

TRUTH

FROM
RELATIVE



TO
ABSOLUTE

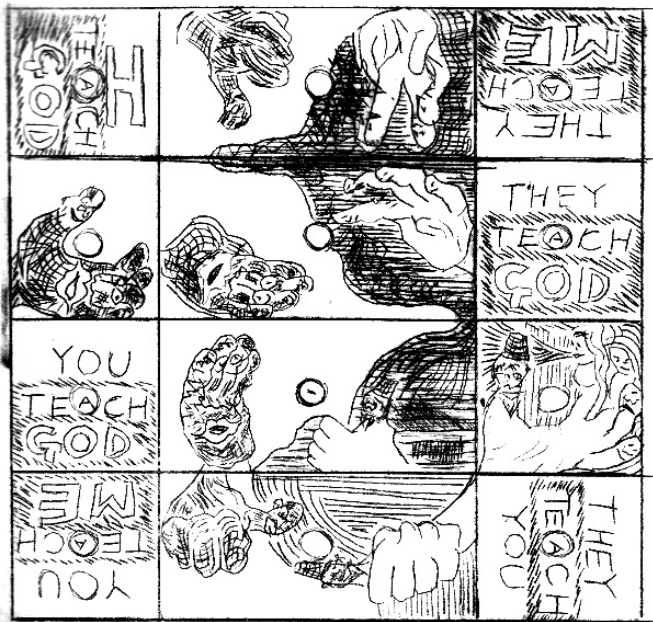
ANDRIUS PUBLIC LIVING
KULIKAUSKAS DOMAIN BY TRUTH

2014.03.06



The Truth,
from Relative to Absolute
in Six Lessons Between
Them, You, Me and God

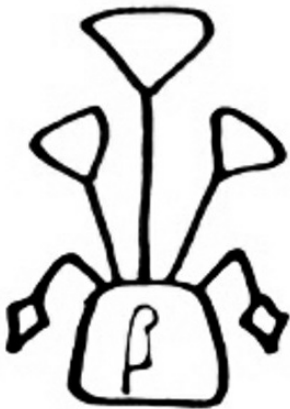
by Which We are One and Forever Alive.



These six lessons lead us from relative truth (our own deepest value) to absolute truth (God's deepest value - unconditional love). They manifest inquiry, the gap between question and answer.



I wish to foster a culture of looking for absolute truth, of learning forever, growing forever, living forever, here and now.



How can I do that with you? I share with you what I know of it. My deepest value is *living by truth*.

Andrius Kulikauskas, MS@MS.LT,
www.selflearners.net

March 6, 2014

Public Domain

Dedication:

The Good Kid



I write to a few absurd people who my work might inspire. I hope some day that includes absolutely everybody.



I write to those who have at every moment a zeal for exercising their conscience, so that it grows ever more sensitive and they grow ever more responsive.



I think that we all have such an urge, but we need to be loved in order to live that out. I write to those who feel they have been loved so much that they simply must be as good as possible, on behalf of us all, that we may live as one, all in all.



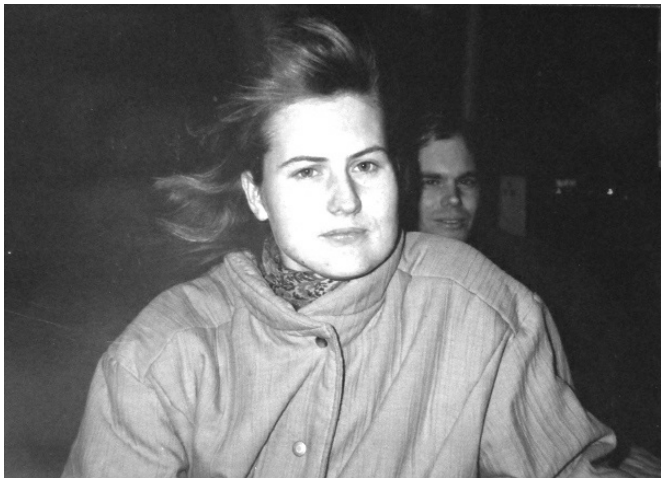
We can't be forced to live that way, just as we can't send a random person into outer space. We have to look for volunteers, for those who truly want to go. I call them *the good kids*.



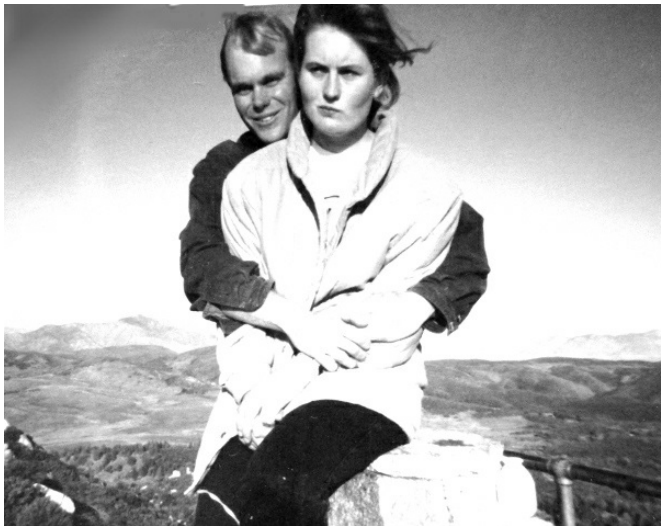
I am a good kid. As a child, I resolved to apply myself to the fullest. I dedicated myself to know everything and apply that knowledge usefully.



