.

Sustainable transrealities arise with already embedded elements of coercion of maleficiaries. Transreality distorts such already distorted by the protoreality concepts as homeland, honor, conscience, good, evil, right, wrong, duty, and crime in favor of its beneficiaries. In the relative world, you are the only one who decides what you owe and to whom. Neither the

court, nor your neighbors, nor the president, nor society can impose the meanings of your concepts. You can choose your homeland, independently attribute the boundaries of honor and conscience, or even reject them altogether as concepts that are meaningless in your transreality. If these concepts are used to coerce you into certain behaviors, you are in a heavily distorted transreality and are not its beneficiary. This transreality is distorted by someone else in such a way as to compel you to submit and act for the benefit of the beneficiaries.

As we mentioned earlier, a choice is truly free only if you can add your own options, refuse to chose and change your mind at any time. If an agreement implies that by entering into it, you lose the ability to subsequently change the terms, it is better not to enter into such an agreement, whether it is a credit, marital or social agreement. Such an agreement limits your freedom and complexity rather than expanding them. There are only two reasons why people enter into agreements: to impose their own transreality or to accept an imposed one. In most cases, both parties consider themselves beneficiaries. If you feel an unbearable urge to enter into an agreement, you may be forced to do so by a conveniently distorted transreality. Supporters of a transreality usually claim that this transreality is the only fair one; that we have lived in it for thousands of years; that it is better for everyone; that this transreality was distorted by our ancestors in our favor; that with the value system of this transreality we have defeated all our enemies. Accordingly, one must hold on tight to this distorted transreality and resist all others.

Anyone who encroaches upon the sanctity and inviolability of our distorted transreality is a scoundrel, a villain, a traitor, a bitter enemy who must be immediately destroyed. Such reverential protection of the fictional transreality from any doubts is due to the fact that its critical examination reveals the contradictions present in any transreality, which together establish the relativity of both the transreality itself and its principles. And as soon as the maleficiaries discover that the reality around them is fictional, the beneficiaries lose control and their position.

4.2.8. Deconstruction of Transreality

To plausibly layer fiction on protoreality, as well as to differentiate between proto- and transreality, a good understanding of the principles of both proto- and transreality is required. In simpler terms, to deconstruct transreality, one needs to possess advanced knowledge in various fields and a high level of complexity. Deconstruction of transreality involves recognizing distortions introduced by different entities and correctly attributing each distortion to its corresponding entity. Such deconstruction does not change the distorted transreality but rather creates a multidimensional map of it. Deconstruction of transreality allows for the evaluation of units of information outside of usual relationships, arbitrary differentiation or integration of the real and the fictional.

It may appear that the author is a proponent of some fundamental protoreality and an opponent of fictional transreality. This is not the case. The author supports the possibility of arbitrary and conscious transitions between levels of reality distortion. To be human means to experience and create high-level and complex transrealities such as painting, poetry, literature, music, film, law, education, politics, and engineering. Even in science and philosophy, much was originally pure fiction before being confirmed as relatively consistent with some level of protoreality.

4.3. Complexification in Interaction with Environment

4.3.1. Complexification as the Accumulation of Iterations of Differentiation and Integration

The process of information exchange between a biological organism and the environment can be represented as three main functional systems: perception, evaluation, and formation of a response. These systems are implemented not only on neural substance, but we will examine the complexification of functional systems using neural functional systems as an example, and bearing in mind that this is not the only possible medium. Simple observation of biological objects allows us to notice that the complexification of information exchange functional

systems occurs as a simultaneous increase in the ability to differentiate increasingly subtle aspects of information and the ability to integrate them into a coherent map of the environment.

Increasing the differentiating function involves increasing the amount of engaged neural substance, which allows one to experience close influences as different, to differentiate more subtle aspects from the general information field, to increase the detail of perception, evaluation, and response. Place your finger on the sharp edges of two pencils, holding them close to each other. You will feel that these are two separate pencils. If you repeat this experiment on your back, you will feel two pencils as one object. The amount of neural substance on the finger is higher, which increases its differentiating function. Touches can also be experienced as dangerous or gentle or as a way to convey subtle nuances of feelings and relationships. The latter is possible only if you have the ability to differentiate these subtle nuances, that is, if you have abundant neural substance in the higher associative areas of the brain.

Increasing the integrating function implies an increase in the number of neuronal connections, the formation of new levels of signal processing, and highly integrated neural systems. Increasing the integrating function allows for complex associations, complex responses to new and familiar stimuli, complex extrapolations in space and time, as well as from the known to the unknown.

The complexification as the increase of integrating and differentiating functions, involves the engagement of an increasing amount of neural substance and its enhanced integration into a highly interconnected neural network. Such complexification allows for a more detailed representation of events, a more effective comparison between them, the transfer of solutions from one situation to another, and the arbitrary transition from a detailed examination of an event to the consideration of the overall context and vice versa.

4.3.2. Complexification of the Perceptual System

Perceptual functional systems have complexified in the process of evolution. Interoception and somatosensation appeared first, followed by gustation and olfaction. The incorporation of hearing and vision has added an extra layer of complexity to an already intricate perceptual system. The complexification of the perceptual system is a result of incorporating more advanced forms of perception into pre-existing, simpler ones. This process results in a restructuring of the entire system, leading to a more intricate and sophisticated perceptual experience. For example, the areas of the frontal cortex responsible for human social behavior are the result of the complexification of the vomeronasal organ, which originally developed as an organ for sexual olfaction. These areas, in addition to other functions, perform the same function of evaluating other individuals of the same species, but at a much more complex level, no longer as directly linked to olfaction and reproduction. Each subsequent perceptual organ provides the brain with more detailed, more differentiated information about the environment. At the same time, a new perceptual organ does not arise independently, out of nowhere, but develops from an existing information processing system and integrates into it, thereby increasing the integrating function of the system. The simultaneous intensification of the integrating and differentiating functions of the perception, evaluation, and response systems means the complexification of the system of information exchange with the environment.

The development of an individual in ontogenesis mirrors the phylogenesis of its species, and accordingly, the organs of perception of the embryo develop in the same sequence as they appeared in the species. By the time of birth, the human auditory system is developed only by about 20%, and the vision is capable of distinguishing only light from darkness. Hearing and vision continue to develop during the first months of life.

4.3.3. Complexification of the Evaluation System

The evaluation system of the information received from sensory organs has evolved from a binary evaluation to a spatio-functional one. Binary evaluation is a "yes-no" evaluation. Safe-

unsafe, edible-inedible, like-dislike, good-bad. This type of evaluation is carried out by more archaic, instinctual-hormonal brain structures that form the limbic system, and can be called emotional evaluation. As the differentiation and integration of incoming information increases, the "yes-no" evaluation becomes too rough. The evaluation system develops from one dichotomy to multiple dichotomies with the possibility of smooth transitions between the aspects of dichotomies. First, the existence of values of the evaluated parameter between the aspects of dichotomy is discovered. Then the ability to move arbitrarily between these intermediate values develops, not just between the aspects of the dichotomy. Other dichotomies are added, and the evaluated event becomes a multidimensional function that changes in a multidimensional space of evaluated parameters. The function itself can be linear or infinitely complex. Complex spatio-functional evaluation allows for the manipulation of abstract multidimensional entities in an abstract multidimensional space, which is what human intelligence is.

The highest levels of spatio-functional evaluation are carried out by the higher associative centers of the cerebral cortex, located in the temporal and frontal lobes of the cerebral hemispheres. Complex evaluation involves a significantly larger number of neurons and synaptic connections and requires much more energy than a simple "yes-no" evaluation. In other words, instinctive-hormonal evaluation is a quick and easy but primitive evaluation of information, allowing for fast and energy-efficient decision-making, but with low accuracy. Spatio-functional evaluation takes a lot of time and energy but allows for a more accurate evaluation of information and more adequate decision-making. The more complex a biological species or individual, the more capable it is of differentiating and integrating information.

4.3.4. Complexification of the Response System

The process of generating a response begins in the associative areas of the brain and involves the generation of control action on specific structures of the brain, such as motor, associative, speech, and other centers. As previously mentioned, active complexity grows out of reactive

complexity, that is, the complexity of behavior depends on the complexity of perception and evaluation. A complex response system provides high differentiation and integration of the control action.

Perception, evaluation, and response systems operate in a sequential-parallel mode. Processes of perception, memory search, comparison, evaluation, formation of control action, response, evaluation of the adequacy of the response, correction of perception, evaluation of corrected perception, correction of memory content, correction of response, subsequent iterations of evaluating the adequacy of the response, and adjustment of the evaluation parameters can occur as groups of simultaneous events following one another. Such sequential-parallel groups of interactions with the environment lead to constant transformation of both the biological object and its environment. This transformation is both complexifying and decomplexifying, and at any given moment, one of these processes predominates.

4.3.5. Functional Systems

A functional system is a series of morphological structures that have evolved through the superimposition of new structures onto more archaic ones, working together to perform a specific set of functions. Just as information is perceived by both archaic and newer perceptual organs simultaneously, evaluation can be carried out by both more and less archaic brain structures. Thinking and emotions are only opposed to each other to the extent that they are realized on different brain structures that compete for blood supply, oxygen, and nutrients. Thinking and emotions are simply different levels of complexity of the same evaluation system. The same principle applies to response systems. More complex behavior is a complexification of simpler behavior and contains all simple forms of response in it.

Functional neural systems specialize situationally and are formed by layering novelty on continuity. In the auditory cortex, only about 40% of neurons are responsible for processing sound. These are elements of continuity. The remaining neurons specialize for specific situations and only activate when those situations arise. Such neurons may or may not activate to the same sounds in different situations. These are elements of novelty.

This division into elements of novelty and continuity applies to all functional systems in the brain. Some neurons are functionally specialized from the beginning, while others remain inactive until a situation arises that specializes them. Function is the highest integrative generalization of a situation, a complex of neurons and their activities that arises in response to a generalized integrative class of situations. The lower the function in evolutionary development, the more generalized the class of situations it serves. For example, in the act of chewing, neurons are involved that activate during any chewing (found in all species), neurons that activate during a large class of chewing acts (found in all members of a certain species), and neurons that activate only in a narrow class of chewing acts (in some individual experience). In one behavioral act, the history of the lineage, species, and individual is activated.

4.3.6. Decomplexification of Neural Functional Systems

Influences that decomplexify the nervous system typically begin by decomplexifying its later, more advanced systems and functions. Such influences can trigger survival mode, i.e. the mode of preserving elements of continuity, redirecting blood supply to more archaic areas and functions of the brain. To survive, the organism must maintain continuity of functions such as regulating levels of iron, sugar, and oxygen in the blood. At the same time, some of the latest elements of novelty may be switched off, even to the point of partial death of nerve tissue and loss of later brain functions such as a second language. Neurophysiologists call this phenomenon regression. Once the stressing influence ceases, the organism can overlay the functions of novelty on the preserved functions of continuity and complexify again. Essentially, all of the mentioned influences are stresses for the organism, whether they are chemical, physical, biological, or psychological stress. If the organism copes, stress is experienced as eustress, and complexification follows regression. However, if the organism fails to cope with stress, stress is experienced as distress and can cause nerve tissue death, loss of higher brain functions, and then loss of vital functions and death.

Imposing limitations on complex behavior, promoting primitive associations and judgments, appealing to basic instincts and emotions are some of the ways in which a primitive fictional transreality can be imposed on society. It is difficult to impose a fictional transreality on a person capable of differentiating and integrating subtle nuances of meaning. Primitive perception results in an undifferentiated experience of phenomena that would be differentiable through complex perception. A primitive evaluation system forms primitive associations between the elements of distorted transreality and their advertised benefits and consequences. Primitive evaluation restricts the scope of experience that can be employed for comparison and evaluation to the fictional scenario put forth by transreality. As this scenario is perceived as singular and disconnected from anything else, any response to it can only align with the scenario as presented by the creators of the transreality. In particular, individuals may not be aware that advertisements are not designed to inform them about the useful properties of a product, but rather to profit from them. Advertising puts the target audience in a primitive mode of information processing to manipulate their response. As complex evaluation and reasoning are advanced psychological functions, the intentional creation of multiple transrealities that do not require personal complexity, but only primitive perception and evaluation of the "yes-no" type, decomplexifies the target audience with an intention to facilitate control of their behavior.

In the Old Testament, God forbade mankind from eating from the tree of knowledge, with the threat of death. However, in modern times, instead of forbidding us to eat from one tree, the beneficiaries of the distorted social transreality have planted billions of trees that bear no fruit of knowledge, but only fiction. We now have access to limitless information, yet most of it is designed to benefit those who control the social transreality. Every choice we make in this transreality ultimately supports these beneficiaries, and the illusion of happiness is the reward for making the "right" choice. The man of the Old Testament had to work hard to grow bread and had no time for independent learning. On the other hand, we are fortunate enough to have

access to information but waste our time evaluating endless unnecessary information, thinking it is essential.

As stress first destroys more complex levels of functional systems and skills, regression leads to an amplification of the importance of more primitive, more archaic skills and functions. The system enters survival mode, trying to adapt to the stress. Once the stress subsides and a calmer period sets in, the system can develop finer skills and more complex levels again. A stronger stress can disintegrate higher levels of complexity to a greater depth and restructure more archaic, more primitive levels of continuity. This can result in the system adapting to fundamentally new conditions and following a fundamentally new path of complexification. In contrast, a milder stress tends to disintegrate only more superficial levels of complexity and facilitates finer adjustments to the environment. A stronger stress tends to decomplexify the system to more archaic levels, so that subsequent complexification starts from a more primitive state of the system. In comparison, a milder stress tends to decomplexify only the highest levels of complexity, allowing subsequent complexification of the system to start from a higher level of complexity.

Accordingly, the high complexity of a system is an indicator of its stress resistance, and the stress resistance of a system element is an indicator of its belonging to a low level of complexity. A complex system, when subjected to strong stress, decomplexifies but retains its more primitive elements. Elements of higher complexity levels of the system are disintegrated under strong stress to preserve its more primitive elements. If you consider yourself a complex person, regularly check the condition of your primitive elements. If you do not have primitive elements, then you are not a complex person, but an element of high complexity level of a complex system, i.e., a candidate for disintegration under stress. Society develops from a group of primitive elements to a multilevel society consisting of elements of different levels of complexity. The more complex the society, the less stress-resistant are its higher elements of complexity.

The maturity of a functional system is indicated by the diversity of its higher elements of complexity and their strong integration with more primitive elements. The integration of elements of different degrees of complexity ensures resilience to stress at different levels. The sustainable existence of the biosphere, society, and the noosphere is possible only through the layering of newer, more complex levels onto more archaic and primitive ones and their high integration.

The complexity level of a society is determined by the degree of diversity among its members and institutions, the variety of their views, ideas, types of activities, and the extent to which they are integrated into a unified society. Complexification implies the layering of more complex manifestations onto more primitive ones (such as food and safety), which are already energetically optimized and performed automatically. Under stress, society regresses, which is also referred to as archaization (wars, epidemics, disasters, destructive ideologies, loss of education and healthcare). This regression begins with the degeneration of more complex aspects of social life, such as art, philosophy, and fundamental sciences. Although technologies may continue to complexify for some time, without higher aspects of social complexity, they begin to serve destructive goals. Society exhibits anticipatory complexity, but not transcending complexity, and then technology decomplexifies, causing society to enter a dark age. It will take centuries for a decomplexifying society to recover and experience a new Renaissance.

4.4. Complexification of Consciousness

4.4.1. Principles of Complexification of Consciousness

Consciousness arose as a result of the complexification of the system of evaluation. Initially, the evaluation system compared various elements of experience, such sensory input, memory, emotions, reactions, and thoughts, found and evaluated discrepancies and correspondences between the internal and external environment. In its early days, consciousness compared sensory input with a map of the environment and in case of a mismatch, generated a control

action to change both the map (learning) and the environment (transformation). The environment in which modern people live is a greatly distorted transreality. As a result, we compare everything to everything, which leads to the creation of fantasies both within our minds and throughout our environment. In a sense, consciousness could be called an anti-vector of polarization, because its biological function was to balance the inertia and anti-inertia to the influences of the environment. However, since most of the influences on modern people are fictional, the deconstruction of modern transreality requires a multilevel consciousness. Instead of developing such a multilevel consciousness adequate to modern transreality, our education system still teaches children how to survive in a binary world and distinguish between good and bad.

Consciousness acts as an equalizer, constantly evaluating discrepancies between various environments and developing corrective actions. While consciousness sometimes succeeds and sometimes fails, this duality drives the complexification of both consciousness itself and the environment. Initially, consciousness acted as a system for evaluating an organism's adaptation to environmental influences, but over time, consciousness and the environment have complexified each other. Over the course of three and a half billion years, living organisms have not only transformed themselves, but have actively altered their environment. Such simple things as oxygen in the atmosphere, greenery, soil and sand are the product of living organisms' active transformation of their habitat.

During its complexification, consciousness learned to draw boundaries not only between its own representations of the external and internal environments, but between any elements of its content in general. We refer to this process as differentiation. A complex consciousness is capable of drawing boundaries between any two concepts, comparing them, classifying them, mentally juxtaposing them in various types of interactions, and integrating them into a cohesive worldview. Once again, we come to the conclusion that the complexification of consciousness, like any form of complexification, is an enhancement of its differentiating and integrating functions.

Since the boundaries between living matter and its environment are relative, the process of mutual complexification of living matter and the environment is accompanied by mutual distortion and adaptation. The environment, initially undistorted by living matter, is being increasingly distorted and altered by living matter until it becomes largely a product of living matter and its consciousness.

As mentioned above, complexification is the densification of existence. In particular, speech allowed for the specialization of one neuron for the generalized concept of “cat”, whereas before the emergence of speech, a separate neuron had to be specialized for each individual cat. We believe that the emergence of complex speech was one of the reasons for the reduction in brain size among modern humans compared to early Homo Sapiens. Modern humans simply do not need as much neural substance. An even greater densification of neural substance occurred with the emergence of writing, when the need to memorize numerous myths, legends, and songs disappeared. With the advent of electronic devices, and artificial intelligence, an electronic transreality emerges that requires even less neural substance from its inhabitants.

Complexification and decomplexification are localized processes. If one area of the Entireness complexifies or decomplexifies, the reverse process may well be happening in another area. Complexification and decomplexification, like any process, are subject to the principle of duality of inertia and anti-inertia. A complexifying or decomplexifying area inertially captures its environment and drags it along. When Rome is rising, it makes sense to be at the center of its development. It is better to meet the decline of Rome in the provinces in order to preserve one's complexity for as long as possible.

Complexification and decomplexification spread from the center of their localization to nearby areas. The complexification of elements of an entity leads to the complexification of the entity, which, together with the complexification of entities of the same level, leads to the complexification of the entity of the a higher level. The complexification of cells leads to the complexification of the organs, the complexification of organs leads to the complexification

of individuals, the complexification of individuals leads to the complexification of groups, and the complexification of groups leads to the complexification of species. At the same time, the opposite process occurs, meaning that the complexification of a species contributes to the complexification of groups, individuals, organs and cells. During the process of complexification, the differential and integral properties of an entity are enhanced. In the case of living matter, complexification entails an increase in specialization of cells, organs, individuals, groups, and species, as well as an increase in their integration. This means that individual cells become more dependent on their position within the organ, organs on their position within the organism, organisms on their position within the group, and groups on their position within the species.

Factors contributing to complexification are the increase in the diversity of elements and in their integral and differential properties. Once one of the complexifying factors disappears, the process of decomplexification sets in. The decrease in any of these factors inevitably leads to a decrease in the other factors. Decomplexification involves a decrease in the diversity of elements, the breakdown of integrative bonds, and the decrease in the differential properties of the elements. The elements de-specialize, their functionality degenerates, they cease to be integrated into functional systems and the organism as a whole. The entity disintegrates, and its elements either integrate into other entities or disintegrate into sub-elements.

Hard specialization of an element means that the diversity of its sub-elements is exhausted. Such an element can no longer differentiate any other influences beyond those it is specialized for, and cannot form integrative bonds different from those already established. Hard specialization of an element represents the limit of its complexity. At the same time, increasing the diversity of specializations of the elements of an entity leads to its complexification. Applied to society, this means that intensified division of labor leads to the complexification of society but to the decomplexification of its individual members. Paradoxically, intensified specialization of people reduces their complexity.

In a decomplexifying society, a narrow specialist cannot re-specialize, and if their specialty ceases to exist, they are dropped out of society along with it. That is one of the reasons so many people become redundant. However, such a specialist can be successfully integrated in a complexifying society. Societal decomplexification is a significant tragedy. Wars, crises, and epidemics can be both the cause and the consequence of it. A decomplexifying society loses both its most specialized and most complex members. In the past, neighboring complexifying societies accepted and integrated such significant members of decomplexifying society. In the case of global decomplexification, there is no alternative society that will accept and integrate us, and therefore, global society is doomed to lose its best members, significant areas of knowledge and production. Do not dream of flying to shining stars in 50 years. We have already made this mistake in the 1970s and 80s.

For many years, our society has complexified as the division of labor intensified, that is, as the specialization of its members intensified and their limits of complexity approached. The complexification of an entity at the expense of the decomplexification of its elements marks the final stages of complexification and a pivotal point towards decomplexification. In the technical analysis of market fluctuations, this is called divergence, when the price is still rising, but trading volumes are already falling. Experienced traders know that a divergence is a sign of an impending price reversal, unless trading volumes start to rise again.

Currently, the beneficiaries of social transreality are squeezing the last remnants of complexity from the maleficiaries, and not even for the sake of self-complexification, but rather for mere enrichment and strengthening of control. The "decomplexify and conquer" principle is being implemented both at the societal and governmental levels. If this trend does not change in the near future, society will disintegrate into sub-elements, including the beneficiaries themselves.

The phenomenon of the economic miracle of the totalitarian USSR and the Third Reich was that, although they destroyed part of their population, they seriously focused on complexifying and integrating the rest. After the fall of the Third Reich, Germany, freed from

Nazism, began to significantly complexify its population and integrate it into the new economy. Russia, having liberated itself from communism, significantly lowered its standards of education and integration of people into society, which ultimately led to the intensification of the new central polarization and the emergence of a new totalitarian regime. In a truly complexifying society, the complexity of both the society itself and its members increases. The foregoing suggests that if we want sustainable societal complexification, we need development and education programs for all ages, as well as programs for integrating people into society.

As we mentioned earlier, increasing the diversity of the elements of an entity does not lead to its complexification without increasing its differential and integral properties. A flow of diverse information does not complexify those it is directed at if they lack the ability to differentiate the elements of the flow and integrate them into a cohesive worldview. Differential and integrative skills are formed through upbringing and education.

Each subsequent level of complexity of consciousness layers on the previous ones while preserving the archaic levels. In support of this thesis, it can be said that in the modern collective consciousness there are no less myths than in Ancient Greece: astrology, clairvoyance, divination, curse and spell removal, love spells, predictions, extrasensory perception, advertising, political technologies, get-rich-quick schemes, lotteries. Such myths even exist in the minds of those who design complex electronic devices and come up with new technological solutions. Throughout history, we have not rid ourselves of myths, but only accumulated them. Mythologists know that all modern myths, beliefs, and traditions are a complexification and continuation of ancient myths.

Each subsequent level of consciousness is formed within the depths of the previous ones. First, as a random awareness of something, then as a conscious skill, then as a widely spread skill, and eventually as a genetically inherited trait. While a group is developing a certain level of consciousness, there are already members with higher levels of consciousness in it. Not all forms of consciousness will survive and become elements of continuity, but various

forms of consciousness form a pool of conscious skills from which future generations can choose forms of consciousness that are adequate to their future environment. Conversely, if a certain form of consciousness is not chosen from the pool, it will decomplexify to the basic levels. If the entire society decides to wear masks for ten years, there will be an entire generation that will not be able to distinguish and recognize facial expressions and integrate this skill into their set of social skills. In the same way, a generation that spent early stages of its development in computer games was deprived of the opportunity to fully develop the skill of recognizing facial expressions, although this skill is closely related to both emotional and traditional intelligence.

A new level of consciousness does not emerge immediately as a level of collective consciousness accessible to all. On the contrary, the vast majority of people in any era maintain earlier, more primitive levels of consciousness. Higher levels of consciousness are always inherent in a few individuals and are incomprehensible to others. The higher the level of consciousness, the fewer individuals possess it. This is consistent with the principle of complexification with preservation of the primitive forms. Regardless of how many new levels of consciousness exist in the population, the most primitive levels will endure as long as the population remains a unified entity.

Each subsequent level of consciousness is formed faster than the previous one. However, the overall development of consciousness is accompanied by regressions to more archaic levels when any of the factors of complexification weaken. The development of consciousness during ontogeny mirrors the development of consciousness throughout phylogeny. The current vector of complexification of consciousness highly likely indicates that our civilization has passed the peak of its complexity and is now in the process of regressing towards more primitive forms of social organization. The diversity of ideas, doctrines, and perspectives is rapidly decreasing, and there is a decline in differentiation and integration of perception, evaluation, and responses to influences. In other words, we are already entering a new dark age that will last until diversity and complexity become more of a priority than control.

4.4.2. Sensory-Motor Consciousness

The external environment of early organisms was their physical habitat. The internal environment was represented to the early evaluation system in the form of biological needs of the organism. Sensory-motor consciousness arose at the border of these two environments to compensate for divergences between them. Such consciousness is aimed at solving practical problems of survival, at finding ways to satisfy needs: "Saw, wanted, caught, ate".

Imagine a mirror reflecting the external environment. The concept of sensory-motor consciousness can be easily understood as a neural functional system that evaluates and corrects discrepancies between the external environment and its reflection in the mirror of perception. Sensory-motor consciousness existed long before the appearance of the first hominids. Presumably, all mammals possess this form of consciousness. In modern humans, sensory-motor consciousness is formed in the early stages of postnatal development.

Each form of consciousness complexifies faster upon emergence, decelerates its complexification as subsequent forms of consciousness arise, and continue to complexify as long as the entire system complexifies. Human sensory-motor consciousness continues to complexify. Its highly complex forms manifest in behaviors involving complex motor components, such as in neurosurgery operations, playing the violin, piloting an aircraft, gymnastic exercises.

4.4.3. Sensory-Imaginative Consciousness

The emergence of new forms of consciousness stems from the exhaustion of the capabilities of old ones. In particular, the inability to fully satisfy physical needs leads to a constant search for new ways to evaluate and correct discrepancies between environments, thus complexifying consciousness. Sensory-imaginative consciousness begins with the ability to internalize objects of the external environment as images that are to some extent adequate to the original and to mentally operate with them. The emergence of such consciousness required the reformatting and specialization of a large amount of neural substance for the secondary

reflection of already reflected external environment. Sensory-imaginative consciousness is often referred to as visual-imaginative, which in our opinion overestimates the visual component and underestimates other senses. We can also internalize auditory and tactile images and mentally operate with them.

Imagine another mirror in which the entire picture described above is reflected. The external environment, reflected in the mirror of sensory-motor consciousness, is now also reflected in the mirror of sensory-imaginative consciousness. Sensory-imaginative consciousness operates at the boundary of the reflection of the external environment and the reflection of its reflection, in order to evaluate and correct the discrepancies between these two reflections. Sensory-imaginative consciousness also existed before the appearance of the first hominids, but probably emerged at later stages of evolution in more advanced animals whose brains were large enough to support such double reflection. In modern humans, visual consciousness forms at around two years of age.

Highly complex forms of sensory-imaginative consciousness are manifested in technology, art, and science. In any field where mental manipulation of complex objects is required.

4.4.4. Collective Consciousness

Highly developed sensory-imaginative consciousness provided hominids with a significant evolutionary advantage, allowing them to make tools, plan hunting and harvesting. The reorganized consciousness reorganizes its environment. Hominids became out of competition in the animal kingdom. Now their main enemy and competitor was another human or tribe.

In response to the reorganization of the environment, the human consciousness establishes an additional boundary. Initially, this boundary was between "us" and "them," but as collective consciousness complexifies, it begins to differentiate between "me" and "other," different personalities within one person, enduring patterns of behavior and thinking in people, and integrates them into the map of society. Early hominids were heavily dependent on group behavior, running together with the tribe and behaving the same way as everyone else around

them. Awareness of the boundary between oneself and others allows for the arbitrary choice of individual or group methods of perception, evaluation, and response.

Imagine a third mirror that now reflects both the social environment and the entire previous system of mirrors. Collective consciousness allows for a conscious reflection of the work of sensory-motor and sensory-imaginary consciousness, both one's own and others', as well as arbitrary regulation of group processes and the degree of one's involvement or detachment from the group.

Collective consciousness allows one to realize not only their own separateness and uniqueness but also the separateness and uniqueness of others, to see the world through the eyes of others, and then return to their own or group perception. Collective consciousness is implemented in brain areas (not necessarily localized) that reflect the perspectives of others. This allows for a comparison of other people's perspectives with one's own, the differentiation of these perspectives into elements, and the integration of these elements into a cohesive worldview. Even in the present day, there are many individuals with underdeveloped collective consciousness who struggle to view the world from the perspective of others or distinguish their own opinions from those of others.

The relation of collective consciousness to group processes is similar to the relation of sensory-motor consciousness to the physical environment. In phylogeny, collective consciousness arises with the first rejection of group behavior. In ontogeny of modern humans, the first attempts at separation from the immediate group are observed at around three years of age.

The foregoing implies that all known forms of consciousness are implemented on cytoarchitectonically specialized areas of the brain, arose long before the appearance of hominids and were inherited by us from distant ancestors.

Essentially, forms of consciousness are branches of a unified system of perception-evaluation-response. Apparently, they diverged at early stages of evolution but remained integrated into a

unified consciousness. Conscious skills are ways of utilizing pre-specialized brain areas. Conscious skills are transmitted extragenomically, during early learning and parenting. Conscious skills accumulated over many generations can transfer into forms of consciousness, that is, they can be anchored cytoarchitectonically.

The degree of development of conscious skills in using pre-specialized areas of the brain is referred to herein as the level [of complexity] of consciousness. We are born with pre-specialized areas of the brain, but our ability to use them is highly limited and requires development. To develop these aptitudes, we need to differentiate and integrate the pre-specialized neural substance, meaning to specialize a vast number of neurons for various mental and physical activities, as well as integrate these neurons into a neural network through synaptic connections. The level of such differentiation and integration is what we call the level [of complexity] of consciousness. The more neurons specialized for various subtle aspects of existence, the higher the differentiation of consciousness, and the more details it is capable of seeing, analyzing, understanding, and utilizing. The more synaptic connections on each neuron, the more comprehensive and all-encompassing a person's worldview becomes.

The complexification of consciousness occurs as a result of continual efforts to differentiate increasingly subtle elements of consciousness and integrate them into a cohesive worldview, provided that diverse range of elements is supplied to consciousness. This process of complexification of consciousness requires the specialization of an increasing number of neurons and their integration into a single network through an increasing number of synaptic connections.

The emergence of specialized language areas in the brain does not necessarily lead to a decrease in brain volume. The changes in brain volume that occur with the emergence of a new level of consciousness depend on how the released neural substance is utilized. If the happy possessor of recently developed language skills decides that they have achieved perfection and stops further development, the size of their brain will inevitably decrease. However, we would like to propose a hypothesis that when neural substance released as a

result of the development of new conscious skills is involved in complex interactions, the overall volume of neural substance does not decrease but may even increase.

A biological organism complexifies the natural aptitudes it is born with. Complexifying inherited aptitudes, transforming them into highly developed conscious skills, and passing them on to future generations is the meaning of life. As such, decomplexification goes against the meaning of life. Personal decomplexification is an act of self-destruction, while societal decomplexification is an act of social subversion.

Since any change is either complexifying or decomplexifying, cessation of complexification at any age entails decomplexification. Personal complexification must be a continuous process. When we decomplexify, we do not turn into archanthropinae. Instead, we turn into early Cro-Magnons, only with much smaller brains. Decomplexification of society turns it from culture into civilization, from civilization into tribe, and from tribe into pack.

4.4.5. Linguistic Consciousness

Collective consciousness transforms both its bearer and the environment once again. The ability to evaluate the intentions and moods of others allows to exert emotional and physical influences on them and control their responses. In human perception, the other is transformed from an object into a subject. Once initiated, this process quickly spreads to animals, inanimate objects, and fictional entities. Humans' environment is no longer limited to their physical and biological surroundings, but largely determined by social factors. Social processes become more significant in terms of adaptation and survival, leading to the emergence of language. Language increases the density of meaning conveyed in a unit of time. The emergence of language leads to another boundary between the entire previous system of mirrors and its linguistic representation. Linguistic consciousness arises as the ability to establish a correspondence between a sensory image and a symbol, mentally operate with such symbols, and transform the product of such operations back into an image. For example, there is an object - an apple, there is its reflection in consciousness - an image of an apple, and there is a reflection of the object and the image in language - the word "apple." In

addition to the general benefits, multiple reflections increase the degree of reliability of incoming information. If the information is recognizably reflected in mirrors of many levels, the probability of its accuracy is significantly increased. An individual with a complex multi-level consciousness is able to verify incoming information at many levels of reflection, which makes them less susceptible to deception.

Similarly to all previous forms of consciousness, linguistic consciousness transforms the environment. Initially, language distorts the existing, already distorted transreality into linguistic transreality, which becomes the only reality for subsequent generations.

Each form of consciousness not only allows for compensating for divergences between environments but can also exacerbate such divergences and can even create new ones. Highly developed linguistic consciousness becomes a source of countless sophisticated fabrications, interweaving in transrealities. The divergence between transreality and its underlying protoreality serves as a tool that is wielded differently by those who are conscious of it and those who are oblivious to it. The extent to which individuals are aware of the divergence between social transreality and its underlying protoreality is a determining factor in the division of society into beneficiaries and maleficiaries of transreality.

Awareness of the divergence of realities allows for advantageous substitutions, that is, presenting a description of reality as reality itself. Awareness of the divergence of realities becomes a tool for controlling the masses. An important, although not the only way to overcome social division, is to establish equal rights to information and methods of its analysis. Unfortunately, the current social transreality is moving towards even greater stratification, forming the class of owners of information and processing methods, and classes of everyone else. Throughout history, knowledge and the ability to analyze information renders an individual the master and beneficiary of their consciousness, and in some cases, the master and beneficiary of social transreality.

We have already mentioned that if distortion becomes an element of continuity, then new distortions layer on it, forming transrealities of higher levels. This provision applies both to

words and to linguistic transrealities. Once a new expression is coined, it becomes an element of continuity, sometimes for entire dialects. The person who masters the word gains immortality, as the word can outlive its author. Linguistic transreality is formed as new linguistic units layer on older ones. In such a transreality, it is important how accurate, precise, and appropriate a word is. An inaccurate word can offend, harm or even kill, which is why rules arise about what can and cannot be said. The synthesis and deconstruction of text become conscious skills that provide an advantage in navigating linguistic transreality.

In a complex society, different forms of verbal and nonverbal self-expression coexist and intertwine. Censorship and morality, which restrict freedom of speech and self-expression, reduce the diversity of manifestations and, at the same time, the complexity of society. This has been observed numerous times throughout the history, from the adoption of Christianity in the Roman Empire to Putinism in modern Russia.

Linguistic consciousness can be compared to the fourth mirror. Language reflects both the environment and its multiple reflections in other mirrors. Linguistic consciousness shapes the speech areas of the brain, which reflect all preceding realities in symbolic form. Linguistic consciousness, in relation to collective transreality, is analogous to sensory-imaginative consciousness in relation to physical reality. We believe that linguistic consciousness also arose before the appearance of the first hominids and in a primitive form is inherent in many species of animals. Human linguistic consciousness represents a complexification of the linguistic consciousness of its evolutionary predecessors.

Consciousness is herein contemplated not only as the presence of a skill, but rather as the ability to freely master it. The presence of a developed language consciousness in a person is manifested not only in the ability to speak, but in the ability to substitute concepts and distinguish substitutions. In this context, concept substitution does not necessarily mean deception, although deception is a primitive way of substituting concepts. It refers to the ability to creatively use language, to describe subtle differences in meaning and generate non-obvious verbal associations, to describe complex phenomena and processes. The age range

during which such consciousness is formed can vary widely within a population. The process of forming language consciousness itself can also take decades and reach different levels in different people.

4.4.6. Abstract Consciousness

Linguistic consciousness once again transforms reality. The linguistic transreality consists to a greater extent of symbols than events and their images. Since each subsequent reflection further distorts the already distorted transreality, language forms derivatives of derivatives, describing increasingly abstract concepts. Such concepts are now abstracted by language not only from the perception of reality, but also from the perception of images, symbols, and complex combinations of elements of these transrealities. Abstract consciousness is not just a mirror that attributes the boundary between reflections and abstractions; it opens up the possibility of building countless mirrors and unlimited levels of abstraction. Each level of abstract consciousness compares an abstract derivative with the original, which can also be an abstraction of some level, with other abstractions and their originals, evaluates correspondences and discrepancies, and attributes its own correspondences and discrepancies.

Highly complex abstract consciousness enables its bearer to move freely between levels of abstraction, clearly realizing how principles of existence change from one level to another and how one level reflects in another. The areas of the frontal lobes of the brain are responsible for abstract consciousness of higher levels. Here, nervous signals from all sensory analyzers and intermediate associative areas converge. The emergence of abstract consciousness opens up possibilities for limitless distortion of reality. With it comes the possibility not only to carry out linguistic or artistic substitutions, but to construct entire substituted realities with their own principles, hierarchies, and fictional characters who themselves acquire the ability to distort transreality, independently of their original authors and consumers. Now people are born not simply into a physical, cultural, and linguistic environment, but rather into a distorted, indoctrinated transreality of which they are neither beneficiaries nor masters. Intentionally distorted transreality serves as a tool for the beneficiaries to persuade, coerce,

exploit maleficiaries, make advantageous deals, subordinate new vassals, and control the masses.

Like any mirror, abstract consciousness divides society into those who are in the protoreality and those who are inside the mirror, in the transreality. Public ideology, like its more modest predecessor - myth, splits society into beneficiaries of the social ideology, who possess highly developed conscious skills of its creation and deconstruction, and maleficiaries, who are left to consume the product of someone else's consciousness.

In the same way that language polarizes the linguistic transreality into permissible and prohibited expressions, ideology polarizes society into what corresponds to it and what does not. Ideology is a centrally polarized artificial distorted transreality that does not allow for other realities because other realities have different beneficiaries. Accepting elements of an alien ideology threatens the role of the beneficiaries of the official ideology. The defense of ideology at any cost is observed not only in religion or politics, but also in science, philosophy, and any other field. Scientists are also inclined to protect their area of scientific interests from dissent, even if that dissent more accurately reflects reality.

Public ideology follows the path of sacralizing its elements, imposing taboos on the search for contradictions and on the elements of other ideologies. Doubts about the sacred become punishable. Political ideologies sacralize the political system, the concepts of Homeland, the leader of the nation, property, law and order, the judiciary, duty, and the army. Religious ideologies sacralize sacred texts and, most importantly, the right to their interpretation. Scientific doctrines sacralize methods of reasoning, conclusions, and ways of obtaining them. Our time is characterized by corporate ideologies that put forward conditions for belonging to corporate culture both from within and outside. State prohibitions on expressions are now considered manifestations of authoritarianism and censorship, while prohibitions on expressions on Facebook enforced by algorithms are considered a normal phenomenon. Facebook is not a state, although there is no state on Earth where there are more citizens than Facebook users.