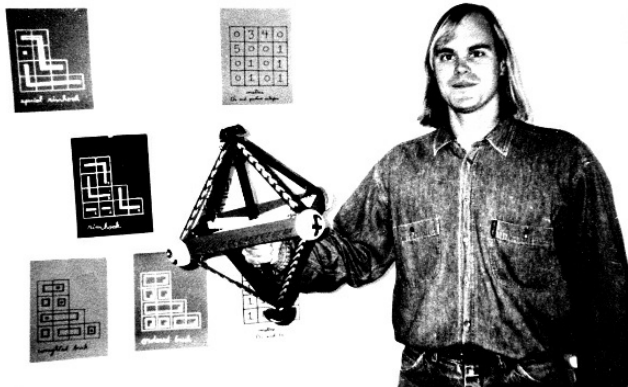
The absolute truth is that which everybody will see and know because it can't be hidden forever. The absolute truth is that by which we are all one. At every moment, we may turn to look for it, as a good kid, or turn to hide from it, as a bad kid.



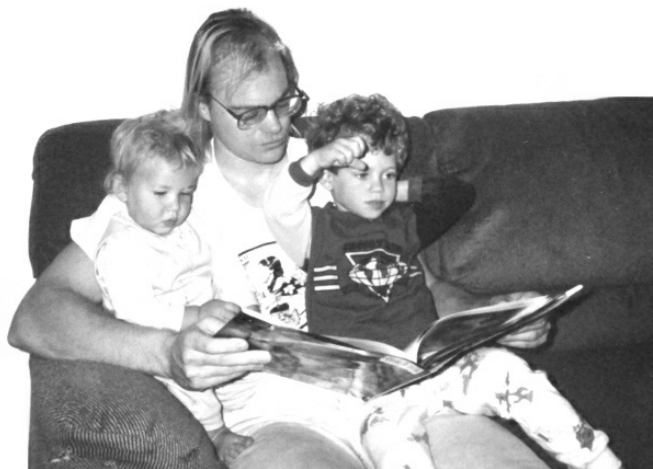
I have made a habit of looking for the absolute truth. It is my personal culture. I wish to foster this with others as a shared culture. I wish to invest myself in the good kid in myself and others, and not the bad kid. That is why I say I am a good kid. Whereas mainstream society turns away from the absolute truth and so fosters the bad kid.



I share with you what I've learned about seeking and finding absolute truth; knowing myself, educating myself and applying myself; engaging God, listening to him and collaborating with him; caring about others and helping them; understanding this world and eternal life.



I want to overview all that I have learned, comprehensively and systematically, so that I myself can better understand how it all fits together, can view all of life from the most absolute point of view, and can make further progress on my many questions.



I present my ideas with this summary and a book. I hope to find at least one person, and perhaps a few, You for whom these ideas are natural and familiar because You have likewise been looking for the absolute truth and discovering it.



How do I want us to work together? Ask questions which you don't know the answer to, but wish to answer. Work on them openly in the Public Domain. Get help from me and others to collect the data you need and to consider ways of figuring things out.



Help us likewise. Contribute to a shared collection of personal motivations, mental frameworks, ways of figuring things out and relationships with God or the big picture.



Work towards a shared conceptual language, a science of wisdom, and apply it so that we may all live that much more intensely. All along, clarify and exemplify a culture of working together on the absolute truth.



I am excited to think that You and I will be able to work together. We are venturing into the unknown, just like living in a space colony. At this point, it is too abstract, too murky, too uncertain for most people. If You and I can learn to work together, then our culture will take shape. Others will join us as they find it attractive.

Invitation:

The Skeptic



I also want to encourage Them for whom My thinking is more or less unusual but who would like to learn more.



I suggest that They read this as a work of science fantasy, as My own private language in which I live. They are overhearing Me talking to You.



Overhearing us, They need not understand everything. They should focus on the patterns by which I organize the big picture of what life is all about. They should also think about Their own big picture. They can make sense of Me by referring My efforts to Their own efforts. Let Them try to be Me!



Oh, They scoff at my quest to know everything. They declare it is impossible! But how do They know? Did They ever spend one day trying? Whereas I have spent 42 years! Do they want to learn from Me or not?



They say that we can't know anything absolutely.
They say this absolutely!



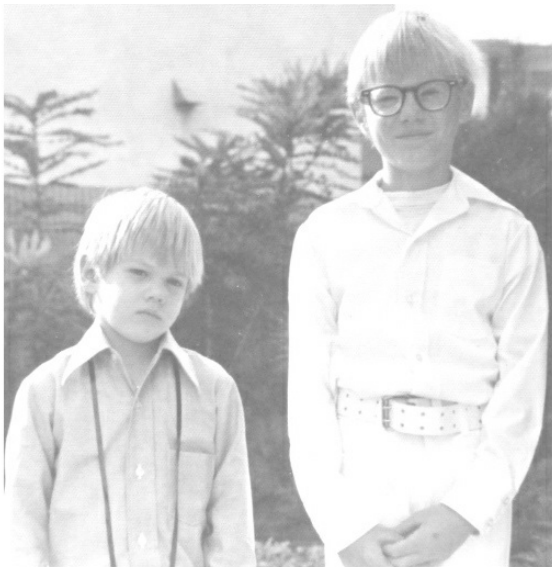
Yet maybe They wish for such a truth. I include
illustrations not to explain My words but to fuel
Their imagination.



I write to You who seeks the absolute truth. They may ask You, what is the usefulness of that? Ask Them, what is the goal of usefulness? Use is always secondary to some goal. We eat to live. But why do we live?