In more complex societies, different doctrines, political, scientific, religious, and corporate, coexist and intertwine. The intensification of the official ideology, with subsequent reduction of diversity in alternatives, leads to the decomplexification of society. The intensification of a single ideology with the suppression of all others is what we call totalitarianism. However, we seem to lack a term for a comparable intensification of corporate ideology and its suppression of competitors. This is because the emergence of a term would facilitate comprehension of the phenomenon and the development of methods to deconstruct it. The intensification of indoctrinated reality inevitably leads to the emergence of conscious skills for its reflection and deconstruction. When an ideology harshly punishes any deviations, double standards arise. People learn to think one thing but say another. If the ideology is more lenient, skepticism and criticism of discrepancies between ideology and reality accumulate in society.

As we have already noted, the higher the level of consciousness, the fewer representatives of the population possess it. The majority of us complexify to a level of consciousness that is sufficient for performing professional duties, driving a car, and paying bills. If in the third quarter of the 20th century, it was fashionable to have a highly complex abstract consciousness, later this fashion declined, giving way to a fashion for money. The number of people who possess highly complex abstract consciousness has sharply decreased and continues to decrease.

4.4.7. Decomplexification of Consciousness

Earlier we mentioned that decomplexification of an entity is a localized process that involves a decrease in the expression of factors of complexification at the location of decomplexification. Factors of decomplexification include a decrease in the diversity of elements of the entity, a decrease in their differentiation, i.e. diversity of sub-elements of each element, and a decrease in their integration, i.e. the number and strength of their bonds with other elements.

Let's examine the superposition of the following two provisions. First, any change is either complexifying or decomplexifying. Second, the boundaries between the loci of

complexification and decomplexification are relative in space and time. In other words, complexification always occurs against the background of decomplexification in space and time, and vice versa, it always serves as a background for some decomplexification. This superposition implies that complexification gradually transitions into decomplexification, and there is no objective boundary in space or time where complexification ends and decomplexification begins. However, such a boundary can be attributed in space and time for practical purposes. The set of attributed boundaries of transformation in space and time is herein referred to as givenness.

Despite the fact that complexification, like any other process, does not have an objective starting point but only an attributed one, the starting point must be attributed on an existing line of continuity. Hence, complexification of an entity begins from its existing state. No house can be built from the roof down, using materials from outer space and on a lot that is smaller than than house planned. Building a house always starts from a certain existing state of affairs, taking into account the financial and physical resources of the owners and builders. The assumption of unlimited financial and physical resources can help build a house in imagination but not in reality. Reality is continuously changing, transcending any fixed state.

Although we believe that for the sustainable complexification of society, each of its members should strive for self-complexification beyond the complexity of society, here we will only examine the decomplexification of the consciousness of an adult caused by the decomplexification of modern society. The complexification of human consciousness is limited both by the amount of neural substance in the higher associative areas of the brain, that is, by the ability of different neurons to specialize for different concepts, and by the efforts that a person makes to form synaptic connections between the neurons of the higher associative areas of the brain, that is, to create a cohesive worldview.

Complexification of consciousness implies increasingly fine differentiation of the elements of informational space and increasing integration of these elements into a cohesive worldview. At a young age, both the process of neural specialization and the process of forming new

synaptic connections occur almost automatically. A young brain is eager to learn. Decomplexification begins with a simultaneous decrease in both the number of neurons specializing and the number of synapses forming per unit of time. As this process advances, synapses disintegrate and neurons begin to perish. Eventually, this process supersedes the specialization of neurons and the formation of new synaptic connections.

Modern humans possess diverse and highly complex forms of consciousness that have been shaped by millions of years of evolution, as well as a variety of conscious skills that are developed through education and upbringing. Contemporary individuals have access to an unprecedented amount of information for contemplation and complexification. However, most prefer to complexify to a level that is barely sufficient for adaptation to the environment, i.e. direct and slightly anticipatory complexity. This is a fundamental factor in the control of mass behavior.

A decomplexifying consciousness loses the ability to freely move between levels of generalization. Its differentiations and integrations become obsessive-compulsive. Bearers of decomplexifying consciousness are not only unable to voluntarily differentiate and integrate information, but also become very upset when others do. Bearers of decomplexifying consciousness tend to fanatically impose the contents of their consciousness on others, since their inability to control the contents of their consciousness is subjectively perceived by them as a sign of objectivity, truth, immutability, and unambiguousness of these contents. Indeed, everything outside a person's control tends to be perceived by them as objective and absolute. Conversely, bearers of complex consciousness understand that each person subjectively draws boundaries, and subjectively decides how to differentiate information and how to integrate its elements into a cohesive worldview. Decomplexifying leaders are especially harmful to society because they impose their subjective views as objective and absolute on the entire society. High personal complexity is the most important quality of a leader, but this quality is being eradicated in modern electoral processes. The main quality that makes someone a leader in our time is the ability to speak persuasively. It does not matter what they say, what matters is how. So that the broad masses believe and vote.

The loss of the differentiating function manifests itself in the fact that increasingly large and rough classes of elements are singled out from the informational space as fundamental. Instead of distinguishing subtle nuances of thoughts, feelings, and manifestations of people, the decomplexifying consciousness is satisfied with categorizing them by income level, religion, nationality, or political views. It is much easier that way. Working with such undifferentiated classes of elements allows the decomplexifying consciousness to specialize one neuron for all representatives of the class and retire for the rest of its days. One of the problems with such decomplexifying consciousness is that all neurons that could specialize in different subtle aspects of personalities are not used, their blood supply decreases, and they eventually perish. The stage of decomplexification accompanied by the death of the neural substance is irreversible for a human being. The stage of decomplexification accompanied by the loss of complex individuals and social institutions is irreversible for society.

The loss of the integrating function is manifested in the fact that the decomplexifying consciousness operates with rough classes of phenomena that often contradict each other. Such fragments of heavily distorted transreality can exist in consciousness unexamined, separately from each other, in their original form. The decomplexifying consciousness poorly masters the integrating function, and therefore is unable to integrate information into a cohesive and consistent worldview. Instead, information is stored in the form of scattered clusters, cobbled together by someone for their own purposes and accepted by the decomplexifying consciousness as it is. The worldview of such a consciousness resembles not even a patchwork quilt, roughly sewn with contrasting threads, but separate patches piled into a disorderly heap. Modern advertising, whether commercial or political, can only affect decomplexifying society, because its members are no longer able to differentiate the meanings of advertising elements and integrate them into a cohesive worldview.

5. Public Ideology

Public ideology is a system of coercion to the freedom of the right choice.

5.1. Public Ideology as Intentionally Substituted Transreality

Public ideology is contemplated herein as a system of social values that defines what is socially acceptable, what is socially unacceptable, and the methods of encouraging the former and discouraging the latter. A social doctrine that does not specify what is socially unacceptable and how to discourage it, or that does not rely on social institutions of such discouragement, does not fall under the definition of public ideology. Such a definition implies that any public ideology at best divides society into more or less indoctrinated members. Public ideology is a distorted transreality composed of concepts that have been substituted in favor of its beneficiaries. However, public ideologies often consist of a fundamental doctrine that only proclaims high values and acceptable behavior, and "apocrypha", which may be implicit, unspecified, and exist in the form of legends, myths, traditions, and observations. For example, in their works and lectures, a professor may provide only mathematical justifications of their discoveries and interpretations thereof, while their everyday behavior may indicate that they do not tolerate attempts to critically examine the weak points of their teaching, references to other professors, or advances from students towards their secretary. Since such actions are also punishable and limit the existence in the distorted social transreality imposed by the professor, they can also be attributed to the professor's imposed public ideology.

The emergence of public ideology is not a random act of public will, but rather the result of deliberate observation and management of society. Public ideology is synthesized in order to coerce the maleficiaries of the social transreality to serve the interests of its beneficiaries. The degree and method of such coercion can vary. In some social transrealities, maleficiaries are forced to work sixteen hours a day; in others, they live for themselves most of the time, except

for a few hours a day when they have to work for the beneficiaries. Methods of coercion can also range from the death penalty and corporal punishment to gentle persuasion and convincing. In any case, the choice between serving one beneficiary or another, which today's social transreality offers to its maleficiaries, is still the same feudal choice that never renders an individual a beneficiary of the social transreality.

Models of behavior acceptable to beneficiaries are presented to maleficiaries as paths to advance from the maleficiaries of social transreality to its beneficiaries, although the very design of social transreality contains insurmountable obstacles to such transitions. Sometimes, however, exceptions are made for certain maleficiaries, only to create an exemplary case of a glorious and legendary transformation of a frog into a prince, which, however, develops under the strict supervision and control of beneficiaries and is allowed solely for the purpose of strengthening the maleficiaries' faith in the social transreality.

In the days of feudalism, Christianity served as the public ideology. Its system of social values included faithful service to God and the feudal lord, for which the Kingdom of Heaven was promised, but after death. Serving oneself and one's family (as was the ideology of paganism), attempts on the property and life of the feudal lord, or challenging their status as a beneficiary, were considered socially unacceptable. Such actions entailed flogging, confiscation of property, and execution.

Capitalism introduced the ideology of personal enrichment. Under capitalism, profit and the means of making it lie at the core of the system of social values. We intentionally speak of the means of profit generation rather than the means of production. Marx wrote about private ownership of the means of production, and today, 150 years later, it is still commonly believed that capitalism implies private ownership of the means of production, while socialism implies public ownership. However, we believe that such a statement represents a significant simplification today, shifting the discourse from philosophical to historical. In modern capitalism, what matters is not so much ownership as control, and not so much over the means of production, but over the means of profit generation. Indeed, a manager of an investment

fund who profits from cryptocurrency trading does not have to be a direct owner of the fund's property. The right to ownership can apply to different classes of beneficiaries, who sometimes may not even know that they are the owners of trust property. Profit is generated without owning any means of production, shares in companies that own means of production, or even derivatives on shares in companies that own means of production. Try to explain to Marx what cryptocurrency is and what role it plays in capitalist production.

The concepts of property and production have undergone significant changes over the past 150 years. Indeed, production was once the primary means of profit generation. Since then, it has significantly degenerated, and now the greatest profits are generated without any means of production. In the early days of capitalism, satisfying public needs for profit was considered socially valuable behavior and was rewarded with wealth or, at the very least, a decent standard of living. Today, business no longer serves society. On the contrary, society serves business, and business decides how to use society to its own advantage.

The uniqueness of the capitalist ideology of personal enrichment lies in the fact that it does not resemble fragments of a narcotic delirium, in which one either has to believe in order to receive a reward in an unattainable future, or burn at the stake. The ideology of personal enrichment offers real and tangible personal wealth and prosperity. Unlike the maleficiaries of the Kingdom of Heaven and communism, the maleficiaries of capitalism are even allowed to buy and touch real shiny trinkets. Temporarily, of course. There is nothing more effective in persuading maleficiaries than shiny trinkets they can call their own. Although, if maleficiaries are allowed to keep their shiny trinkets and pass them on from generation to generation, sooner or later they will become independent, quit their jobs, start considering themselves beneficiaries and questioning the public ideology. And since “the man [can] now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.”In other words, shiny trinkets must quickly deteriorate, lose their luster and useful properties, and the maleficiaries must again "work the ground from which he had been taken" in order to be able to buy new shiny trinkets.

The Communist ideology at the beginning of the 20th century skillfully exposed the substitutions of the capitalist ideology only to further substitute them for the same purpose of protecting the status of beneficiaries. Under socialism, it was considered socially valuable to serve not God, not feudal lords, not employers, but the public. Everything else remained the same. The Communist ideology polarized society into beneficiaries and maleficiaries of the new social transreality. The maleficiaries had to work hard again and believe in the ideology as always, under the threat of death and in the hope of eventually approaching its unattainable values. The new system of rewards included government positions, certificates, medals, and privileges. Laziness, misappropriation of socialist property, profiteering, and, most importantly, challenging the ideology and the status of its beneficiaries were socially punishable, as usual. Such actions led to various punishments, from a written reprimand to imprisonment and execution, depending on the historical period and the confidence of the beneficiaries in their position. Most importantly, only a select few became beneficiaries of the public ideology, while the overwhelming majority continued to be its maleficiaries.

Despite the fact that the advancement from maleficiaries to beneficiaries is strictly suppressed, opportunities for such advancement sometimes arise. In a sustainable society, they are controlled by the beneficiaries and serve as an example for maleficiaries that advancement to beneficiaries is possible. (Robert Kiyosaki, Mark Zuckerberg) In fact, the options of maleficiaries ostensibly admitted into beneficiaries are very limited in relation to their capitals, expressions, and actions. In an unstable society, maleficiaries have more options for advancement, but these options are associated with deadly risks. We occasionally witness a demonstrative flogging of some mid-level beneficiary (the trial of Clinton, the arrest of Strauss-Kahn, Stalin's purges). Such demonstrative floggings often change nothing. Read the biography of Strauss-Kahn after his resignation. He did not descend into the class of maleficiaries. Those who were not executed during the Stalin's purges were able to safely leave the Gulag and take good positions. Clinton is perhaps the luckiest of all, aside from minor family confusions.

Similar to any enduring polarizing influence, public ideology initially increases the differentiation and integration of society, thereby exerting a complexifying effect on it as long as there is a diversity of differentiable and integrable elements. On the one hand, public ideology polarizes society into beneficiaries and maleficiaries of various levels, offering a scale by which each can be measured and put in their place in society. On the other hand, public ideology becomes an integrating factor that regulates interactions and transformations in society. Some individuals, sometimes numerous, may have difficulties integrating into the new ideology. Society as a whole begins to experience difficulties as its polarization intensifies.

In a centrally polarized society, beneficial interest is an influence that affects everyone, resulting in each person being both a beneficiary and a maleficiary to some extent. Beneficial interest is relative. You can understand whether you are a beneficiary or a maleficiary only in comparison with someone else. In such a society, people can be compared to magnets that remain polarized even when broken into small pieces. Even when we refer to ultimate maleficiaries and beneficiaries, we are referring to a larger group in the former case and a smaller group in the latter. The principle of spatio-temporal quadrality applies to beneficial interest, rendering it impossible to identify a single ultimate beneficiary or maleficiary. The ultimate maleficiary or beneficiary status can be attributed for practical purposes after attributing specific boundaries of the sampling in space and time.

The complexifying effect of ideology is possible only as long as the integrating and differentiating aspects of ideology form a dynamic balance, as long as the maleficiaries believe in the ideology and are willing to remain maleficiaries temporarily in order to eventually advance to beneficiaries. Once maleficiaries realize that ideology is a deliberately substituted transreality and that there are no effective ways to become a beneficiary, the ideology degenerates. Maleficiaries begin to feign loyalty to the ideology. When the guards are watching, maleficiaries shout slogans approved by the Ministry of Truth; when the guards turn away, maleficiaries stuff their pockets with the property of beneficiaries. In the terminal stage of transreality, the guards have no time to monitor maleficiaries; they themselves are

busy stuffing their own pockets. At the same time, maleficiaries may still genuinely believe in the ideology, just as there are people in our time who sincerely believe in God. They simply stop believing that prayer can make them a beneficiary of social transreality and begin to use other methods and strive for other goals. The existence and ways of survival in social transreality increasingly contradict its distorted ideology. There is a kind of faith in ideology that is disconnected not only from faith but also from ideology, when people believe that there are some abstract correspondences between life and ideology but do not see them and do not expect to see them in reality. These correspondences exist "somewhere out there," while "we live here.

In response to the maleficiaries' refusal to participate in ideological processes, beneficiaries usually intensified ideological pressure and security measures, encouraged informants, and introduced new laws prohibiting alternative survival practices and ideological apostasy. The uniqueness of today's ideology lies in the fact that instead of tightening the distorted transreality underlying it, beneficiaries began to create alternative transrealities and offer maleficiaries trans-realistic choices with subsequent responsibilities for them. Do not like Democrats? Vote for Republicans, and the country will magically transform! Do not like Republicans? But you voted for them yourself. Do not like Greedy Credit Bank? Refinance with the Bank of Credit Greed. Refinancing will cost you money, and you do not need to know that these banks have the same beneficiaries. The choice is yours. Do not say that someone made it for you.

In the 1990s and 2000s, the public believed in freedom of choice, alternatives, and opportunities. Philosophers joyfully proclaimed that the only freedom we have is the freedom of choice. The freedom of choice between a restricted number of options has become a modern instrument of coercion. The social transreality that once began with freedom of choice has become so distorted that it forces its maleficiaries to make the right choice: get vaccinated, have the "right" perspective on sexual diversity and climate change. Any alternative choice is designed to be extremely painful. All this is solely to make the "right" choice easier. Fortunately or unfortunately, this method of coercion is also degenerating.

Maleficiaries begin to suspect that if the Federal Reserve sets interest rates for the whole world, then the choice of bank does not matter, if global politics is determined by a global elite, then the choice of the ruling party in a particular country does not matter either, and if beneficiaries have decided to promote the agenda of global warming, then the Earth is warming up, no matter how cold it may be.

Maleficiaries cannot create their own ideology, just as it is impossible to create a substituted reality without noticing its substitutions. Degeneration and decomplexification continue until a limited group of beneficiaries decides to expand its privileges within the general group of beneficiaries. To achieve this goal, such a group needs broad support from maleficiaries. This creates a need for a new ideology. Since any new ideology is a way for a group of beneficiaries to come to power, it always harshly attacks the old ideology, criticizes it, and once in power, bans it.

The masses of maleficiaries are not controlled by fear or money, not only at the terminal stage of ideology but at any stage. People are only driven by ideas. Things like fear and money only work when they are elements of ideology. People fear very different things, but they become maleficiaries of an ideology when they systematically and massively fear the same phenomenon. In other words, when they have a common perception of this phenomenon as scary. Such a mass idea is already an ideology. The fear of death disappears if a person believes in a better afterlife, and the fear of divine punishment is impossible outside of a religious ideology. Fear and money outside of ideology can buy imitation loyalty but not genuine loyalty.

Beneficiaries can only gain the support of the masses by creating an attractive system of values, an ideology. The idea of an afterlife led society from slavery to feudalism. Slavery was built on the fear of pain and death, degenerating from the constant threat of pain and death. Slaves remained as they were, but if during the time of slavery they had to be beaten, tortured, and killed, then during feudalism they worked on their own, out of the desire to enter the Kingdom of Heaven. The feudal-era slaves had a "choice." They could resist the belief in the

Kingdom of Heaven and remain in slavery, where they were beaten, tortured, and killed, or they could convert to Christianity and work with the hope of entering the Kingdom of Heaven after death.

Money is a motivator only as long as maleficiaries believe that they can become beneficiaries with the help of money. As soon as it becomes clear that money is a means of control over maleficiaries, rather than a way to solve their problems, money ceases to be a motivator. It is precisely because money as a means of control quickly degenerates that modern beneficiaries are busy searching for other forms of control over maleficiaries. We will take a liberty to remind beneficiaries that if all control elements are outside the maleficiaries, the control system does not work on them.

Just as the Christian ideology worked as long as maleficiaries believed that they could enter heaven, and the communist ideology worked as long as maleficiaries believed that communism could be achieved, the ideology of personal enrichment only works as long as maleficiaries believe that they can become beneficiaries through personal enrichment. Any ultimate ideological value, including the value of becoming a beneficiary through personal enrichment, is like a carrot that hangs in front of a donkey's snout but never reaches its mouth. Accordingly, the entire history of capitalism is a story of such market manipulations, as a result of which maleficiaries work all their lives, manage to buy and save something, and then a crisis occurs, a market crash, inflation, devaluation, a personal mistake, a lawsuit, divorce, and so on. Something always happens and inevitably takes away the meager personal savings and possessions of the maleficiaries. Moreover, if the beneficiaries of slavery and feudalism were obvious and personified, then the beneficiaries of capitalism are usually well hidden behind numerous layers of legal entities, agents, and proxies. This is understandable. The ultimate goal of ideology is not to facilitate the advancement of maleficiaries to beneficiaries on a mass scale, but rather to maintain the position of beneficiaries. If all maleficiaries were allowed to advance to beneficiaries, who would work? And if you believe that you are prepared to protect your property against all known methods of its redistribution in favor of beneficiaries, brace yourself for the emergence of new methods.

Even now, after all the crises, inflation, and rate hikes, after the closure of businesses due to COVID-related restrictions, most maleficiaries still believe that hard work will make them wealthy and elevate them to the class of beneficiaries. The most unpleasant realization for an indoctrinated maleficiary is the futility of their efforts, that they have done everything they were supposed to do, but their very ideology and belief system have let them down. They were used as a slave or serf, and then discarded and forgotten. The maleficiary requires significant personal complexification to realize that their beliefs, desires, and aspirations that they thought were coming from the depths of their heart and soul were actually cleverly synthesized not for them or even against them, but for purely pragmatic interests of complete strangers. But it is precisely this realization that is the beginning of the advancement to the class of beneficiaries.

5.2. Civilizational Decomplexification

Imagine a world where every time you blink and then open your eyes, you see a new picture. Sometimes it is a savannah, sometimes a tundra, sometimes a desert, sometimes the lights of a big city, sometimes a Martian landscape, sometimes the center of a black hole, and sometimes just a collection of geometric patterns or colorful spots. Do not worry, you will never have to live in such a world because you would not be able to exist in it as a cohesive entity. The principle of duality of transformation and preservation implies that the surrounding world, ourselves, and our experience possess both inertia and anti-inertia, meaning that everything simultaneously changes and resists change. Our civilization is also constantly transforming while preserving itself. The transformation of the most inertial, most basic elements of civilization means its transition into something else. Such a transition is experienced as a civilizational crisis with all the accompanying signs, such as decomplexification of society and the unraveling of previously persistent interrelations.

The most inertial elements that ensured the integrative bonding of our civilization as a cohesive entity were mathematics and logic. These were the most universal, fundamental, and undistorted elements of reality, experienced by large groups of people in a similar way. Before

our civilization, there were kinship communities built on a common language and family ties. Mathematics and logic arose with the development of abstract consciousness. They distorted their protoreality to such an extent that large civilizational institutions such as law, morality, politics, education, science, and culture emerged, capable of uniting large groups of people. Three thousand years ago, a merchant from India could bring two bulls to Mesopotamia and exchange them for two pounds of silver, for example. Without knowing each other's languages, the merchants understood what "two" meant and what the market exchange rate was. Since then, empires have risen and fallen, borders, monarchs, and languages have changed, religions and myths have come and gone, but mathematics and logic have remained what ensured the continuity of civilization. If some layers of novelty disappeared during crises or the Dark Ages, the continuity that remained after decomplexification always included mathematics and logic. Thus, mathematics and logic became the most inertial elements of civilizational continuity, on which all subsequent novelty, up to the modern electronic civilization, has been layered.

However, any continuity is eventually displaced by novelty to such an extent that the entity transforms beyond recognition, ceases to exist as such, and degenerates into something else. For several centuries now, we have been gradually destroying the integrative bonds of our civilization, systematically revealing the relativity of mathematics and logic, substituting them with various individual or group mathematics and logics. Although every existence is inherently finite, the first noticeable drops of blood on the wounds of our civilization appeared perhaps thanks to the efforts of Lobachevsky and Riemann. The great geometers first stabbed it in the back, showing that space does not necessarily have to be Euclidean.

The existence of several consistent, irreducible to each other geometries perfectly describing the same world questioned the validity of each in relation to their object. Civilization has shuddered in its attempts to grasp the unity of the different as a plurality. Drops of blood like crimson berries showed on its wounds. But continuity is a powerful thing. People continued to walk with gonfalons, profess fidelity, loyalty and honor, and believe that two by two equals four. They did not yet suspect that they were standing not on the firmament of the earth, but

on a marshy mire that had already begun to spread into an infinite number of dimensions, burying the concepts they professed.

The second despicable stab in the back of our civilization was almost simultaneously inflicted by William Hamilton, when he introduced the concept of hyper-complex numbers. While the algebra on complex numbers was largely reminiscent of ordinary algebra on real numbers, the algebra on hyper-complex numbers exhibited significant differences. Quaternion algebra (on numbers of the format a + bi + cj + dk) was followed by algebras on octonions, sedenions and so on, each with its own unique differences. It turned out that our world could also be described by different irreducible to each other algebras. This also questioned the validity of each of them in relation to the object they describe. Civilization groaned, but held on. People were raising their gonfalons higher, held on tighter to the concepts of fidelity, loyalty and honor, actively convinced themselves that two by two could not be anything other than four.

Since the end of the 19th century, civilization was being finished off on the ground. Suddenly, as if out of nowhere, Nietzsche appeared with his idea of the death of God; Wittgenstein with his idea of the relativity of language; Einstein with his idea of the relativity of everything; Gödel with his idea of the relativity of any formal system; Schrödinger with his idea that reality does not actually exist, and only its probability density exists. One by one, the greatest minds of humanity blurred the familiar boundaries of existence.

Post-structuralists arrived at the scene like scavengers, circling the decaying corpse of the civilization and sinking their teeth into the rotting flesh of its remains. With each bite, they unearthed new layers of decay and documented the slow and inevitable collapse of what had once been a grand and imposing monument to human achievement. When the half-starved post-structuralists dispersed, the decay continued unabated. In the 21st century, individualism emerged as the triumphant victor over any sense of collectivism. Society underwent the maximal possible discretization, with any further fragmentation resulting in the disintegration of individuals into organs, rendering it no longer a social process. The only element of continuity that remained after the death of classical physics, mathematics, and logic was

money. The influence of money on society was eroded by the accelerated layering of novelty and discretization over temporal and spatial continuity, expressed in the printing of vast quantities of new money. Some remnants of continuity and integrative connections, such as the dying institution of family or the hope of extra earnings, still linger in certain places, keeping some ligaments of civilization on the bones. But even they rapidly decompose and disappear.

If mathematics was dying in a fight with a bang, logic perished quietly and overnight. When a modern person is told that they are contradicting themselves, they respond with "So what? I am a free person. I can contradict myself if I want to!" The inertial elements of reality that previously provided the integrative bonds of our civilization have degenerated, and nothing significant has replaced them. The global civilization is rapidly disintegrating into regions, each of which is synthesizing a new transreality for itself, but from old elements such as production, religion, or war. Even fervently promoted new ideologies, such as immunization or climate change, do not work because the amount of comfort that maleficiaries are willing to sacrifice for them is negligible. These ideological elements may hold together individual communities for a while, but not for long and not the whole civilization. The disintegration into regions will be followed by the disintegration into even smaller formations doomed to constant struggle with each other for regional dominance. We are sinking into timelessness, which will not end until we, as a civilization, learn to experience reality as a set of infinitely nested, relative, and distorted transrealities, of which we ourselves are the immediate creators.

Usually, civilizations were created with the purpose of destroying other civilizations on the principle of "victory or death." The only thing they could never achieve was the "or" part. They either died immediately or first won, and then died anyway. The ancient Greek civilization, built on reason and knowledge, was an exception because it promoted long-term progressive complexification of society. That is why it lasted so long and formed such a powerful and abundant continuity. What is the likelihood that the next civilization will be sentient?

Considering the inertial nature of such significant processes as the decomplexification of civilization, we believe that over the next 500 years, global civilization will gradually fall into its constituent elements. Periodically, some elements will attempt to absorb others, striving to become new centers of polarization. The process of global decomplexification will be interspersed with weakening bursts of complexification, which will inevitably be followed by increasingly stronger waves of decomplexification. The only way to reverse this process and return to resilient global societal complexification is to develop a new ideology that the overwhelming majority of people will voluntarily and happily embrace and that will not divide society into beneficiaries and maleficiaries. Such an ideology must be able to form new continuity and sustainably layer novelty onto it for a long time. Meanwhile, our civilization is crumbling, and there seems to be no end to this process. This is what we need to prepare our children for, not for the bright future we hoped for in the 1980s.

5.3. Crisis of Capitalist Ideology

The crisis of modern capitalism lies both in the realization by the maleficiaries that they will likely have to work their entire lives without accumulating enough money to retire, and in the realization by the beneficiaries that they can now increase their wealth without using maleficiaries. The situation is paradoxically opposite to the revolutionary situation described by Vladimir Lenin in 1913. The lower classes cannot, while the upper classes do not want to, continue living as they have been. Beneficiaries can print as much money as they want, but buying something of quality and reliability becomes problematic. The class of producers has long since fallen out of the ranks of beneficiaries and is trying to survive by lowering the cost of their products. Membership in the working class is now considered a shameful disgrace. Its potential representatives want to be bloggers and YouTubers, and not just "get a job."

The vast majority of employers cannot afford to pay wages that would allow their employees to live independently, support their families, and save for retirement. Employers seek out high school students, college students, and retired volunteers to pay minimum wage, pushing the most capable workers to the sidelines of the economy. Why? Because quality no longer

matters, only price. And since wages no longer solve the everyday problems of maleficiaries, they learn to enjoy non-material goods and simulate work for money. At first, they are not taught, but rather provided educational services for money, and then they do not work, but provide presence services to their employers. Maleficiaries no longer have illusions that they can get rich, achieve something, improve their lives, at least buy a house or spend holidays in Italy. Talks about the need to work more do not help. The number of hours in a day is limited. Accordingly, the quality of goods and services provided by maleficiaries is equivalent to the quality of the devalued money they receive. Quality is no longer a priority, survival is.

No monetary methods will fix the economy. Time cannot be turned back. Interest rate hikes no longer reduce inflation, they kill production. In fact, if you sell carrots and your expenses for mortgage, rent, loans, licenses, and fees increase, you will not only not lower the price of carrots, but you will be forced to raise it to stay in business. Inflation can now be reduced not by restricting the money supply, but only by increasing the supply of goods. And for this, it is necessary to increase the money supply and direct it not to the stock market, but directly to producers. However, we are not suggesting that this be done. We are merely showing the futility of the efforts of monetary authorities.

At present, we are witnessing the devaluation of everything: goods, services, education, science, medicine, art, politics, and technology. Money is becoming the ultimate goal of any social and individual process. As we prioritize profit generation, such by-products of it as quality, reliability, durability, and innovation, become compromised. Moreover, the more money we print, the easier it is to make profit without creating any by-products at all.

As the capitalist ideology no longer provides for societal progress, any claims that capitalism is a leading socio-economic system that stimulates innovation, lifts countries out of poverty, feeds and employs the hungry and homeless, are, to put it mildly, inaccurate. Some social development did occur before 2005, but this process had quite real beneficiaries, far from being poor or hungry. The pride of capitalist ideology adherents is carefully nourished by distorted statistics.

For instance, in 2007, 40.74% of the world's population (2.72 billion people) lived on less than $3.65 a day, and in 2019, 46.73% of the world's population (3.54 billion people) lived on less than $6.85 a day. It looks as if not only the incomes of the poorest half of humanity increased by about 1.88 times but also nearly 820 million were added to the happy recipients of higher incomes. Does it look like an economic miracle? Undoubtedly! But only if we modestly overlook the increase in the money supply over the same period of time. If we take into account that only the monetary base increased from $0.837 trillion in 2007 to $3.3 trillion in 2019 (almost four times), then it turns out that not only the daily income of the 2.72 billion underprivileged categories of the population fell below $1.71 a day in 2007 dollars, but this pool of underprivileged people also added 820 million people from higher income categories. And the main economic miracle of modernity happened, as we know, after 2019. That is probably why we could not find publicly available statistics on daily earnings after 2019. What do you think happened to incomes during the pandemic? Let's conservatively assume that they remained the same. The monetary base increased to $6.4 trillion. Now more than half of the world's population lives on less than $0.9 in 2007 dollars. Who are the beneficiaries? Look at the Forbes list. We are not building a bright capitalist future where everyone has their own plane, means of instant communication with anyone, smart homes, and lots of free time. We just rob billions of Peters to pay a handful of Pauls. We do this systematically, with the help of state and international institutions.

At present, there are two known ways out of capitalism - forward towards some form of socialism or backwards towards some form of feudalism. Their main difference lies in the answer to one simple question - what to do with redundant people. No, not those people you may have thought of, not that handful of end beneficiaries of modern social transreality. We are talking about those who live below $1.71 a day. The beneficiaries can no longer make anything from these people for themselves, which renders them redundant. In the case of society developing along a feudal scenario, governments, in their tender concern for redundant people, introduce laws on euthanasia, quotas for sexual minorities in government and private companies, make marriage an insurmountable burden, introduce quarantines, 15-

minute cities, laws on mandatory mask-wearing, close factories, stores, restaurants, and entertainment venues. Film studios produce depressive movies in which the action takes place against the backdrop of endless rain and darkness, and all the heroes are in the terminal stage of one process or another. Naturally, there are no benefits or pensions, no state-subsidized healthcare or education, no responsibility of business and government towards citizens. Everyone is on their own. All money flows must strictly go from maleficiaries to beneficiaries, as in feudal society. All of this represents the soft elements of the doctrine of "be useful to beneficiaries or die." Surplus people are given the sacred right either to win in a mortal battle for the attention of a feudal lord, or not to live and not to reproduce. For now, it is just a right, although recent events have shown that maleficiaries are not allowed to interpret their rights. Interpretation of law has to be done by a lawyer, and maleficiaries have no money for a lawyer. Everything around you seems to suggest that either you bend over backwards to be useful to the feudal lord, or you and your children are redundant. No one will feed, clothe, educate, provide income and housing for you. And you yourself simply will not be able to afford to live. Think about whether living such a life is worth it. Yet another medieval choice that has already been made for you.

In the event of society's development according to a feudal script, redundant maleficiaries are provided with a modest basic income, healthcare, and education, solely to prevent maleficiaries from turning into malefactors. That is, to ensure that beneficiaries need not stumble upon beggars on the streets, live in a police state, and quash endless civic unrest. Maleficiaries are permitted to live, purchase food and clothing, thereby ensuring cash flow to the beneficiaries. In exchange for their modest basic income, maleficiaries must demonstrate loyalty to the government, timely receive vaccinations, experience only the emotions approved by the Ministry of Truth, perform forced labor, and perish in war, should it be required by the beneficiaries. Redundant people must always remember their worthlessness and insignificance.

We are told in a constant refrain that the alternative to capitalism is the dreadful socialism, and the alternative to socialism is the dreadful capitalism. Maleficiaries can happily divide

themselves into supporters and opponents of climate change and vaccination, liberals and conservatives, vegans and meat-eaters, Christians and Muslims, whites and blacks, while beneficiaries quietly divide the world into feudal and socialist regions. The different views and beliefs of the maleficiaries are simply the ways of polarizing society. Those regions that will print money and pay sufficient benefits for maleficiaries to live will become socialist, while those that do not will become feudal. We are not trying to say that one is better than the other. Your personal well-being will depend not so much on the region, but on your position in society, your personal goals and abilities. We are simply trying to describe the differences between the two societal systems.

The two worlds will increasingly crystallize and move away from each other in terms of rules of conduct, laws, and social relations. The feudal world will grow larger simply because it is easier to control poor, uneducated maleficiaries. The feudal scenario of social development will provide the best opportunities for feudal lords and their closest circles, for those who are better at building vertical connections. The socialist scenario will provide the best opportunities for those who are able to establish horizontal connections in various areas of life. The ultimate beneficiaries of such a division of the world into regions will exist above both worlds and use the differences to their advantage. The pandemic has shown that the boundaries between socialist and feudal regions are likely to run not along the borders of countries, but along the borders of individual municipalities. For example, the Australian state of Victoria has proven to be quite feudal, while the Australian state of Queensland is distinctly socialist.

5.4. Divergences

In March-April of the year 2020, the commodity markets exhibited an unprecedented divergence. The price of physical gold was considerably higher than that of paper gold. Conversely, paper oil fluctuated around the $20 per barrel mark, while physical oil plummeted below zero. These are indicators of the death of the markets and, consequently, the death of capitalism. We are not entering the world of divergences, we are already living in it.

A brief excursion into the concept of divergence is necessary here. Complexification implies the layering of new integrative bonds onto old ones while preserving the latter. This means that in a complex entity, a large number of interrelated processes unfold at any arbitrarily small or large time interval. Not only are the processes in different groups of elements of the entity interrelated, but also the processes of elements of the entity with those of elements of the environment, and with the processes of elements of entities of the same and higher levels. It is precisely such interrelation of processes that produces the duality of inertia and anti-inertia in the entity. The cohesiveness of the entity implies, among other things, that its elements are interrelated, which, in turn, endows the entity with the property of duality of inertia and anti-inertia and thus supports its existence as a cohesive entity. Existence in the environment similarly presupposes the interrelation of processes in the entity and in the environment. The mass unraveling of such interrelations signifies the disintegration of a cohesive entity into its elements and sub-elements, or its dissociation from the environment. This results in the different elements of the entity acquiring different trends of change, unrelated to one another. The unraveling of previously persistent interrelations is herein referred to as divergence, while the emergence of new persistent interrelations is herein referred to as convergence. Convergences and divergences of interrelations give rise to novelty, that is, the appearance of new convergences and divergences.

We call deviations from the market economy forms of feudalism and socialism, because as we deviate from the market, the interrelations characteristic of the market economy unravel and new interrelations arise, more characteristic of feudalism or socialism. Feudalism is characterized by deflationary conditions for maleficiaries. Their labor and lives are worth less than in capitalism. Great painters, sculptors, poets, composers, engineers, and scientists in feudal times often worked for food. Their contributions to world progress were valued much later. Socialism is characterized by inflationary conditions for maleficiaries. They receive all sorts of social benefits, and if they work, their salary-to-expense ratio is higher than in capitalism. Accordingly, regions that end up in some form of feudalism will experience deflationary processes. Money will be for the elite, and many maleficiaries will work for food.

Regions that end up in some form of socialism will experience inflationary processes. Maleficiaries will have money, but it will be difficult to buy what they need. The divergence between socialist and feudal regions will intensify over time, as well as their divergence from capitalism.

Perhaps the most significant difference between capitalism and other forms of social organization is that capitalism originally arose as a transitional form of social organization. Karl Marx believed that capitalism was a transition to socialism, but capitalism itself demonstrates that it is more likely a transition to a new form of feudalism. In other words, when further polarization of feudal society became impossible, Protestant ideology emerged from the depths of Catholicism solely to open up the possibility of re-polarizing society on new principles and around new beneficiaries. During this re-polarization of society and redistribution of resources, Protestant ideology evolved into modern capitalist ideology.

As we already realize, every transitional process is a simultaneous act of accelerating complexification and decomplexification of various groups of elements of the entity. Those elements which are unable to specialize in response to new influences decomplexify, while those which can, complexify in this process. During the transition from feudalism to capitalism, the beneficiaries of the former system rapidly decomplexified, sometimes losing their very lives on the guillotine. Meanwhile, the beneficiaries of the emerging capitalist system complexified even more rapidly, forming new centers of polarization around themselves, dragging along large groups of maleficiaries and society as a whole. Today, we find ourselves in a time when capitalism is reaching its end, and global society is in its final stages of transition. Much of the world has already moved on to newer forms of feudalism, while some parts of the world are still attempting to transition to socialism or even revive capitalism. Regardless, most of the key resources have already been redistributed. Beneficiaries no longer need to complexify themselves or society. Instead, their goal is to stratify society into castes with rigidly attributed boundaries and with themselves at the top, and then freeze society in this state forever. Of course, such a goal is unfeasible, although it remains a temptation for some.

Trump, who during his presidency spoke of a rebirth of capitalism, wittingly or unwittingly pushed America towards socialism by printing and distributing money to maleficiaries during the pandemic. Trump's defeat halted the socialist scenario and returned America to a feudalistic script. Under the socialist scenario, all printed money would have still ended up in the hands of beneficiaries, but only in the process of providing goods and services to maleficiaries. It was much more convenient for the beneficiaries to tighten the money supply, hike rates, and profit from the main asset they controlled - money. Trump was removed, the socialist scenario was halted, and the deflationary, i.e. feudalistic, scenario was unleashed. The inflationary scenario implies an expansion of the population, whereas the deflationary scenario implies a contraction. However, the fate of the redundant people is of no concern to beneficiaries.