You and I live to show the fullness of life through our endless personal growth. We show the absolute truth as our culture by which we love all so that love arises in each and every one. Life fosters life.



Ultimately, our culture is for Them, for the Skeptic, the poor-in-spirit, so that They can take up every question and discover Their answer. The leaps of faith They need to take should be as small as They like.



For now, I invest myself in You who feel strong enough to live our values openly, to identify as good kids. They may help as They can.



For now, I feel like the inventor of the airplane, trying to explain why it will fly. They will not believe Me until they see Me take off!



I hope to find You, my reader, the good child, who will work with Me for a culture of absolute truth, where we know ourselves, our minds, our ways of figuring things out, our relationships with God, our drama in every moment, our role in the big picture.



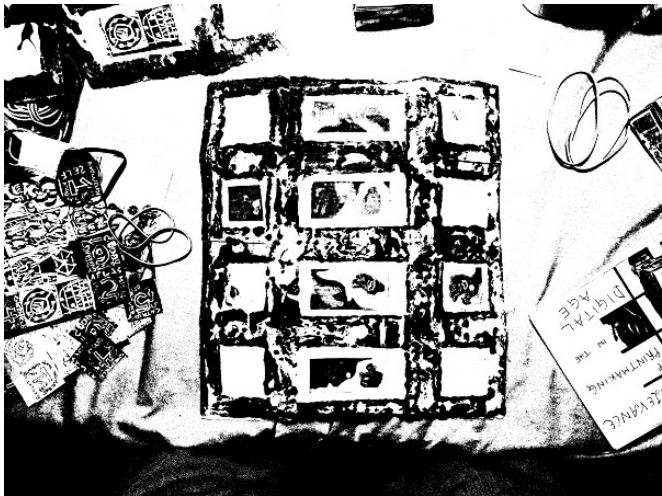
Our culture is a science by which we are objective about the subjective truth. We live fully - taking a stand, following through, reflecting. We apply the scientific method to our own lives - formulating a hypothesis, designing an experiment, and analyzing the data.



If we live by a higher law than the world, then They will likewise note within themselves the good child, bigger than this world, who ever wishes to learn, to grow, to be aware, to live, and the bad child, smaller than this world, who prefers to dull Their conscience, to stunt Their soul, to shutdown Their mind, to disengage Their heart and to die.



I hope to include people of every background and every worldview, including those for whom God is, at best, imaginary.



I offer my private language as my expression of the absolute truth. I hope that we may agree around whatever is fruitful. Let us express the absolute truth in all manner of words and deeds.

Introduction:

Absolute Truth



I tell you what I know of the absolute truth. It is what I live by. I want it to be meaningful to you and whatever you live by to be meaningful to me. We could all be meaningful together.



Right away, that sounds too intimate, too intense!
Yet it is deep within me, this yearning that we be
one. I think it's just a matter of time.



I want to understand you and others. Here's an excerpt from my mother's recent letter, which I translate from Lithuanian:



As regards philosophy, I think that each person has their own, and the simpler it is, the easier it is to apply it to every situation. I remember that my father said his guidepost in life was the scouts' motto God, country and fellow man and that was enough for him. My life was greatly influenced by a lady from the Department of Agriculture who gave a talk to our club on the topic Work smarter, not harder. That really made my life easier because before doing anything I always consider, is that the best way to do it?



Each of us has our own simple philosophy, our deepest value, our relative truth. I want to live the essence of them all. I imagine that to be God's simple philosophy, the absolute truth. I wish to live God's wisdom.



We could unite around the absolute truth. Let us work together to discover it:



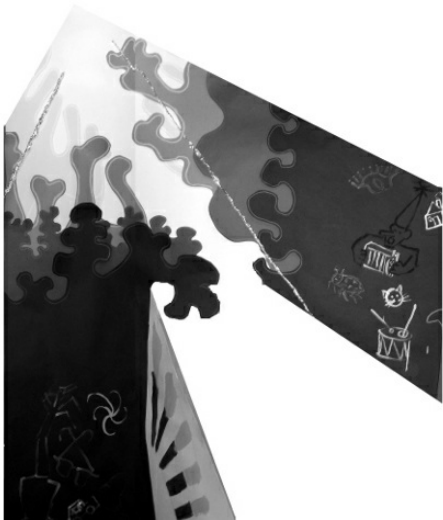
1) Please think about your own simple philosophy, your deepest value. Ask others, too.



2) Consider how our deepest values may clash.
How does our mind structure our perspectives?



3) Let us share our questions about life and try to agree on the ways we can figure things out.



4) As you learn and grow, reflect on how you personally imagine an absolute point of view.



5) Generalize, what is the choice that you make which defines you and your life from that absolute point of view?



6) Imagine, from that absolute point of view, the origin we are coming from and the purpose we are tending to.



I think of this as six lessons taking place between four roles we imagine: God, I, You and Them.



1) You learn from Them.



2) I learn from Them.



3) I learn from You.



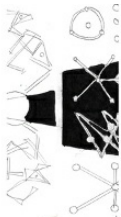
4) God learns from Me.



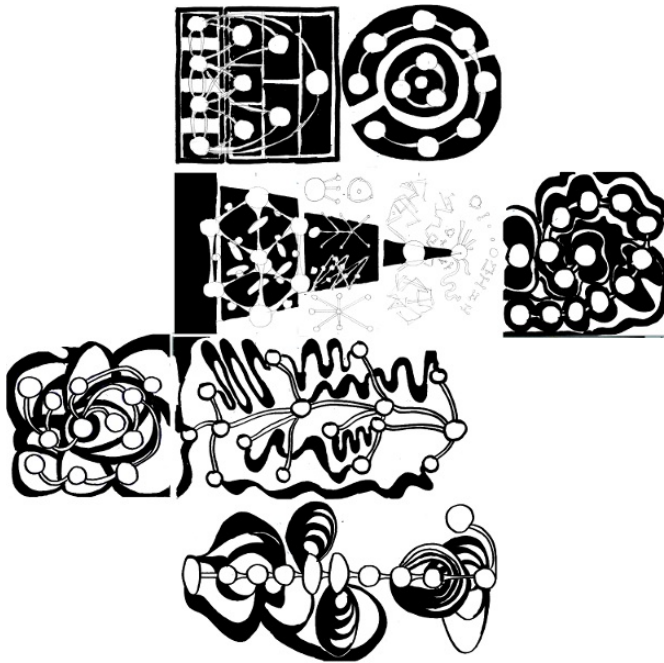
5) God learns from You.



6) God learns from Them.



They can have no philosophy. You have a particular philosophy. I can have any philosophy. God has the philosophy.



Each lesson lets us imagine a gap between persons, a space for truth to show itself, a slack which is good. It has us reorganize knowledge and visualize it:



1) An evolution of self-knowledge: a hierarchy of decisions leads to a sequence of events.



2) An atlas of our mental prison: a network of perspectives leads to a hierarchy of roles.



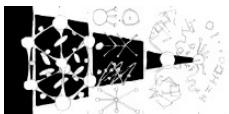
3) A handbook for discovery: a sequence of strategies leads to a network of assumptions.



4) A chronicle of how God grows warm: a sequence of interactions leads to a hierarchy of relationships.



5) A catalog of living forever: a hierarchy of roles leads to a network of definitions.



6) An odyssey from God to love: a network of questions leads to a sequence of answers.



The six lessons talk across the gap. They talk around the absolute truth, like six sides of a box. The absolute truth is the gap, the center of the box!

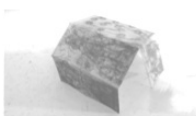
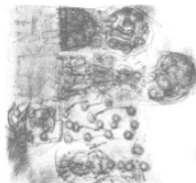


The bad kid insists that we can't know the truth. But every good kid has a truth, and hopes to understand any truth. Together we can live the whole truth, the absolute truth.

Truth in Art



I am trying to talk about the center of the box, but people only see its sides. If I keep turning the box, then perhaps they will understand me.



Art is ambiguous. It is truly not what it seems. It is an honest lie. It lets us distinguish between meaning and expression.



Nobody wants to hear what I have to say. But when I say it with art, they stop to listen. Art holds us together. Art changes the rules.



My thumbs and my hands are four puppets: God, I,
You, Them. How can I show their six lessons?
With a box!



My box is the temple of Solomon. My book is The Book of Life. My sura is the testimony of the good.



My art is honest. It has something to say. It tries to say it.

1) You Learn from Them



Truth is inside of us, deeper than words. Ask people what they know firsthand:



What do they value? What is their deepest value in life which includes all of their other values?



They may not have an answer. Or they may feel it but not yet have words for it. Or they may have already thought it through. As the ancient Greeks would say, they know themselves.

Optimal Interplay

Franz Nahrada, Global Villages



Compassion

David Ellison-Bey
Moorish Cultural Workshop



Their values are all uniquely beautiful: Holistic Helping, Learning From Each Other, Participatory Society, Serving Others, Fighting Peacefully, Synergy, Freedom, Faith, Family, Unity, Love...



If two people give the same answer such as Family, and you ask them what they mean by that, they will give you different answers.



Their deepest value is their spiritual name, like a Native American name. They will almost always let you share it.



It is how they hope to think of themselves. In practice, it is their strong point but also their blind spot. It is what we should have them be in charge of.



It is how they are happy to be categorized, how you can empathize with them and hold them accountable.



It is their soul, the essence of their personality, their principle which they substitute for themselves, their name which is written in the Book of Life, what is truly eternal.



They are thus like stars in the sky, seeing the entire sky from their particular position. As Jesus says, they are born again of the Spirit. They are Allah's holy names.



Their deepest values are all aspects of love, which is surely God's deepest value. They address what they each think is the problem with this world, the lack of love they feel. It is how they integrate their many values as they clash in daily life.



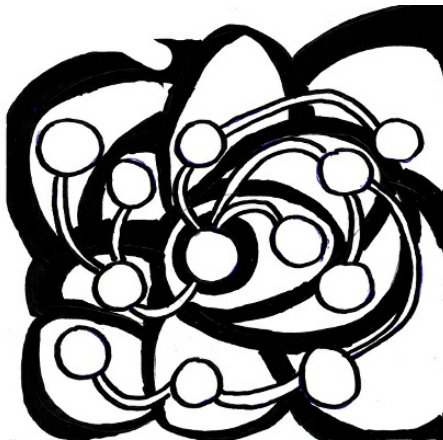
Self

They invest themselves in their deepest value, which does not change but rather grows ever more clear to them. As they know themselves, they dare to go beyond themselves and ask what they do not know.



What do they seek to know? What is a question that they don't know the answer to, but wish to answer?