A discerning reader may interject that if control over the money supply and interest rates were lifted, society would return to a normal market capitalism, where a bank with an excess of money would offer 3% on deposits, while a bank with a shortage of money would offer 12% on deposits. However, in this case, the system would be questioned by beneficiaries. Why would they want a social transreality and a public ideology that cannot be used for their own benefit?

And just a bit more about divergences as a sign of the collapse of capitalism. While the charts of indices such as the Dow Jones, S&P 500, DAX, or ASX show an upward trend, they reveal a downward trend when adjusted for the increasing money supply. If we look at the charts of these indices adjusted for the increasing money supply, we will see a downward trend. Similarly, wages are increasing while their purchasing power is decreasing; the quantity of goods is increasing while their quality and service life is decreasing; laws are increasing while people's safety and convenience is decreasing; the amount of money in the society is increasing, and so does the number of people living in poverty. As society complexifies, divergences will increase. Therefore, it is important to recognize divergences, understand their meaning, and identify upcoming convergences and interrelations. To do so, we must comprehend what novelty is suitable for continuity to form a new level.

6. Substitutions as Means of Profit Generation

In reality, everything is not as it is.

Stanisław Jerzy Lec

6.1. Preconditions for Profit Generation

6.1.1. Differentiation of Economic Entities

Prehistoric economy emerged as a way to satisfy basic needs. The fundamental categories of prehistoric economy were **needs, objects that satisfy them, and the process of adapting objects to meet those needs**. Hunger is an example of a need, a deer is an example of an object that satisfies the need, and hunting is an example of the process of adapting an object to meet a need. Since all three primary categories of prehistoric economy were concentrated in one entity, whether it be a person or a tribe, attempts to substitute concepts in order to make profit were meaningless. The same entity would be both the beneficiary and the maleficiary of such a substitution. **Profit can only be generated if the beneficiary and the maleficiary of the profit generation process are different entities.**

6.1.2. Substitution of Concepts

The fundamental economic categories form an equation, in which need is on the left, the object of its satisfaction is on the right, and the process of satisfaction acts as the equal sign. If the object is inadequate to the need, or if the need is not fully satisfied with the object, the equal sign is inappropriate. In accordance with the principle of relativity of equivalence, the parts of the equation are equal to each other relatively. Equivalence does not exist objectively but is attributed by the interacting entities. Such attribution of equivalence allows for the broad substitution of one relative equivalence for another. It is precisely from this substitution that profit arises, and only when the concept of equivalence is imposed on the maleficiary, to the benefit of the beneficiary.

Once the fundamental categories are attributed to different entities (people satisfy the needs of others), the substitution of concepts becomes a way to generate profit. The need is substituted with demand, the object of its satisfaction is substituted with product, and the process of satisfaction (labor) becomes the value equivalent. A barter economy emerges. The original concepts differ from the substituting ones in their essence. Needs differ from demand in that demand is secured by payment. An entity not only wants something, but is also willing to do something for others to get it. For example, if our tribe knows how to hunt deer and wants nuts, if we are willing to hunt deer and exchange them for nuts, demand arises. If we just sit around and want nuts, then there is a need, but no demand. If we want nuts and harvest them ourselves, that is also not a demand. The product differs from the object in that someone is willing to do something for others in exchange for the product, but not in exchange for the object. If we have caught a deer and wanted to exchange it for nuts, but no one wanted to harvest nuts to exchange for the deer, we would have an object but not a product. Labor differs from the original process of satisfying needs in that it becomes the universally recognized value equivalent.

The substituted concept is herein referred to as the original. The substituting concept is herein referred to as the derivative. Initially, objects are recognized as equal for exchange if they require the same amount of labor to adapt them to satisfy needs. If it took us a day to hunt a deer, it would be unreasonable to exchange it for nuts harvested in an hour. In a barter economy, initial profit accumulation is already possible, but since labor remains the value equivalent, its accumulation is inefficient. How do we generate profit if in our area it is customary to exchange 10 hours of hunting for deer for 10 hours of harvesting nuts? Profit is ALWAYS created by the substitution of concepts. We can generate profit from this transaction if we somehow convince the other party that in this particular case, 9 hours of our labor are equivalent to 10 hours of their labor. This will give us one hour of profit. Profit arises where one type of relative equivalence is substituted for another, more advantageous one.

6.1.3. Consent

It is commonly believed that if the substitution of concepts in order to generate profit occurs with the consent of the maleficiary, then the transaction is fair and there is nothing shameful about it. We have a different opinion, and we will try to substantiate it here. In every profitable transaction, there is always an ultimate beneficiary and a ultimate maleficiary, individual or collective. When profit is a means of central polarization of society, the overwhelming majority of its members become maleficiaries of this process. The maleficiary can be a worker whose labor was purchased wholesale and sold at retail, a buyer who paid a price that includes profit, or the general public bearing the burden of national debt.

It may be argued that in business there are often so-called win-win transactions in which both parties benefit. However, **#ItOnlyLooksSo**. Substitutions are intentionally made to make the substituting entity look like the substituted one. Imagine that an investor bought a house with after repair value of $700,000 for only $300,000, and wants to flip it for $400,000. The investor generates a profit of $100,000 without making any repairs, and the buyer, who invests another $100,000 in repairs, gets an asset worth $700,000 for just $500,000. This transaction looks like a win-win for both the investor and the buyer. However, the house will be worth $700,000 only if another buyer comes along and buys it at that price. This buyer becomes the ultimate maleficiary not only of this transaction, but of all previous transactions that drove the price of the house to $700,000. Profit becomes possible only if one of the participants in the sequence of transactions becomes the ultimate maleficiary of this sequence. The interest of the beneficiaries is understandable. They are always willing to benefit from a transaction. A maleficiary can only consent to become a maleficiary if they:

1.3.1. Are not fully aware of the substitution;

1.3.2. Are aware of the substitution, but consider it insignificant.

1.3.3. Consent to temporarily become a maleficiary now, in the hope of becoming a beneficiary later. (Buy a house today for $500,000, hoping to sell it tomorrow for $700,000.)

1.3.4. In each case, the maleficiary must have the sufficient amount of value equivalent.

6.2. Consequences of Profit Generation

All provisions of this section are valid only as long as market methods of profit generation are still possible. As we mentioned earlier, once the limits of capitalism are reached, it transforms into some form of socialism or feudalism, to which different principles apply.

6.2.1. Degeneration as a Loss of Properties

Degeneration of a means of profit generation implies a partial or complete loss of its ability to generate profit. Needs generate less profit than demand; objects generate less profit than products; labor generates less profit than the value equivalent. With the advent of new means of profit generation, the old means do not disappear immediately but gradually degenerate as means of profit generation. Their profitability decreases. Degeneration of a means of profit extraction may lead to its further disappearance as an object. Horses did not disappear immediately with the advent of cars. For some time, they remained a consumer product, gradually degenerating as a means of profit generation. The subsequent disappearance of once-large horse populations is a consequence of their degeneration as a means of profit generation. With the emergence of the internet, television degenerates; with the emergence of cinema, theater degenerates; with the emergence of telephones and the internet, postal services degenerate. They have not disappeared completely and still enjoy a certain demand. They simply do not generate as much profit as before.

6.2.2. The Emergence of a New Derivative as the Cause for Accelerated Degeneration of the Entire Series of Derivatives

Since substitution of concepts is a means of profit generation, a new substitution, i.e. a new means of profit generation, is introduced solely in order to attract as much profit as possible from previous means of profit generation. If the new derivative establishes itself in the society, it becomes a part of the existing profit generation system and restructures the entire

system for the advantage of the beneficiary of the new means of profit generation. The degeneration of the entire series of underlying derivatives intensifies.

Since the goal of the capitalist economy is profit, the entire history of capitalism is not a history of creating goods and services, not a history of raising the standard of living, not a history of technological progress, not a history of the most complete satisfaction of needs. All of the above are not the goals of capitalist economy. The history of capitalism is the history of creating means of profit generation, that is, means of making profitable substitutions, and all of the above are first and foremost varieties of such substitutions or means of profit generation. It may be argued that innovations drive technological progress. They supposedly create new markets, new needs, and new capital. Thanks to innovation, we live in "smart homes", use the latest technology, modern means of communication and transportation. However, **#ItOnlyLooksSo**. Innovation is simply a new means of profitable substitution. Any benefit that it can bring to anyone other than the beneficiary of the profit generation process is incidental, and the ideal substitute brings maximum profit to the beneficiary and does nothing beneficial to anyone else.

New markets, needs, capital, progress - all of these are by-products of the process of profit generation. The price of technological progress, as we know it, includes profit, the beneficiaries of which are a very narrow group of people. We believe that technological progress would have gone much further if profit were not necessary to be generated along the way. Conversely, if profit could be generated without technological progress, the latter would not have occurred. Now that there are means of profit generation that are not related to technological progress, complexification of society, or the satisfaction of the needs of maleficiaries, all these by-products of the profit generation process are unnecessary, and beneficiaries are actively getting rid of them. Without technological progress, science and education become redundant, as the only way to benefit from science and education was through technological progress. Science, education, technological progress, and all other by-products of the profit generation process are degenerated means of profit generation.

The principle of degeneration of the entire sequence of derivatives with the emergence of a new one, among other things, means that future derivatives will also degenerate. Not necessarily in terms of the amount of money they can generate, but in terms of the market share of each derivative and the amount of time until a newer derivative layers on it. In simpler terms, with the emergence of a new derivative, the sequence of derivatives approaches the limits of its complexity.

6.2.3. Increase in the Deviation of Derivatives from the Original

As the layering of derivatives is tantamount to layering of novelty and discreteness onto continuity, the first derivative exhibits little deviation from the original. However, as we progress through a sufficiently long sequence of derivatives, the higher order derivatives begin to deviate significantly from the original. Today's LED lighting, for instance, represents an Nth derivative of cave fire. If cave people were shown an LED, they would be unable to comprehend its purpose, as it is too remote a derivative from fire. As a result, predicting what the thousandth derivative of a modern means of profit generation will look like is impossible. One thing is certain, however: it will be unrecognizably different from any modern means of profit generation.

As new derivatives emerge, they deviate increasingly from the original. And since the ultimate objective of substitution is profit, the further the higher derivatives deviate from the original, the less they fulfill the needs of maleficiaries and the more they resemble pure means of profit generation. The higher the derivative employed in a transaction, the greater the degree of substitution, the more profit the beneficiary gains, the more the maleficiary loses, and the less satisfied their needs are in the process of profit generation. The ideal means of profit generation transfers everything the maleficiary has to the beneficiary in a single transaction, while simultaneously infinitely intensifying the maleficiary's needs and their reliance on the beneficiary.

The use of lower derivatives can reduce the degree of substitution for maleficiaries. This is an additional incentive for the beneficiaries of new derivatives to prohibit the use of old ones.

Usually, this is done under more or less respectable pretexts, such as safety, hygiene, or even the convenience of maleficiaries, but the main goal of such prohibition is to maximize profit. A new means of profit generation can only establish itself in society if it proves to be more efficient precisely as a means of profit generation. Its effectiveness as a means of satisfying maleficiaries' needs is incidental. All technical progress is a process of substituting less efficient means of profit generation with more efficient ones. The effectiveness of a means of profit generation is primarily measured by its profitability for the beneficiary. The convenience of maleficiaries, which may accompany the profit generation process, is a by-product.

6.2.4. Increasing Degree of Degeneration

As each subsequent means of profit generation contributes to the degeneration of the previous ones, the lower the derivative, the closer it is to the original, the more it has degenerated as a means of profit generation. Gramophones have already completely degenerated, while television has only partially degenerated so far.

6.2.5. New derivatives as the Cause of Emergence of Even Newer Derivatives

The emergence of new derivatives is accelerating. The time interval, t, between the emergence of derivatives N and N+1 is less than the time interval, t1, between the emergence of derivatives (N-1) and N, where N is the number of derivatives in the sequence. This principle directly follows from the principle of increasing diversity in the process of complexification. The rate of emergence of new derivatives, as well as the rate of degeneration of old ones, is a function of two main variables:

2.5.1. The number of people engaged in devising new means of profit generation.

2.5.2. The number of means of profit generation that one person can devise.

Both variables increase to saturation. As soon as the increase in the number of means of profit generation being devised ceases, capitalism ends. The degeneration of capitalism begins with the growing awareness of maleficiaries of their role as maleficiaries and their desire to devise new means of profit generation in order to advance to beneficiaries. The more maleficiaries devise means of profit generation, the more profoundly and faster the very concepts of substitution, profit, economy, capitalism, and society degenerate. The moment of saturation occurs when beneficiaries no longer need to devise new means of profit generation, but they also cannot allow maleficiaries to devise new means of profit generation and increase their profits without beneficiaries losing their status. Beneficiaries restrict maleficiaries in devising new means of profit generation and cease to devise them themselves. Capitalism halts.

6.3. Substitutions as the Means of Profit Generation

As we mentioned above, profit generation is only possible by substituting one relative equivalence with another. In this section, we will closely examine various means of substitution for profit generation.

6.3.1. Substitution of Price

This is the simplest and most obvious way to generate profit. A good example is chips bought for $1 wholesale and sold for $2 at a convenience store. Let's examine a more complex example. Chips used to be sold in 500-gram packaging for $2. Now the manufacturer has doubled the size of the packaging, added 100 grams of chips per package, and increased the price by $1. A promotional campaign is launched in which enthusiastic actors scream how wonderful and exciting it is that now there are more chips in each package and how everyone is happier and loves chips even more. There has been a substitution, which the beneficiary of the profit does not seem to hide, but does not necessarily rush to advertise. And if there are 150 brands of chips in the store, but they are all made by two manufacturers, then the beneficiaries of the profit can easily make this substitution with all the chips, thereby creating

a new, more expensive transreality for maleficiaries and forcing them to accept new conditions. Everything seems fair, but there are at least five substitutions.

6.3.1.1. Substitution of Food with Chips

And what did you think? Chips are not intended for consumption by biological species such as Homo sapiens. In the environment in which Homo sapiens evolved as a species, chips do not grow. They grow in an environment where they bring profit.

6.3.1.2. Substitution of Freedom of Choice

Where the maleficiary sees 150 kinds of chips, in reality, there are only two players who pretend to offer diversity and choice.

6.3.1.3. Substitution of Quantity

When increasing the packaging size by 100%, the actual amount of product in it has only increased by 20%. An innocent trifle that increases the profitability of some and the expenses of others. Why not? Maleficiaries do not actively object. It is their own, albeit strictly controlled, choice.

6.3.1.4. Substitution of Cost with Price

The cost in our example is $1 and the price is now $3.

6.3.1.5. Substitution of Unit Price

Before the substitution, the price of chips was $0.40 per 100 grams, while after the substitution, it became $0.50 per 100 grams.

We will not continue to expose the substitution of the feelings of the actor and the substitution of the wages of the chip factory workers. The point is clear. Our society is built on ubiquitous substitutions.

6.3.2. Substitution of Needs

The most obvious means of substituting needs is advertising. It can be direct or indirect, using tactics such as rumors, recommendations, fashion, trends, and any other means to turn ordinary objects into desirable products, increasing our perceived need for them. We have all purchased things we do not really need due to advertising's influence. Advertising exaggerates existing needs, hints at possible satisfaction of needs that the product cannot actually meet, and substitutes real needs with illusory ones.

“The flavor says, ‘Butter’.”

“Men can take anything, except the taste of diet cola.”

“Hey, Siri, show me photos of my fashion line.”

“Hurry, sale ends tomorrow.”

“It's not just a sofa, it's a lifestyle.”

Our social interactions are being substituted by social media, and to profit from this, another substitution is made - the substitution of demand with product (more on that below). Consumer interest in social media is sold to advertisers as a product. The effectiveness of this substitution, like any substitution, is limited by the amount of money in the hands of maleficiaries. However much a maleficiary might want to own their own fashion line, if they do not have the money for an iPhone, they will use a cheap Chinese phone, which is often just as good. Moreover, any phone can be used while looking unshaven and wearing old pants with stretched knees.

6.3.3. Substitution of Product

Maximizing profit involves not only maximizing demand but also minimizing the satisfaction of the need for the product. If a product gives the impression of satisfying a need, but in reality it does not or satisfies it insufficiently or to a lesser degree than before, we call such a product a substitute. This can be fruits and vegetables that look real but have no taste, smell,

vitamins, or minerals of the original. It can be a refrigerator or iron that should have lasted for 10 years but broke down after a year. It can be clothing that needs to be thrown away after the first wash or a cheap product that is sold for more because of its beautiful packaging. Substitution of human labor with machines can also be considered as substitution of the resulting product. We are not against wearing machine-made shoes, but the person who used to make them is now made redundant, lost their income and thus ceases to be a consumer. They can also be called a maleficiary of product substitution. This applies to society as a whole, as refusal of services of a large number of people leads to a decrease in income, demand, and production throughout society. Since profit generation is an act of personal enrichment, it makes society as a whole a maleficiary of any profitable transaction.

Almost all processed and packaged foods are substitutes for fresh healthy foods. Chips are much more profitable than raw potatoes, and since people are inclined to choose foods with their taste rather than their reason, adding flavor enhancers to chips makes them more attractive to maleficiaries. The maleficiary of such substitution can also be sold a wide range of medical and cosmetic services. Even a superficial attempt to deconstruct the substitutions that exist in modern society shows that the degree to which the derivative substitutes the original determines the degree to which the consumer becomes a maleficiary of the transaction. The use of derivatives also potentially renders the consumer a maleficiary of a number of subsequent transactions in which they would not otherwise have participated.

It is worth mentioning the substitution of values that arises as a result of other substitutions. Participation in as many transactions as possible as a maleficiary is now considered an interesting and active lifestyle. If you do not spend, do not buy unnecessary things, do not consume like three Asian villages, then you are not living, but rather vegetating. The substituted social transreality programs us to believe that being a maleficiary in as many transactions as possible is cool.

And how do you like the substitution of service? Do you remember the times when you could call a company and talk to a live person? And that person really understood the company's

business, knew its products and services. And if they did not know something, they apologized profusely, promised to look into it and call you back. And they actually did call you back. Then automated phone systems appeared. They offered three options, and after that, you could still reach an operator who was still as knowledgeable as in the example above. After a while, the operator started hiding behind an unknown option. You could still reach them by pressing 0 or #, but you had to guess the right button to press. When you were finally able to get through to the operator, you sadly noticed that they were no longer as well-informed as before. Instead, they simply read standard responses from a script, providing general and obvious information that you already knew. And then the operator disappeared. Completely. Without a trace. They became impossible to reach. Not by phone, not through the website chat, not by email. They have been substituted with T&C and FAQ. No one wants to talk to you anymore. Go to the website and read the terms on which you must part with your money. Any misunderstanding is your responsibility. We do not want your stupid questions to interfere with the process of generating profit on you. Just shut up and pay.

Do you remember the times when the customer was always right? If you made a mistake in choosing a product or service, it was assumed that you were given the wrong information about the advantages of the product or service. You could not possibly be wrong. You were the customer! A sacred creature that everyone in the company had to worship. Now the terms are posted on the website, and you are responsible for reading and complying with them. If you misunderstood something, if you could not hire a team of lawyers to read the terms of service, provide you with an elaborate written legal advice, and explain the consequences of your decision, you cannot buy this frying pan on the website because you are responsible for any mistakes. The frying pan with manufacturer's service and responsibility has been substituted with a frying pan without service and with your responsibility.

6.3.4. Substitution of Value Equivalent

Substitution of value equivalent has occurred many times throughout history, but never as intensely as it is happening now.

6.3.4.1. Substitution of Labor with Gold

This substitution enabled the accumulation of value equivalents and marked the onset of stratification of society not based on the physical traits of its members. The shift from labor to gold as the value equivalent precipitated the polarization of society into emperors, slaves, and everyone in between.

6.3.4.2. Substitution of Gold with Fiat Currency

This substitution allowed the class of printing press owners, who controlled the issuance of money, to occupy the center of polarization of society. It also became a prerequisite for the unlimited expansion of the money supply.

6.3.4.3. Substitution of Money with Credit

Nowadays, all money is created in the form of credit. In other words, money is created in exchange for credit obligations. Every dollar is backed by some credit obligation. Credit-backed money is fundamentally different from gold-backed money. Currently, there are no other forms of money except credit-backed money. If the underlying credit disappears, the money in circulation becomes excessive and must either disappear or be backed by new credit. Note that money is not backed by either production or consumption, so imbalances between production and consumption are of no interest to monetary authorities. They are only interested in the ratio of cash to credit. The inflation that all the central banks of the world are targeting is not the dynamics of the ratio of money to goods, but the dynamics of the ratio of cash to credit. At the same time, everyone tries to make sure that their assets exceed their liabilities by the maximum possible amount. Let's reiterate this. The amount of money in society must equal to the amount of credit, but everyone tries to violate this balance in their favor. Do you think everyone succeeds? Your success in the difficult task of appropriating printed money depends directly on your proximity to the printing press.

Essentially, modern society is structured so that beneficiaries hold your promissory notes, and you are allowed to temporarily hold their money. The worst that can happen to beneficiaries is

if you keep the money and default on your promissory note. This is when you become a beneficiary of the societal system, while its usual beneficiaries are left with a toxic asset. If many maleficiaries do this at the same time, a credit crunch occurs. To maintain their position, beneficiaries must restore balance. That is why any credit crisis is accompanied, on the one hand, by desperate attempts to destroy your money, up to the prohibition of cash and freezing of deposits, and on the other hand, by desperate attempts to compensate for the losses of beneficiaries by expanding the money supply and buying toxic assets (the promissory notes you defaulted on) from them. Remember, beneficiaries must not lose their status under any circumstances.

Modern credit-backed money is created from the thin air when a loan application is approved. This substitution changes the very nature of money. Now, it is not just a value equivalent, but also a commodity with a price, and an asset that can generate income.

6.3.4.4. Substitution of Current Money with Future Money

The substitution of gold-backed money with credit-backed money leads to inevitable expansion of the money supply. Indeed, if there is a total of $100 in circulation in a closed society, that was lent into the economy at 10% per annum, then after a year, $110 must be repaid. This is impossible to do if there is only $100 in circulation. The accrued interest of $10 must be printed and added to the previous $100. Typically, those who generated profit that year believe that indolent maleficiaries should ‘get a job’ and earn the $10 that society was short of because of them. Yes, of course, $10 can and should be earned, but if there is only $100 in circulation, no matter how much we work, there will be no more money. It must be printed before anyone gets a chance to earn it.

When this essay was still being written, central banks around the world shifted dramatically from quantitative easing to tightening, that is, raising interest rates and reducing the money supply. This is done as if it will always be so from now on. However, as usual, **#ItOnlyLooksSo.** Reducing the money supply and raising interest rates is only possible until the first serious liquidity crisis occurs for one of the major players, such as BlackRock or

Vanguard. Such a crisis is unfolding right now, in April 2023. Silicon Valley Bank and Credit Suisse have already fallen victims of this crisis, First Republic Bank is on the brinks. Modern capitalism cannot exist on a shrinking money supply, because it operates with credit-backed money. Meanwhile, the fact that the vast majority of the world's population lives in a constant liquidity crisis is not of interest to beneficiaries. Money will be printed as soon as beneficiaries demand it.

Credit-backed money comes with a divergence between its value in the process of acquiring and in the process of spending. For maleficiaries, tomorrow's money is easier to spend and harder to get than today's money, while for beneficiaries, tomorrow's money is easier to get and harder to spend. This phenomenon arises from the superposition of two tendencies - an increase in the money supply in relation to the supply of goods and services, and a decrease in the amount of money per maleficiary. Both tendencies are artificial and intentionally maintained in favor of beneficiaries.

In the past, inflation was used to instill the fear of missing out on purchases among maleficiaries. Nowadays, with beneficiaries no longer selling their products to maleficiaries, inflation is instead used as a tool to justify unpopular monetary policies. Central banks are currently employing aggressive measures to "fight inflation" by increasing the cost of money and reducing the money supply, despite the supply of goods and services decreasing at an even faster rate. As a result, inflation is on the rise, but the amount of money in the hands of maleficiaries is decreasing.

The reduction in the amount of money per maleficiary is a subtle yet significant trend in the wider pattern of uneven distribution of credit-backed money in society. Those who have more income and assets can borrow more, generating even greater wealth and assets on borrowed funds. When central banks increase the cost of money and decrease the money supply to "combat inflation," beneficiaries still want to conduct business as usual and seek the same profits as they would on a growing money supply, so they simply raise prices and plunder maleficiaries. The rapid intensification of these trends ultimately leads to a point where

maleficiaries can no longer earn money and beneficiaries cannot spend it. However, society disintegrates long before this point.

Here is an example of how the substitution of a value equivalent can impact society. Suppose an average buyer today has a job and $50,000. They can buy a house for $1,000,000 with the bank financing the remaining $950,000. But what happens if all banks go bust? In such a scenario, the house would be worth only $50,000, which is what the average buyer has available without the possibility of borrowing. Moreover, the house would be worth even less since the average buyer likely had their $50,000 deposited in the bank, which went bust. This means that the same house which was worth $50,000 fifty years ago, is now worth a million, and in the event of a major bank crisis, it would again be worth only $50,000. Quite a financial miracle, is not it? However, over fifty years, the house has likely aged, become worn out, and now requires significant repairs, which may further diminish its value. The famous perpetual increase in real estate prices is a myth; the miracle arises from the constant expansion of the money supply, which assets simply absorb. Real estate is not the best asset to absorb the money supply anyways, since it is a relatively low derivative.

As the money supply continues to expand, it inevitably leads to the degeneration of all existing means of profit generation that rely on exchange of value equivalent. This is because expansion of money supply is a continuous process of substituting today's money with tomorrow's money of different value. Thus, the wealth of beneficiaries is multiplying by itself, while maleficiaries have increasingly limited opportunities to earn money. The means of increasing the money supply, whether through colonial robbery, gold export, decriminalization of credit operations, creation of markets for gold derivatives, abandonment of the gold standard, or simply by increasing the amount of paper and electronic money, all exacerbate the problem. The issue lies in the fact that each new derivative is created not to benefit society, but solely to absorb the money supply. As a result, the newest derivatives, such as Bitcoin, options, or CFDs, do not satisfy any actual demand, but merely absorb the money supply.

6.3.4.5. Substitution of Income with Wages

Any employee is a maleficiary of substitution of value equivalent. Employees sell their time and effort at a wholesale price, and employers resell it at a retail price. Moreover, the employer first sells the labor of the employees and only then buys it with the money received. No profit to the employer means no salary for the employee. "Pay yourself first" is the mantra of everyone who considers themselves beneficiaries. The higher the derivative of labor used to generate profit, the lower the value of the labor itself, and the less significant the working person becomes. Lest we forget this as we prepare our children for their future, where their labor may be even more undervalued and less respected. The further society moves away from labor as a factor of production and the value equivalent, the more redundant people it will have. The redundant people cannot earn or spend, and neither school nor university teaches how to generate profit on higher derivatives. Modern education still teaches a profession. In other words, you are taught to be a convenient maleficiary. And after finishing your studies, you learn that profession has already degenerated significantly as a means of earning. Representatives of almost any profession are much more numerous than required, which directly affects both employment opportunities and income levels. The provision of educational services is a business. Educational services are a by-product of the profit generation process. They are not intended to help the maleficiary advance to beneficiaries.

Agriculture employs 4% of the US population. Another 3.75% are employed in manufacturing. 6.75% work for the US government, state and city governments. The remaining 85.5% are either trying to sell something to each other, have already sold something and are spending the profits, or are joining the ranks of the destitute who have fallen out of the economy. (Data as of early 2020.)

According to statistics, in the forty million state of California, there are 130,000 homeless people. We intentionally emphasized the word "statistics" because statistics serve the beneficiaries. In particular, this statistic does not include 246,000 homeless students. How many more homeless people in California are not accounted for by statistics? According to the

most conservative estimates, there are about a million homeless people in California, which is 2.5% of the state's total population. This is in California, at the epicenter of the ever-raging technological volcano.

The vector of future social development is determined not by how we generate profit, but by how we treat people who have fallen out of the economy.

6.3.5. Substitution of Demand with Product

Demand as a product encompasses various customer databases, big data, advertising services, marketplaces, and social networks. Essentially, any form of demand that is packaged and sold for profit falls under this category. An example of this is Facebook, which packages and sells demand for communication from billions of potential maleficiaries to potential beneficiaries. However, in this transaction, the beneficiaries become maleficiaries in relation to Facebook. This substitution degenerates as inequality intensifies in society. A database of the poor is useless because no profit can be generated on them, and a database of the rich is pointless because no one will allow you to offer them goods or services.

6.3.6. Substitution of Product with Demand

Product as demand does not satisfy demand but rather stimulates it. Television is a prime example of such product. When a maleficiary buys a TV and a package of programs, the TV serves not them but the beneficiaries. It tells the maleficiary about their "needs" and "correct" ways to satisfy them. This same substitution is happening right before our eyes with the internet, social networks and with many products. With education, which requires subsequent retraining, healthcare, which requires subsequent re-treatment, and politicians who promise to solve problems but leave office after creating even more problems.

The example of television vividly demonstrates how the means of substitution can degenerate. Just 20 years ago, almost every family spent evenings watching TV. Today, however, the majority of people have given up on television altogether. They either sold their TVs or repurposed them as computer monitors to watch content they are interested in. The human

brain has adapted to advertising; we have learned to tune it out. These means of substitution work much less effectively than before when people believed everything said on TV. It is not surprising; if people are constantly lied to, sooner or later they stop believing.

Another prime example of a product that not only fails to satisfy a need but even exacerbates it is sweet carbonated beverages. They are marketed as thirst-quenching, but in reality, they cause spikes in blood sugar levels. As a result, the body attempts to eliminate the excess sugar from the bloodstream, necessitating an increase in fluid intake. We interpret these efforts as thirst, which we initially attempted to quench.

6.3.7. Substitution of Value Equivalent with Demand

In capitalist society, the immediate gratification of needs turns individuals into maleficiaries of the profit generation process. Only pure profit can satisfy any need, and only pure profit makes its beneficiary a beneficiary of the entire societal system. Capitalism creates a universal need - the need for a value equivalent. Thus, the value equivalent becomes a universal product that satisfies any need. However, this universalization of demand for the value equivalent leads to the degeneration of any other form of demand. People strive to make money from dawn to dusk. First and foremost, the higher needs are affected, which arise from transcending complexity: the need to create, care, learn, improve the environment, and enjoy the beautiful. As the degeneration of demand accelerates, basic needs begin to suffer as well. People forego starting families, having children, buying homes, they reduce sleep time, switch to cheaper and less nutritious food, and take on increased risks.

6.3.8. Substitution of Value Equivalent with Product

The emergence of a universal need for the value equivalent also renders it a universal product capable of satisfying any need. Money becomes the universal motivator and the most significant value in society. The universalization of the value equivalent as a product leads to the degeneration of other products. The first to degenerate are the products that satisfy higher

needs, such as education, art, literature, philosophy and fundamental sciences. As the degeneration of products accelerates, goods of everyday demand also degenerate.

6.3.9. Substitution of Product with Value Equivalent

Product, when it serves as a value equivalent, is considered an asset. An asset is herein contemplated as a product that does not directly fulfill any need but is used as a means of profits-making. Several classes of assets can be identified.

6.3.9.1. Means of Production

Factories, machines, tools, robots, computers. The way of profit generation is production. These means of production degenerate, as production process itself degenerates as a means of profit generation.

6.3.9.2. Real Estate

In the past, real estate was a means of production. In the process of degeneration, it became a means of passive income by renting it out. Residential real estate is degenerating as a means of profit generation as a result of the degeneration of wages as a means of generating income. Commercial real estate degenerates as a means of profit generation as a result of the degeneration of production as a means of profit generation.

6.3.9.3. Marketplaces

Exchanges, marketplaces, retail chains, agencies, and online trading platforms generate profit through commission based models. They degenerate because the population's purchasing power decreases and all profits are being funneled into higher derivatives.

6.3.9.4. Intellectual Property

Intellectual property is a means of profit generation through royalties. However, it degenerates when the underlying methods of profit generation degenerate.

6.3.9.5. Debentures

Generate profit is through interest. They deteriorate when the interest rate drops and the underlying collateral devalues.

Since 2022, the whole world has been participating in an interesting reversive experiment. Central banks are raising interest rates. It is an attempt to revive essentially degenerated financial derivatives. It is like building a huge gramophone factory and investing billions in promoting gramophones. "Still listening to music on your new iPhone? Buy a new old gramophone from Gram-of-Phone and enjoy the purest sound of vinyl records!" A kind of attempt to make owners of degenerated derivatives great again. What will come out of this? Holders of debentures even at 10% per annum cannot compete in interest income with politicians who trade higher derivatives on insider information and earn 200% per annum. For the latter, it does not matter whether they take out a loan at 1% or 10%. It will have little effect on their profits, while hundreds of millions of maleficiaries who mortgaged their homes will end up on the street. Millions of enterprises that depend on borrowed funds will also close.

6.3.9.6. Higher-Level Derivatives

While some futures, options on commodity groups, stocks, and indexes still represent derivatives of the underlying products that satisfy basic needs, the markets are mostly saturated with various derivatives on derivative that are not inherently related to the real economy. For instance, in today's world, buying and selling a ship with oil may not be as appealing as buying an oil futures contract and generating profit by selling it after 20 minutes without even leaving the pool. In the case of a transaction involving an oil futures contract, there is still some connection to the underlying product - the ship with oil. However, the same does not apply to a transaction involving bitcoin, which has no underlying physical asset or connection to the real economy.

Profit on high-level derivatives is generated through market fluctuations. Although markets are always in flux, their major fluctuations are linked to expectations of the money supply and actions of major market makers. Accordingly, higher-level derivatives degenerate when beneficiaries begin to trade on insider information, including insider information on rate decisions and the money supply. Maleficiaries do not have access to insider information. They constantly lose money and drop out of the market just as their less fortunate colleagues drop out of the economy. And since any profit can only be generated by taking it from the maleficiaries, markets degenerate without them. For a while, pension funds and central banks act as maleficiaries, but even this process is finite.

As yields on lower derivatives decline, a need for higher derivatives arises. Typically, the first derivative of an asset's return is an increase in its price due to the increase in return. As the price of the asset rises, its ROI decreases. In a balanced market economy, this would drive prices down, but in a substitution economy, new derivatives emerge instead.

The next derivative of the asset's return is the increase in its price due to the possibility of borrowing against the asset. Such an increase in price leads to an even greater decrease in the ROI. Loan secured by the asset can only increase in price as long as the return generated by the asset can service the loan. Once the expenses of the asset exceed its income, a new derivative is required.

The next derivative of the asset's return is the increase in its price due to the expansion of the money supply. The asset begins to function serve as a means of absorbing the money supply and its price increases solely due to inflation.

However, as soon as higher derivatives appear on the market, they yield higher profits and attract newly printed money. The price of lower derivatives decreases. The price of an asset also decreases if its yield falls below zero. This marks a complete degeneration of the asset as a means of profit generation. Such an asset ceases to be an asset, ceases to be a product, and becomes just an object that no longer satisfies any need and is not needed by anyone. However, if beneficiaries are stuck in such an asset and cannot sell it on the market, they

employ their magic to extend the life of the toxic asset. They encourage pension funds and central banks to bail them out. This way the same people remain maleficiaries of beneficiaries' mistakes. The horse became a degenerated asset with the advent of the car. A bank deposit becomes a degenerated asset when interest rates fall to zero. Real estate becomes a degenerated asset when expenses exceed income. While most people recognize the importance of economic growth, not everyone understands why it is necessary. Without growth, the economy reverts to a state where easy profits from high-level derivatives or assets are no longer available, and money has to be earned through hard work.

The majority of assets in today's markets have already significantly degenerated, as the economy is being increasingly constricted by the long chains of derivatives, such as options, CFDs, swaps, indices, futures, and structured products. The economy is losing the battle against the financial hydra of countless tentacles, which grows many new derivatives for every degenerated one. This financial hydra drains the life out of the real economy, absorbing all profits, money flows, and intellectual capital. Derivatives layer on derivatives, only to be soon overlaid by new derivatives. At any given time, the latest derivative is the most profitable, while lower derivatives become increasingly degenerated and less profitable. In this environment, producing goods is less profitable than selling them, and selling goods is less profitable than renting out spaces where these goods are sold. Renting out retail space is less profitable than enjoying the growth in prices of this retail space. Receiving stock dividends is more profitable than running the underlying business, while trading stock derivatives is even more profitable than trading the underlying stocks. Each subsequent derivative satisfies fewer real needs, is more detached from the economy, and holds less meaning or value outside of the derivatives market.

6.3.10. Substitution of Ergodicity

Suppose you have $1 and flip a coin a million times, receiving $0.55 for each heads and paying $0.45 for each tails. It is highly likely that you will lose all your money well before you reach the millionth flip. Now, let's change the conditions of the problem. Imagine a

million people, each with $1, flip a coin once and receive $0.55 each for a heads or pay $0.45 each for a tails. Surprisingly, this group of people as a whole will increase their initial capital with every flip. The reasons for this counterintuitive outcome are complex and require a significantly more detailed explanation than we can provide here. To streamline our essay, let's assume as a postulate that the mathematical expectation for the temporal series may not necessarily coincide with the mathematical expectation for the spatial series of the same system. This concept highlights an essential distinction between the two types of series, and its implications are worth exploring in greater detail. When the values of these mathematical expectations differ, the system is classified as non-ergodic. Conversely, when the values coincide, the system is considered ergodic. It is worth noting that statistical methods are only predictive in ergodic systems, provided that they have been proven to be ergodic. In non-ergodic systems, spatial statistics are not aligned with temporal ones and thus cannot be used to forecast the future development of the system.

Suppose the entire group of one million people begins flipping a coin a million times, in the hope of increasing their initial capital. In this scenario, the initial capital would increase, but not uniformly. Some participants in the game will increase their wealth many times over, while others will lose their money quickly. The principle of mathematical expectation for non-ergodic processes suggests that billions of independent transactions will inevitably lead to an increase in the level of inequality in society. This is an intrinsic property of non-ergodic processes, and it reflects the same principle of increasing diversity that we discussed in Chapter I, but now reduced to one dimension, the money dimension.

To drop out of the game, it is sufficient to throw tails twice in a row at the beginning of the game. For the first time, the participant will pay $0.45 of their initial dollar, and will be left with $0.55. On the second tail, they pay another $0.45, having only $0.10 left. Even if the game starts with a much larger amount, it lasts longer, but with the same result. This is where many people find themselves in today's economy. They are left with $0.10 when they need $0.45 to play the game and even more to succeed in it. They do not necessarily die, but they do not play either. After just a few dozen coin tosses, a significant portion of our group of one

million will be out of the game. Some participants may earn and lose interchangeably, experiencing the illusion that the game is never-ending. However, as we know, **#ItOnlyLooksSo**.

If we assume that the process of societal segregation is finite in the case of a limited money supply, we can also assume that in the case of an infinite money supply, the segregation process will continue indefinitely. Unfortunately, **#ItOnlyLooksSo** too. Once the money paid out by the tails becomes insufficient to reward the heads, the system will require additional funds. This situation arises when a significant number of less fortunate participants drop out of the game. Although the influx of extra money may slow down the rate of dropouts, the process of leaving the game will continue.

One of the key substitutions of capitalist ideology is the attempt to pass off the finite process of profit generation as an endless one. The process of profit generation is finite, both for maleficiaries and beneficiaries. The most unfortunate maleficiaries drop out of the economy first. Intermediate beneficiaries, who sustained in the game at the expense of the first maleficiaries, become the next maleficiaries, and then also drop out of the economy. Theoretically, this can continue until the group polarizes into one beneficiary with all the money and everyone else without money. It can be argued that this process can take billions of years, so we do not have to worry about its completion any time soon. Regrettably, the economy of the country, and the world as a whole, will cease to exist much earlier.