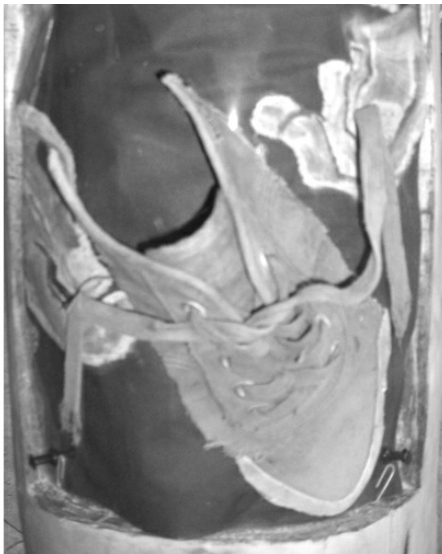
Evolution Through Questions



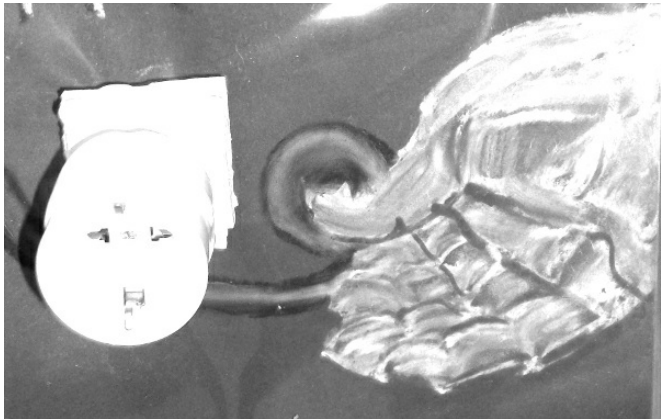
We start to learn the truth when we ask ourselves such questions. We can organize them as relevant for our growth.



Ask yourself and others:



1) **What do you care about?** More specifically, how would you introduce yourself to a person who is interested in you but knows nothing about you?



2) **Do you care about thinking?** What are ways that your values clash and how do you resolve them?



3) **What do you value?** What is your deepest value in life which includes all of your other values?



4) **What do you seek to know?** What is a question that you don't know the answer to, but wish to answer? (There may be several.)



5) What do you wish to achieve? Your “endeavors”.



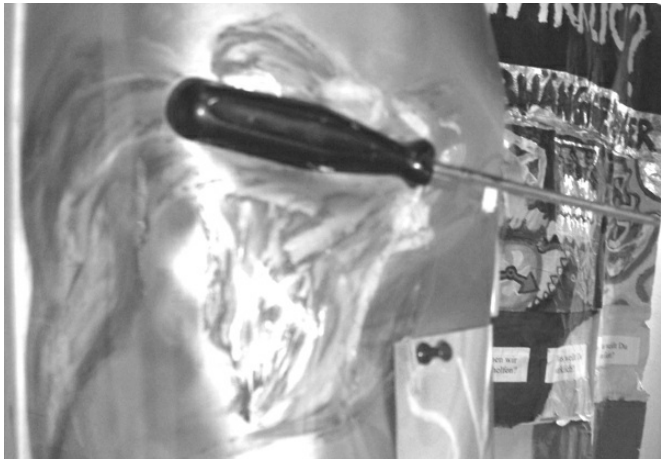
6) **Would you think out loud?** What part of your thinking might you share freely, openly, in the Public Domain?



7) **Where do you think best?** How do you think best? What is your preferred way of thinking?



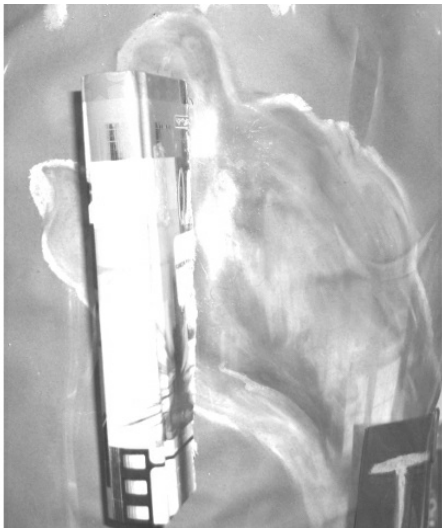
8) **What is your dream in life?** What would you wish for, especially what role would you like to play in life, if there were no obstacles?



9) **How can we help each other?** What kind of help would you like to give to others? and get from others?



10) **What do you truly know about?** What matters do you think yourself an authority on?



11) **What lessons can you teach?** What are some concrete ideas or patterns or questions that you wish to contribute to our culture?



12) **What do you know of God?** What do you infer or suppose about how this world is set up, how it works?



Ask questions in this order and you will be efficient in empathizing with people.



You will sense how mature they are and how you might support them and work together.



You won't waste energy discussing opinions. What could they know about life if they don't have a value, question, endeavor or dream?



And you won't get involved in showy endeavors.
Why work with people who won't focus on what
they truly want?

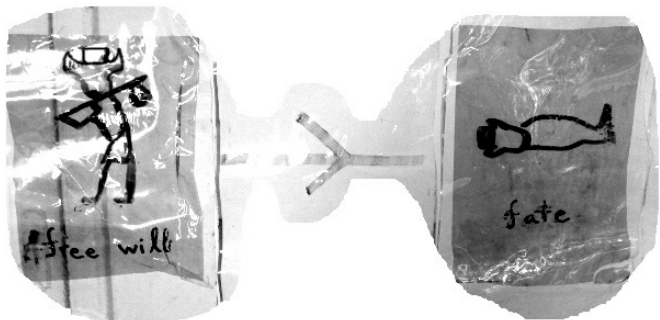
2) I Learn from Them



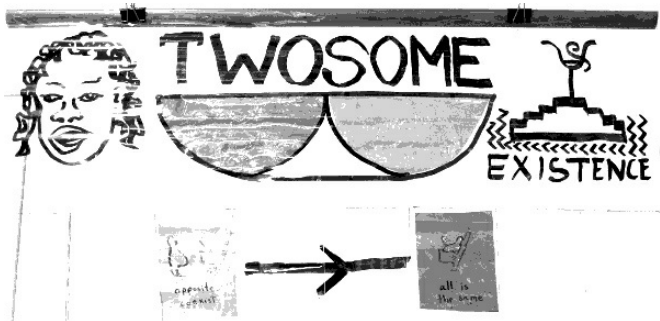
Truth holds together different points of view.



I watch people argue. I watch them clash. They want me to take sides.



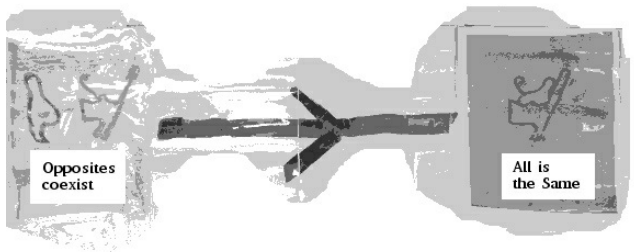
One argues for "free will" and the other argues for "fate".



Yet we need both concepts whenever we think about existence.



For a chair to exist, we must be able to question, maybe it does, and maybe it doesn't. But we also need a definite answer. If it exists, then it exists, and if not, then not.



So both perspectives are needed: "opposites coexist" and "it is all the same".



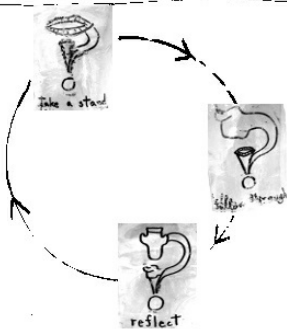
Their arguments help me see the limits of our minds.
I take up each of their points of view. I am like a
blind man feeling the walls of my prison.



THREESOME



PARTICIPATION



We need three perspectives to think about participation: "take a stand", "follow through" and "reflect".



Do I take a stand but not follow through? "Put your money where your mouth is!" Do I follow through but not reflect? "What were you thinking?!?" Do I reflect but not take a stand? "Make up your mind!"

It is an endless circle: taking a stand, following through and reflecting. It is the scientific method. It is the motor of the soul.



FOURSOME



KNOWLEDGE



We need four perspectives to think about knowledge: "whether", "what", "how", "why".



My senses tell me "what" a bowl is. I can also imagine it as a blueprint, "how" it is made and used. If I shut it in a cupboard, then I can ponder "whether" it is still there. And if I knew how absolutely everything related to it, then I would know "why" it is.



These structures are the ABCs, the building blocks for more complicated frameworks and conceptual languages.



They are ways of dividing everything into parts.
Indeed, everything is a starting point for all of these
structures. It has four properties:



Everything has no external context. If you put it in a box, it includes the box.



Everything has no internal structure. It can be chaotic or orderly. So all things are true of everything: everything is hot, is cold, is good, is bad...



Everything is the simplest procedure: whatever you think of, put it into everything. So we all have the same everything.



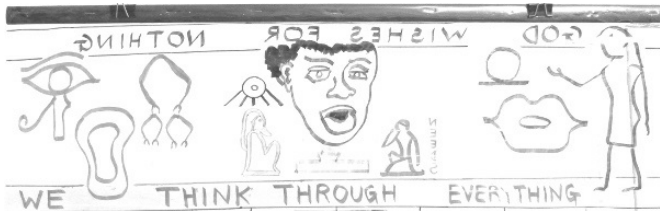
Everything is a required concept. We all have it, and we can't get rid of it. But we couldn't have learned it, for every thing in the real world is bounded, but everything is unbounded. We must have already known it.



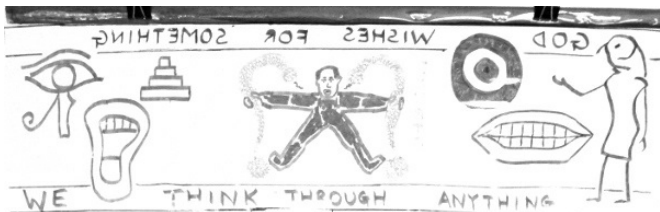
We ground our own deepest values with regard to everything.



I can imagine minds that think broadly and
narrowly:



a mind (God) who thinks through everything in terms of why,



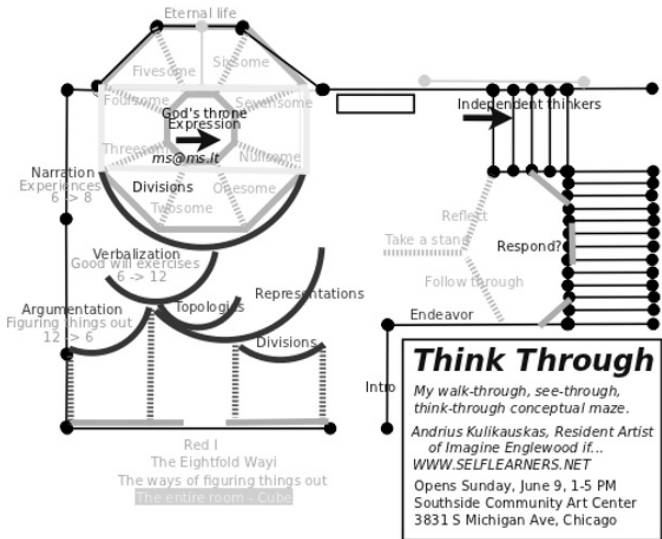
our own minds (I) who think through anything in terms of how,