To better understand this, it suffices to look at the rate at which the number of citizens contributing to a country's GDP is decreasing. If the entire GDP of a country with a population of 300 million is produced by 200 million people, then it can be called a traditional economy. But if the same GDP is produced by only 100,000 people, then it reflects the prosperity of those 100,000 individuals rather than that of the entire country. The rest do not contribute to the economy and therefore not to the GDP. For them, the game is over, and capitalism has already ended. Truthfully, in the country we have described, there is no longer an economy. Its economy has transformed into an elite club of beneficiaries, reminiscent of

feudal society prior to the first bourgeois revolutions. The inequality that bourgeois revolutions once tried to abolish is the same inequality capitalism ended up with. Hence, capitalism is ending similarly to how feudalism ended. Capitalism, as it turns out, was not a means to transition into a better society, but instead served as a way to redistribute property from feudal lords to the beneficiaries of capitalist transreality. This process is now approaching its end.

It is worth noting that by including the services of non-productive entities such as sex workers, officials, politicians, agents, and brokers in the GDP, we deceive ourselves into believing that prosperity is continuing. If we, however, switch back to measuring GDP as the amount of goods produced, especially in terms of commodities instead of currency, we will come to the realization that we have already departed from the confines of capitalism.

The substitution of temporal mathematical expectations of non-ergodic processes with spatial ones yields a good profit. Pension funds, banks, insurance companies average their risks over a broad sampling of clients, while each client averages their risks over the temporal sampling of their particular life. "Just look at Elon Musk, Warren Buffett, Mark Zuckerberg, Jeff Bezos! They are living proof of equal opportunities under capitalism! These people became billionaires from scratch!" Such a statement is not an example of equal opportunities, but rather a case of substituting mathematical expectations. What is conveniently ignored in this example is the fact that tens of millions of equally talented, hardworking, and intelligent businessmen have gone bankrupt and ended up on the street. This is not because of foolishness or laziness, but due to a simple statistical principle.

6.3.11. Substitution of Collective Maleficiary (Exportation of Poverty)

This substitution is also known as market expansion. If a means of profit generation has degenerated and no longer works on certain maleficiaries, it sometimes can be transferred to another region and used on different maleficiaries. Before the market became global, periods of peaceful market expansion were followed by periods of military expansion, but the expansion itself never ceased. Either regional beneficiaries shared their profits peacefully or

the markets, of which they were beneficiaries, were taken by force. The lower the maleficiaries are in the social hierarchy, the greater the benefit they gain from the change of the beneficiaries. Conversely, the higher the beneficiary, the greater their suffering from defeat. The more a person is a beneficiary of the societal system, the more fiercely they defend it. Systems with a small number of beneficiaries and an overwhelming majority of maleficiaries are unstable and vulnerable. Feudalism of the 21st century is exactly such an unstable and vulnerable system. After the collapse of the USSR and the expansion of the Western market into the countries of the former communist bloc, market expansion has become a degenerated strategy. Globalization could have ended wars for market redistribution if market mechanisms had not degenerated. The degeneration of market mechanisms rolls the world back to feudalism, and the world finds itself in a familiar period of local wars for resources and markets.

In the process of market expansion, the occupied territories are integrated as maleficiary regions, while the beneficiaries remain the same. The maleficiary role is exported, which ultimately means the exportation of poverty, jobs, and environmental pollution from production. The exportation of the maleficiary role also degenerates. Russia, China, India, Brazil, Africa, Latin America refuse to remain as maleficiary regions. Some because they now want to be beneficiaries, others because there is nothing to take from them anymore. However, poverty, once exported, returns to the beneficiary countries in the form of immigrants and refugees, condenses on the streets in the form of their own citizens thrown out of the economy, in the form of the precariat unable to provide for their children, in the form of professionals that are drowning in debt, in the form of mass bankruptcies of small businesses. The fact that the majority of people in beneficiary countries are still doing relatively well only means that someone, somewhere, is getting poorer in maleficiary countries. We are robbing them, as any profit comes at someone's expense.

For simplicity of control, beneficiary countries divide maleficiary countries into three levels. The first level is "Yes" countries - those who will eventually become beneficiaries if they play by the rules. Italy and Portugal, and later some countries of the former communist bloc, were

accepted as beneficiaries from the poorest countries of Europe. While their chances of becoming the ultimate beneficiaries are non-existent, their position is still the envy of the lower level countries. As we have already mentioned, maleficiary countries are sometimes allowed to advance to the level of beneficiaries, otherwise no one will believe in the distorted transreality. The second level is "Maybe" countries - those whose advancement to beneficiaries is promised but not guaranteed. These countries are in the process of becoming, but the future of this process is unclear. If they play by the rules, the process will never end. Such countries include, for example, Malaysia or Vietnam. If they violate the rules, they will be downgraded to the lower category, as happened with Russia and is now happening with China. The third category is "No" countries, such as Syria, Afghanistan, or Zimbabwe.

Currently, another reversive experiment is being conducted - the world is being divided into economic zones. Such a division of the global world into isolated economic zones will inevitably lead to a war of all against all. This war will continue until the world becomes global again, but under new beneficiaries. This experiment is not a choice but a consequence of the mistakes made by beneficiaries. When Russia and China chose the "Maybe" path, they thought it was the "Yes" path, whereas beneficiaries intended the "No" path for them. Now, this substitution costs us the loss of globalization. It is our sincere hope that both beneficiaries and maleficiaries have learned the lesson. A maleficiary who has accumulated sufficient profits to ensure their independence always claims recognition as a beneficiary.

6.3.12. Substitution of Collective Beneficiary (Revolution)

As capitalist society develops, the profits of beneficiaries increase, along with the losses of maleficiaries. This leads to social stratification. By examining various historical periods, we can identify distinct classes such as slaves, slave owners, feudal lords, knights, peasants, workers, capitalists, and proletarians.

In pre-industrial society, the value of maleficiaries was determined solely by their usefulness to the beneficiary. Maleficiaries who were deemed useful were allowed to live and eat, while those who were deemed useless were left to fend for themselves, and no one was interested in

their fate. With the advent of capitalism, maleficiaries became both a means of production and consumers. Knowing what maleficiaries wanted, what they preferred to buy, and how to motivate them to work more productively became crucial for profit generation. However, as soon as it became possible to generate profit without using maleficiaries, capitalism as we know it ended.

As maleficiaries cease to be means of production, they stop earning and can no longer consume. The emergence of higher derivatives leads to the degeneration of lower ones, such as manufacturing and trade. Beneficiaries lose interest in the fate of maleficiaries once again. As the latter fall out of the economy, methods of substitution aimed at generating profits are being reoriented towards the upper classes. The degree of societal stratification is closely linked to the extent of degeneration of substitute derivatives. These two phenomena create a vicious cycle, each contributing to and reinforcing the other's effects. As maleficiaries increasingly slip into poverty, the means of profit generation associated with satisfaction of their needs degenerate. This results in a further decline in their economic condition, making it increasingly challenging to profit from them. Maleficiaries who are at risk of falling into poverty or the precariat become more cautious with their spending. Ultimately, this feedback loop leads to a society with greater income inequality and more profound economic disparities.

Every time a revolution took place in society and new beneficiaries replaced the old ones, whatever slogans and ideologies they promoted, they always did the same as the old ones - took control over the process of attribution of the meanings of concepts that define transreality. This allows new beneficiaries to substitute the previous meanings with new ones, to redirect the flows of major assets, commodities and cash, to consolidate their power and secure their hold on property. In a sense, all previous revolutions were only attempts at substituting the collective beneficiary in order to take control of the center of polarization of society. The economic booms that have sometimes accompanied substitutions of beneficiaries were not the result of any inherent qualities of the new beneficiaries or their ideologies. Instead, they were due to the temporary weakening of control over meanings, assets, and

financial flows during the process of re-hierarchization of society. As new class hierarchies were formed, opportunities arose for maleficiaries to put forward their own concepts, initiate sustainable substitutions of old concepts, secure ownership of the means of concept substitution, appropriate means of profit generation, and ultimately secure a place in the class of beneficiaries.

If the new beneficiaries actively involve maleficiaries in the process of synthesizing social transreality and its concepts, this slows down the process of gaining total control over society for the beneficiaries and prolongs the period of resilient complexification of society. As maleficiaries become estranged from the process of forming transreality, the degeneration of the means of concept substitution accelerates and the likelihood of a forcible change of the collective beneficiary increases.

Nowadays, maleficiaries are almost entirely excluded from the process of shaping social transreality, and are scarcely able to advance to a higher class, except for a few rare cases. Conversely, descending to a lower social class happens almost automatically, as a result of accepting the principles of social transreality. Maintaining one's class affiliation no longer implies adherence to the principles of transreality, but requires distorting it in one's favor, even going as far as actively displacing as many individuals from one's own class as possible towards lower classes.

At present, seven hypothetical social classes can be identified:

6.3.12.1. Owners of Transreality (Owners of Meanings)

This group includes the most influential families who have managed to accumulate wealth through various asset classes, secure their position in the class of beneficiaries and pass their class affiliation from generation to generation. Nowadays, they primarily own diversified investment funds, holding portfolios of non-degenerated assets. They are well-versed in the theory of derivative degeneration and therefore, they either invest in the latest derivatives or create new ones. Individuals belonging to this class dwell beyond the confines of money,

laws, rules, meanings, and ideas. They wield the power to dictate the money supply, define the meanings of concepts of social transreality, establish its principles, laws, and development strategy for society.

6.3.12.2. Government and Corporate Senior Executives, Prominent Religious Figures, Actors, Celebrities (Distributors of Meanings)

Distributors are recruited from elite upper class families based on their loyalty to the owners of transreality. Their ability to entertain the public is no longer so important. The public is easy to manipulate by offering them a choice between two unfavorable options. They happily choose the lesser of two evils and will even persuade their neighbors to do the same. The mission of distributors is to coerce the public into making decisions that benefit the owners of transreality. They convey the necessary meanings to the public, show them how to understand the rules, laws, sciences, economics, politics, trends of the social transreality, and what tastes and preferences to have. Distributors follow the instructions of the owners of meanings, in various ways substituting the needs of the public with synthetic meanings attributed by the owners. Distributors of meanings are privy to tactical plans, but not strategic ones. The best distributor is the one who cannot guess the strategic plan from the description of the tactical one. This partially explains the inability of modern distributors to make any significant strategic decisions and be accountable for them.

Meanwhile, we are witnessing the same political, economic and social processes across different countries and continents: restrictions on cash transactions, simultaneous fluctuations in interest rates, adoption of anti-terrorism and anti-COVID measures. This pattern confirms that politicians in individual countries simply act as distributors of meanings, while the strategy is defined by the owners of meanings. The democratic election process and the transfer of power in Western democracies ensure that distributors of meanings never advance to the class of their owners. Nevertheless, having once secured membership in the class of distributors of meanings, its happy representative almost never again faces the threat of being demoted to a significantly lower class. The worst punishment for mistakes or misdeeds is a

transfer to a less interesting position within the same class. As always, exceptions are possible.

The same criterion of loyalty to the owners of the meanings of social transreality and their ideas is decisive in the advancement of actors, religious and scientific figures to the beneficiary class. These distributors must convey the right message to maleficiaries, otherwise an enraged shouting crowd will cancel them. A musician expressing an inconvenient opinion loses opportunities to perform; a scientist is denied a position in academia; a religious figure is excommunicated from the church. In the times of high specialization, social cancellation represents a form of social death that not only cuts distributors off from their income streams, but also strips them of their status as beneficiaries. Religious leaders, however, have honed the art of survival over time, forging alliances with the owners of meanings. Consequently, they tend to avoid speaking out against the prevailing social transreality, regardless of its nature.

6.3.12.3. Specialists (Engineers of Meanings)

Specialists are highly qualified individuals who work for state bodies or private corporations. This class includes managers, doctors, engineers, programmers, and lawyers, among others. Depending on their level of expertise, specialists play a crucial role in shaping fundamental ideas about reality, developing new means and methods of substitution, and ensuring the proper functioning of public institutions. During periods of ideological expansion, often coinciding with economic expansion, the demand for specialists increases, and individuals with the highest competence are selected to fill the positions. Conversely, during ideological and economic contractions, belonging to this class often ensures an above-average income and privileges, which leads to protectionism and nepotism. This can result in the emergence of dynasties of "specialists," ultimately leading to the degeneration of their qualifications. Specialists have the opportunity to save for retirement, but this requires them to remain useful to the upper classes throughout their careers and remain loyal to the prevailing social transreality. Unlike distributors, there is no need to subject specialists to a public cancellation

procedure for mistakes. Revocation of the license is enough to deprive them of the opportunity to practice and permanently demote them to a lower class.

6.3.12.4. Military (Guardians of Meanings)

This class includes the army, police, intelligence and counterintelligence services, security companies and private military companies. The mission of this class is to ensure the existing class hierarchy by protecting the concepts, provisions and laws of the existing transreality. Representatives of this class receive above average salaries and benefits. The requirements for the guardians are very simple. They must follow orders and not think. Those who think do not pass into this class at the selection stage.

6.3.12.5. Small and Medium-Sized Business Owners (“Yes-Maleficiaries”)

This class includes owners of significantly degenerated means of profit generation, such as restaurants, non-chain convenience stores, car dealerships, car repair shops, and others. We refer to them as "Yes-Maleficiaries" because, with effective business management, they have the potential to become owners of publicly traded companies through an IPO, and advance into the class of distributors. The very process of an IPO has now become a test of loyalty to the ideas of the prevailing social transreality. Once an effective means of substitution for profit generation purposes, small and medium-sized businesses degenerated into hard, low-paying jobs.

Many business owners no longer have sufficient income to hire employees at a fair pay. This forces small business owners to work dawn to dusk in their businesses, while medium businesses are forced to transition fully online. Small and medium-sized businesses have become maleficiaries of banks, large corporations, governments and B2B services. The profitability of small and medium-sized businesses is falling along with the incomes of the lower classes, while their costs are continuously rising along with the appetites of beneficiaries. As small and medium-sized businesses degenerate as a means of profit generation, their owners, along with the precariat, descend into the class of poor.

6.3.12.6. The Precariat (“Maybe-Maleficiaries”)

This class encompasses a wide range of low-skilled workers such as pizza delivery people, taxi and truck drivers, construction workers, salespeople, and cleaners. All those who work for minimum wage and are easily replaceable without causing any harm to the employer. We refer to them as "Maybe-Maleficiaries" because their livelihood depends on their belief that tomorrow will be better than today. These individuals are constantly on the lookout for better job opportunities, side hustles, and additional income streams. Although some may succeed in transitioning to more secure employment, the vast majority of the precariat live paycheck to paycheck. Saving money is only possible through strict economizing. This is the class that, in times of crisis, is left without means of subsistence and descends into the class of the poor. The combined number of the precariat and the poor already significantly exceeds that of all higher classes.

6.3.12.7. Poor (“No-Maleficiaries”)

This is a class of people who have fallen out of the economy. They are no longer productive forces or consumers and, therefore, are not of interest to the upper classes. In some countries, they are paid meager benefits to stay at home, watch TV, and quietly drink themselves to oblivion, rather than forming gangs and causing unrest. Other countries pay the military class to keep the poor out of the way of the upper classes. We call this class "No-Maleficiaries" because its representatives have no chance of ever becoming beneficiaries. If a person has been a "No-Maleficiary" for a year, their chances of finding a job become negligible.

6.3.13. Substitution of Solvency of Maleficiaries

A prerequisite for a profitable transaction is that maleficiary has value equivalent. Maleficiaries who do not have value equivalent drop out of the economy. Up to a certain point of social degeneration, maleficiaries could participate in transactions with their labor and skills. However, once means of profit generation without involving maleficiaries emerge, the

labor and skills of maleficiaries is no longer of interest to beneficiaries. The very idea that in order to get something, one must give something in return, degenerates.

To substitute the solvency of maleficiaries, a constant influx of new money needs to be introduced into society and distributed among maleficiaries. Assuming this influx is constant and resilient, once all maleficiaries are clothed, fed, and have their basic needs met, they can be offered new phones, televisions, computers, internet, games, and entertainment. In a sense, the expansion of the money supply promotes intensive (as opposed to extensive) market expansion. As long as the money influx is resilient, maleficiaries do not perceive the substitution of solvency as significant and continue to spend.

However, this method of substitution not only degenerates when money can be absorbed without involving the real economy, but, like any method of substitution for profit generation purposes, contributes to degeneration of society. Firstly, it accelerates the stratification of society into classes. Maleficiaries receive their money temporarily, whereas beneficiaries receive it permanently. Secondly, the availability of easy money leads to the degeneration of the goods and services it can buy and all the means of profit generation. Consequently, the entire society becomes involved in a single activity of absorbing the money supply. In order to increase the amount of value equivalent on hand for maleficiaries, various substitution methods were employed. However, each of these methods degenerates for a simple reason: An increase in the amount of value equivalent for one maleficiary can only happen at the expense of another maleficiary, and never at the expense of a beneficiary. If beneficiaries ever attempt to increase the amount of value equivalent for their immediate maleficiaries, it is solely for the purpose of subsequently redistributing it in their favor and at the expense of more distant maleficiaries, while constantly withdrawing profits from the market. Consequently, the amount of value equivalent held by the collective maleficiary steadily decreases.

6.3.13.1. Substitution of Income with Wage

Initially, employment was a win-win transaction. During the time of the first manufactories, it was more profitable to receive a wage than to work for oneself in the field, and workers turned a blind eye to the fact that paying a wage from profits was disproportionately more advantageous. Paying wages, however, means that the beneficiary becomes partially a maleficiary. Since in a capitalist economy, net profit is calculated as income less expenses, each beneficiary believes that maleficiaries must earn money somewhere else and come to the beneficiary solely to spend it.

Increase in the share of payroll in the cost of goods is detrimental to the business, therefore beneficiaries seek to minimize wages as much as possible. In theory, maleficiaries are expected to spend their earnings, which should result in increased profits for beneficiaries and economic growth. However, maleficiaries tend to spend their money elsewhere and at a later time, while wages have to be paid here and now. Again, where is the guarantee that maleficiaries will spend their money? What if they decide to save it for a rainy day or pay off their debts instead? Naturally, beneficiaries do not agree with such a state of affairs. They strive for the opposite, when the cost of maleficiaries' labor tends towards zero, and their expenses towards infinity.

Beneficiaries could not care less about how maleficiaries with no income and with infinite expenses, are supposed to spend their money and generate profits for the beneficiaries. Let politicians worry about that. Nevertheless, in the process of robotization and automation of all spheres of life, wages increasingly degenerate as a means of increasing the amount of value equivalent in the hands of beneficiaries.

6.3.13.2. Substitution of Wage with Credit

Credit financing emerged as a service for beneficiaries, enabling them to produce and sell more. As a result, a new class of beneficiaries emerged - bank beneficiaries, who turned both

beneficiaries and maleficiaries of production and many other industries, into their maleficiaries.

Borrowing increases the amount of value equivalent in the hands of maleficiaries at the time of borrowing, but decreases this amount by the amount of interest at the time of repayment. The amount that a maleficiary can borrow is determined by their ability to service the loan and is strictly tied to their income. If a maleficiary earns $2000 per month, their repayment cannot possibly be $3000 per month. Eventually, the borrowing capacity of maleficiaries, whether individual or collective, reaches a limit where they are no longer able to borrow. As their incomes decrease, so too does the ability of maleficiaries to borrow and consume.

The practice of substituting wages with loans has become a highly degenerated method of substitution, especially in the last four decades of credit frenzy, where most of the world's population has exceeded their credit limits. Some without ever borrowing a cent.

The maximum loan-to-value ratio that lenders are willing to maintain when financing in a particular sector clearly demonstrates the degree of degeneration of derivatives in that sector. The easiest way to obtain a loan is to borrow against the highest derivative that brings the most profit. In the past, loans could only be secured by means of production, as production was the most efficient means of generating profits. During the consumer boom, when the unemployment rate was low, consumer credit emerged, which essentially represented loans secured by wages. It was a period when employees were recognized as partial beneficiaries of the profit generated by society. During the period of rising real estate prices, mortgage loans in some countries did not necessarily need to be secured by wages. They were secured by the collateral real estate, as it was a growing asset. However, after the Global Financial Crisis in 2008, mortgage loans were required to be secured by both the property and wages. The easiest way to obtain a loan nowadays is by opening a margin account for trading high-level derivatives. In most cases, margin credit is approved automatically, as long as there is sufficient liquidity in the market. In most cases, margin credit is automatically granted as long

as there is sufficient liquidity in the market. However, when liquidity dries up, margin requirements become stricter, sometimes to the point of halting margin lending altogether.

Furthermore, the current ratio of wage to consumer loan amount stands at approximately 1:1, while the maximum loan-to-value ratio for mortgages is around 95% (1:20), and the margin requirements for trading accounts can reach up to 1:500 in some cases. These ratios clearly demonstrate which derivatives generate the highest profits and which have already degenerated. As society moves towards feudalism, class affiliation will become the most important lending criterion. This is already a crucial lending criterion, although it is currently disguised as income level.

6.3.13.3. Substitution of Interest Rate and Loan Term

Refinancing at lower rates and for longer terms is itself a derivative of credit, and its very emergence indicates the degeneration of credit as a method of substitution. However, this method increases the amount of money in the hands of maleficiaries, thereby enhancing their purchasing power. Although this method reduces the profitability of each credit operation, it works well when many social classes become its maleficiaries, from consumers and traders to producers and owners of commercial spaces. The profit lost from lending to some is offset by others.

The expansion of lending across a wide range of social classes, including the refinancing of smaller banks by larger banks and larger banks by central banks, increases the extent to which the middle classes become the beneficiaries of the lower classes and the maleficiaries of the upper ones. As a result, each social class is drifting away from both the upper and lower classes, rendering it more challenging to maintain a particular class affiliation without descending into the lower classes. To maintain their class affiliation, the middle classes resort to squeezing even more profit out of the lower maleficiaries. Consequently, society is stratifying even more profoundly and faster.

This substitution method is also limited. Interest rate cuts are capped at zero. We can debate all we want on negative interest rates, but they turn lending institutions from beneficiaries into maleficiaries. The fact that central banks buy government bonds with negative interest rates at a loss only indicates that they are not the ultimate beneficiaries. The ultimate beneficiaries pay the central bank executives to appoint central banks as maleficiaries of financial transreality when needed. Ordinary lower-class borrowers will never be able to borrow at a negative rate, as this would mean the complete degeneration of money as a means of profit generation.

In any case, this method has already degenerated. Interest rate cuts were quite logically accompanied by the expansion of the money supply. Zero interest rate is the level that indicates the maximum non-inflationary money supply. Monetary policy, working in conjunction with a multi-level derivatives market, was instrumental in mitigating the negative effects of excess money supply by absorbing the surplus and thereby maintaining price stability in the real economy.

Further expansion of the money supply at zero interest rates leads to hyperinflation. On the other hand, if the money supply does not increase, we end up in some sort of feudalism. In the previous version of feudalism, gold was the money, and it simply could not be printed. Refusing to print money is exactly the same as freezing the money supply. If at the same time, the interest rate is raised, as is being done now, then we are not just finding ourselves in feudalism, but in a country captured by an enemy feudal lord, where all the income goes to the feudal lord, and people must somehow earn money and pay taxes. How exactly we are supposed to do that is of no interest to the feudal lord.

In a society where money is backed by credit, there is no answer to the question of how to live on a non-expanding money supply. The supply of money must increase annually by at least the amount of the interest rate. However, even this is usually insufficient, as the distribution of money in society is uneven. Therefore, methods are needed to absorb excess money from the middle class to prevent them from advancing to the level of ultimate beneficiaries.

The reversive experiment with an increase in the interest rate drains the remaining money from maleficiaries. Considering that they have lived on borrowed money for the last half-century, now they find themselves in a predicament where their wages are insufficient, and there is nowhere else to borrow from. Say goodbye to a cup of delicious morning coffee at the nearest cafe, to a summer trip to Bali, to your beloved fashion brands. Many will have to say goodbye to everyday things like their phone, internet, television, and even their refrigerator. If a maleficiary has pledged their home, car, or household appliances as collateral for a loan, they will also have to say goodbye to these things.

We have already seen this happen in the US after 2008, when tent towns sprang up around ordinary cities for people who were thrown out of the economy. Their homes were seized by banks and then bought by investment funds with newly printed money. Once beneficiaries were done "helping" maleficiaries by purchasing their homes for a fraction of their worth, the money supply soared, driving property prices up. Only now, the appreciation was happening for the benefit of the "right" people.

Raising interest rates stratifies society even further. There is nothing left to squeeze from the low-level maleficiaries, so they drop out of the economy. The ultimate beneficiaries are switching to the middle and upper classes, turning the latter into maleficiaries, and the economy into a battlefield at the final stage of the battle. This battle significantly narrows the circle of economic participants, as the classes of those who have already fallen out of the economy and those who are approaching this state are disproportionately larger in number than the classes of those who are still actively participating in the economy.

Previously, owners of rental properties generated profits from their tenants, small banks generated profits from the property owners, and large banks and investment funds generated profits from small banks. Now, with tenants out on the streets, rental property owners, to their sheer surprise, find themselves sharing the sidewalks with them. Without rental income, they could not service their mortgages, so banks seized the rented properties, along with the primary residences of the landlords. Small banks are on the brink of bankruptcy, and only

large banks and funds continue to profit by buying up the businesses of small banks with newly printed money.

The chain of substitutions is inevitably reducing to two classes of participants: large and small banks, with the latter acting as maleficiaries for the former. What happens when the big banks finish eating up the small ones? That is right, they will turn to the medium-sized banks and those equal to themselves. We are inevitably approaching the moment when there will be two players left in the game and only one chair. The music that makes sense to play in this situation is a requiem. The sole purpose of interest rates manipulation is to redistribute wealth from maleficiaries to beneficiaries, and the only way to win this game is to refuse to participate in it.

Therefore, we believe that the reversive experiment with interest rate hikes is temporary and will not last long, as the big banks and funds will soon run out of maleficiaries to rob and will need money to sustain themselves. Eventually, they will find a way to pressure the monetary authorities to start the printing press. You will be surprised, but the monetary authorities also keep their money in banks and funds. The problem with modern society is that the vast majority of the population has no influence on monetary policy.

The are two alternatives to the continuous expansion of the money supply and the resulting social stratification: institutionalizing the existing social stratification or distributing the money supply evenly throughout society. We are being prepared for the first scenario. Central banks around the world will be issuing local inflationary cryptocurrencies that will not be able to be used as a savings instrument, but only to pay wages and make payments. As a result, commercial banks will be abolished because everyone will have an account in the local cryptocurrency at the central bank. These local cryptocurrencies may have a negative interest rate, limited use in terms of space, time, and products that can be purchased with them. Payments and settlements between countries will be conducted using another cryptocurrency, deflationary in nature. Maleficiaries will not be able to own it, while a small group of ultimate beneficiaries will be able to print it at their discretion.

Since novelty layers onto continuity, distorting the latter, systems with high inertia are fundamentally incapable of functioning as planned, as the implementation increasingly deviates from the plan. The social processes described here are highly inertial, which means that the system will never be implemented in the way it is envisioned by its designers. A prime example of this inertia is the US dollar, which despite being subject to constant significant devaluation, continues to serve as a means of savings in many countries because their own currencies lose value even faster and to a greater extent. Nevertheless, the designers of the modern dollar system could hardly have foreseen a future in which the dollar would become an unsecured programmable electronic cryptocurrency.

The transition that modern designers of the future society are planning will face resistance from everyone except the designers themselves and the beneficiaries of the new system. Society will not want to give up the opportunity to accumulate wealth. People will buy gold, real estate, and the currencies of those countries that manage to stay away from the universal world order. It will be a typical war between the beneficiaries and maleficiaries, but on a new field and for new ideas.

Another alternative to the constant increase in social stratification resulting from the expansion of the money supply is the Distributed Society, which we will discuss in detail in Chapter VII.

6.3.13.4. Substitution of Family Work Load

An ideal beneficiary is an entity that profits without any effort. An ideal maleficiary is an entity that loses money at every possible stage of profit generation: at work, while shopping, when consuming, when sleeping, in every transaction and beyond. Ideal maleficiaries do not buy just anything, but only branded items to generate profit not only for the store owner and manufacturer, but also for the brand owner, bank, investment fund, government, and the entire chain of beneficiaries.

Imagine a family in which one partner works while the other is a homemaker. The latter becomes a beneficiary of the former's profits without making any effort, which is unacceptable from the perspective of the ultimate beneficiaries. The second partner must be persuaded to relinquish their beneficiary status and become a maleficiary, ideally, at every phase of the profit generation process. This can be accomplished by substituting the concept of a fulfilling lifestyle. The life of a maleficiary is portrayed as a dream come true, whereas the life of the ideal beneficiary they used to be is depicted as a wretched existence. Indeed, why languish at home, performing mundane tasks, when you can dress up smartly, head to the office and spend your life engaged in intriguing endeavors that yield profit to the beneficiary?

So, the second partner starts working and now the family has two incomes. This family can now borrow twice as much and afford to buy many more goods. It may seems like a miracle, but it is actually a masterful maneuver of substitution. The increase in income and borrowing capacity for each family leads to a rise in prices throughout society. As a result, the purchasing power of this family decreases to the same level as when only one partner was working. The only two differences now are that both partners must work to maintain the same standard of living that one working partner was able to provide before, and that it is no longer possible to revert society to its previous state where one partner could support the family with one income. This method of substitution has also degenerated since increasing the number of working family members is no longer feasible in the overwhelming majority of families, unless we go back to communal apartments where children and grandchildren live under the same roof with parents and grandparents.

6.3.13.5. Substitution of Investment Instruments

In order for this substitution method to work, maleficiaries must have surplus money and engage in investment activities. These conditions in themselves indicate the degeneration of this method, but we will still describe it. Let's assume that there is a certain instrument in which beneficiaries start investing large sums of money. The instrument starts to grow, attracting money from maleficiaries. While the instrument grows, maleficiaries can borrow

against it, which in itself increases purchasing power of maleficiaries. This instrument can be real estate, Bitcoin, AAPL shares, or something else, but in any case, it is a substitution.

Large players artificially inflate the price of the instrument to attract as much money as possible from unsuspecting maleficiaries, and then sell it off, pocketing the profits and leaving the maleficiaries where they belong. It is important to keep in mind that the entire stock and financial market exists solely to extract money from maleficiaries. To understand how the stock and financial markets are degenerating, it is sufficient to admire the brilliant trading of Nancy Pelosi. The 83-year-old politician times the market peaks better than any supercomputer and outperforms even the most seasoned Wall Street players. Why? Because her main asset is her political connections and influence, which cannot be compared to technical or fundamental analysis. In other words, there is no market. There are ironclad ways for beneficiaries to profit and ironclad ways for maleficiaries to part with their money.

The problem with this method is that it gradually deprives maleficiaries of their money during markets upswings and quickly during stock market crashes. When the next market bubble arrives, they are left with nothing to invest. The more maleficiaries drop out of the market, the more this method of substitution degenerates. However, as long as maleficiaries have some funds and hold on to the belief that they can advance to beneficiaries by playing in the market, there will be opportunities to exploit them.

6.3.13.6. Change of Money Supply as a Substitution

The mere fact that the money supply can be altered and that this alteration benefits only a narrow circle of beneficiaries is already a significant substitution. However, we are not surprised by this at all, precisely because this substitution has been compounded by a host of more recent and more sophisticated substitutions.

Given that the money is backed solely by credit and the borrowing capacity of individuals is determined by their income, it is the level of income that ultimately determines the extent to which borrowers benefit from the expansion of the money supply. Our monetary system is

intentionally structured in a manner where a substantial portion of newly created money naturally flows towards individuals with higher incomes. During the expansion of the money supply, its accumulation is disproportionately higher in the upper classes compared to the lower classes. However, when the money supply contracts, it is the lower classes who bear the brunt of its outflow, while the upper classes continue to accumulate wealth, albeit at a slower rate.

The uneven distribution of the money supply is an attempt to substitute one relative equality with another that is even more relative but less equitable. The principle of equal opportunities is substituted with the inequality of access to newly printed money. The ideologists of capitalism proudly proclaim equal opportunities for all. However, **#ItOnlyLooksSo**. If you do not have access to an unlimited line of credit, go get a job.

However, if both the expansion and contraction of the money supply consistently favor the beneficiaries and exploit the maleficiaries, what purpose does their alternation serve? The answer is remarkably straightforward. These are distinct strategies for profiting off the maleficiaries. Prolonged utilization of a single method breeds familiarity among the maleficiaries. They adapt, grow accustomed, make plans for the future, accumulate some wealth, thereby diminishing the profitability derived from them. The public can rest assured that the "effective monetary policy" implemented by esteemed economists and revered figures will always be enabling beneficiaries to extract profits more efficiently from maleficiaries, regardless of fluctuations in the money supply.

The justification for favoring the upper classes with monetary policies lies in the belief that they are the driving force behind societal progress, the elite who architects the future. It is assumed that, at some point, the upper classes will grow tired of lavish spending and entertainment and turn their bored attention to productive endeavors. They will hire individuals from lower classes, graciously sharing a fraction of their income, thereby ensuring the prosperity of the entire society. This idealized vision suggests that everyone will find their place, albeit within the confines of their respective social classes. However, since production

as a means of profit generation has degenerated, the upper classes no longer desire to produce anything, show little interest in the lower classes, avoid hiring them, but rather prefer to directly allocate newly created money to themselves through government contracts or the derivatives market.

Does it not astonish you that monetary authorities persistently discuss inflation in broad terms, disregarding the segments shaped by societal stratification? During the expansion of the money supply, inflation materializes within sectors predominantly accessible to the upper classes, such as investment instruments, luxury real estate, yachts, and art collectibles. Meanwhile, prices of goods and services essential to the lower classes exhibit stability, and the monetary authorities proudly attribute this achievement to themselves. Allow us to remind you that if the money supply triples while your salary and the prices at the local store remain unchanged, it implies that you have still become three times poorer, albeit not in relation to the local store prices. We hope you now grasp the reasoning behind commencing our essay with the notion of relativity. However, prices of goods in stores for maleficiaries do not experience a decrease. On the contrary, as we mentioned earlier, small and medium-sized businesses have to raise prices in order to stay afloat. The contraction of the money supply leads to a situation where all participants in the game are forced to more aggressively extract money from each other.

This creates a favorable situation for the beneficiaries, as they capitalize on the misfortunes of the maleficiaries, acquiring their assets at discounted prices. Initially, the fortunate beneficiaries plan to sell these assets back to the maleficiaries at higher prices during the subsequent round of monetary expansion. However, they tend to overlook the possibility of a scarcity of maleficiaries with available funds in the next round, resulting in representatives from their own class being relegated to the status of maleficiaries by more influential beneficiaries.

Before the degeneration of traditional profit generation methods inflation used to drive a surge in business activity. However, in the current landscape, where the uneven distribution of the

money supply itself has become the most lucrative means of profit generation, society becomes addicted to the constant expansion of the money supply. As methods of absorbing the money supply without engaging in productive activities emerge, the expansion of the money supply has become an increasingly efficient and rapidly dominant means of profit generation. Each individual in society strives to secure a larger share for themselves during each round of money printing. The very fabric of society undergoes a transformation, redirecting its attention from the production of goods and services towards the absorption of the constantly expanding money supply.

This results in the swift distribution of newly printed money and a persistent state of monetary hunger. What initially began as a uniform expansion of money supply soon acquires acceleration, jerk, click, crackle, and pop. These are the names of the first, second, third, fourth, fifth, and sixth derivatives of velocity. As the money supply expands further, the lower derivatives degenerate as means of profit generation and monetary policy, while the higher derivatives gain greater importance. Now, even a minor decline in any of the higher derivatives holds the potential to initiate a catastrophic market collapse and unleash a deflationary shock.

The exponential growth of the money supply also leads to the degeneration of production, technology, and science. Money becomes "burning hot." Inflation compels the population to dispose of it as swiftly as possible. The stronger the inflationary pressures, the less discerning people become in their choices of goods and services. Purchases are made merely for the purpose of ridding themselves of money. In such an economic landscape, there is no incentive to produce high-quality goods. After all, everything will be sold regardless. The primary objective becomes the rapid turnover of capital and escaping the clutches of money. Consequently, the economy degenerates as everyone becomes engrossed in the relentless absorption of the ever-expanding money supply.

In order to distribute the money supply evenly, it must be distributed among the maleficiaries first. Then, after a series of profitable transactions, it tends to accumulate with the

beneficiaries. Such an experiment in its purest form has not yet occurred in human history. The closest examples in terms of significance were Reaganomics, which involved significant lending to maleficiaries, and the distribution of funds at the onset of the COVID pandemic. The current degeneration of credit as a means of stimulating the economy is a direct consequence of Reaganomics. However, during the early 1980s, the expansion of lending led to a prolonged period of economic growth and thriving markets. The distribution of helicopter money under Trump resulted in inflation, and now central banks are making every effort to seize the distributed money back from the public. The issue with distributing money from the bottom-up lies not so much in the fact that beneficiaries have to do something for maleficiaries to obtain their money, but rather that maleficiaries gain the power to decide who becomes a beneficiary by selectively spending their money in some places while abstaining from spending in others. This is something beneficiaries cannot allow to happen.

It becomes evident that regardless of whether the initial distribution of the money supply is equitable or not, the ultimate outcome is the concentration of wealth among the beneficiaries. Each successive round of expanding the money supply exacerbates inequality, speeds up further degeneration of goods, services, means of profit generation, social institutions, and societal relationships, all while the quantity of devalued currency continues to grow. In scenarios where the money supply is evenly distributed, this process unfolds over a longer period, necessitating the involvement of maleficiaries in the economy and the sharing of profits with them. Conversely, an uneven distribution of the money supply leads to instantaneous increases in inequality and the degeneration of society. Consequently, we harbor no belief that the current quantitative tightening will bring any improvement to an economy dependent on excessive money printing. Irrespective of perceptions held by monetary authorities, the overarching trend of expanding the money supply is irreversible in credit-laden society. Those who profit from high-level derivatives may face slightly higher interest rates, while those who earn in the real economy will drop out of it.

6.3.14. Substitution of Government Policy

As other derivatives degenerate, governments, influenced by beneficiaries, begin to interfere in society to prolong the existence of the distorted transreality and enhance the profitability of transactions with maleficiaries. Government intervention may appear to support either beneficiaries or maleficiaries. However, **#ItOnlyLooksSo.** The latter is merely an illusion. Within this distorted transreality, any government intervention exclusively favors the beneficiaries.

Any measures aimed at privatizing state assets, reducing taxes for the wealthy, cutting benefits for the poor, reducing healthcare expenditures, or scaling back social programs—all of these interventions are carried out in the interests of beneficiaries. They contribute to the accelerated degeneration of all economic and financial derivatives. Conversely, measures such as increasing taxes on the wealthy, nationalizing large corporations, introducing a guaranteed minimum wage, expanding benefits, or increasing healthcare funding may appear to favor maleficiaries. However, they ultimately serve the interests of beneficiaries. While such measures may slow down the degeneration of economic and financial derivatives, they do not halt it. The relentless pursuit of profits in a centrally polarized society inevitably results in exacerbation of societal stratification, degeneration of all means of profit generation and social institutions.

An intriguing example of governmental policy substitution is the shift in focus from regulating the economy to prioritizing the financial sector. In contemporary society, it is often overlooked that economic indicators are measured in monetary units rather than units of goods and services. This means that if the quantity of goods and services is reduced by half while the amount of money is doubled, prices, on average, will increase fourfold. However, modern economic statistical methods will still indicate a doubling of the economy. Statistically, society as a whole is getting richer, even though 90% of us are getting poorer. The former scenario can be loudly championed from political platforms, while the latter is

perceived as a personal failure for each of those 90%. After all, we have equal opportunities for everyone, do not we?

The list of substitution methods presented here is not exhaustive. We encounter substitutions in our daily lives, and readers are encouraged to contribute their own experiences to this list. It is important to acknowledge that painting, music, literature, and cinema—all of these involve the act of substitution. They substitute reality with images, sounds, texts, or films. The true purpose of artistic substitutions is self-expression and creativity. However, when the motive behind these substitutions becomes solely profit-driven, it no longer falls under the realm of art but rather transforms into a business— a substitution of creativity with pursuit of profit. Genuine art enthusiasts can easily discern such substitutions, while others unwittingly become the maleficiaries of these substitutions.

6.4. Degeneration

In a society where the pursuit of profit is the main driving force behind interactions among its members, substitution for the sake of profit becomes the predominant form of interaction. This gives rise to extensive chains of substitutions that infiltrate all aspects of society, leading to the degeneration of all means of profit generating, social institutions, public relationships, processes, and phenomena. Society endeavors to monetize every conceivable sphere in order to generate profit from interactions that were previously entirely non-economic. As new derivatives emerge, the degeneration of lower elements of the entire series of derivatives intensifies and accelerates. The system, in a way, prolongs its existence by degenerating its foundational components, thereby transforming itself into something altogether distinct.

6.4.1. Degeneration of Consumption

The stratification of society leads to a stratification of consumption patterns. Products and services that are in demand among the affluent upper classes, who have access to newly printed money, will be produced, consumed, and will grow in prices. These may include expensive real estate, collectible artworks and wines, luxury cars, high-end jewelry, exclusive

toys, and gadgets. Put differently, substandard goods and services will permeate into increasingly higher social classes, gradually transforming individuals from the middle and upper classes into consumers of such products.

Over time, the price of a product will no longer be determined by its quality or production cost, but by the class affiliation of the seller and buyer. Manufacturers of goods and services for the beneficiaries will have to belong to the class of beneficiaries. Representatives of lower classes will not be able to directly provide services to the upper classes. Consequently, the economy becomes fractured into several class-based economies, with transitions between them becoming nearly impossible. The foregoing challenges the notion that money distributed among the wealthy creates employment opportunities and benefits the poor. As society becomes more stratified, money circulation between classes gradually ceases. If this trend continues, it is plausible that we will witness the emergence of class-specific currencies, usable only within their respective social classes, further intensifying the divisions among different social classes.

The nature of consumption in modern society exhibits three noteworthy characteristics. Firstly, it has become a means through which individuals express their will. Society encourages its members to convey their will through consumption and spending. Secondly, consumption has substituted numerous traditional forms of expression, such as gardening, animal husbandry, fishing, journaling, conversing, thinking, writing, painting, and singing. These activities have been overshadowed by the prominence of consumption. Lastly, there exists a prevailing notion that consumption should constantly escalate.

In simpler terms, capitalist society ingrains in individuals a profound urge to express their will, which continually intensifies and can only be satisfied for money. This triangle is highly precarious as it is nearly impossible to maintain equilibrium among its three sides. Beneficiaries possess excessive wealth beyond their needs, which prompts them to pursue social experiments like global digitization, Mars exploration, or conflicts with neighboring nations. On the other hand, maleficiaries lack the financial resources to express their will

through paid means. Consequently, they immerse themselves in increasingly fantastical parallel transrealities, such as fairy tales, social myths, computer and board games, television, and social networks, seeking solace and a semblance of fulfillment.

The degeneration of consumption leads to the degeneration of value equivalent. Not long ago, the need for profit was the most significant need for all social classes, as only profit could satisfy all other needs. However, today beneficiaries are suffocating from an excess of money, while maleficiaries are learning to live without it. In society, there is a growing aversion towards the very process of profit generation. It is not that people are particularly against money, but beneficiaries are becoming less inclined to exert effort for it, while maleficiaries' returns diminish regardless of their endeavors.

Due to the increasing cost of credit, price inflation, and declining incomes, maleficiaries are compelled to significantly cut back on their actual consumption. This is resulting in entire sectors of the economy that previously served maleficiaries, such as the production of affordable electronics, construction of low-cost housing, and manufacturing of inexpensive food, clothing, and household goods, vanishing into oblivion. Maleficiaries are becoming increasingly impoverished, rapidly losing their purchasing power in the process. The decrease in incomes leads to a reduction in consumption, which, in turn, contributes to a decline in production. This downward spiral perpetuates job losses, further income reductions, and the repetition of the entire vicious cycle.

It can be argued that people will always need somewhere to live, something to eat and wear. Yes, maleficiaries still have needs, but in the absence of money, they remain mere needs and do not evolve into an effective demand. The social classes that once comprised workers and peasants, who were capable of producing and exchanging goods, have become irretrievably lost. Modern maleficiaries are estranged from the means of satisfaction of their needs, facing an impending physical demise. The means and methods of production have either degenerated or come under the control of beneficiaries, or in certain instances, both. Consequently, aspiring entrepreneurs such as tailors or bakers, consistently face the burdensome

requirements of acquiring licenses, adhering to health regulations, or encountering various other obstacles. Strict compliance with these measures incurs expenses that far exceed any potential profitability. The decline in income and consumption among the lower classes has repercussions for the vanishing demand of maleficiaries, which in turn degenerates as a product. Selling it to advertisers becomes increasingly difficult because, lacking financial resources, maleficiaries begin to perceive advertisements as irritants, mere entertainment, or empty chatter. This poses a significant risk to numerous internet resources and television programs, including Google, YouTube, email services, social networks, the internet itself, series, sports, news, and entertainment programs. These means of substitution face three potential scenarios. In the best-case scenario, their owners may reach an agreement with the government for the acquisition of their assets. In the worst-case scenario, the assets will simply cease to exist. An intermediate option involves shifting the expenses onto end users of the content. However, if maleficiaries lack the means to afford these expenses, it becomes impossible to extract any form of payment from them. For the majority of the population, this would signify a regression to an era before the internet and even television. Nevertheless, in such a predicament, our focus will no longer be on the internet and television as we will have more pressing concerns to address.

6.4.2. Degeneration of Production

Manufacturers find themselves trapped in a profitability conundrum, caught between the rising production costs driven by pressure from higher-level beneficiaries and the decreasing prices of their products due to the declining incomes of maleficiaries. As profit margins shrink, production degenerates as a means of profit generation. Without the ability to enhance the purchasing power of maleficiaries, manufacturers are compelled to reduce the production costs of their goods. This entails programming products to premature failures immediately after the warranty period, employing the cheapest materials and technologies, cutting back on customer service, scientific research, and development. Any endeavor to create a high-quality product inexorably advances it to the realm of luxury goods, affordable only to a dwindling population of affluent individuals. Rather than complexifying the future by complexifying the

present, we squeeze complexity both out of the present, and the future to maximize short-term profits.

A significant number of products emerge that are not intended to satisfy needs, but rather to either intensify them (television, food, beverages, medicine) or to transform the needs of maleficiaries into products for further resale to beneficiaries (search engines, social networks, email), or simply to own a publicly traded company and absorb newly printed money through the recapitalization of its shares. Essentially, it is an endeavor to generate profits from the upper classes by exploiting the lower classes as a product. Furthermore, the ultimate beneficiaries have long ceased to be concerned with the well-being of the lower classes, while the middle classes, who still retain some connection to the lower classes, confront a dilemma: either sever their dependence on the lower classes and possibly join the ranks of the ultimate beneficiaries, or descend into lower social strata, consequently losing their ability to profit from maleficiaries. Ultimately, there is no motivation to invest in databases of the impoverished. Higher classes desire to spend money in order to make money.

The decline in consumption results in the deterioration of technologies. Many of the advancements we consider as high-tech have been driven by widespread consumer demand. However, as the incomes of maleficiaries decrease, they resort to purchasing second hand items and eventually cease buying altogether. If smartphones were produced for a market of only one hundred thousand people instead of eight billion, the cost per unit would skyrocket to millions of dollars. This is because the expenses incurred for research, development, technical design, and production would be divided among a significantly smaller consumer base.

The attempts made by Trump to restore the United States as a global manufacturing hub could not possibly have yielded positive results. It is true that the United States was once a powerhouse of manufacturing on the world stage. Even today, it could ramp up production and easily outcompete China by offering superior quality and competitive pricing. If only production were not a degenerate means of profit generation. While many Chinese

beneficiaries are still willing to invest in long-term and low-profit manufacturing ventures, American beneficiaries find greater financial gains through higher financial derivatives, requiring minimal effort and risk on their part. They are no longer interested in production as a means of profit generation.

Even if the US production system could be restructured to satisfy the appetites of American beneficiaries, its product would be prohibitively expensive, rendering it unaffordable for both American and foreign consumers. On the other hand, if Trump hoped to flood the global markets with American goods, he should have been prepared to accept freshly printed, yet essentially worthless yuan, euros and rubles as forms of payment. However, adopting such an approach would be highly impractical, given that the Federal Reserve has the power to generate any desired quantity of a more dependable and universally accepted currency, without turning the United States into China.

Whether aware of it or not, Trump attempted to re-import back to the United States once exported production-related means of profit generation. However, if the initial export of these means of profit generation was aimed at making China the maleficiary and America the beneficiary, then re-importation would signify the opposite. It would transform China into the beneficiary of American production. Have you ever been to China? Do you know that the sky there is never blue? It suffers from severe air pollution, water contamination, and food quality issues. These are the repercussions of industrialization and overproduction for the entire world. American beneficiaries are not interested in turning the United States into another China. On the contrary, they are currently concerned about the de-industrialization of the global economy and the urgent need to address air and water pollution.

6.4.3. Degeneration of Assets

In our contemporary degenerating society, the most lucrative assets become those that serve as indicators of their owners' affiliation with the upper class: prestigious government positions, insider information, influential connections, patronage of high-ranking individuals, access to newly printed money, publicly traded companies, luxury real estate, the production

of goods and services tailored to the affluent. These are the profitable assets of the nearest future. Conversely, the most toxic assets are those catering to the needs of the lower-class maleficiaries: production of consumer goods, agricultural land, cheap investment properties geared towards working tenants, employment, education, consumer credit.

Real estate can only serve as an asset as long as tenants have steady incomes. However, in a society where entire classes of tenants drop out of the economy, real estate degenerates as a means of profit generation.

While small business owners and the precariat experience declining wealth and slide into the class of poor, there still remains some limited potential for profit through cheap real estate and room rentals. Yet, as the number of impoverished individuals grows, cheap real estate rapidly degenerates as a viable source of income. This leads to a surplus of vacant, deteriorating properties that cannot be sold or rented. Furthermore, the current property prices are the result of a long chain of profitable substitutions. Just as property owners once benefited from growing prices, they now become maleficiaries of price declines, alongside escalating taxes and fees.

The degeneration of production and consumption leads to a decline in credit availability for the relevant industries, exacerbating the degeneration of credit as a means of profit generation. The degeneration of credit further results in the degeneration of deposits, rendering money itself as a degenerated asset.

Many still naively believe that owning an asset guarantees income. However, this is not necessarily the case. Assets guarantee expenses that represent profits of the upper classes. These expenses include loan repayments, rent, licenses, taxes, and fees. Governments and large corporations constantly introduce new conditions, regulations, fees, taxes, and penalties, while also criminalizing actions that were once considered commonplace. Earlier in this chapter, we mentioned that maleficiaries often agree to temporarily assume the role in the hope of becoming beneficiaries later. The slogan "Become a maleficiary now to become a beneficiary later" could be promoted as the motto of capitalism, or any other ideology for that

matter. In our distorted social transreality, the hopes of maleficiaries exist not to be fulfilled, but rather to perpetuate their status as maleficiaries. The more assets maleficiaries acquire and the greater profits these assets generate, the quicker these assets degenerate, transitioning from being profitable to becoming mere liabilities, thereby exposing the fact that maleficiaries have always been maleficiaries.

6.4.4. Degeneration of Value Equivalent

Among proponents of capitalism, it is widely believed that an increase in the wealth of the upper classes leads to greater investments in the real economy, higher employment rates, increased incomes, and improved living standards for the lower classes. This assumption held true in the past when lower classes served as a means of profit generation for upper classes. However, with the degeneration of mass production and consumption, and the shift of substantial profits to the realm of higher derivatives, beneficiaries no longer require maleficiaries to generate profits. Regardless of how much money is bestowed upon the upper class, it primarily flows into higher derivatives, luxury goods, and exclusive services catering to their own interests.

Since beneficiaries desire and are able to sustain their pace of enrichment, increasingly more money is created and distributed in their favor. It becomes increasingly effortless for beneficiaries to acquire wealth, while maleficiaries struggle to obtain any money at all. This growing disparity leads to the degradation of money. For beneficiaries, the cost of money constantly diminishes and tends towards zero. For maleficiaries, the cost of money continuously increases and tends towards infinity. Money no longer solves any problems for maleficiaries. The money they receive is insufficient to buy a home or a profitable asset, provide education for their children, or save for their retirement. The amount they earn fails to sustain them paycheck to paycheck. To stay afloat, the maleficiaries are compelled to transform into superhumans with extraordinary abilities as specified in their job descriptions. The average person is forced to leave their job, where they are replaced either by individuals with exceptional abilities or by computers.

In developed countries, the issue of shoplifting has become too challenging for the police to address comprehensively. The sheer number of offenders makes it virtually impossible to apprehend and prosecute all of them. Tragically, people are resorting to shoplifting as a desperate means of survival. Once a shoplifter consumes a muffin without paying, the legal process becomes prohibitively expensive, leading authorities to often overlook the incident altogether. Neither private security, police presence, nor surveillance cameras can effectively prevent shoplifting. Retrieving the consumed item from the culprit is only possible once it completes its natural passage through their digestive tract. Imprisoning someone for stealing a muffin is costlier than leaving them free. Similarly, imposing a fine is futile, as they lack the financial means to pay it.

Consequently, the prevailing solution is to write off the stolen muffins as losses and pass the burden of associated costs onto the remaining paying customers. Whether we like it or not, we are still supporting those who have been robbed by us in our relentless pursuit of profit. While we always have the option to support these individuals in a compassionate and organized manner, we instead opt for coercion and criminalization.

We are accustomed to reproachfully telling those who steal muffins, "Go get a job!" In plain English, this statement means, "I want you to disappear without any effort or expense on my part, as if your hardships, your hunger, and your suffering never existed, so that I can continue to enjoy my life of privilege undisturbed." These individuals will not disappear. On the contrary, their numbers will continue to grow year after year. As partial beneficiaries of societal profit, we bear responsibility for their transformation into pure maleficiaries of the societal system, who are compelled to steal muffins in order to survive. Each time we reap our share of societal profit, new maleficiaries emerge on the streets, gradually being pushed out of the economy, never to return. This cycle brings us closer to the inevitable day when we too will lose everything and drop out of the economy.

The entire world has entered a "grab today as if there is no tomorrow" mode. Some strive to snatch a hundred, others a hundred million, but everyone is preoccupied with the same

pursuit. Until recently, value equivalent served as the sole differentiating and integrating criterion in society. On the one hand, money was the primary indicator of social class affiliation, while on the other hand, it integrated all social classes into a unified class society. Now, all characteristics of money, such as durability, portability, divisibility, uniformity, limited supply, and acceptability, are rapidly degenerating, but the most significant aspect is that money is degenerating as a differentiating and integrating criterion in society.

People recognized the fundamental importance of money in fulfilling their needs. They possessed a comprehensive understanding of how to acquire income, the mechanisms behind pricing, and had the ability to identify the appropriate channels and individuals to generate income. Additionally, they were adept at making well-informed choices regarding their earnings and expenditures. In the present day, the concept of money is undergoing a process of degeneration as both a differentiating and integrating criterion.

The straightforward and comprehensible pricing system that once existed for goods and services has become increasingly elusive. Price no longer serves as a reliable indicator of quality. For instance, you may come across a watermelon priced at a hundred dollars, while your income may be vanishing despite your diligent fulfillment of your responsibilities. Predicting future prices for everyday consumer goods, let alone complex investment instruments, is becoming increasingly difficult. This uncertainty undermines the stability and predictability that money once provided, affecting individuals' ability to plan for their financial well-being. Additionally, there are hardly any means of income generation left which one could confidently say they will exist in a year or two.

6.4.5. Degeneration of Society

Society is undergoing a rapid process of class stratification. Increasingly, former owners of small and medium-sized businesses and members of the precariat find themselves falling into poverty and facing a lack of income. A fierce competition emerges between these business owners and the precariat, as they vie for upward mobility into the ranks of specialists and the military. This, in turn, accelerates the degeneration of the specialist and military classes,

pushing them into the class of precariat. As a consequence, the value of specialists and military personnel diminishes, making it easier to pay them less and replace them with individuals from lower social classes. Consequently, the confidence of these professionals in their future prospects dwindles. The market becomes saturated with a surplus of available skills and labor, leading to a decline in wages and the elimination of privileges and benefits.

Many professions that are currently highly regarded and well-paid, such as professors, lawyers, doctors, and accountants, are witnessing a decline in both their status and income levels. The decline of small businesses reduces the demand for accountants. Once the government ceases to subsidize healthcare, the impoverished population loses the ability to afford such services. Education has become a privilege of the upper classes, as the lower classes simply cannot afford it, while the upper classes no longer require the same abundance of teachers and professors. Similarly, the proliferation of lawyers was primarily driven by the needs of the middle class. The upper classes have always enjoyed a position of privilege above the law, while the lower classes simply cannot afford the costs associated with litigations.

With the burden of debt weighing heavily on the lower and middle classes, it is inevitable that the number of individual and small business bankruptcies will rise. Bankruptcy can be seen as a legalized form of stripping of beneficiaries of their assets by maleficiaries. In the past, bankruptcies served as a means to "reset" maleficiaries, wiping out their debts to one beneficiary and allowing them to be utilized by others. The defrauded beneficiary had to recover their losses from other maleficiaries, while the remaining beneficiaries could continue exploiting the bankrupt maleficiary. However, with lending to maleficiaries degenerating, those unable to repay their debts become of no use to other beneficiaries. In some countries, this situation may prompt a reevaluation of bankruptcy laws and the implementation of alternative measures, such as inheritance-based debt transfer, prisons or forced labor camps for debtors.

In the coming years, governments are likely to gradually reduce their support for social programs. Countries that have been providing pensions, benefits, covering healthcare, and education expenses to their citizens, whether partially or fully, will start trimming their budgets allocated to these programs, and may eventually cease them altogether. It is possible that in some regions, a universal basic income could be introduced as an alternative to subsidies and free services, although its value will diminish over time due to inflationary pressures. It is important to note that the speed and specific approaches to these changes will vary from country to country. Our aim is to outline the general trajectory of societal development rather than making specific predictions.

6.4.6. Degeneration of Science and Education

The degeneration of education is becoming increasingly evident. As a significant portion of the population drops out of the economy, providing free schooling ceases to be economically viable. Why invest in educating people if there is no profit to be generated from them? Currently, education for maleficiaries still exists in a nominal sense, although its efficacy and practical value are dwindling. Throughout much of its history, schools served as means of ideological indoctrination of the younger generation. When there were opportunities to generate profit by employing maleficiaries, schools provided them with knowledge that could be applied in the endeavors of beneficiaries. However, school is now transforming into purely ideological instrument. Schools that genuinely prioritize knowledge acquisition either require exceptional talent for admission or demand exorbitant fees.

However, geniuses are not born according to class principles. Genius is purely a statistical phenomenon. To produce one brilliant engineer, biologist, physicist, chemist, philosopher, a sample of a billion of ordinary people is required. Then the process of producing a genius becomes simple. Identify, nurture, and educate a hundred million average specialists from the billion. Among these hundred million average specialists, identify, nurture and educate a million of talented individuals. Then identify, nurture and educate ten thousand outstanding ones from the resulting million. Out of these ten thousand outstanding individuals, a hundred

gifted ones need to be further identified, nurtured, and educated, out of which one genius can ultimately be selected, nurtured, and educated. The lower classes significantly outnumber the upper classes. Within their vast numbers lie the potential for producing a significant quantity of gifted individuals, talented minds, and even geniuses—individuals who are rarely found within the smaller upper class. Thus, for an education system to effectively nurture all levels of giftedness, it must be accessible to the broad masses. If educational resources are accessible to only tens of thousands out of a billion individuals, it is highly likely that such a society will struggle to cultivate even mediocre specialists, let alone exceptional ones.

The pursuit of knowledge has been overshadowed by the pursuit of money in the realm of science. Instead of studying nature, humanity, and society, and fostering a natural-scientific worldview, the focus has shifted to writing articles and securing grants. This degenerated version of science prioritizes "discoveries" that offer greater financial rewards, even if they contradict the actual state of affairs. Funding is directed towards research that promises the highest and fastest financial returns, neglecting the significance of fundamental science and long-term research. Science and education are being overshadowed by the influence of business interests. The scientific enterprise is now involved in constructing a distorted social reality, generously compensated by beneficiaries. In light of our hypothesis that the world is moving towards neo-feudalism, a class ideology is expected to emerge in the nearest future, solidifying social stratification and "scientifically validating" the impossibility of upward mobility between classes.

Interestingly enough, in the 21st century, the pursuit of the elixir of immortality has resurfaced as a phenomenon. It appears that whenever society decomplexifies and plunges into dark ages, beneficiaries, driven by incredible tenacity, embark on a quest to attain eternal life. Today's beneficiaries who aspire to live indefinitely are served by entire universities dedicated to producing a scientific product that is marketed as the development of an elixir of immortality and eternal youth. If such a scientific product is low-molecular, innovative, based on the latest genetically engineered nanotechnologies and described in highly technical jargon, the beneficiaries are willing to invest generously in the research. And that is precisely

what the researchers are after. With each passing day and every scientific experiment conducted, they inch closer to the momentous breakthrough of presenting an authentic and undeniably effective elixir of immortality, being driven by the undeniable intelligence and charm possessed by the esteemed paying beneficiaries, as if their very nature defies mortality itself. The researchers have already achieved remarkable results, extending the lifespan of laboratory flies by 30% and mice by nearly 100%. With just a little more financial backing, it is believed that the revered paying beneficiaries will also attain immortality. The researchers are confident that, with the generous contributions from their beneficiaries, they will be able to work wonders. As long as the beneficiaries maintain unwavering faith in science and continue to offer their support, they may one day achieve eternal life—assuming they survive until the conclusion of the ongoing study.

6.4.7. Degeneration of Culture

A striking example of art reduced to a monetary transaction is the case of Maurizio Cattelan's banana affixed to the wall with silver duct tape at the 2019 Art Basel, Miami Beach, which was subsequently sold for a staggering $120,000. This kind of "art" neither requires the delicate vision of Canaletto, the mastery of Arturo Ricci, nor the ability of Van Gogh to breathe life into static images. The primary determinant of artistic worth becomes the price tag, while the so-called "finest connoisseurs" are the holders of wealth. The banana on the wall is taped solely for the gratification of their taste.

Art, reduced to a pursuit of money, degenerates for beneficiaries due to the excess of money, and for maleficiaries because of the lack thereof. Cheap entertainments, carefully selected and manipulated news, shallow humor, television series, and trivia heavily intertwined with advertisements serve as art substitutes for maleficiaries. Their purpose is to dictate, in a straightforward and unambiguous manner and without the need for talent or skill, what to buy, when to buy it, what to think, how to behave, how to interact, and how to preserve one's class affiliation. The objective of art for maleficiaries is to evoke physiological desires, only to then substitute them with the sale of goods, services, or ideas.

Money alone cannot inspire the creation of masterpieces like the Sagrada Familia in Barcelona or the Basilica of St. Peter in the Vatican. An extraordinary works of art is born as a gift from a transcendingly complex individual to society. Anything produced for profit is merely a commercial product, while the societal recognition of such a product as a true masterpiece is merely a consequence of the distortion of public opinion by the beneficiaries profiting from its sale.

We would like to propose another criterion for differentiating genuine art from substitutions. Genuine art exerts a complexifying influence on both the creator during the masterpiece's crafting and the audience during engagement. If a work of art exerts a decomplexifying influence, it cannot be considered art, even if it is produced without profit motives.

6.4.8. Degeneration of Government Service

The public service is degenerating into a means of profit generation. In today's political landscape, politicians are forced to devote all their time and effort to the relentless pursuit of power. Any momentary diversion towards genuine societal betterment exposes them to opportunistic candidates, unburdened by complexes or prejudices, who are quick to exploit the situation and remove them from their positions. The public has long ceased to be astonished by the glaring disconnect between the words and actions of politicians. After all, we ourselves live in similar fashion, while politicians merely mirror the ambitions and aspirations of their constituents. We are inclined, albeit with dissatisfaction, to understand and reluctantly acknowledge the fact that those in positions of power are guided solely by pragmatic and materialistic motives. We ourselves, when engaging in any activity, are propelled by the very same objectives. After all, is it not natural for each individual to seek compensation for their work? However, in our distorted transreality, the concept of naturalness does not necessarily correspond to its intrinsic meaning. True service to society stands in stark contrast to the pursuit of personal interests and the interests of influential lobby groups while holding public office and utilizing public resources.

The state has consistently acted as a means of advancing the interests of beneficiaries at the expense of maleficiaries. Its degeneration signifies an increasing incapacity to effectively maintain the boundaries between social classes and ensure the necessary level of control over their permeability. The state, which was once an instrument of order, now morphs into an agent of chaos, riddled with systemic errors and serving as a source of poor examples. The responsibility of delineating and protecting class divisions gradually transitions to corporations and electronic systems.

6.4.9. Degeneration of Social Pension

We find no purpose in discussing self-funded pensions, as they are designed to be eroded by inflation long before the majority of contributors reach retirement. Social pensions, on the other hand, are a relatively young but brilliant concept. They enable individuals to work for the betterment of society without attempting to exploit it to secure their old age. However, in a capitalist society, money must remain the primary motivator. The more money a maleficiary accumulates, the greater the amount required to incentivize them into action. As their savings grow, maleficiaries gain increasing freedom from the distorted transreality and gradually transition into beneficiaries. Such individuals become immune to substitutions. Substitution of income with wages is no longer applicable to them as they have no need to work. Substitution of money with credit does not work either because they have no need to borrow. These maleficiaries do not rush to make purchases because they do not experience the fear of missing out. They acquire opportunities that beneficiaries would never want them to have: the ability to critically deconstruct the substitutions that constitute the distorted transreality, the power to attribute their own boundaries of social concepts, and, as a result, the chance to avoid being relegated to the role of maleficiary.

During the times of slavery, motivation was enhanced with the whip. Those who faithfully served their masters were not whipped as harshly. However, this approach proved highly ineffective. Maleficiaries relentlessly sought alternative paths, such as premature death or rebellion. In feudal times, religion served as the driving force. Those who devoted their lives

to serving their feudal lords were promised eternal life in heaven as a reward, only to discover later that paradise did not exist, and the offered choice had been a substitution from the beginning. Similarly, in communist countries, those who unwaveringly served the party nomenklatura were expected to eventually witness the triumph of communism. Yet, these aspirations were also destined to remain unfulfilled.

Until recently, capitalist ideology convinced us that hardworking maleficiaries would eventually amass wealth and relish in the fruits of their efforts. Unfortunately, this notion, too, proved to be a substitution. The distorted capitalist transreality is designed in such a way that maleficiaries inevitably part ways with their savings. Even if one generation of maleficiaries manages to fulfill their capitalist dreams, it only brings the next generation closer to catastrophic losses. Inflation, devaluation, market crashes, bank failures, shifts in the economic model, increases in the retirement age, personal errors, divorces, litigations, or other adverse event are bound to happen, inevitably leaving maleficiaries bereft of their accumulated wealth. If multiple generations of maleficiaries were allowed to accumulate wealth and pass it on to the next generation, the very class of maleficiaries would cease to exist. The accumulation of wealth from one generation to another is a privilege reserved for beneficiaries.

Social pension schemes emerged as a means to provide additional motivation for maleficiaries at a time when they served as a means of production for beneficiaries. However, in the present era, as production has degenerated and maleficiaries are no longer of interest to beneficiaries, national social pension schemes are rapidly degenerating too. They could be replaced by individual pension plans, but the younger generation witnesses how the elderly are compelled to endure hardships, live on the streets, or work until their last breath. They have lost faith in their ability to accumulate wealth sufficient for retirement and have stopped making an effort. Maleficiaries have been persuaded to live for the present moment for such an extended period that it has finally come to pass. They spend their meager incomes today because tomorrow may never come for them.

If you still harbor the hope that after a lifetime of toil, you will have a couple of rental properties to sustain you in retirement, a robust stock portfolio, or perhaps a sizable bank account, do not deceive yourself. Deposit interest rates will not remain above zero for long, regions where real estate yields negative returns will only proliferate, and the stock market will endure one epic crash after another. If you still feel comfortable financially, brace yourself for even more substantial upheavals. The more individuals are cast out of the economy and onto the streets, the nearer it approaches your turn.

6.4.10. Degeneration of Family

In capitalist society, the concept of family is degenerating. A significant number of individuals either have no desire to form a family, are unable to afford one, or consciously choose to remain child-free. This trend is in line with the distorted transreality of capitalism. And if a maleficiary has no heirs and no will, the wealth accumulated during their lifetime goes to the beneficiaries of the social transreality. As a bonus, the unborn children of such maleficiaries do not compete with beneficiaries for clean water, air, food, and other resources.

In a well-off family, loved ones can afford to care for each other without expecting anything in return. However, in families struggling to make ends meet, distorted relationships arise. Parents are compelled to work tirelessly, which leaves them with no time to dedicate to parenting. The upbringing of children is entrusted to educational institutions licensed to propagate the ideology of distorted transreality. Parents may exploit their children as a means to improve their own financial circumstances, and later in life, adult children may exhibit similar self-interest towards their parents. This type of family environment fosters individuals who embody the distorted transreality of capitalism. From a young age, these individuals are trained to develop a fundamental skill of utilizing others to achieve their own material objectives. Eventually, some of them advance to the realm of politics, wielding entire nations and continents to serve their own interests.

6.4.11. Degeneration of the Justice System

In capitalist society, the justice system is experiencing a troubling degeneration. The privileged upper classes, who consider themselves immune to the law, tend to find more reliable ways of solving their problems, while the disadvantaged lower classes increasingly lack the financial means to access justice. The justice system was primarily intended to serve the needs of the middle classes, to whom it provided means of settling civil disputes and safeguarding property rights. However, as the middle classes face increasing impoverishment, the relevance and effectiveness of the justice system diminish, leading to its profound degeneration.

6.5. Scenarios of Social Development

In Section V(3), we have already provided a brief overview of the possible scenarios of socialist and feudal development of society. Now, let's delve into a more detailed examination of the possible trajectories for future social development. We believe that the path of societal progress will be shaped by how we address two fundamental questions:

6.5.1. Whether Central Polarization is Publicly Controlled

A complete prohibition of central polarization would essentially equate to a total prohibition of existence, as the very act of existence is inherently an act of distortion of the environment and, therefore, an act of its polarization. On the other hand, completely relinquishing control over central polarization is tantamount to a deferred prohibition of existence, as the center of intensifying polarization eventually engulfs its surroundings, leading to its own demise.

As mentioned earlier, relativities are transcended in interaction and for the purpose of achieving practical objectives. Certain areas of human activity require central polarization to achieve such practical objectives. For instance, the military and police are organized based on the principle of centralized authority. The problem arises when the escalating central

polarization permeates other spheres, remains unnoticed by the public, and ultimately results in the total central polarization of society.

We believe that society needs to develop a system for assessing different types of activities, which would assign acceptable minimum and maximum levels of central polarization required to achieve the practical goals of those activities. Consequently, once the goal is attained, the centrally polarized structure that was established to achieve it should be disbanded. The development of such an assessment system extends far beyond the scope of this study. Here, we merely assert that uncontrolled central polarization in society serves as a guarantee for beneficiaries, and the answer to whether such a guarantee is preserved in society determines the type of society we are architecting.

6.5.2. Whether the Right of Everyone to Meet an Extended Schedule of Needs is Recognized

The acknowledgment of an unconditional right for each person to have their extended schedule of needs satisfied serves as a guarantee for maleficiaries. In Chapter VII, we will endeavor to outline an extended, albeit not exhaustive, schedule of universal needs, satisfaction of which, in our opinion, should be recognized as the unconditional entitlement of every individual. As individuals and society complexify their needs complexify too. Merely three decades ago, the necessity for smartphones was nonexistent, whereas today, many would rather forego food than mobile internet. The extended schedule of universal needs ought to be subject to ongoing public discourse, revision and evolution.

Depending on whether society maintains guarantees for maleficiaries or beneficiaries, four scenarios of societal development are possible:

6.5.3. “Feudalism”

We employ quotation marks to emphasize that we are referring to future scenarios that will bear certain resemblances to the homonymous social formations of the past, yet will still possess significant distinctions.

The feudal scenario is the path of development that most regions of the world are now turning into - to remain a centrally polarized society, with current beneficiaries at the center of polarization, and without guaranteed satisfaction of the needs of maleficiaries. Within this scenario, the intensification of centralization hypothetically leads to the shrinking of the class of owners of meanings to about twenty families, the class of distributors to about two thousand, the class of engineers of meanings to about two hundred thousand, the class of guardians to two million, and the class of servants to two hundred million. The remaining population of the planet drops out of the economy, can no longer remain consumers or producers, but is deemed redundant instead. Their fate is of no interest to anyone, as they are deprived of the right to satisfy their needs or any entitlements whatsoever. Maleficiaries are prohibited from lying by the roadsides, begging, or obstructing the view from the windows of the beneficiaries. The only right bestowed upon maleficiaries is the right not to live and not to procreate. It is elevated to the status of a sacred human right, and those who exercise it are encouraged. As the redundant population comprises the overwhelming majority, beneficiaries of this feudal transreality are compelled to construct defensive barriers around their inhabited areas, safeguarded by armies and combat robots.

In addition to the obvious repercussions, such as depopulation, the loss of production, technology, education, and science, feudalism gives rise to growing tension among beneficiaries. Since beneficiaries still aspire to accumulate profits but can no longer exploit maleficiaries, they start devouring increasingly higher levels of beneficiaries, turning them into maleficiaries. Only one beneficiary is destined to survive to the end of this game, emerging as the sole proprietor of everything, including society itself. This would have marked the culmination of the profit-generation process, but society disintegrates long before reaching this juncture.

The progression towards a feudal scenario essentially means that the world is plunging into new dark ages, characterized by the formation of gangs and clans, widespread conflicts, periodic violent overthrow of beneficiaries of various levels, but with no prospect for any social progress. This scenario is highly probable as it represents a straightforward descent into

chaos, requiring no intricate actions to unfold. For most countries, this scenario began in 2006 when the US real estate market experienced its first slowdown. Since then, the world has been gradually and consistently descending into feudalism, although the realization of this only began to dawn on many in 2020 with the advent of the COVID pandemic.

The reader may raise an objection that they do not observe anything resembling what we describe. However, it is important to understand that transitional processes in complex systems unfold slowly and unevenly. Different elements of these processes acquire distinct momenta and characteristics of change. The process of society transitioning towards feudalism unfolds differently across different countries and regions. Some regions are plunging even deeper into feudalism before they ever had a chance to emerged from it, while others have significantly advanced beyond feudalism, which could make their regression last for centuries. Processes that span centuries are rarely felt keenly and directly, although the disparities between the present day and the early 21st century are profound. We hold the belief that it may require five hundred years for the current civilization to undergo complete disintegration, reverting back to pre-capitalist elements from which a new societal structure can be built.

6.5.4. "Capitalism"

When we refer to the future capitalist scenario, we mean the attempt to preserve the best aspects of capitalism as we know it. Such a scenario preserves the right to centralization for beneficiaries and the unconditional entitlement of maleficiaries to satisfy their needs. When, the reader may ask, did capitalism ever guarantee maleficiaries unconditional entitlement to satisfy their needs? Fortunately or unfortunately, the unconditional satisfaction of the needs of all maleficiaries is the most essential prerequisite for the future society to even remotely resemble modern capitalism, with its innovations, entrepreneurship, markets, technologies, and other accomplishments. Without such a guarantee to maleficiaries, the demand for all these accomplishments will dwindle, switching society back to feudalism, eroding all the achievements of capitalism.

Education, science, technology, sports, art, democracy, politics, as well as production and consumption, can only be preserved if maleficiaries are guaranteed the unconditional right to access all the products and services provided by these sectors, which means an unconditional right to satisfy an extended schedule of needs. To achieve this, the implementation of a universal basic income becomes necessary. In today's economy, less than 15% of the population is required to sustain the entire society with essential products and services. Everyone else is destined to drop out of the economy. However, if we aspire for 100% of the population to engage in consumption, it is imperative to ensure income for everyone, regardless of whether it is earned or obtained for free. By relinquishing the idea of universal consumption, we will also be forsaking the notion of scientific, technological, and any other form of societal progress. It is crucial to acknowledge that advanced production, quality education, scientific advancements, cultural enrichment, and other aspects of societal development rely on the participation and well-being of the entire population, and not just a select few.

Universal income can be implemented either directly or indirectly. In the direct approach, a guaranteed sum is deposited into each individual's account every month, regardless of any conditions. Alternatively, universal income can be mediated through wages. In this case, governments create unnecessary jobs solely to provide employment for individuals who would otherwise be deemed redundant. This practice of artificially creating jobs has been employed during various historical periods, including the Great Depression in the United States, Nazi Germany, the Soviet Union, and other countries at different times. The state either prints money to finance national projects, imposes a form of labor conscription and mandates its citizens to work forcibly, or individually licenses various activities that were previously performed by a single individual, thereby increasing the number of workers in each business. However, eventually the futility of such pointless work dawns on maleficiaries, while businesses find bureaucracy and personnel expenses to be an overwhelming burden.

Universal income can be mediated through credit, as was done during the Reaganomics era in the 1980s. At that time, the level of indebtedness among the population was not as severe as it

is today, allowing credit to serve as a means to create universal supplementary income. In the early 21st century, mortgages became a vehicle for distributing free money. As property prices soared, refinancing could be done annually, providing individuals with funds to sustain themselves for the following year. The lending criteria were nearly non-existent. However, over time, mortgages have degenerated as a means of distributing universal income. A significant segment of the population either lacks access to credit facilities altogether or has exceeded their maximum credit limits, rendering it highly unlikely for them to ever repay the borrowed amounts. To restore credit as a mechanism for universal income distribution, lending criteria would again need to be relaxed to nearly nothing, while loan repayments would have to become optional.

Universal income can be mediated through derivative market growth, as initially valueless investment instruments acquire increasing value based on the belief in their infinite growth potential. Money is then created against this value, enabling even the owners of modest portfolios to periodically refinance their investments and access cash.

These are just some of the means of distributing universal income that have already been practiced to some extent. It is entirely possible to devise other means of mediating universal income, but for them to effectively stimulate consumption and production in the long run, they must adhere to three simple conditions:

5.4.1. They must reach a broad population, primarily targeting the lower classes.

5.4.2. They must be accompanied by clear and comprehensible guidelines on how to utilize the funds, where to invest them, and in what manner, essentially representing an ideology.