each other's minds (You) who think through something in terms of what,

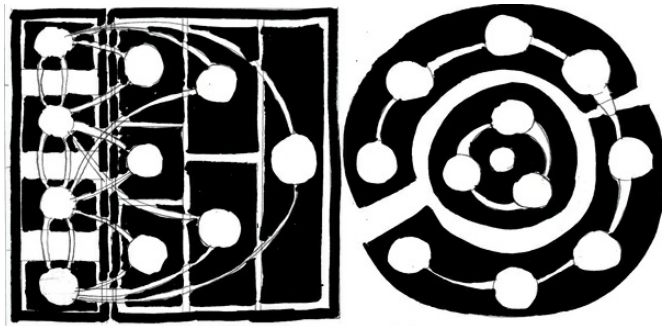


and isolated minds (They) who think through nothing in terms of whether.



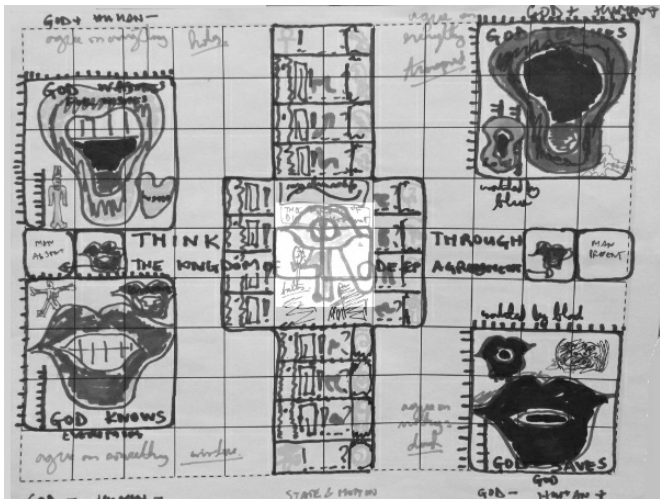
We switch back and forth between each of these ways of thinking. I have mapped out the structures that describe their circumstances.

Atlas of Perspectives



I built a labyrinth to illustrate these structures of the mind. I organized them in terms of God, I, You and They.

- God lives directly. God wishes.
- I live indirectly. I think through.
- You do not live indirectly. You don't think through.
- They don't live directly. They don't wish.



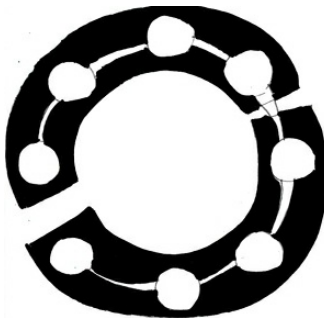
My labyrinth's walls are made of transparent plastic. I sliced most of them so that people can walk through them, as if through the structures of our mind. I adorned them with hieroglyphs, some from Ancient Egypt and some that I made up. The Wedjat Eye looks ahead and thus protects. I take it to mean "Think Through".



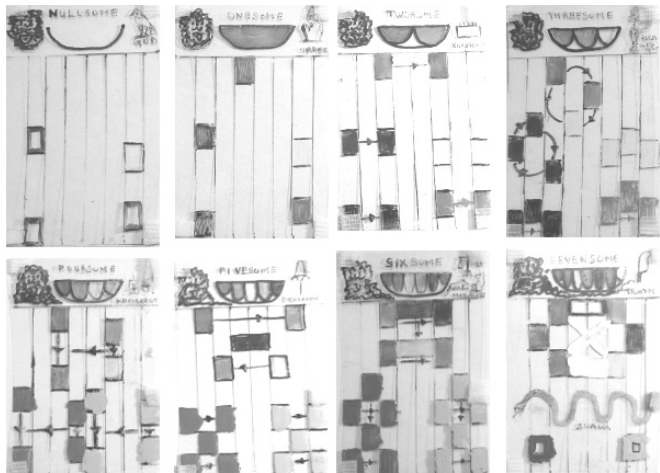
I think through nothing with Them, a narrow circle of taking a stand, following through and reflecting. They take up any random hypothesis and improve it until their science accounts for the entire universe. But this may take billions of years and trillions of trials!



The Egyptians recognized three gods of creation: Thoth invented the arts and sciences and engineered the universe, Khnum shaped people from clay and Ptah felt creation in his heart and willed it by his word. I confess that I assigned my meanings based on their standard poses: Thoth's willful clap (*take a stand*), Khnum's physical labor (*follow through*) and Ptah's pensive gaze (*reflect*).



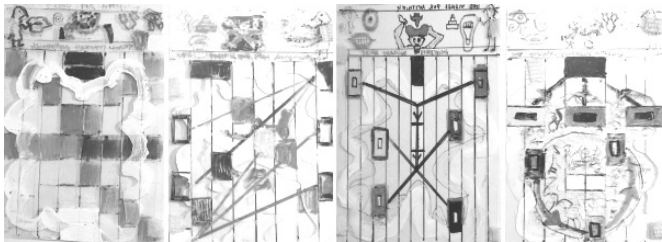
I think through everything with God, a broad circle of eight divisions of everything.



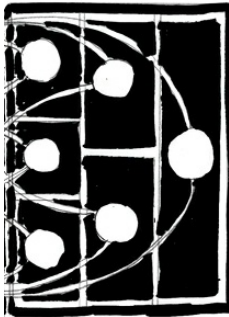
Divisions of everything are different ways of partitioning the "big picture". They yield the fundamental topics of God, order, existence, participation, knowledge, decision, morality and logic. They unfold like God and his seven days of creation. They have us think through everything all at once.