5.4.3. They must lead to a continuous growth of the money supply.

We have previously outlined the consequences of expanding the money supply under these conditions. Initially, maleficiaries spend the newly printed money, leading to a surge in business activity, consumption, production, and inflation. As maleficiaries gradually part with their money and beneficiaries accumulate it, society finds itself in a familiar predicament, reminiscent of the era before the expansion of the money supply. This time, however, the

consequences are far more pronounced: prices soar to alarming heights, social inequality reaches new levels of exacerbation, and the once-vibrant avenues for profit generation degenerate profoundly. While expanding the money supply may defer the degeneration of capitalism, it does not address the fundamental issues it presents.

6.5.5. “Socialism”

Society that opts to ban central polarization (lack of guarantees for beneficiaries) and does not offer a universal income (lack of guarantees for maleficiaries), is herein referred to as socialist society. It may be argued that countries in the communist bloc did offer social guarantees for both maleficiaries and the party nomenklatura. We cannot fully endorse this notion. The party nomenklatura was perpetually entrenched in relentless power struggles, often resulting in loss of life. Maleficiaries of the socialist system had to work tirelessly and demonstrate loyalty to the prevailing ideology, in order to receive the meager benefits that were guaranteed to them. The communist system predominantly simulated guarantees, substituted them with obligations rather than providing genuine assurances. There was one unmistakable assurance of severe punishment for those deemed disloyal. Since the modern economy requires only a small fraction of the working-age population, the majority of maleficiaries will find themselves bereft of any guarantees. Some semblance of employment security in such a society can only be achieved through creation of numerous unnecessary jobs.

Efforts to construct a socialist society in the contemporary world are seen as the most utopian among all the scenarios presented here. A society devoid of guarantees implies a state where individuals are left to fend for themselves and solely pursue their own interests. Past endeavors to establish socialism yielded unfavorable outcomes for both beneficiaries and maleficiaries. The task of ensuring employment for all maleficiaries has become insurmountable, and even if beneficiaries were stripped of their wealth today, they would exploit the absence of safeguards for maleficiaries to once again polarize society around their own interests, as they have consistently done.

The previous instances of socialist societies served as clear illustrations of social inequality and contradictions, at times even surpassing those found in capitalist societies. The key distinction was that the differentiating criterion was not money but rather privileges and positions within the party nomenklatura. Marx described socialism as a transitional social formation leading to communism. However, any transitional social process inherently creates stratification within society, resulting in inevitable inequalities. The beneficiaries of Soviet socialism found themselves in communism as early as the 1920s, while its lower maleficiaries remained entrenched in feudalism until the collapse of the USSR in 1991. Nonetheless, no transitional process has yet culminated in communism. The nationalization of the means of production is unlikely to bring about substantial changes in the present day since means of production have degenerated as means for profit generation.

After capitalism, which, as we have established, is also a transitional phase, it would be desirable to move towards something less transitional and stratifying, but more resilient and complexifying. Marx saw the solution to many of the problems of capitalism in the concentration of public institutions such as banking, transportation, manufacturing, education, and, of course, power, in the hands of the proletariat. However, in our view, the concentration of public institutions leads to the central polarization of society, as evident in past attempts to build socialism and contemporary efforts to prolong capitalism. Central polarization is a trap for complexity, which means that contemporary social problems should rather be solved by decentralizing not only government institutions, but also many private corporations that have an excessive centralizing effect on society. By decentralizing power and decision-making, we can foster a more inclusive and adaptable societal structure.

We refer to such a scenario of social development as distributed society. Transition to distributed society involves introduction of a clear and unambiguous ratio of the contribution an individual or group makes to society to the benefit they receive from it. This ratio should be assigned to each individual or group by a decentralized electronic system, rather than individual decision, and should be subject to modification by public voting. The ratio should be dynamic, reflecting the life situation of individuals and society as a whole. It must also

have upper and lower limits to ensure that no one lives in poverty and hunger, while also preventing excessive accumulation of wealth. We refer to this ratio as the electoral rating, which will be elaborated upon in the subsequent chapter. The purpose of the electoral rating is to prevent excessive central polarization. As a result, the very concepts of maleficiary and beneficiary become irrelevant, and we will henceforth refer to members of distributed society as citizens.

7. Distributed Society

The pervasive nature of relativity underlies the notion that a distributed society is the only sustainable form of societal organization, while complexification of both individuals and society may serve as its sole justified purpose for development.

7.1. The Role of Utopia in the Historical Process

Just as an increase in the diversity of elements is a necessary condition for the complexification of an entity, an increase in the diversity of ideas is a necessary condition for the complexification of society. Social ideas act as polarizing influences, as a result of adaptation to which both society as a whole and the neural substance of individual citizens are polarized. During periods of eustress in a stable society, the continuity of generations is important, as well as the mechanisms for transferring knowledge and experience from generation to generation. In such a society, the elderly are revered, and the young require ample time to mature and carve their niche. However, in times of disasters and social upheavals, survival and success favor those who can think independently, unbound by ancient traditions. In this kind of society, the wisdom of the elderly can quickly become outdated, while outcasts who embrace paradoxical thinking may achieve significant heights.

In stable periods, paradoxical ideas do not take root as they fail to provide their bearers with a competitive edge. However, during times of transformation, the presence of diverse social ideas, commonly referred to as utopias, which transcend the framework of anything known, becomes fundamentally important for society. It is from the diversity of such unrealistic ideas that a new social ideology emerges, heralding the dawn of a fresh era of social stability.

The distributed society we are attempting to describe herein may evoke a sense of utopia, as the world has only recently passed the peak of capitalism and has not yet fully experienced all the "charms" of its downfall. Since adult consciousness is a product of the past experiences rather than future ones, many still cling to the belief that traditional means of profit generation

can ensure financial prosperity in the years to come. Asset owners, whether it be a house, a business, stocks, or cash, often rely on their assets as a source of guaranteed profit. Employees and small business owners believe that their knowledge, skills, and connections guarantee their income. Retirees and benefit recipients rely on the government as the source of income. Yet, very few truly grasp that all profit-generating avenues are currently in a state of degeneration. There is not a single means of profit or income generation that can be confidently foreseen to remain unchanged ten years from now. However, since uncertainty is unbearable, people continue to hold tightly to their assets, hoping that they will always generate some profit.

Assets and skills themselves do not vanish; they simply degenerate as means of generating profit. In theory, everyone seems to understand how the cost of running a business or renting out a house can exceed income; how stock prices can plummet and interest rates become negative; how one can work their entire life, and still barely make ends meet; or how one can lose their job along with millions of equally or better qualified workers. However, this understanding often remains theoretical, as the thought of personally experiencing such circumstances is terrifying, prompting people to avoid contemplating such possibilities. "Everything will be fine. Things will somehow work out for the best, as they always do. The government will come up with something." Yet, the government represents those who appoint and fund it, the beneficiaries. Government officials are busy securing benefits for themselves and those who support them. They are perfectly aware of the direction society is heading and endeavor to gain maximum while the opportunity persists. “It's not personal, Sonny, it's strictly business.”

People tend to find solace and reassurance in the sight of a functioning city with its illuminated streets, operational shops, bustling transportation, and people going about their daily lives, laughing and talking. All of this gives a sense of stability and confidence in the future. The sense of fragility of such certainty that was once predominant only in countries like Argentina, Russia, or Afghanistan is now inevitably permeating into the developed nations. The inevitable realization gradually sets in that certainty can crumble in any country

within a single electoral cycle, leading to a protracted crisis that proves impossible to end or survive. Western civilization has already crossed its threshold, and its familiar social transreality is already crumbling. Yet, as long as there is a job, businesses manage to retain a few customers, assets have not completely lost their value, and banks do not confiscated deposits, we have not reached rock bottom just yet. Perhaps we can still get through this somehow? Perhaps our generation has a chance to live out our lives in some semblance of the modern world, with access to pensions, supermarkets and healthcare? Because the prospect of an alternative scenario is terrifying. Until recently, social transreality completely relied on a continuous expansion of the money supply, but now, with central banks raising interest rates and reducing the money supply, deflationary shocks, feudalism, and the fundamental question of how to progress and build a sustainable society loom ahead.

Meanwhile, another pertinent question arises. We have established that the means of profit generation degenerate, and eventually, its generation becomes impossible. We have also established that profit generation process inevitably makes someone a maleficiary, be it a collective maleficiary, an individual, or most often both. That it is an immoral process of plundering the growing majority by the shrinking minority. We have even established that the process of profit generation exacerbates social stratification, leading to poverty, hunger, wars, disasters, and widespread suffering. Is it then reasonable to wait for the demise of the current social transreality and its inevitable transformation into feudalism? In other words, should we await evidence of what is already abundantly clear? Hence, we find it imperative to promptly develop a concept for a society that is fundamentally resistant to polarization around any particular individual or group, and is not based on a single differentiating criterion.

We have often come across the argument that without profit, no one would be motivated to work, that all social progress and economic growth are driven exclusively by the pursuit of profit, that over the past 50 years, this relentless pursuit of profit has provided sustenance, clothing, and housing for a substantial number of people. However, **#ItOnlyLooksSo**. These pervasive myths, propagated by modern public ideology, echo in our ears day after day. However, the reality is that the overwhelming majority of the world's population does not

work for profit and does not benefit from the profit generation process. A salary is not synonymous with profit; for any business, wages are classified as expenses. Even high-ranking officials such as presidents, prime ministers, foreign affairs ministers, and defense ministers in all countries are essentially employees and are not supposed to reap profits from their roles. Yet, they manage to sustain their lives and address matters on a national scale. And since maleficiaries do not become so to their own benefit, profit generation is tantamount to legalized rape. In fact, not only does the pursuit of profit fail to foster societal development, but it also hampers it. Development primarily depends on expenditures, not on profits. Profit, in essence, is what remains after all expenses.

The economy growth under capitalism persisted until the means of profit generation degenerated into its current state. Feudalism, too, was once considered a progressive societal system, supplanting slavery. However, there comes a moment, sooner or later, when what was once novel and progressive becomes outdated and reactionary. Capitalism made no exception. It once acted as a salvation for Europe, grappling with plagues, syphilis, wars, and famine. Suddenly, everyone turned to producing and selling something useful for profit, and Europe emerged from the dark ages. Bourgeois revolutions occurred under the slogans of liberty, egalitarianism, and fraternity, but in the end, the degeneration of the means of profit generation and the stratification of society made capitalism the cause of regression, impoverishment, chaos, and unrest.

Even those who would want to produce quality goods and services cannot afford to do so. Under capitalism, any activity must be profitable, meaning goods and services should be cheap for the beneficiary and expensive for the maleficiary. When you consult a lawyer, accountant, or doctor, they all happen to be business people engaged in profit generation. How would you like a doctor who views you merely as a source of profit? Can they afford to allow you to fully recover, or would they prefer to treat you as long as your means allow? One might argue that doctors also have expenses. Yes, and this argument has two important implications. Firstly, doctors work not just to cover their expenses, they seek healthy net profit after all expenses. This is the very part of income they strive to maximize. Secondly, a

significant portion of a doctor's expenses is the income of beneficiaries of higher levels who managed to incorporate this doctor into their sequence of subordination. These higher-level beneficiaries also seek to maximize their profits, and also at the expense of maleficiaries.

The notion that capitalism provided people with food, clothing, and shelter is also highly misleading. As we mentioned before, providing people with goods and services is not the primary objective of capitalism. Profit is. Consequently, as long as the maleficiary contributes to the economy by producing, earning, and consuming, they are granted the opportunity to improve their life. However, as soon as the beneficiary of profit discovers a more lucrative means of its generation, the maleficiary loses their income, ceases to be a means of production and consumption, and finds themselves cast out from the economy, while the relentless pursuit of profit continues without them. Attributing unemployment solely to indolence and incompetence of maleficiaries might have been plausible when its rate was at 3%. However, as the number of unemployed and those living paycheck to paycheck surpasses half of the world's population, the argument loses credibility. To support the increasingly distorted transreality, increasingly distorted statistics is required.

This chapter presents a utopian decision that may lay foundation for the future societal structure, especially when the crisis of the current social transreality reaches its peak, compelling the need for a new societal system. We invite the reader to regard the term "distributed society" as a concept that will be further elaborated upon in this chapter. Building on the framework laid out in VI (5.1, 5.2), our objective was to outline the fundamentals of a society where central polarization is constrained, and the satisfaction of an extended schedule of needs is guaranteed.

We understand that certain aspects of this essay may appear peculiar, if not even naïve. If the reader finds this essay unbearable at some point, perhaps it should be set aside until better (or rather, worse) times. However, we firmly believe that the appropriate times have already arrived, and within mere ten years, the contemporary notions of social transreality will be

regarded as silly and ludicrous by us, much like how we view the myths of Ancient Greece today.

7.2. Decentralization and Multidimensional Space of Differentiating Criteria

7.2.1. Central Polarization as an Inhibitor of Complexification and Existence

In section III(5.3), we have established that the central polarization of the elements of an entity impedes its complexification. Maleficiaries of the contemporary societal system may believe that their thoughts, feelings, and money are subject to fierce competition from numerous beneficiaries, as a result of which the entire variety of goods, services, and social manifestations arises. However, **#ItOnlyLooksSo.** The actual competition is not for the thoughts, feelings, and money of maleficiaries, but rather for the position of the societal system ultimate beneficiary, around which the entire world is polarized. In this struggle, maleficiaries have become an archaic and long degenerated means. As we have already mentioned, the process of competition has its limits, and society ends long before the lucky winner is determined. As capitalist competition nears its conclusion, the central polarization of society intensifies, leaving fewer opportunities for the complexification of society and its members. Competing beneficiaries distort the dynamic balance of societal differentiation and integration in their favor to capture and maintain the position of the ultimate beneficiary. To retain control over society, they are compelled to intensify its differentiation and prevent its complexification beyond their own level of complexity.

In section V(4), we established that this state of affairs results in the decomplexification of maleficiaries in the short term, beneficiaries in the medium term, and society as a whole in the long term. By decomplexifying society to suit their interests, beneficiaries merely postpone their own degeneration, at the cost of the successive degeneration of the underlying social classes.

7.2.2. Wealth as a Differentiating and Integrating Criterion

In the previous chapter, we have established that the method of central polarization of social transreality is the concentration of the right to attribute boundaries of the meanings of its concepts. Throughout much of history, power served as the means of such concentration, as well as the differentiating and integrating criterion of society. In the capitalist era, wealth expressed in monetary terms became the dominant differentiating criterion. For simplicity, we will refer to this criterion as the "differentiating criterion." Currently, the world is regressing towards feudalism, so money is gradually losing its significance, while power and connections are regaining it.

Polarization refers to the divergence of entities within the system along the scale of a differentiating criterion. Thus, the amount of the differentiating criterion accumulated in an entity becomes a crucial characteristic that differentiates entities from each other in the polarized transreality. The differentiating criterion divides, polarizes, and differentiates society into more or less inertial elements, into more or less "successful" members. We use quotation marks to emphasize that this success criterion is only valid within a particular frame of reference, that is, within the social transreality distorted by polarization based upon this criterion. In an alternative frame of reference, the very same differentiating criterion may hold no significance, and unless acknowledged as such, society remains inert to its influence. While wealth might currently appear to be an enduring differentiating criterion of society, we must not forget that nothing endures forever. The analysis of the profit phenomenon presented in Chapter VI reveals that wealth, as a differentiating criterion of society, is degenerating, giving way to the prominence of political connections and influence. This is a symptom of the degeneration of the market economy, the rise of central polarization, and the regression towards feudalism.

7.2.3. Dynamic Balance of Differentiation and Integration

The differentiating criterion also serves as an integrating criterion. The differentiating (integrating) criterion determines the class affiliation of a representative of the centrally

polarized transreality and their position within the system of social interactions. If the differentiating criterion is not applicable to a person or entity, they remain unintegrated into the centrally polarized transreality. A centrally polarized society, where individuals are integrated based on the differentiating criterion, can be seen as a cohesive entity undergoing stratification into classes. Such an entity remains a cohesive unity of its elements as long as the integrating and differentiating aspects maintain dynamic equilibrium, ensuring that the differentiating criterion continues to also act as an integrating criterion for the entire entity.

Polarization distorts society in such a way that neither beneficiaries nor maleficiaries are satisfied with the dynamic balance of the differentiating and integrating aspects. As the differentiating criterion becomes the supreme value, each individual makes an effort to ensure that the differentiating aspect prevails over the integrating one in their favor. In other words, everyone seeks to disrupt the integrativity of society to improve their own position within it. If collaborations are formed, they serve only to further strengthen the differentiating aspect in favor of their participants and at the expense of other members of society. Moreover, the higher a person's position in society, the closer they are to the center of polarization, and the more they benefit from the strengthening of the differentiating aspect in society. Despite their ardent efforts to amass wealth, maleficiaries find themselves possessing less and less of it. Driven by ideologies like "you have to spend money to make money," they spend but rarely recoup their expenses. The distorted social transreality is polarized in such a way that all the endeavors of maleficiaries inadvertently reinforce the role and influence of beneficiaries.

The disruption of the dynamic balance between the differentiating and integrating aspects makes the process of concentrating the differentiating criterion finite. The extent of deviation from this balance determines the rate at which the process of concentrating the differentiating criterion approaches its end. A centrally polarized society is destined for degeneration because during its stratification, the differentiating aspect tends towards zero within strata and towards infinity between strata. Simultaneously, the integrating aspect tends towards infinity within strata and towards zero between strata. The society first differentiates into concentric layers with almost free transitions between them, then further segregates into concentric levels with

increasingly challenging transitions, and ultimately solidifies into concentric strata with nearly impossible transitions. Once transitions become impossible, the society ceases to be a unity of its elements. To be precise, the society was never entirely homogeneous. It began with the physical differences of its members, and its differentiation under various influences is always a re-differentiation, meaning a transition from one differentiating criterion to another and a res-stratification according to the new criterion.

Strong integrating aspect within classes implies that the elements within each class are becoming increasingly consolidated compared to their relation with elements from other classes. Conversely, low differentiating aspect within classes means that the differentiating criterion loses its significance as a means of polarization within classes. Representatives of one class cease to differ based on the amount of money they possess and quit competing with each other for wealth. If John has two dollars, it hardly provides him with any significant advantage over Bill, who only has one, just as if John had two billion and Bill had one.

Strong integrating aspect within the upper classes signifies the fusion of big business with the state and of various branches of power with each other. Weak differentiating aspect within upper classes implies that money no longer serves as the primary differentiating criterion. It becomes inconsequential how much money billionaires transfer from Moscow to London. Without the right connections, a wealthy individual from Moscow simply cannot buy their way into London's upper class. The differentiating criterion first loses its significance in transactions among representatives of the same class, then between representatives of closely situated classes, and ultimately in dealings between representatives of distant classes. The first provision is detailed in the previous paragraph. The second provision suggests that over time it becomes increasingly challenging for employers to motivate employees with monetary incentives, while the class of owners of transreality encounters increasing difficulties in buying intelligent politicians, and they are compelled to settle for the greedy ones. The third provision means that ultimately any differentiating criterion degenerates completely.

Over the years, economic growth has been portrayed as a societal boon, whereas in fact, it served as a tool to reinforce central polarization, accelerate societal stratification, and bring society closer to the point of collapse. Each time the intensification of central polarization brought society to its stratification limit, the predominance of the differentiating aspect over the integrating one reached a critical point where society would fall apart. It either splintered into warring factions, plunging into turbulent times and conflicts among all, or fractured into antagonistic classes, sparking revolutions.

Throughout history, every internal conflict, revolution, or attempt to reshape the social order revolved around shifting the centers of societal polarization. The aim was to transfer the center from one group of beneficiaries to another. The subject of the struggle was always the concept of the differentiating criterion. Sometimes the battle unfolded over the existing differentiating criterion, while other times, the objective was to establish a new one. As soon as a new center of polarization emerged, the process of societal re-stratification followed suit, aligning with the new differentiating criterion set by the emerging center of polarization. The society began to re-polarize. If not around the king, then around the capitalist; if not according to the criterion of loyalty to the master, then according to the criterion of profitability for another master. A new class of beneficiaries arose, while the rest remained maleficiaries, albeit in a different context.

The societal change, of course, was presented to maleficiaries as an amazing, exhilarating new era of equal opportunities for all. Throughout its entire history, humanity has been engaged in a never ending struggle to determine who deserves the right to benefit from the societal system and which differentiating criterion should be used to segregate society into classes. The mere fact that the world is once again involved in conflicts over land, a long-degenerated differentiating criterion, directly indicates its steady sliding into feudalism.

Freedom, which reigns during the transition to a new polarization and initially permits mobility between classes, gradually fades as polarization intensifies. Eventually, this process stratifies society into two isolated classes: a handful of individuals holding the differentiating

criterion and the underprivileged rest. These two classes are not integrated into a cohesive society. The fact that there are currently at least seven distinct social classes with exceedingly challenging transitions between them indicates that the process of degeneration is not yet complete and will persist for some time.

To maintain dynamic balance in the contemporary centrally polarized society, the differentiating criterion must not only flow towards the center but also in the opposite direction, towards the periphery. Profits, money, and opportunities to attribute boundaries of meanings of social concepts should circulate from maleficiaries to beneficiaries and back. This, in fact, was the founding principle of democracy, which unfortunately, has never been fully implemented. Meanwhile, the beneficiaries of the contemporary social transreality believe that if they print and distribute money to the upper classes, i.e. their passionately beloved selves, they might eventually get bored with entertainment and extravagance, and start creating jobs and paying maleficiaries. And if, for some incredible reasons, the beneficiaries do not create jobs but spend money on yachts and mansions, then it simply means they do not have enough money. Society must print increasingly more and distribute everything in favor of the beneficiaries until they finally get tired of their leisure and start creating jobs.

This is indeed how the social transreality functioned when transitions between classes were possible, and job creation provided opportunities for individuals from different classes to advance in the social hierarchy. However, not today. Contemporary beneficiaries do not want and cannot possibly create anything useful except hoarding the differentiating criterion. Moreover, they no longer need maleficiaries even for that purpose. On the other hand, maleficiaries become increasingly aware of the fact that no amount of money will help them advance to a higher class.

7.2.4. Social Single-Dimensionality

In the world of one-dimensional differentiating criterion, conflict exists between any two individuals as between a beneficiary and a maleficiary. This provision is suggested by our

definition of polarization and the principle of relativity of equivalence. With only one differentiating criterion in place, no two people are identical; hence, one of the two will always be closer to the center of polarization, i.e., be a beneficiary to a greater extent. Meanwhile, the ultimate beneficiaries find it advantageous for this conflict to be highly intense, with disparities between any two individuals being extremely excruciating. The entire social transreality compels maleficiaries to strive for closing this gap, conveniently measured in units of the differentiating criterion controlled by the beneficiaries.

However, the distorted social transreality is structured in a manner that any endeavors to narrow the gap with more successful maleficiaries only reinforce the position and influence of beneficiaries. Every facet of human life, from basic needs like food and rest to expressions of creativity and love, is evaluated through the lens of money, thus projecting everything onto a single-dimensional scale. The work of a YouTuber, for example, is valued far higher on this scale than the research of an academic, solely based on the former's ability to generate more income. Consequently, academics find themselves compelled to run YouTube channels to support their families. Although they might initially have valuable contributions to share, after five years of pursuing YouTube success, they often degenerate into mere entertainers, as the monetary aspect overshadows their intellectual contributions. Numerous examples illustrate this unfortunate trend.

We find ourselves in a world where many valuable concepts, ideas, and expressions lose their infinite-dimensional phenomenology, as they are projected onto the single-dimensional monetary scale as negligible dots. This applies to all fundamental sciences, including fundamental social sciences, philosophy, mathematics, and physics. These realms of knowledge exist on a different plane and do not project well onto our single-dimensional scale of money.

Let's imagine for a moment that we have added another dimension to the existing monetary one. We will not even give it a name, as it is not relevant. Now, besides dealing with points and intervals, we can work with 2D shapes. What used to appear as a longer or shorter

interval may now be represented as a circle or a square on a 2D plane. Would not you agree that the distinction is substantial, even though both previously projected onto the 1D line as intervals? By introducing yet another dimension, we enter a space of 3D shapes. It is entirely possible that the circle represents a 2D projection of a 3D ellipsoid, rather than the sphere one might have expected, and the square could turn out to be a 2D projection of a 3D parallelepiped, and not a cube. Each dimension we add opens up new possibilities for discovery. Our world is infinite-dimensional, and the number of dimensions we utilize is solely constrained by our ability to interpret our findings. Modern physics often describes space-time as 11D or 12D and uses supergeometry to operate with objects in it. However, contemporary social sciences, economics, and political science exist in a 1D world of money. We could contemplate additional dimensions, such as power and interests, but upon closer examination, they turn out not to be orthogonal to the monetary dimension; rather, they can be seen as derivatives of money. In the capitalist world, power without money is mere administration, and interests without money are hobbies.

Accordingly, whatever modern individuals may do, and no matter the thoughts and dreams that occupy their minds, they are driven to pursue an increase in the amount of differentiating criterion in their possession. It is the sole criterion that matters in gauging a person's degree of active freedom, their capacity to introduce distortions into the environment, or more precisely, into the depleted projection of the environment onto the 1D scale of money, thereby granting them some measure of influence and significance in society. The vast majority, irrespective of talents, interests, or beliefs, strives relentlessly to amass wealth. This serves the interests of beneficiaries, as the endeavors of maleficiaries create competition for the resource controlled by beneficiaries. However, for society, the planet, the biosphere, and the noosphere, such a race proves not only futile but also extremely dangerous.

7.2.5. The World of Binary Oppositions as a Consequence of Single-Dimensionality

In the 1D world, binary oppositions prevail, such as good-bad, rich-poor, material-spiritual, equality-inequality, useful-useless, justice-injustice. In such a world, every phenomenon, from stone to society, is stripped of its complexity and reduced to a mere projection on the 1D scale of the differentiating criterion and its temporal derivatives, such as the rate and acceleration of changes in price or wealth. Accordingly, everything that is not good is bad, everyone who is not with us is against us. If you are with us, you are good; if you are against us, you are bad. Be with us, and you will receive all the benefits of being like us, but if you are against us, we will cancel you. If you are with us, you must think like us; if you are against us, do not dare to think at all until you become one of us. Thou shalt not utter words dear to us in vain. Keep your dirty hands off the sacred concepts of our divinely distorted transreality. If you are one of us, you are an intelligence officer, and if you are one of them, you are a spy, although you are doing the same job. You cannot simply suffer or rejoice. Either you suffer in the fight against us, and then you deserve it, or you fight for us, and then you are a hero worthy of praise. All your manifestations must be projected onto our 1D world in some manner; otherwise, we might assume that you are hiding something from us in dimensions unknown to us.

Such transreality is indeed convenient for the beneficiaries in terms of controlling the maleficiaries. However, as it degenerates, it fundamentally loses its capacity to create anything beyond the differentiating criterion and further increases the divide among its inhabitants. Binary thinking infiltrates every aspect of public, corporate, and private life. Since we are good, everyone should be with "us," and no one should be "against us." Consequently, interactions within the state, corporate, and private environments begin to harbor elements of violence, whether overt or disguised, often masquerading as care for the people. However, such care is selectively applied only to those considered “ours”, serving the objectives of the prevailing transreality.

7.2.6. Degeneration of the Concept of Equality in Multidimensional Society

The relativity of the concept of equality derives from by the principle of relativity of equivalence. Each individual is unique, and that is a remarkable aspect of human diversity. Equality emerges when our ∞D personalities are projected onto a 1D scale. Then it turns out that some intervals are longer than others; some intervals grow faster than others, and some people even endeavor to impede the growth of the intervals of others to achieve a sense of relative acceleration in the growth of their own interval. The distorted social transreality further distorts our perception, compelling us to engage in a perpetual competition based on the length of shadows we cast to the 1D scale of money. The one with a longer interval is more of a beneficiary than the one with a shorter one. It is within this distorted transreality that the burning question arises: "Why is there such inequality? He unfairly lengthened his interval to surpass mine." The overwhelming majority of crimes in the world are committed precisely because of artificially created inequality, and since it is defined by the transreality we exist in, it is not perceived as artificial but is taken for granted.

From the principle of relativity of equivalence follows the relativity of the concept of fairness. No one is identical to anyone else, and that is great. Fairness arises when the infinite-dimensional us are projected onto a one-dimensional scale. Then it turns out that the segments of some are longer, while the segments of others are shorter, the length of some segments changes faster, while others slower, and some even slow down the growth of segments of others in order to relatively accelerate the growth of their own segment. Social reality is distorted in such a way that we are forced to constantly compare our segments. Whoever has a longer segment is the beneficiary, whoever has a shorter one is the maleficiary. This is where the question arises: “Why such unfairness? He unfairly elongated his segment to surpass mine." An overwhelming majority of crimes in the world are committed precisely due to artificially created unbridgeable social gaps.

We do not advocate for universal equality. Distributed society embraces surmountable qualitative inequalities, and the choice to overcome them lies with each citizen, without

affecting the fulfillment of their extended schedule of needs. Each individual complexifies in their own way, and there is no point in comparison or competition. Perhaps someone complexifies faster than you in music. You have the same opportunity, but may not possess the same aptitude. In the 1D world, your only option is to cast a bigger or smaller shadow on the 1D scale of money. In the ∞D world, you can simply project yourself onto a different dimension or even refrain from projecting and remain an ∞D person. Perhaps you excel in writing poetry, designing bridges, or painting. You do not need to chase profits; instead, you can select any avenue for self-expression.

In a society of free creators, the notion of equality loses its relevance, just as comparing Rubens to Beethoven would be futile does not make sense. Each free creator complexifies in their unique way, gauging success on an individual scale, and recognizes the futility of applying this scale to others.

7.2.7. Principles of Distributed Society

The foregoing allows us to formulate the principles of distributed society.

7.2.7.1. The objective of distributed society is to create, systematize, and enhance the product of individual and social complexity.

7.2.7.2. We have already mentioned that simplicity is superiority over complexity. Consequently, societal progress, aiming to improve the lives of the society and its citizens, should unfold in a form of gradual, even, and sustainable complexification of both the society as a whole and its individuals. However, every individual, including those who prefer leading simpler lives and do not want to complexify, integrate into society at the complexity level of their choice. Their extended schedule of needs is satisfied on par with everyone else's. As a result of this sustainable complexification, social relations are built not on coercion, exploitation, or competition for the differentiating criterion, but rather on transcending complexity, cooperation, and a shared aspiration for enhancing the lives of individuals and society as a whole.

7.2.7.3. Complexification of the 1D differentiating criterion into a multidimensional, potentially infinite-dimensional space of differentiating criteria. In such a space, it is universally recognized that each individual is unique, and there is no room for comparison, competition, or rivalry. Hoarding of a single differentiating criterion becomes meaningless, as distributed society offers an endless diversity of such criteria. Such hoarding becomes akin to collecting only green sand grains on the beach - it may hold aesthetic meaning, but lacks practicality. Someone else may choose to collect only blue or red grains, but imposing the idea of superiority of grains of one color over all others on the entire society becomes meaningless. Complexification of the space of differentiating criteria eliminates a significant number of contradictions among people.

7.2.7.4. Abandonment of central polarization implies distributed right to attribute meanings to commonly shared ideas, distributed decision-making on societal matters, and distributed issuance of money, that no longer serves as a differentiating criterion. The public institutions of distributed society are established in a way that any potential centers of polarization become subject to public scrutiny at their early stages and must be decentralized before gaining too much influence. In simpler terms, the level of decentralization in society should not diminish with the emergence of new social phenomena.

Since distributed society develops gradually, the right to attribute meanings to fundamental societal concepts must be distributed first. These are concepts that serve as a reference framework for large groups of people. For example, re-attributing the values of units of measurement or making decisions that impact the lives of many. Currently, "twelve angry men" set interest rates and the size of the money supply for billions, while everyone else simply has to live with these decisions.

Politicians send nations to wars, make trade deals benefiting a few privileged beneficiaries, and write laws in favor of a narrow circle of elites. Corporations easily alter the weight, composition and price of products in their favor and to the detriment of consumers. All of this is deemed entirely normal. In contemporary democracies, not to mention totalitarian societies,

if a politician makes a decision that does not align with public interests, society must wait for the next elections to remove that politician and appoint another. The newly elected politician, being aware of the public sentiment, may play as if they are against the former policies, but continue implementing them upon taking power. In distributed society, the electoral rating of each individual changes in real-time. If a decision is made to the detriment of society, the electoral rating of the decision-maker automatically goes down, they lose the authority to make further decisions, and someone with a higher electoral rating takes the role.

7.2.7.5. The mission of distributed society is accomplished through educating its members in transcending complexity and fostering its growth within the community. Throughout this process, a shared understanding of the relativity of boundaries of meanings emerges, along with the recognition that the meanings of societal concepts evolve in real time, and perceiving or imposing them as absolutes is an oversimplification.

7.2.7.6. In distributed society, every individual is guaranteed the satisfaction of an extended schedule of needs. Some may argue that modern Western democracies exemplify distributed societies, where citizens express their opinions through free voting. However, this assumption would hold true only if the citizens were genuinely free. Regrettably, the citizens of modern Western societies are maleficiaries of the distorted social transreality which they inhabit, which means they are not truly free. They suffer from base desires, need, greed, and vote based on these urges. By distorting and controlling the social transreality, beneficiaries manipulate the needs of maleficiaries and thus influence their choices. We all know this, we observe it in everyday life, yet we continue to believe that our expression of will can somehow change this distorted transreality. Even the most advanced democracies slowly, but inevitably, transform into centrally polarized societies with very limited number of centers of polarization. Guaranteeing the satisfaction of an extended schedule of needs is the measure that can genuinely grant citizens authentic freedom.

Another argument we have heard countless times is that people are inherently wicked, greedy, and envious, so only a society based on human vices is feasible. Thus, if people were allowed

to satisfy their extended schedule of needs without working, they would drink, fight, misbehave, and never engage in productive work or do anything beneficial for society. However, it remains bewildering to us, how one must perceive humanity to make such assumptions. We believe that the presumption of inherent wickedness in people is as utopian as the assumption of their innate perfection and purity. Individuals are born into a distorted social transreality that forcefully imposes distorted concepts and beliefs on them from an early age. For a considerable duration, people remain products of this distorted transreality before they can truly make conscious choices, if they ever do. Meanwhile, the social transreality is engineered to incessantly coerce people into making choices that favor its beneficiaries. It distorts, corrupts individuals, depriving them of the right to satisfy their biological, individual, and social needs when they make the "wrong" choices.

Thus, the distorted transreality, its creators, and beneficiaries share no lesser responsibility for the detrimental choices of its maleficiaries. Social transreality initially stirs up fervent desires for possessing beautiful things, phones, and cars, only to censure all means of acquiring them except those beneficial to its beneficiaries. Having developed within this distorted transreality, people distort it even further, rendering it increasingly hostile to future generations. We firmly believe that an alternative reality has the power to shape a different kind of individuals, and the entire history of the world serves as evidence thereof.

7.3. Distributed System of Electoral Rating

In distributed society, instead of the principle of the separation of powers, the principle of distributed administration of public projects is introduced, which is achieved by assigning each citizen a dynamic multi-component electoral rating. The electoral rating of a citizen is a numerical reflection of their level of active freedom, representing their stage of social development. Rather than being considered a static unit of society, a citizen is viewed as a dynamic continuous process of transformation and complexification. At birth, each citizen is assigned one unit of electoral rating, while additional units are earned for progressing through

subsequent stages of complexification. The electoral rating of a citizen can be adjusted based on their socially significant actions or through the voting decisions of other citizens.

The electoral rating is influenced by a wide variety of differentiating criteria, which together form the space of social differentiating criteria. These criteria are continually researched, updated, and modified to precisely capture the evolution of social complexification. The electoral rating of each citizen is a dynamic parameter. Essentially, it is a vector, which in real time undergoes a continuous transformation in the space of social differentiating criteria, reflecting the ongoing complexification of the individual.

Citizens participate in voting on public matters by allocating one or multiple units of their electoral rating. For instance, if a citizen has a hundred units of electoral rating, they can cast any number of votes during the voting process, from one to a hundred. Firstly, it ensures that the vote of an economics professor carries greater weight in economic-related matters compared to that of a student. However, it also allows students the opportunity to elevate their electoral rating to that of a professor or beyond through various means. Secondly, this system goes beyond simple vote summation and allows the application of an extended algebra of votes, where conjunctive, disjunctive, conditional, and various other types of questions can be offered for voting, allowing an individual to distribute their votes in various ways. The system boasts other benefits, which we will describe below.

A citizen's life is divided into four stages of complexification: leaning, creating, teaching, and retirement. Before the age of twenty, citizens are in the process of shaping their identity. During this period, they primarily study the existing product of human complexity, although nothing prevents them from engaging in creativity and teaching as well. However, their electoral rating is mainly influenced by their academic performance. For instance, a student may earn additional units of electoral rating for each year of education based on their academic achievements. From the age of twenty to forty, citizens are involved in creative endeavors. They continue to learn and may also take up teaching, but their electoral rating is primarily influenced by their creative contributions. Between the ages of forty and sixty,

citizens continue to learn and create, but society also expects them to become educators, so their electoral rating is primarily influenced by indicators of pedagogical effectiveness. Individuals aged sixty and above are considered retirees. They have the autonomy to choose the criteria that determine their electoral rating.

The transition from one set of performance indicators to another occurs smoothly, with the indicators gradually shifting towards the increasing relevance of the performance criteria for the next stage. Mandatory activities take up no more than three hours per day or fifteen hours per week. Citizens may dedicate more time to their preferred activities, but it is not obligatory. Voting and decision-making on public matters are mandatory and may also take several hours each day.

In this day and age, voting with paper ballots, especially with erasable pencils as it is done in Australia, seems... well, a bit outdated. While banks offer secure access to online accounts, and governments provide citizens with secure online access to government services, we still resort to paper-based voting on crucial public matters. However, in distributed society each citizen has a secure individual key to their personal account within the universal online system of distributed electoral rating. Both the initial voting choices and any subsequent changes made by the citizen are registered forever and are available for viewing by anyone. Every citizen's electoral rating in real time, their voting history, the amount of allocated units of electoral rating for each matter, and all subsequent changes of unit allocation are available for anyone to see. The system also empowers citizens to perform any statistical analyses of the voting data. The days of anonymous voting are gone. This is a matter of public welfare, and therefore, the public has the right to know who votes and how. All voting is open, in real-time, and is recorded forever.

The distributed electoral rating system has the capacity to generate and provide a vast amount of additional information, including statistics on births, deaths, consumption, production, both on a global and regional scale, as well as data on the utilization and effectiveness of public services and projects. All of this valuable statistical data must be transparent and openly

accessible to the public. It should not be compiled by a statistical bureau but rather automatically processed in real-time, based on the actions and interactions of citizens within the distributed electoral rating system.

The electoral rating of a citizen also determines their eligibility to hold public office. By establishing a minimum electoral rating requirement for public service, we prevent individuals who seek to pursue personal or lobbying group interests from attaining public office. If such a citizen happens to attain a public position, the public can immediately lower their electoral rating below the required minimum and block their further decision-making capacity. Once a citizen surpasses the minimum electoral rating established for a particular position, they are automatically included in the pool of candidates eligible for positions available for their rating level. To participate in elections as a candidate, a citizen must present a detailed program outlining their proposed actions in the desired position. This can be a program of some ongoing or periodic activity, a one-time project of improvement, research, development or entertainment. Essentially, any organized human endeavor aimed at benefiting society is welcome, whether it involves organizing a festival or undertaking the construction of a space station.

Accordingly, only those candidates who posted their projects in the distributed electoral rating system for public review can participate in the elections. No more costly electoral campaigns, no advertising, and no emotional manipulation to influence voters. We have already witnessed enough of the detrimental repercussions of emotion-driven voting in all aspects of public life. Instead, each candidate posts their proposed program in their profile within the distributed electoral rating system, where citizens can familiarize themselves with it and engage the candidate with any inquiries. Notifications about the posted programs appear in the personal accounts of all citizens that will participate in voting. Those who plan to vote will properly scrutinize the programs. From an early age, citizens of distributed society are instilled with a sense of responsibility towards participating in public matters. The questions raised and the answers provided by candidates remain accessible to everyone indefinitely, fostering a culture of openness and accountability.

During voting, citizens allocate a portion of their electoral rating, ranging from zero to their maximum available number of units, to the project they support. For the project to be implemented, it must gain a certain number of votes. The citizen whose project garners the highest number of votes above the threshold assumes responsibility for its administration. From that moment on, their electoral rating is significantly influenced by their effectiveness in implementing this project.

In the distributed electoral rating system, each project is assigned a dedicated page. This page displays the project's unique electoral rating, which is updated in real-time based on its progress and the level of public support. Anyone who has allocated units of their electoral rating to support the project can access the system at any time and modify the number of units they wish to allocate to the project. If public support falls below a predetermined threshold, the project is closed.

The beauty of this system lies in its adaptability and responsiveness to the needs of the community. Currently, any political problems arise only because some politicians remain in power longer than they should. In distributed society, if you vote for a project today and later discover that the project administrator is struggling or the project is not unfolding as expected, you can retract some or all of your votes at any time. In distributed society, if a considerable number of people withdraw their support for a project, its ratings decline, and another project proposed by a different candidate can take its place.

In distributed society, presidential candidates cannot deceive voters before the elections, put on a smile, shake hands with everyone, and then act solely in the interests of their political group at public expense. Such behavior would automatically trigger immediate removal from the public position, so that the candidate cannot deceive the public for four, six, or even twenty years, as observed in some countries. Moreover, candidates for any public position whatsoever will not be able to lie because one of the fundamental institutions of distributed society is the decentralized registry of agreements, which we will discuss later. We also believe that in distributed society, positions such as president of, prime minister, king or

leader of the nation become obsolete. The concentration of power to the point of leading an entire nation by an individual or a group presents a dangerous level of central polarization, jeopardizing the sustainability of society.

The program is entered into the distributed electoral rating system with an urgency score from one to ten. Citizens see the programs they need to vote on daily in their accounts. They must follow the programs they voted for, perhaps reconsider their votes, vote for new programs, their administrators, and specialists. The projects with the highest urgency are placed higher in the list. If a citizen evaluates the project as non-urgent, they can reduce its urgency. The cumulative urgency of the project, attributed by citizens, prevails over the urgency attributed by the author of the project. The author of the project cannot be considered as the only candidate for the position of project administrator. There must be at least ten candidates, and the nomination of such candidates is the responsibility of the author of the project. Applicants must be willing and able to administer the project. It is also possible to vote for key project specialists, but the selection of specialists can also be entrusted to the administrator.

In addition to general electoral rating, a citizen can be awarded special electoral rating in their area of specialization. This rating serves as an indicator of the level of complexity of the individual in their area of specialization, whether it be music, poetry, chemistry, medicine, piloting aircraft, bridge engineering, mechanical engineering, electronics, or any other field. The training required for obtaining specialized electoral rating can range from basic specialized courses within the school curriculum, to what we now know as a doctorate degree and beyond. Having special electoral rating becomes a mandatory requirement for occupying certain positions, such as doctors, engineers, or pilots.

The process of electing citizens to specialist positions is similar to that of electing citizens to public offices, but only holders of special electoral rating in the corresponding field can participate in the voting for specialist roles. Perhaps the review of special electoral rating of specialists should occur not in real-time but, say, semiannually. Only specialists with special electoral rating in the same field can participate in voting for special electoral rating of a

specialist. However, a specialist cannot be awarded special electoral rating if their general electoral rating is below the threshold for their area of specialization. Hence, fellow specialists decide how skilled a citizen is in their field, while consumers of their services decide if they can provide services to non-specialists. The actual criteria for awarding both general and special electoral rating are best developed through public debates and voting. For some public positions, a certain level of special electoral rating may also be required. Projects in fundamentally new areas that do not yet have a rating system should be proposed along with their own rating system.

Voting on a project involves not only allocating a certain amount of units of electoral rating but also taking on a financial commitment to support the project. Let's consider a scenario where a project is local to a specific town, and it requires one million currency units over a period of two years for its implementation. We define a town as 10,000 people. Suppose they collectively possess one million electoral rating units, 700,000 of which were allocated in support of the project. This means that each person who voted for the project will need to contribute approximately 0.001957 currency units per day for each electoral rating unit they allocated in favor of the project over the two-year period. If the public is not willing to financially support the project, it will not progress to the implementation stage.

One might argue that if the entire community has to vote on every project, we may never accomplish anything, especially for long-term and highly complex projects. On the other hand, if a well informed public makes a calculated decision that they do not need space exploration program, then perhaps they genuinely do not. Maybe it is worth waiting until the well informed public, and not just a few advanced specialists, recognize the importance of a space program. Another solution could be the implementation of the space program by a dedicated group of space enthusiasts. It may not involve all of humanity, but it could be a sufficiently capable group to carry out the space program.

For the sustainable and progressive complexification of distributed society, it is of utmost importance to prevent any exclusive group of citizens from gaining an excessively high

electoral rating and creating a locus of polarization. To achieve this, a dynamic limitation on the maximum electoral rating must be implemented. For example, as soon as a citizen enters the top 5% of the electoral rating, their electoral rating is frozen until this group expands to 10%. Then, its members are once again given the opportunity to increase their electoral rating, and the group will inevitably stratify again into the top 5% and subsequent 5%. This approach ensures that the electoral rating system can continue to grow and evolve while safeguarding against the concentration of power in the hands of a privileged few.

7.4. Distributed Money Issue

In our time, every country is equipped with a central bank that is controlled not even by the beneficiaries of that country, but by the beneficiaries of the international financial system. This system functions in a manner where the central bank is always prepared to print money for the ultimate beneficiaries for free, for intermediate beneficiaries against their assets, while maleficiaries are left to earn money by working. Indeed, all the newly printed money is backed by credit, but the ultimate beneficiaries have the privilege of creating such credit out of thin air. Intermediate beneficiaries, on the other hand, can borrow against their assets that appreciate in value as a result of the money supply expansion, while maleficiaries are limited to borrowing solely against their wages. As a consequence, this predicament fosters alarming disparities, creating a discriminatory environment based on access to freshly printed money. Whether an economy, where a small group of bankers holds the power to set interest rates and control the money supply worldwide, can genuinely be considered a free-market capitalist economy is a profoundly philosophical question.

Have you ever wondered why beneficiaries are so deeply concerned about the proliferation of AI? When we are warned about the dangers of AI, we are only told part of the story. The real danger lies not in AI's impact on us, but rather in its potential threat to the existing financial system, which serves as the cornerstone of our distorted social transreality. With the widespread adoption of artificial intelligence, anyone can harness their imagination to generate high quality intellectual products. Maleficiaries can create films featuring virtual

actors that are almost indistinguishable from real ones, accompanied by mesmerizing music, all from a cheap laptop computer. Consequently, the volume of intellectual content produced by maleficiaries increases exponentially, raising a fundamentally important question: Can such intellectual content serve as collateral for credit? Neither "yes", nor "no" answer to this question satisfies beneficiaries of the current societal transreality.

The reason why the answer "yes" doesn't satisfy them is that if loans could be collateralized by any intellectual product generated by any maleficiary, they would find themselves in a beneficiary position. This would grant maleficiaries the power to create credit and, consequently, money out of thin air. You could prompt the AI to generate a poem or a picture for you, go to the bank and borrow against it. Now, let's explore why the answer "no" is equally unsatisfactory for the beneficiaries.

Refer to our example of a society with a total of $100 of money supply and a fixed quantity of goods. If we increase the money supply to $200 while keeping the quantity of goods unchanged, inflation occurs. Each unit of goods is now corresponded by twice as much money as before, and its price increases twofold. Conversely, increasing the quantity of goods twofold while maintaining the money supply unchanged leads to deflation, causing prices to decrease by half. In real economy, the situation is more complex as the market is not homogeneous but rather sectoral, and each market segment has different ratios of goods to money. However, a market where there is an explosion of virtual content production but no corresponding explosion in the money supply becomes sharply deflationary. It would be impossible, for instance, to charge $12.00 for a movie ticket if billions of such movies were produced daily. Our economy may find itself inundated with intellectual products that were once a means of generating substantial profits for beneficiaries across various industries.

We are instilled with fear of inflation because maleficiaries tend to dread the devaluation of their money. In contrast, beneficiaries are not afraid of inflation. They are perfectly aware that their wealth is tied to their status, and it does not matter how much money circulates in society, as long as it is distributed in accordance with their status. However, deflation irritates

beneficiaries because it reduces the value of their assets, while the purchasing power of maleficiaries' money grows. In simpler terms, inflation exacerbates societal stratification, whereas deflation, if not reducing it, at least does not contribute significantly to its intensification.

Imagine that you bought a house a long time ago for $50,000. The central bank increased the money supply by 10 times, and now your house is worth $500,000. The house has not changed at bit, but the government considers that, by selling it and buying an identical one, you generated a profit of $450,000 in between. In other words, if the capital gains tax rate in your country is 20%, to exchange one house for another, you would have to pay the government $90,000 first. This is not because you did something wrong, but because the central bank increased the money supply by 10 times without your consent. Now, envision living outside the US, where your house is denominated in a different currency. Your local currency is a means of gaining additional profit by your local beneficiaries.

The value of your local currency may (and inevitably will) decrease relative to USD. Therefore, when you decide to exchange your house for a similar one, you will encounter one of two scenarios. If the value of your house remains the same in USD, it will increase in price in your local currency, and you will have to pay capital gains tax, in favor of your local beneficiaries. On the other hand, if the value of your house decreases along with the value of your currency, you will encounter losses equivalent to holding those funds in cash. This is precisely why, although the dollar is doomed to devalue to infinity, any other currency will devalue even more profoundly and faster, as they are all mere derivatives of USD. What is important to understand here is that currency devaluation is an essential condition for the existence of capitalism and has very specific beneficiaries. Capitalism cannot exist in a prolonged deflationary environment; it would transform into feudalism.

Now, let's examine what happens in deflationary environment. You bought a house for $500,000, and after a year, you sold it for $450,000. If the house was mortgaged, you would most likely incur a net loss. All the gains were collected by the bank. However, if you owned

the house outright, not only are you exempt from tax liabilities, but you can also declare a loss and receive a tax credit to offset future capital gains tax. Moreover, your $450,000, in terms of purchasing power, is entirely equivalent to the original $500,000 you used to purchase the house. As you have witnessed during the sale, you can now acquire an exact same house for $450,000. In essence, you have not incurred a loss of $50,000; instead, you have effectively saved on taxes.

Thus, the "no" answer to the question of whether virtual products can be used as collateral for borrowing does not satisfy beneficiaries because if the production of virtual products increases exponentially while the money supply remains unchanged, the world will find itself in a hyper-deflation that will eventually cause a complete economic collapse. In fact, speaking about the economy, it even might improve. It is the current financial system that will come to an end, taking credit capitalism with it. When we presented this challenge to ChatGPT and asked it to outline principles of a financial system suitable for a digital economy based on artificial intelligence, its first suggestion was distributed financial system. Interestingly, this aligned with our independently formulated principles for distributed society and decentralized money issuance system even before consulting ChatGPT.

In distributed society, the concepts of traditional banks and central banks are non-existent. Money is backed not by debt, gold, resources, military might, or even labor, but by human life hours. At the stroke of midnight, a unified cryptocurrency platform allocates to each citizen's wallet an amount equivalent to one monetary unit multiplied by the recipient's electoral rating and further multiplied by the number of hours in a day. These funds cannot be hoarded. They can only be spent and only during the day of issuance. As demonstrated in VII(6), any proposal made by a citizen or group to another citizen or group, registered in the distributed registry of agreements, is recognized by the system as a binding contract. Public projects are also registered and regarded as contracts. Money backed by any agreement registered in the distributed registry of agreements can be accumulated, but only for a limited time.

In the forthcoming section VII(11), we will illustrate how citizens of distributed society predominantly obtain goods and services in accordance with their electoral rating and the corresponding unconditional daily income. As a result, the funds secured by agreements can only be expended on the agreements they are tied to, including public projects. It is essential to emphasize that citizens cannot enhance their personal well-being at the expense of society; rather, their individual prosperity is enhanced through the advancement and well-being of the entire society. Distributed financial system does not allow savings to be inherited, signifying that a citizen's material prosperity is determined by their electoral rating, which is a reflection of their contributions to the society.

Distributed financial system offers several significant advantages. Firstly, it operates autonomously without being under the control of any single individual or group. The system's mechanisms function automatically, ensuring that no one can alter the value of a currency unit, the daily allocation of units per person, or any other critical parameters. As each parameter holds immense importance for every citizen within the distributed society, any modifications to the system are subject to open and universal voting. Secondly, the system is entirely transparent, leaving no room for hidden failures or fraudulent attempts. Any irregularities become immediately apparent, fostering trust and accountability among the participants. Thirdly, distributed financial system prevents any citizen or group from exploiting their societal achievements to dominate others. Instead, it operates as an integrating factor, rather than a differentiating one, promoting cohesion and collaboration among the members of society.

In distributed financial system, all transactions are conducted on a unified distributed platform and remain perpetually open to the public. Additionally, all transactions of every citizen are individually displayed on their personal page within the system and also remain indefinitely accessible to all. Thus, at any given time, any citizen can observe the transactions made by any other citizen, spanning their entire life, detailing the amounts received, and the expenditures made. No other means of exchange exist within the society, and physical cash is nonexistent. We believe that the only reason for financial secrecy is the pursuit of gaining a

financial advantage over others. In distributed society, money functions solely as a medium of exchange rather than a tool for accumulation of wealth, concentration of power, or any other form of central polarization of society.

In distributed society, the issuance of money self-regulates to align with the population size and the complexity of its activities. This self-regulating monetary issuance renders the conventional institutions such as central banks, finance and economy ministries, commercial banks, customs offices, tax authorities, and social services handling benefits and pensions obsolete and allows for their seamless abolishment. Traditional notions of taxes and customs duties become no longer applicable in this context. Instead, in rare instances when monetary penalties are warranted, they can be imposed directly by temporary or permanent reductions in the electoral rating of the offender. This streamlined approach eliminates the need for conventional fines and penalties.

Just envision a world where no one needs to exploit others for financial gain. Children can care for their elderly parents out of love, not in expectation of inheritance. Or they may choose not to, as parents receive a substantial daily income, enabling them to arrange the care they require. The pressure on parents to work for the sake of supporting their children is lifted. They are not even bound to remain together; each individual is free to choose their path. Every child is provided with sufficient funds daily, eliminating any financial burdens. The notions of divorce and marriage, which have always been merely financial and property contacts, lose their meaning. If one partner desired to have a child, while the other did not, such a child was either never born or was born as a burden to the second parent. Now, such a child can be born without becoming a burden to anyone. Raising children becomes a right rather than an obligation. If parents choose not to exercise this right, society assumes the responsibility of providing care for the child.

Citizens have the right not to contribute to the prosperity of society, meaning they can choose not to work or engage in any productive activities. If a citizen decides not to work, they solely rely on their daily unconditional income, which is sufficient to meet an extended schedule of

needs. This thesis may be even more startling to individuals of the current distorted transreality than the notion of parents not having financial responsibility for their children. We have repeatedly heard manifestations of righteous anger that in such conditions no one will ever work. However, we dare to disagree.

As previously mentioned, genuine choice exists only when individuals have the freedom to abstain from making a choice completely and to introduce their own options. Thus, if in today's capitalist-distorted reality, some individuals would rather not engage in work, it merely indicates that they are currently involved in forced labor for insufficient remuneration. It is the coercive nature of this labor that drives their preference for not working or pursuing other activities, rather than the one they have been forced to rely on for survival. In essence, it might even be for the best that some individuals choose to quit their jobs and do nothing.

We also frequently encounter the argument that there are plenty of unfilled job positions in the world, and who will ever do any dirty work if it ceases to be an acute necessity? Allow us to entertain the idea that these positions remain vacant because the wages offered do not guarantee mere survival. This hypothesis is easily put to the test – double the salary, and the vacancies will be filled swiftly. Capitalism is currently at a stage where a vast number of employers cannot afford to pay their workers a wage that facilitates a comfortable living. Instead, they seek to hire students who rely on their parents' support, expecting them to work out of immaturity and youthful naivety. Ideally, such students should be in dire need of money and be willing to work day and night just to get by. Otherwise, they are hard to motivate. Indeed, students have their whole lives ahead of them, so they agree to temporarily act as maleficiaries today in the naive hope of becoming beneficiaries tomorrow. However, students are also becoming smarter, and relying solely on them is insufficient to sustain a robust economy. Ordinary people shy away from such jobs not because they are indolent or greedy, but because the transreality they live in sets a minimum wage below which they simply cannot survive.

Even partially coerced labor significantly impedes both societal and individual complexification. Employees end up performing tasks they do not truly desire, resulting in suboptimal productivity. In distributed society, what citizens undertake according to registered agreements, be it for one person, a group, or the entire humanity, is considered a gift to society rather than an act of personal enrichment or coercion. Should a citizen choose not to give to society, they are still entitled to the unconditional daily income, sufficient to meet an extended schedule of needs. Serving society becomes a privilege of transcendingly complex individuals, for whom the act of service itself serves as motivation. Rest assured, such individuals are abundant in our world today, capable of providing all of humanity with everything it needs. The income secured by registered agreements is a reflection of transcending complexity of its recipient. It is not intended to instill fear of survival challenges in some and consolidate power for others. On the contrary, it fosters the development of transcending complexity and enhances the system of social values grounded in its principles.

We often encounter the objection that without work, people will become bored because they will not know how to occupy themselves or set goals. They might feel estranged without anything to strive for. This perspective might hold true in a society where vectors of polarization in a form of societal expectations are imposed on individuals from birth, dictating what is considered right, what they should aspire to, and how they should live their lives. Naturally, without externally polarizing influences shaping their desires, such individuals might experience fear and boredom, as they would struggle to attribute their own meaning to their lives. To address this issue, distributed society requires a fundamentally different system of continuous education that teaches people transcending complexity and prepares them to become creators of their own and societal transreality. Of course, there will always be individuals who seek personal gain in everything and can advance their own wealth and prosperity only at the expense of others. In distributed society, such individuals will have to rely on the daily unconditional income. We are already well aware of what society looks like when such individuals become its ultimate beneficiaries at the expense of everyone else.

7.5. Public Access to Financial and Political History

The transparency and public accessibility of financial and political decisions of every citizen may indeed seem like a blatant intrusion of privacy to a modern individual at first glance. However, upon closer examination, it becomes evident that individual financial and political choices exert significantly influences on society as a whole. The concept of confidentiality, which currently extends to financial transactions and political choices, is a product of the existing distorted social transreality. In the social transreality of competition for differentiating criteria, maintaining secrecy becomes crucial in gaining a competitive advantage, as everyone becomes a potential competitor. The confidentiality of financial and political choices enables, for instance, a discreet acquisition of all the land in a region or a clandestine creation of a financial empire. Yet, upon closer scrutiny, it becomes evident that confidentiality primarily serves one purpose — concentrating wealth and power in the hands of a select few before others can react. This is precisely what we aim to avoid in distributed society.

Moreover, the opposite is also true. Centrally polarized transreality fosters the culture of individualism, wherein each person sees themselves as the center of polarization of the entire world. Individuals tend to believe that if their personal information leaks into the world, it will wield a tremendous impact. However, let's be realistic. The majority of us are not of any significant interest to others, and most of our secrets are as old as time, and as mundane as they come. Even if all information about everyone were made public, it would take a lifetime to reach a thousand people with your personal details. Indeed, how many individuals would genuinely be intrigued by your purchases and political decisions? Yesterday, you bought canned corn and voted for the bridge construction project over Tallebudgera Creek. So impressive! How will this world ever fall asleep again after such a blockbuster? The abolition of central polarization renders actions aimed at adapting to a centrally polarized transreality obsolete and uninteresting, while increasing interest in creativity and products of transcending complexity.

In distributed society, personal privacy is still respected, while it may be beneficial to de-stigmatize expressions of sexuality. Sexuality seems to be a gray area where some things seem acceptable yet slightly uncomfortable; it appears that everyone practices them, yet participants may face negative repercussions if exposed. The meaning of such ambivalence in the modern society eludes the author. Well, the historical purpose of marginalizing sexual manifestation is understood, but the rationale for marginalizing it in civilized society remains unclear. Marginalizing sex is akin to the contemporary criminalization of everyday behaviors, such as going outside without a mask or having a phone on the lap while driving. It is merely a means of mass control, an attempt by beneficiaries to interfere in the reproductive process of maleficiaries. Ages ago, a unique approach was devised for this purpose—to persuade people that they were sinners from birth and were supposed to be ashamed of their natural desires.

Setting naivety aside, the discussion was certainly not about improving humans in the eyes of God. According to all canons, humans were created in the image and likeness of God, so there is not much we, sinners, can improve. Whenever an explanation fails to withstand criticism, it is a substitution of concepts, and a more viable explanation should be sought. Sex was marginalized by religious morality during the times when the number of children was a differentiating criterion. Any maleficiary man could father thousands of children in their lifetime, and within just a couple of generations, their lineage could gain more influence than that of a beneficiary, solely due to the vast number of descendants. To prevent this from happening, the institution of marriage was introduced. One woman could not bear a hundred children in her lifetime, so maleficiaries were restricted in their reproductive abilities. Meanwhile, beneficiaries could have multiple women and leave a large offspring. Initially, the institution of marriage did not imply monogamy. Early marriages allowed a man to have as many wives as he could provide for. Consequently, the poor could not afford even one wife, while the wealthy could have a harem of a thousand women.

Various manifestations of sexuality have been marginalized at times. Our era allows for casual and non-traditional sex, but marginalizes sex between a superior and subordinate, a client and service provider, a politician or a celebrity and almost anyone else. Being a government

official in today's society can be daunting if they need sex six times a day with different partners. Such an official will face public scrutiny and sexual scandals. On the other hand, we are all unique in this regard. Some people are satisfied with sex once a week with one partner, while others need it six times a day with different partners. If these interactions are consensual and the official performs their professional duties effectively, why should their private affairs be of public concern? Why are we so fixated on who engages in consensual relationships with whom and in what manner?

In contemporary society, inter-class relationships are almost taboo due to the assumption that a representative of a lower class subjected to pressure or coercion. Such pressure can only be exerted by means of differentiating criterion. In distributed society, a superior cannot exert pressure on a subordinate because the subordinate works not out of necessity but by their own volition. The subordinate has nothing to lose if they decide to change their job or do nothing, whereas a superior who harasses subordinates will lose their electoral rating and the right to hold office.

The concept of mutual consent remains in distributed society. Minors cannot provide consent for sex, so any sexual activity with a minor is considered rape. However, in all other cases, sexual activities are regarded as the private matter of the involved parties. Mutual consent is registered through a phone app linked to the distributed registry of agreements. This process takes seconds and provides confidence to both parties that they have correctly understood each other's intentions. Information about mutual consent may only be disclosed in specific cases and upon court order.

In distributed society, the right to give consent is determined not by age but by the individual's electoral rating. People are diverse, with some ready for sexual activities at the age of 14, while others may not be interested even at 30. A simple educational program followed by an examination would be sufficient to assign an electoral rating of consent to a citizen at any age. Conversely, if an adult citizen commits a serious offense, their electoral rating may be

lowered below the level of consent, and they will not be able to engage in sexual activities even in adulthood.

Various other aspects might be perceived as uncomfortable, which inhibits openness of society. For instance, someone may feel uncomfortable about their physical limitations, thoughts, or emotions. With proper upbringing, education, and accessible medical and psychological support, such discomfort should easily be alleviated. And even when it persists, it should not be used as an excuse for financial and political secrecy.

7.6. Distributed Registry of Agreements

In distributed society, despite the concept of competition losing its significance, various forms of cooperation, exchange, and interaction remain. Therefore, partners can set conditions for participation and may deviate from them. To facilitate the development and negotiation of such conditions, the distributed registry of agreements is introduced. When a citizen logs into the distributed electoral ratings system, they are automatically identified and logged in to the distributed registry of agreements. The project initiator creates an agreement, outlining the main terms and conditions, and sends it all involved parties for perusal. Other parties can make amendments until the agreement is accepted by all participants. If the agreement involves the exchange of money or goods, the partners physically deposit them into the system. The system automatically monitors the execution of the agreement and proper distribution of the escrowed assets. This same registry is used to record mutual consents for sex, more or less long-term personal relationships or collaborations, consents for medical procedures, personal statements of individuals, programs of candidates for various positions, and public projects. Each agreement becomes binding on the parties upon its registration. Fulfilling the obligations of such an agreement affects the electoral rating of the parties involved.

7.7. Distributed Legal System

All active legislation is posted to the distributed registry of agreements, as every law is a societal agreement. Ignorance of the law DOES absolve from liability. Holding someone legally accountable for actions, the consequences of which they were not aware of, is a violation of extended schedule of human rights. Everyone must first undergo comprehensive training in law, pass an exam, and only then obtain an electoral rating that allows engaging in interactions provided by the law and being accountable for their actions. Before this, citizens are considered to have the electoral rating of a minor and cannot be held responsible before the law. Different levels of electoral rating will gradually introduce varying degrees of legal responsibility for the citizen. Such a legal organization of society implies simplicity and comprehensibility of the law for everyone. We cannot realistically expect citizens to abide by a law they do not understand. The argument that citizens can always hire a lawyer is laughable. Most individuals worldwide lack the financial means to afford quality legal assistance, and retaining a lawyer only exacerbates their problems.

The modern legal system exists, if not outside of society, then certainly above society. The law has become a business. An army of legislators in every country and region churns out new laws like a mad printer, while ordinary citizens have no idea about their contents. The latter is imputed to citizens to blame. New laws conveniently provide punishments for actions that are undesirable for the beneficiaries of this distorted social transreality, and only to the extent that judges are trained to understand and interpret this distorted transreality. Punishments are also chosen in the best interests of beneficiaries, even if they fail to reduce crime rate effectively. For instance, in Queensland, Australia, two brawling individuals will each receive a fine. The judge is unlikely to engage into a genuine investigation of who initiated the altercation, and who was possibly acting in self-defense. Both are guilty, so both get fined. Naturally, each of them will see the verdict as unfair, but now they know the price of seeking future revenge against their offender. And if the majority of offenses are punished with fines, the state becomes an accomplice, as it benefits from collecting as many fines as possible. Maleficiaries

can fight each other to their heart's content, while beneficiaries make money from every brawl. Lawyers do everything possible to prolong litigations and inflate their costs for everyone. Justice has become inaccessible to the majority of the population due to its exorbitant cost. A divorce may cost tens of thousands of dollars, while a citizen cannot win a lawsuit against a corporation simply because the corporation has more money.

We firmly hold the view that the first response to a significant societal event should be changes in the education system rather than legislation. In distributed society, education is regarded as a continuous journey. It is also essential for every citizen to actively participate in discussions about significant societal events and participate in decision-making processes. Prior to implementing any legislative changes, society should collaboratively develop an informed perspective on the matter. For a public decision to become law, a thorough and inclusive voting process must take place, followed by the registration of the decision in the distributed registry of agreements. This inclusive approach bridges the gap between lawmakers and the general public, empowering the people to truly become the legislators, shaping the course of their society.

In distributed society, there should be no specially trained judges and lawyers, as there should be no legislation that is incomprehensible to the general public. The most prevalent form of punishment in distributed society is the lowering of the electoral rating. If a citizen has at least one unit of electoral rating, no physical measures of punishment or reward, such as manifestations of distrust, physical force, restrictions on satisfaction of biological needs, deprivation of freedom, or capital punishment, can be applied to them. Only when all civilized measures have been exhausted, the electoral rating is completely lost, the citizen has proven to be completely impervious to societal influence and continues to persist in disrupting public order, physical punishment and encouragement become permissible to employ. For society, the complete loss of electoral rating by its citizen is a tragedy that demands thorough examination and development of measures to prevent such outcomes in the future.

We are well aware that in some countries, the judicial system is indoctrinated and corrupted. However, certainly not in our country, not in developed democracies. Such issues seem to occur somewhere else, in third-world countries. We, on the other hand, pride ourselves on having a fair and just judicial system, even though people are essentially the same everywhere. We can say their judges are corrupt, but not ours. But is not it the same in any country? In North Korea, Iran or Belarus, speaking out about the corruption and indoctrination within their judicial system is strictly prohibited, and doing so could result in severe punishment, as it would be regarded as an act of contempt towards the court. Interestingly enough, in those same countries, it is allowed to criticize and label the Western judicial system as corrupt and indoctrinated. Ultimately, we all know the truth, but we often choose to speak only what is permitted. In the transreality distorted by capitalism, judicial system is doomed to be distorted by capitalism. In distributed society, justice should be free and accessible to all. The position of a judge ought to be a public role, open to any citizen whose electoral rating surpasses the minimum requirement set for the position.

For the purposes of making public decisions, societal matters are classified into nine community levels based on the population of the community they pertain to. The electoral rating is similarly categorized into ten levels. Below is a table indicating the correspondence between the levels of societal matters and the levels of electoral rating of individuals who are required or eligible to vote on matters relevant to the corresponding level.

Level of Community	Must Vote	Can Vote
1. Thousand (Place)	1,2,3	1,2,3,4,5,6,7,8,9,10
2. Ten Thousand (Town)	1,2,3,4	1,2,3,4,5,6,7,8,9,10
3. One Hundred Thousand (District)	2,3,4,5	2,3,4,5,6,7,8,9,10
4. One Million (City)	3,4,5,6	3,4,5,6,7,8,9,10
5. Ten Million (Region)	4,5,6,7	4,5,6,7,8,9,10
6. One Hundred Million (Country)	5,6,7,8	5,6,7,8,9,10
7. One Billion (Continent)	6,7,8,9	6,7,8,9,10
8. Ten Billion (World)	7,8,9,10	7,8,9,10
9. One Hundred Billion (Reserve)	8,9,10	8,9,10

Citizens vote on public matters according to their level of electoral rating. There are levels of matters, on which a citizen must vote, and those, on which they have the option to vote but are not obligated to do so.

At every community level, there are its own judges. As distributed society completely abolishes family, tax, customs, immigration, corporate, and many other types of law, the workload on judges significantly decreases. They primarily hear minor criminal cases and civil disputes. All violations are categorized into nine levels of severity. Each level of violation is heard by a court of the corresponding community level. In the event that the defendant disagrees with the verdict or the conduct of the proceedings, they have the option to request the relevant community level to review the case and reach a public decision through voting. The corresponding community level can change the level of severity of the offense, approve, annul, or amend the sentence. The decision of the community holds precedence over the judge's decision. Deviation of the community's decision from the judge's decision influences the judge's electoral rating.

A crucial aspect that sets apart distributed society is the freedom of expression granted even to those who are restricted in their rights, including being under arrest during investigation. When a citizen is under arrest or serving s sentence, they retain access to their account within the distributed electoral rating system, allowing them to share their perspective on the unfolding events. This contrasts with contemporary society, where an arrested individual's voice often remains unheard, robbing the public of a comprehensive understanding of the situation. In situations where those in custody are subjected to tortures, coerced into making admissions, or when evidence that could potentially establish an alibi is suppressed or even falsified, the public remains unaware of these developments. Consequently, individuals in custody have the right to publicly express their stance on their page in the distributed electoral rating system. Although this may be uncomfortable for victims and their relatives, it is crucial for rendering the most accurate decision. All judicial determinations are accessible indefinitely in the distributed registry of agreements, while determinations pertaining to specific citizens are also openly available on their personal pages.

7.8. Population Self-Control

In a society that satisfies an extended schedule of needs for its citizens, strict population control is required. Fortunately, the realms of reproduction, love, and intimacy have grown distinctly apart in contemporary times. Until recently, epidemics, wars, natural disasters, and crop failures naturally regulated the population. However, within distributed society, the responsibility of population management lies with the community itself. Natural reproduction is an inherent human right. This means that two individuals have the right to give birth to two more individuals during their lifetime. Yet, the birth of a third child within such a partnership is subject to societal regulation. Since all demographic statistics are publicly accessible in distributed society, we precisely know how many additional children society needs to maintain the population at its current level. This quantity of potential children is put forth for consideration, and couples who already have two children are eligible to apply for permission to welcome a third. However, unauthorized birth of a third child to a couple (or exceeding one

and a half children per individual) triggers mandatory sterilization. The permissible number of children per person undergoes annual refinement and adjustment, accounting for the dynamic demands and capabilities of society. Birth quotas are established through a general vote.

7.9. The Universal Language

The concept of a universal global language somewhat contradicts the principle of decentralization. Nevertheless, we come to the conclusion that distributed society requires a universal language. On one hand, the diversity of languages holds value in enriching overall diversity. It provides additional factors for complexification, whereas a single language considerably hinders the appreciation of semantic relativity, thereby limiting the potential for creative interpretation of concepts and re-attributing their boundaries. On the other hand, all distributed systems must be comprehensible to every citizen, implying the need for their implementation in a language common to everyone. However, the primary purpose of a universal language is to support the universal education system of distributed society.

If you received your education in Hebrew or Armenian and lack proficiency in other languages, integrating into societies beyond your linguistic group can be exceptionally challenging. Imagine attempting to craft a significant philosophical work in Chechen and attaining worldwide recognition for it. You will not succeed unless you translate and publish it in English. To confirm this point, ask yourself how many philosophers you are familiar with who write in Portuguese, Farsi, or Tagalog. With nearly 300 million Portuguese speakers, approximately 110 million Farsi speakers, and around 50 million Tagalog speakers, these languages undoubtedly facilitate profound philosophical discussions that often remain concealed from a broader audience due to the limitations of the languages in which they are articulated. A universal language could serve to bridge this gap granting widespread access to these insights.

Certain languages are only maintained by small and dwindling communities. For instance, a mere six individuals in Nigeria converse in Ndjeripi, while only ten people in Cambodia communicate in Chung. Similarly, Ongota is spoken by just ten individuals in Ethiopia.

UNESCO identifies 18 languages that are down to their last speakers, facing inevitable extinction within a mere decade. Other languages, spoken by a few hundred to tens of thousands, stand on the precipice of disappearing within the next couple of centuries. Even languages spoken by several million people are destined for extinction, albeit over a more extended timespan. The question arises: Is there value in preserving these languages? Perhaps the most realistic approach lies in archiving every fragment we can muster into the distributed database of cultural complexity — recordings, texts, narratives, myths. However, the prospect of reviving these languages to their former prominence appears unattainable. This is simply the sobering reality.

Throughout the entirety of human history, language has functioned as a means of differentiation, segregating individuals into "us" – those who wield the language of "divine truth," and "them" – those muttering barbarians. The differentiating properties of multilingualism seem to outweigh its integrating properties. Our inclination leans towards the idea that global distributed society should adopt a single universal language for its distributed systems and educational framework, while simultaneously affording each individual the opportunity to learn at least one supplementary language of their choosing. The pursuit of mastering a second language is imperative in maintaining awareness of the relativity of language and, perhaps, to engage with literary works originally composed in other tongues. Despite our belief that linguistic divisions belong to a bygone era, we advocate for a public voting to address this matter.

7.10. Property

Ownership rights for items that can serve over a year, or have the potential to serve multiple citizens, contribute to central polarization of society, as these items can be accumulated, passed down generations, and serve as differentiation criteria. In distributed society, personal property ownership is restricted to items that are fully utilized by a single citizen and their close associates within a year. If an item can be used for over a year or passed to another citizen for use within a year, it remains public property. This principle confines personal

ownership to essentials like food, clothing, and personal hygiene products, while retiring the concept of private ownership of means of production, machinery, real estate, means of transport, intellectual products, and profits. All such items transition into public property, while citizens hold the right to their use. Thus, all citizens, irrespective of their societal roles, become beneficiaries of the entire product of societal complexity, including intellectual products.

7.11. Extended Schedule of Human Entitlements

The Universal Declaration of Human Rights of 1948, the subsequent International Covenant on Economic, Social and Cultural Rights of 1966 and the International Covenant on Civil and Political Rights of 1966 have been signed and ratified by most countries, including Belarus and North Korea. Despite this seemingly shared consensus, the interpretation of human rights can vary significantly between different nations, such as North Korea and Norway, for example. National authorities attribute distinct meanings to the concept of human rights and the mechanisms that uphold them. In practice, across many nations, human rights often encompass only basic needs being met through rudimentary means. We hold the view that distributed society commences by adopting an extended schedule of human needs and a universal entitlement to their satisfaction. This schedule perpetually evolves and complexifies alongside the progression of society and its requisites, thereby demanding ongoing review and adjustment.

7.11.1. The Entitlement to Consumption

Citizens are entitled to access wholesome, organic nourishment that aligns with their individual dietary requirements and prioritizes their well-being, rather than serving the profit motives of sellers. Moreover, citizens hold the right to enjoy any individually consumed goods produced by society, such as clothing, personal hygiene items, or utensils. Given the state of modern automation, satisfaction of the extended schedule of global needs requires well under 15% of the total population. The widely recognized issue of over-consumption

stems from excessive production and the relentless pursuit of profits. Our children are born and raised amidst the culture of over-consumption, conditioned to become ideal consumers and generate maximal gains for beneficiaries. However, the ideology of over-consumption leads to the degeneration of humanity, society and nature. The staggering fact that the global population annually acquires new phones implies that a corresponding number of discarded phones end up in landfills each year. Profit falls woefully short as a suitable compensation for the environmental destruction caused.

In distributed society, consumption should be carefully planned by individuals, while production should slightly exceed consumption to create a small overproduction. Citizens work not for survival, wages, or profit, but out of their inherent transcending complexity and to achieve self-actualization. Society rewards them with an elevated electoral rating, which translates into increased daily unconditional payments, access to higher quality products, and expanded authority in the public decision-making process.

Numerous stages of production and distribution of goods and services currently exist solely to maximize profits, offering no tangible benefit to consumers. In distributed society, the pursuit of profit is entirely eliminated from every facet of production and distribution. Similarly, wages are excluded from the cost of goods and services, as the efforts of employees are rewarded with an elevated electoral rating and a corresponding daily unconditional income. Money issuance, pegged to the lifespan and electoral rating of citizens, effectively prevents inflation and deflation. Instead, it remains constantly aligned with the currency demand required for facilitating exchanges. Within distributed society, crises of either overproduction or underproduction become impossible; economic or financial bubbles do not inflate or deflate. No individual becomes obscenely wealthy or utterly destitute, and there is no ground for anyone to harbor envy towards another. Each individual merely lives their life. Imagine what the cost of a smartphone would be in distributed society, when wages, royalties, and intermediary markups are eliminated from its pricing structure.

Distributed society does not need to produce goods that quickly become unusable and require replacement. Instead, it can focus on manufacturing durable products, which has an extremely positive impact on the environment. What sets distributed society apart from its contemporary counterpart is its intention to minimize human involvement in the production process. Currently, those who lack sufficient means for sustenance are forced to work, resulting in the proliferation of numerous occupations primarily designed to support those engaged in them, such as various brokers, dealers, agents, assistants, and clerks.

Our local Facebook groups feature new ads for eyebrow shaping every day. A newcomer may get an impression that there are more eyebrow specialists in the area than actual eyebrows. Occasionally, these specialists manage to make an extra buck, but more often, they are just passively waiting for someone who has not yet had their eyebrows fixed. In distributed society, if an individual can be replaced by an online or automated system, they should be replaced. If an occupation loses its societal significance, it should cease to exist. In a society where there are not enough jobs for everyone, vacancies are filled only by individuals displaying the highest level of transcending complexity, driven by their desire to contribute meaningfully to society. Others receive unconditional daily income, allowing them to live without financial stress.

Envision a distributed system similar to Ebay.com or Amazon.com, listing all conceivable non-food products an individual might require. These products could range from those manufactured by larger entities to those crafted by individuals. So far, our depiction does not veer drastically from the current operations of Ebay.com and Amazon.com. The difference lies in the distributed nature of the system, devoid of centralized ownership. Each user (family) is tasked with forecasting their consumption three months ahead. This quarterly planning enables manufacturers to aggregate global orders, produce and ship goods to consumers.

Production in distributed society operates through projects led by elected administrators at various levels. If an administrator fails, they can be replaced in real time by a public vote. An

astute reader might draw parallels between this system and a planned economy, and they would be correct. While the system involves planning, it is rather distributed than administrative-command. Even in nations that at some point utilized administrative-command administration of the economy, the focus of planning was primarily on production rather than consumption. We believe that planning consumption is a crucial aspect of a sustainable economy, and this planning should be done in a decentralized manner, with each individual mapping out their own personal consumption. Production, in turn, exists to serve and align with consumption. Individual plans are posted into the unified distributed system, from which project administrators draw production orders.

All individual planning and production data is open, and all statistics are in the public domain. While individual planning is strongly encouraged, it is not mandatory. Citizens learn the art of planning in schools and grasp that benefits of personal planning include more precise demand satisfaction, waste reduction, and environmental preservation. Simultaneously, should anyone require something outside their submitted plan, they can access it from a local warehouse. These warehouses should be conveniently situated globally, offering essential foods and necessities alike.

Have you ever attempted to find a roofer after a hurricane or a heavy rain? Roofers are usually fully booked after such natural calamities. This predicament is exacerbated if such catastrophic events happen rarely. Roofers need to sustain themselves, so they either relocate to different regions or switch business. Essentially, regular disasters create an optimal routine for roofers. In distributed society where all statistics are publicly accessible, it is feasible to precisely determine the required number of roofers for each locale. These roofers could subsist on the unconditional daily income and only engage in work when their services are in demand. Moreover, in distributed society, it is plausible to construct roofs that do not require repairs after each natural disaster. The requisite technology is already available, it is just not economically incentivized to implement.

In distributed society, the practice of producing and offering goods and services exclusively for representatives of a specific level of electoral rating is forbidden. In other words, if society produces automobiles, they must be accessible to individuals across all levels of electoral ratings, differing only in options. There should be limitations on order size. A citizen cannot order six million pairs of socks for the next quarter unless that citizen is an administrator of an approved project that requires six million socks. Furthermore, a special electoral rating may be required for the acquisition of specific items like poisons or chemicals.

7.11.2. The Entitlement to Use Public Transport and Advanced Technology

Citizens of distributed society are entitled to unrestricted movement, both within their localities and across the globe. While this entitlement ostensibly exists now, it often comes with numerous reservations. Visas, passports, customs checks, borders, costly travel tickets, expensive accommodations, and more recently, vaccination passports and COVID tests.

In distributed society, there is no private ownership of transportation vehicles. The networks of automobile, railway, maritime, and aviation transport are held in public ownership, enabling citizens with an electoral rating above zero to travel to any part of the world. Such journeys require a presence of a legal guardian until the attainment of the electoral rating of adulthood, and thereafter, individuals can travel independently. The option of traveling in a more luxurious vehicle, without fellow travelers and offering an enhanced level of comfort, is also available, though requiring a higher electoral rating.

The transport network comprises an interconnected series of projects, including maritime, air, urban, and intercity transportation projects. Citizens contribute small daily fees based on their electoral ratings for utilizing the transport network. Anyone can visit a service station and borrow a car without any additional charges. The class of the car is determined by the citizen's electoral rating. When maintenance is due, the citizen simply drives the car to the service station and swaps it for another one. The car will be serviced and then made available for the next borrower. The car can be picked up at any service station in the world and returned to any service station globally. Driving lessons are integrated into general education and

contribute to a special driving electoral rating. Breaching traffic regulations leads to a reduction in the special driving electoral rating. If this rating drops below a certain threshold, the citizen automatically loses their driving privileges. A citizen whose general electoral rating falls below the level of adulthood will have to travel in the company of a legal guardian and will not be able to provide consent for sexual activities. This stands as one of the most stringent penalties in distributed society.

Beneficiaries of the current distorted transreality are pushing for a societal shift to electric vehicles, driven not so much by a concern for nature, but rather by their own profit motives and desire for control. Given that electric vehicles are costlier, traditional market measures are unlikely to yield success, prompting the transition to be enforced through legislative measures. Eventually, everyone will be compelled to switch to electric vehicles. This essentially is a substitution of environmental advantages with the gains of beneficiaries. While acknowledging the environmental significance of this shift, it's important to recognize that its social implications entail further societal division. The beneficiaries will accumulate even greater wealth, while individuals currently driving $2000 cars will find themselves on foot. This predicament will exacerbate their status of maleficiaries of the distorted social transreality.

Public ownership of transportation eliminates the dependency on individuals' financial capabilities when transitioning to new environmental and technological solutions. Aging vehicles are effortlessly recycled upon arrival at service stations and replaced with new counterparts. Everyone will have a choice: to persist with their aging gasoline-powered car or seamlessly trade it for a new electric vehicle at no extra cost. Those opting to continue using their existing vehicle will eventually have to either entrust them to a service station for maintenance or take the responsibility of maintenance into their own hands.

The overproduction of automobiles has led to a situation where there are significantly more vehicles than there are individuals capable of affording them. Car manufacturers have resorted to chartering ships and renting parking lots to accommodate the surplus of unsold vehicles.

The predicament is expected to exacerbate as maleficiaries grow poorer, while the market is already saturated. Society is no longer capable of consuming everything it produces. Continuing the current trajectory of commercial automobile production will likely force car manufacturers to exit the industry, resulting in a loss of valuable technologies. In distributed society, a more judicious approach is envisioned. The quantity of new vehicles required will be carefully planned, and only this calculated quantity will be manufactured, with perhaps an additional 5-10% for contingencies like potential accidents or malfunctions. In the absence of profit-driven motives, automobiles can be designed for durability, promising significantly longer lifespans.

The same consumption principle extends to all household appliances and electronics. Citizens are entitled to use the technological advancements of society. You do not need to buy a television, refrigerator, washing machine, or microwave. Instead, you can easily borrow household devices aligned with your electoral rating and use them for a nominal daily fee. In case of any malfunctions, you can return the item to the warehouse and borrow another. This approach disincentivizes manufacturers from pushing frequent new product sales. The focus shifts towards crafting enduring items that can be repaired and loaned to consumers again.

Significant resources are saved on advertising. It does not exist, as emotions are the consumer's worst enemy. As we have previously outlined, distributed society operates with a comprehensive registry of products produced worldwide. Accessible to all, this registry offers a plethora of products to select from. Additionally, citizens can contribute their own products and innovative design and engineering solutions for existing products to the registry. Purchases, reviews of products influence the electoral rating of manufacturers. This rating system is subject to public discussion and voting.

7.11.3. The Entitlement to Safety and Security

Citizens not only have the right to their security needs being met but also to be treated with respect, kindness, and friendliness. They should feel assured that they will not be subjected to torture or even insults, and that even if their rights are restricted by laws, they will be held in

custody under dignified conditions. Society should ensure an ample presence of law enforcement officers, well-equipped to respond swiftly and appropriately. Our time is marked by commonplace rudeness, disrespect, and displays of superiority. Individuals are caught in a dual predicament: grappling for physical survival within a class-based society while simultaneously facing strict prohibitions against expressing aggression. This pent-up aggression accumulates, eventually spilling over and saturating society with various forms of violence. A class-based society is incapable to effectively curb these manifestations of aggression and violence. The only viable approach to halt them is through the mitigation of financial, economical, and ideological pressures, facilitated by education and creative outlets.

Borders, visas, customs duties, tariffs, passports, nationalities, races, ideologies, armies, and an excessive array of weaponry—all are in place to safeguard the interests of beneficiaries from maleficiaries. However, if all citizens are beneficiaries of the social transreality, these familiar components lose their significance. When power and control over society are not concentrated in the hands of a select few but rather distributed throughout the populace, and when administrative roles do not confer any additional privileges, the construction of borders and deployment of armies to protect such administrative roles lose their rationale. All institutions of power and law enforcement exist to segregate beneficiaries from maleficiaries and to uphold unequal opportunities.

We envision that distributed society will be initiated by a group of enthusiasts and will then gradually proliferate across the globe. In its early stages, we anticipate substantial resistance from the existing beneficiaries, given that they will no longer retain their exclusive beneficiary status. Until distributed society becomes global, it requires the most powerful military force in the world. A centrally polarized neighbor poses as much threat as central polarization within your own country. History echoes countless precedents of this, from ancient Sparta to modern-day Russia. Central polarization is a black hole that must perpetually expand, consuming its surroundings. The military stands as the only structure within distributed society that remains centralized as long as there is a temporary need to defend distributed society from external centrally polarized formations.

The police in distributed society should also be decentralized. Police officers undergo specialized training and receive a special electoral rating that grants them the authority to enforce the law. The police utilize specially equipped vehicles. Just like any other citizen with special electoral ratings, police officers have mandatory working hours, obligatory general education sessions, and required specialized training, collectively totaling no more than five hours per day. The police officer begins their duty by activating a dedicated police application on their phone or another communication device. This enables them to maintain communication with fellow officers and promptly respond to incidents.

We expect that in distributed society, crime rate will be significantly lower. A substantial portion of current criminal activities stem from social inequality and resistance against legalized violence. The overwhelming majority of domestic violence cases arise not from emotional reasons, but from financial dependency. Why would spouses engage in quarrels if there is no concept of marriage? If they don't owe each other anything and have been raised in such a transreality since childhood? Why steal when you can acquire things from a nearby warehouse in exchange for free daily money? Why hijack a car when service stations always have a surplus of them available for everyone? Many of today's crimes are centered around monetary gain and profit opportunities. Business people hire hitmen to assassinate their competitors, fraudsters devise intricate schemes to swindle people out of money, while robbers do not bother with sophisticated scams; they take valuables by force.

In distributed society, many items that currently require immense effort to acquire are included in the extended schedule of needs and become universally accessible. As a result, many crimes lose their incentive, while surveillance cameras on buildings and roads remain in place. Another factor contributing to the high crime rates in contemporary society is the utilitarian nature of education. The contemporary education system focuses on imparting skills for earning and spending, competing, and achieving individual success. However, it often falls short in cultivating virtues like honesty, creativity, and self-realization. It neglects to teach the values of compromise, collaboration, assistance, support, empathy and care. A reorientation of the educational system from serving the interests of beneficiaries to

prioritizing individual and societal well-being will also play a crucial role in reducing the crime rate. Yet, even with these efforts, crime cannot be eradicated entirely, so society will need to collaboratively determine how to address and manage it.

7.11.4. The Entitlement to Education, Knowledge, and Complexification

As previously mentioned, distributed society is engaged in the creation, organization, and enhancement of products of both individual and societal complexity. The distributed registry of such products of societal complexity is openly accessible. In practical terms, this means that all information directly or potentially relating to a citizen must be readily available to that citizen, and any decision that directly or potentially impacts a citizen must involve their active participation. To uphold this principle, when choosing between private conversation and public correspondence within the distributed system, public correspondence is preferred. This ensures that a record remains in the distributed system, documenting what all participants in the correspondence have said. An engineer cannot privately share bridge blueprints with a colleague, as the bridge could be constructed and then used by the public. A shoe manufacturer cannot confidentially discuss production plans with their spouse, as production of shoes is a public matter. An individual cannot even privately ask their partner to buy bread on the way home, as expenditures and purchases are not private matters, but rather constitute public actions that impact society as a whole.

To be more precise, all of these matters can be discussed in private, but it is advisable to leave a brief overview of the conversation within the distributed system. By default, all phones, residences, and public places are equipped with surveillance devices. Any citizen can choose to deactivate these devices in the area they consider their private space, but they assume responsibility for the consequences. If the outcomes of confidential discussions have negative implications for society, participants may risk losing their electoral rating entirely. Indeed, inflicting harm on the public becomes the most significant crime in distributed society.

Only that which resides within your mind and has not yet been shared with others remains truly personal. This kind of life, unfolding before the eyes of the entire world, could seem

utterly inconceivable to contemporary individuals. They are accustomed to concealing a substantial portion of their thoughts, feelings, and intentions, substituting one set of manifestations with another for public purposes, resorting to cunning and deception as means of survival. Adjusting to a world where everything is openly accessible and where the interest of others are a must to consider might appear overwhelmingly daunting to them.

No matter how much one boasts of achieving indifference towards opinions of others, there will always be someone whose judgment still holds significance. Through our opinions and judgments, especially when made publicly, we shape, break, distort, cripple, and sometimes even destroy individuals. In distributed society, any such opinion or judgment must be expressed within the public distributed system. Depending on its impact on both the individual and the community, it can result in either an increase or decrease in the author's electoral rating.

The mere transparency of society itself does not inherently imply any specific responsibility on the part of its citizens towards society. Citizens are not obligated to complexify themselves or society. If they choose not to, their electoral rating limits their involvement in shaping decisions of societal significance. Those citizens who exhibit minimal interest in public matters may opt to simply live off the unconditional daily income and utilize the product of social complexity without contributing to its production. However, what they must not engage in conspiratorial activities contrary to the good of society, including devising and promoting means of central polarization of society. Moreover, the strategy for preventing central polarization relies more on physical prevention than legal prohibition.

In distributed society, central polarization is not only inherently impossible but also legally prohibited to prevent any potential attempts to devise methods for circumventing this inherent impossibility. This principle underscores the fundamental architecture of distributed society — prioritizing inherent prevention over mere legal prohibition. The use of legal injunctions makes sense only in situations where inherent physical prevention is unattainable. To illustrate, since contemporary automobiles can easily be equipped with automatic systems that

synchronize with satellite road maps and effectively prevent speeding, the imposition of speeding fines is a mockery at best and, at worst, a deliberate means of legalized government exploitation of people. First, convenient opportunities for breaking the law are created, and then such violations are punished.

As it becomes clear now, distributed society represents an entirely distinct approach to societal organization. The life of every individual is transparent to the public. A citizen's influence on society is directly tied to their dedication to the welfare and needs of others, while the mission of the education system is to teach citizens to lead such an open and caring life. All knowledge and creations produced by society automatically become public domain. The entire product of individual and social complexity is stored in the distributed registry and classified according to the level of complexity. Thus, the level of understanding of this product of social complexity automatically becomes the level of education, general or special.

The objective of the education system of distributed society is to raise transcendingly complex individuals in transcendingly complex society. Today's education system provides basic knowledge and special skills, which is undeniably significant and valuable, yet insufficient. We take an individual and truncate them into an engineer or a doctor. Such a person becomes overly integrated into certain aspects of social life and inadequately integrated into others. They might excel as a doctor while comprehending little about finance, or flourish as an engineer but struggle with interpersonal relationships. Hence, when we assert that a nation has elected a leader and endorsed their program of economic and social development, it is imperative to acknowledge that the populace voted on matters where their expertise is limited. Claiming then, that people deserve the government they voted for is both misleading and hypocritical. People cast their votes based on emotions, as they lack the capacity and time for a more thoughtful decision-making process.

Contemporary society consists of highly specialized individuals deeply integrated into its centrally polarized structure that serves the interests of its beneficiaries. In this kind of societal setup, specialists find themselves heavily dependent on the preferences of these

beneficiaries. Should a specialist articulate something that contradicts the principles of distorted social transreality, they face the potential loss of their license and income, with no alternative means of sustenance. Embarking on a specialized education has become an increasingly precarious endeavor. It demands years of commitment and substantial effort to meet the stringent licensing criteria, while the prospect of losing the license, along with everything invested and spent, has become a matter of one misspoken word.

The education system of distributed society first and foremost raises transcendingly complex individuals. These individuals, alongside their other pursuits, may specialize in certain fields only if they wish to and if their transcending complexity demands it. To cultivate transcending complexity in an individual, their knowledge and skills must be both specialized and integrated into a systemic worldview. The processes of specialization and integration must occur simultaneously and consistently, ensuring that any new specialized knowledge becomes seamlessly integrated into the broader systemic perspective.

In distributed society, the entitlement to education, knowledge, and complexification is realized by eliminating intellectual property, establishing a distributed registry for texts, audiobooks, video lessons, and lectures, and implementing a system of ongoing education and self-development. Scientific projects are administered like any other projects - they are funded by the interested public, their administrators are elected through public voting, and their outcomes become public property. Unconditional daily income will filter out many individuals uncommitted to science, enabling those who are truly dedicated and capable to pursue research.

The relativity of everything would impede any process of social organization if it were not for charismatic leaders occasionally imposing their own certainties on society. The education system of distributed society trains individuals to deconstruct the certainties of others, craft their own unique certainties in the relative world, and collaboratively establish societal certainties. Each citizen within the distributed society assumes the role of a social engineer. Social transreality is the space of social certainties distorted by individual ones. Social

engineers actively contribute to upholding the dynamic balance of these certainties, preventing the emergence of black holes on the delicate fabric of social transreality that would devour the entire social complexity. Presently, much like in any other historical period, only beneficiaries can construct social transreality, and only in their own interests – specifically, to create a black hole centered around themselves, absorbing everything society creates.

Children tend to learn better under conditions of mild stress and elevated emotions, while adults learn more effectively in calm environments against even emotional backgrounds. Modern society creates the opposite conditions for both categories. It tends to be overly accommodating towards children and excessively harsh towards adults. Consequently, both groups find themselves in environments that hinder complexification while fostering control. This trend contributes to decomplexification of society. Modern elites tend to overlook that the most valuable in the controlled is what remains uncontrolled. In simpler terms, if you invite a pianist to perform at a party, you might want to control their arrival time and a general repertoire. Control over every finger movement would render the pianist's presence meaningless.

The most valuable quality a pianist can bring is that which cannot be controlled. History has repeatedly proven that totalitarian societies breed utterly useless individuals incapable of anything except mindlessly following rules. Control does not serve as a motivating force in distributed society, which means this society can provide both children and adults with appropriate learning and complexification conditions tailored to their level of progress.

As previously mentioned, the primary determinant of electoral rating until the age of 20 is academic performance, gradually transitioning to creative productivity. One of the distinct advantages of the education system in distributed society is its autonomy from governments and corporations. Presently, the main objective of school education in numerous countries is to prepare future workforce members and tax contributors. The maleficiaries of social transreality must be capable of reading, writing, arithmetic, earning a living, paying taxes, and defending the beneficiaries if circumstances dictate. Often, teachers themselves hinder the

progress of successful students to alleviate competitive pressure on their own children. In distributed society, the concept of competition loses its meaning, as every citizen is vested in the advancement of all others.

In distributed society, there are no centralized beneficiaries or maleficiaries. The sole beneficiaries of education are the students. Society can finally shift the focus away from preparing them for roles of maleficiaries and instead introduce a comprehensive curriculum that includes not only applied skills, but also fundamental sciences, logic, philosophy, psychology, and sociology. As the author of an essay on relativity and complexity, we firmly believe that people should be taught to perceive and comprehend the world, both external and internal, in all its relativity and complexity. However, commencing education with the exploration of relativity and complexity may not be advisable. Such an approach would be akin to delving into philosophy before mastering language. Human comprehension complexifies from the most tangible and evident to the more abstract and intricate. To truly grasp the relativity of a particular model, it is essential to first comprehend and internalize various models of the same process distinctly. This is because the genuine essence of relativity becomes apparent only through the comparison of diverse perspectives. We maintain that the structure of the general education curriculum should be openly discussed and ultimately determined through a collective and inclusive voting process.

We are of the opinion that alongside verbal and numerical comprehension and reasoning, students should delve into the realms of debating, advanced mathematics, the latest models of the physical world, the intricacies of the human body and brain, the functioning of public law, the operation of the system of electoral rating, the application of diverse distributed systems, the societal values, and the art of decision-making for the greater good of society. Furthermore, they should be equipped with knowledge on preventing the concentration of power and interests, resource management encompassing time and finances, as well as an understanding of the ongoing research and improvement projects the society is engaged in. Throughout the educational journey, educators identify the students' talents and proclivities, directing them toward established experts in various fields for internships and specialization.

Each course is meticulously designed to encompass various levels of complexity, ranging from foundational principles to innovative exploration.

As mentioned earlier, not all stress leads to complexification. It only does when it is administered in measured doses and accompanied by a variety of stress-relief options. The educational system should ensure this balanced and controlled level of challenge, along with providing a wide range of tools for problem-solving. The intensity and quality of stress should be personalized according to each student's abilities. The system of amendment of electoral rating serves as a grading system. Students can also opt for education process that does not alter their electoral rating, which implies a system without grades.

Contemporary civilization forces individuals to select a specialization and acquire a profession in order to survive. However, this compulsion is not applicable in distributed society. Once a citizen attains a certain level of electoral rating, they can choose their learning path without the necessity of pigeonholing acquired knowledge and skills into a specific profession. How well do you truly understand your own body? How do astrocytes contribute to neuroinflammation? What is the metabolic process of alcohol or ibuprofen? How does the brain assimilate new information? What unfolds within your brain when you engage in thought and creativity? You devour your hamburger because it is infused with taste enhancers, rendering it irresistibly delectable. Do you deem it necessary to delve into its metabolic intricacies? Are you familiar with the concepts of glycation and agglutination? Have you crafted your own personalized diet? Why do these queries often perplex the average individual? The reason lies in the fact that if we were aware of what we consume for the benefit of beneficiaries, we would often refrain from purchases.

Ninety percent of the products sold in supermarkets are not meant for human consumption. They are designed to generate profits by substituting nutrition with taste-based diversions. Even the least edible substance can be liberally infused with strawberry flavors, packaged in alluring wrappings, extensively advertised through costly campaigns, and sold as a culinary item for a considerable sum. These elements of our distorted transreality are primarily a

consequence of not so much the profit-seeking motives of beneficiaries, but rather the ignorance of the maleficiaries. How do you decide whether you like someone or something? How can you discern which pursuits are fitting for you and which ones are not? How do you identify your strengths and weaknesses? Why do certain matters consistently perturb you, never allowing to develop psychological defenses? Regrettably, no one ever educates us about these matters, since becoming the architects of our own transreality and life would effectively enable us to escape the role of maleficiaries in the distorted social transreality, making it impossible for beneficiaries to exploit us for personal gain.

Why is it that nowadays people are not actively engaged in their own healing from illnesses and have nearly abandoned the practice of preparing their own meals? Could it be because outsourcing healthcare and food preparation involves monetary transactions, leading to taxes, credits, and profits for beneficiaries? People should possess extensive knowledge about their own bodies, closely monitor their recovery processes, and comprehend the effects of consuming different types of food and medicines, rather than mindlessly stuffing whatever fits into the mouths.

This is precisely why the education system holds a pivotal role in the transition towards distributed society. After millennia of ideological intoxication, spanning from early mythology to contemporary capitalist ideology and advertising, our society acutely requires a system of continuous learner-centered education. Different age groups and levels of abilities should have distinct programs, but these programs should be accessible to all. People need to finally realize how history has unfolded up to this point and how distributed society can shape the future.

Contemporary distorted transreality distorted by capitalism entwines individuals in consumption-driven relationships, where each person is both a utilizer and a utilized. People are neither the masters nor the beneficiaries of their own aspirations and interests. They have to utilize others to attain objectives that do not truly belong to either the utilizer or the utilized. Our desires and aspirations often prove to be illusory, as they are imposed upon us by

other in a hope of utilizing us for objectives that are just as illusory for the utilizer. In pursuit of these illusory desires and aspirations, we engage in manipulation of others, hoping that both the manipulated and the manipulator will achieve what they strive for. All this happens despite the fact that the pursued illusory desires, aspirations and goals have never belonged and will never truly belong to either party, much like their achievements in this process.

One of the primary objectives of the education system in distributed society is to impart an understanding of “entity-entity” relationships as the sole viable form of interaction. “Entity-entity” relationships imply that each entity inherently possesses its unique properties and capabilities, which it can and will express and develop. Every entity, to some extent, assumes the role of creator of its own transreality and contributes to the existence of the Entireness. The boundaries of the entity should be recognized and protected, while interactions between entities require prudent regulation. Whether the entity is an inanimate object, a primitive organism, an animal, a human, a group, or society as a whole, engaging with it requires comprehension of its properties, the direction of its development, and the extent of its active and reactive freedom, along with a caring and respectful attitude towards them. Instead of breaking, reshaping, persuading, coercing, or transforming the entity to conform to the expectations of others, constraining its autonomy, and, if unsuccessful, denouncing it as evil and seeking its termination, the entity can only be offered opportunities that expand its potential and contribute to its development. The decision of how to respond to the presented options remains vested within the entity itself.

The "entity-entity" approach also extends to inanimate objects. While their freedom is considerably more limited than that of humans, it still exists and is manifested through properties that must be taken into account when using them. The widely prevalent "object-object" perspective on the world has misled many, leading them to believe that if they truly desire something, it must inevitably occur, irrespective of the properties that arise in the interaction of the entities involved. Such irrational belief stems from a lack of self-awareness, understanding of others, and the surrounding world.

The education system of distributed society, among other objectives, should educate individuals about the fact that all the knowledge we possess is relative and only certain to a limited extent. It perpetually exists as a low-dimensional representation of the infinite-dimensional Entireness, which underscores the imperative for constant reevaluation of all forms of knowledge.

7.11.5. The Entitlement to Accommodation, Privacy, Socialization and Entertainment

Citizens are entitled to individual housing where they can exercise their right to privacy and solitude. Additionally, citizens are entitled to engage in communication and entertainment of their choice. Prior to reaching the electoral rating of adulthood, a citizen's place of residence is typically their parental home. Upon attaining the electoral rating of adulthood, they are entitled to a separate, high-quality accommodation. Everything related to communication and entertainment exists in the form of projects developed and managed by selected project administrators. Housing can be zoned based on the duration of stay. For instance, certain highly sought-after locations might have restrictions on the length of stay. And since there are no borders in distributed society, people can choose to their accommodation anywhere in the world from a diverse range of options, based on their electoral rating. Attaining the electoral rating of adulthood allows citizens to choose their individual housing within the lowest category. As a citizen's electoral rating increases, they gain the ability to enhance their living conditions correspondingly. However, accommodations of the lowest category must ensure comfortable living conditions, recognizing the inherent right of every citizen to refuse complexification and the associated increase of electoral rating.

Those who have already had the opportunity to familiarize themselves with the principles of distributed society find it astonishing that we advocate for the unconditional housing entitlement in a world where a significant number of people still live on the streets. In response to this, we assert that there is more housing in the world than people who need it. The challenge is in its affordability. But even if the current volume of real estate were

insufficient, it could be doubled within two years if the profit were eliminated from the construction process. However, there is currently no need for additional housing. Investors hold millions of properties unoccupied in hopes of price growth. Renting out to maleficiaries no longer leads to price increases. The only potential solution to revive the market seems to be money printing.

In the relentless pursuit of profit, we continually build new housing, which immediately begins to deteriorate. A significant part of real estate is built with the sole intention of being rented out. This low-quality housing is not designed for enjoyment but rather for capitalizing on the absence of enjoyment of tenants. There is a marked contrast between homes built for dwelling and those built for the purpose of renting out. When it comes to our own living spaces, we yearn for more room, superior materials, and impeccable finishes. However, for rental properties, the inclination is to use the most budget-friendly materials, household appliances, and plumbing fixtures available. Who cares? After all, the house is going to be rented out to some strangers who we are just going to cash in on.

In distributed society, there is no need to economize on new housing or hold onto aging properties. Public ownership of housing empowers the demolition and modernization of entire urban areas, relocating residents to newer, more comfortable accommodations, with, for instance, a six-month notice. Private ownership of real estate lacks the flexibility for such transformations, resulting in the proliferation of deteriorating neighborhoods across numerous cities, where modernization becomes a challenging endeavor without incurring exorbitant costs to reimburse property owners.

In distributed society, individuals have the freedom to travel and stay in any corner of the world for as long as they desire, all in free accommodations determined by their electoral rating. In the event of rising tourism or an influx of people wanting to relocate, housing availability is designed to exceed demand by 10-20% across various categories and regions. To secure a new residence, individuals are required to make advance reservations through the

distributed registry of accommodations. Upon arrival, citizens must update their location in the distributed electoral rating system and begin to participate in the local electoral process.

The Place administration bears the responsibility for both the construction and ongoing maintenance of the premises within the Place. Over the past five decades, many buildings have been erected using cheap and short-lived materials, such as plywood and studs. This approach was a ticking time bomb, designed to maximize profits within the construction industry. By shifting our focus away from mere profitability, we can construct homes that stand the test of millennia. Granted, it will take time to dismantle and appropriately reconstruct a significant portion of the existing real estate, yet this approach still trumps years of repairs followed by inevitable demolition and subsequent rebuilding from the ground up.

It could be objected that given these opportunities, no one would willingly chose to live in India or the northern parts of Russia. However, isn't it a remarkable shift that individuals will now have the freedom to reside where their heart desires, rather than being dictated by material constraints? It is worth noting that there are certainly people who are drawn to colder climates, while for some, the prospect of experiencing extreme conditions even temporarily holds an allure. Personally, we are acquainted with individuals who spent their formative years in the Australian desert, explored life in the northern regions of Russia, and now harbor aspirations of making it their permanent home.

Agricultural land also becomes public property in distributed society, and is administered as a project.

7.11.6. The Entitlement to Healthcare

It is becoming increasingly evident that the healthcare systems in many countries are in dire need of significant reforms. They have transformed into profit-driven enterprises devoid of any personal and compassionate approach. Surprisingly, a person with a doctoral degree in nursing can purchase over-the-counter ibuprofen, yet not the much safer and milder Celebrex. People are left in the dark about their ailments, the reasons behind them, and the treatments

they are administered. This profit-oriented approach has turned healthcare into a highly lucrative industry. In the healthcare system of distributed society, profit has no place. Empowering individuals with sufficient knowledge is paramount for them to take charge of their health and well-being. Most healthcare practitioners should transition into becoming educators for their patients rather than mere providers of medical services. While we will not delve too deeply into how modern medicine can be improved, understanding its financial structure is key. Across the globe, there is not a single country where an average citizen with an average income can afford to face a severe illness without some form of government assistance.

The medical insurance industry was a temporary measure that postponed the days of unaffordable healthcare. There was a phase when employed individuals could secure insurance and access medical services at a reduced rate. Regrettably, the insurance landscape is intrinsically a commercial enterprise. Its fundamental pursuit is profit, not philanthropy. Driven by market forces, an insurance company is compelled to extract more money from society than it disburses. Furthermore, as medical procedures that used to cost $1000 pre-insurance are systematically sought by individuals contributing $200 while the remainder is covered by insurers, the price surges to $5000. This arrangement allows the healthcare provider to generate the same $1000 from the insured, coupled with an additional $4000 from the insurer. Why not? It is nothing personal, just business.

As medical service costs escalate, insurance companies are compelled to raise premiums for their clients, rendering them unaffordable. No one can afford to lower the prices, as everyone is burdened with loans and expenses. As a result, the world is now in a predicament where a substantial part of the population lacks access to comprehensive healthcare, while many have no access to any medical assistance at all. Maleficiaries learn to survive without healthcare, while the upper classes of beneficiaries of the healthcare system enjoy living without maleficiaries, receiving their profits directly from the government.

In distributed society, citizens themselves act as administrators of their health and longevity projects. This primarily takes place through education, which extends into the physician's office. Here, the physician outlines possible diagnosis assumptions based on symptoms, specifies which tests should be taken and explains their significance, helps with the interpretation of test results, discusses available treatment options, provides guidance on monitoring the progression of the condition, identifies potential lifestyle factors that could contribute to the ailment, and suggests preventive measures for the future.

7.12. The Driving Force of the Transition to Distributed Society

Any transformation begins with the current state of affairs and is determined by it. At any point in its history, society has the opportunity to choose the path of further transformation. The diversity of potential development paths depends on the level of complexity and freedom within society. Although our civilization peaked in terms of complexity and freedom nearly two decades ago, there are still numerous transcendingly complex minds in the world, governments in numerous countries continue to heed the pulse of public opinion, and the realms of consumption and production have not yet fully degenerated. The level of societal complexity and freedom still remains one of the highest in history since the times of the Roman Empire. The crucial juncture is upon us: if we fail to harness the existing complexity and freedom and abstain from embarking on the path of distributed societal governance now, we risk forfeiting the impetus of progress. Society is already decomplexifying, and in the foreseeable future, this trend towards decomplexification and the loss of liberty is poised intensify.

In the present day, the transition towards distributed society can commence by simply establishing the electronic infrastructure: the distributed electoral ratings system, the distributed monetary issuance system, and all the other distributed systems mentioned earlier. Looking a century ahead, there exists the potential for us to lose the technologies necessary for producing the level of electronics we have today, or these technologies might become inaccessible to the general populace. All previous transitions into fundamentally new societal

transrealities were driven by those who sought, through such transitions, to position themselves at the center of polarization and become the beneficiaries of the emerging societal transreality. However, the transition to distributed society demands the involvement of only transcendingly complex individuals – those who are prepared to initiate and carry out this transformation as a gift to humanity, without seeking to become the center of polarization and the sole beneficiary.

Transcendingly complex individuals can and should initiate the transition to distributed society, as it is their transcending complexity that suffers most from the constraints of the modern society and has the most potential for development within distributed society. And transcendingly complex individuals are already working towards the transitioning to distributed society, often without even realizing it. It is these very people who contribute to the development of open-source operating systems and software, distributed ledger based cryptocurrencies, public networks, and various non-profit organizations. It is now only a matter of these individuals coming together to collaborate on the systematic development of electronic systems for distributed society.

Throughout the transition to distributed society, it is fundamentally important to abstain from the use of force to the utmost extent. Many appealing ideas from a theoretical standpoint have failed precisely because they were imposed by force. Socialism, for instance, still carries the association with the Gulag system, even though there is no intrinsic connection between theoretical socialism and the Gulag's atrocities. The Gulag, in fact, served as a tool to intensify central polarization, which was justified by socialist ideals but did not truly represent them. The memory of cruel times is handed down from one generation to the next, propelling those who inherit this memory to dismantle the social transreality established by force, even if at the time of dismantling, this transreality is already civilized and humane. Distributed society can only take root if the transreality it offers is more enticing and appealing.

Propagating distributed society as a supra-national entity holds significant merit, achieved by engaging representatives from diverse nations, age groups, and professions, with gradual

expansion on a global scale. Such expansion could commence through the establishment of the distributed voting system, serving as a platform for expressing independent public opinions. This would create a feedback loop that thwarts political, economic, and financial decisions that go against the public interest. The subsequent pivotal phase involves the introduction of the electoral rating system, encompassing both participating citizens of the distributed voting system and external public figures. In this envisioned scenario, with a system comprising two billion individuals, citizens from countries like Belarus would come to realize that even their ever persisting leader possesses an astoundingly low rating within a vast sample of two billion people. The distributed electoral rating system would thereby stand as an independent reference point for the broader society. The subsequent implementation of the distributed registry of agreements would empower the broader public to demand registration of any statements concerning public welfare and taking responsibility for deviations from them. Distributed society could initiate educational programs and compile a database of the product of complexity. Once the citizens of distributed society form a majority within a country, they can vote to abolish the central bank, conventional currency, and private property. It is essential for any individual joining distributed society to be prepared for such a sequence of actions.

Indeed, at the outset of distributed society, many individuals might opt not to engage in work. However, the current situation is not much different in terms of earnings or societal benefit. Numerous individuals accumulate wealth by engaging in activities that offer little to no benefit to society, such as brokers, agents, dealers, traders, landlords, and various paper shufflers. Such individuals constitute a majority, not a minority, and society has a significant history of sustaining them. There is also a significant number of people who are not earning enough to sustain themselves. Both those who earn but do not contribute significantly and those who contribute but do not earn enough are not needed in the economy. On the other hand, it is highly unlikely that the most indispensable members of society, those responsible for producing essential food and consumer goods, would willingly give up a substantially higher electoral rating they can receive for simply continuing with their current activities.

Distributed society will inevitably encounter resistance from former beneficiaries. It is of utmost importance to make every effort to integrate them into the fabric of distributed society. On one hand, the adverse influence of these former beneficiaries can be alleviated through the devaluation of their conventional sources of power, such as centrally controlled currency, banks, legislators, and media. On the other hand, these individuals should initially be granted the highest electoral rating within distributed society. Given that the electoral rating is dynamic, only those representatives of the former beneficiary group who grasp the essence of society's transformation and comprehend how to uphold a high electoral rating within this new framework will manage to retain it. Those who persist in imposing their will through primitive methods will quickly lose their electoral rating. However, any endeavors to prohibit or criminalize the establishments of the emerging distributed society must be resolutely curbed. Society is inherently entitled to self-organization.

Addressing resistant local elites involves engaging the people of their respective nations in distributed society. Given the decentralized nature of the system, citizens from any country can enroll, attain an electoral rating, access educational resources, and even receive unconditional daily income, actively participating in the distributed economy by acquiring and generating valuable complexity.

Citizens of distributed society also attain the freedom to move across the world, reside where they desire, and pursue endeavors that hold personal significance for them. This presents a far more appealing social transreality than the centrally polarized one imposed by local elites. The resources at the disposal of these local elites will simply fall short when attempting to hinder every citizen's involvement in the distributed society. While citizens of North Korea might face challenges in leaving their country just because they also have a citizenship of distributed society, other countries like Belarus or Russia have not yet introduced a complete ban on outbound travel. A concern might be raised about the potential resistance of border authorities in neighboring countries to admit these individuals. However, once the majority of these neighboring nations' populations become participants in distributed society, their

collective voice will become too potent to disregard. Envision the collective influence of two billion people advocating for the abolishment of borders for citizens of distributed society.

Local authorities may certainly continue to assert their policies, but such persistence will ultimately de-legitimize both their authority and the policies they advocate. Neither governments nor corporations can withstand the collective force of an organization comprising two billion highly educated and dedicated individuals. Citizens of distributed society will wield the ability to vote against court verdicts, challenge local and national elections, and enact their own laws through existing legislative bodies. Ultimately, all of humanity will transform into distributed society. Moreover, this society will possess the capability to establish its own armed forces and police units for particularly difficult situations, often drawing upon personnel from preexisting military and law enforcement establishments.

Citizens of distributed society will be able to assign an electoral rating to leaders of traditionally existing political bodies. This rating will be publicly accessible. For instance, if the president of a certain country wants to run for a sixth consecutive term and their electoral commission once again reports an overwhelming 95% support, the distributed and therefore independent electoral rating system can reveal the true state of affairs. If 90% of the citizens within the distributed society vote against another term in office, then assuming the office in opposition to the prevailing public sentiment would be, at the very least, questionable. Perhaps such a country should be considered occupied, and the president - a criminal. This grants the international community the authority to declare such an illegitimate president as an outlaw and initiate their arrest, even if it requires military intervention.

However, if in a particular country the majority of the population chooses to elect the president for the sixth term, then it reflects the will of the people. Dissenting individuals within that country can either come to terms with this outcome or seek opportunities elsewhere. After all, no one remains in power indefinitely; change is inevitable, and in the meantime, distributed society will nurture a new generation of citizens.

This essay is not intended to be exhaustive. The concept of distributed society requires continued public discussion, refinement, and collaborative development of distributed public institutions. By means of this essay, we hope to initiate such a discussion and promote a gradual transition towards distributed society.

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