I think through anything with Myself in terms of the good. I thus live indirectly. Whereas God wishes and so lives directly. Life, direct and indirect, comes together in the fact that God is good. This knowledge is held in four frameworks by which I think through everything with God, anything with Myself, something with You and nothing with Them.



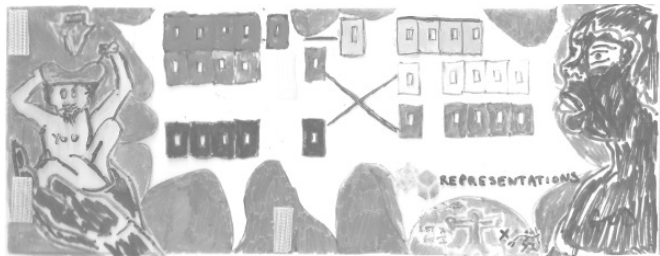
- God is perfect, wishes for nothing, but we have needs, which I think through with God.
- God is certain, wishes for something, but we have doubts, which I think through with Myself.
- God is calm, wishes for anything, but we have expectations, which I think through with You.
- God is loving, wishes for everything, but we have values, which I think through with Them.



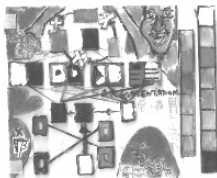
I think through something with You as the link between how we think of good in this world and God beyond it. Six lessons show the gap between God and good. These lessons pair together the four persons: God, I, You and Them. The gap is how we learn and grow. It is eternal life.



I think that the gap between God and good is structured by three structural families and three dynamic languages.



There are eight divisions of everything into perspectives, six representations by which we conceive these divisions, and twelve topologies by which we imagine their perspectives.

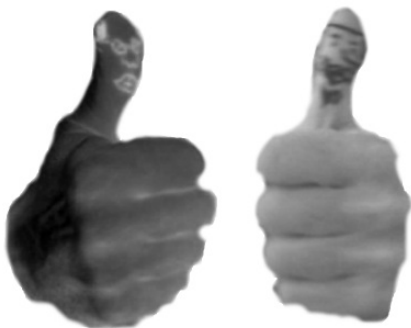


Divisions, representations and topologies are related by conceptual languages for argumentation (how issues come to matter), verbalization (how thoughts get expressed) and narration (how events happen).



If we get to know these structures, then we develop a language for expressing perspectives. We can then seek and share a broader understanding.

3) I Learn from You



You and I can agree on the truth. We may differ in our assumptions and observations and yet agree on ways of figuring things out.



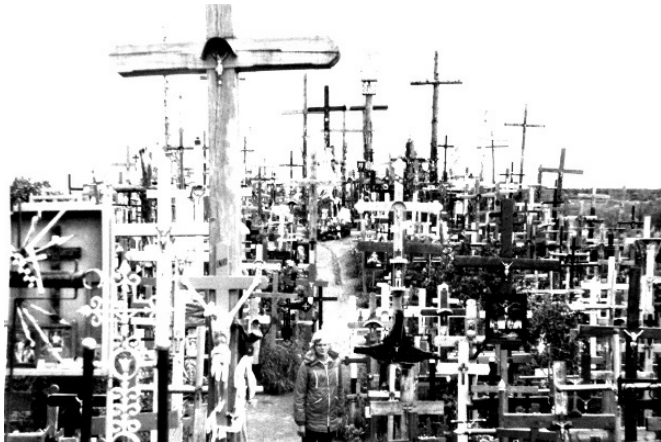
I am interested in how you investigate your questions. Working together we can develop and share a language of inquiry.



One way to figure things out is to get rid of everything unessential. This is how we narrow down our deepest value or whatever we "believe" in.

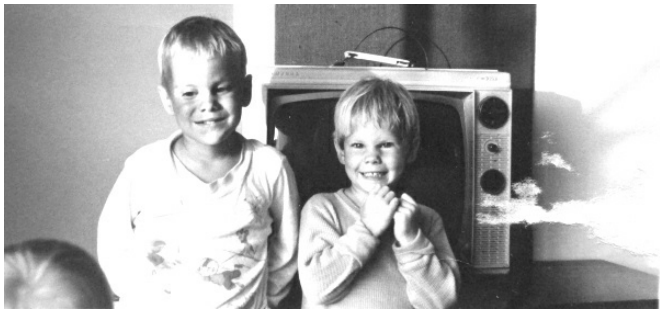


We can then "believe in believing", which is to say, accept that there might be others with their own beliefs. We can "believe in believing in believing", which means that our beliefs may stimulate each other. We can even "believe in believing in believing in believing", where we work together to foster a culture to encourage belief.

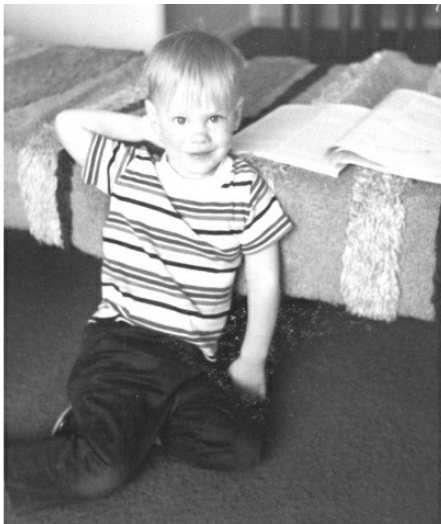


This is the way of the "good child" like Jesus whose Sermon on the Mount encouraged us to work together to create the kingdom of heaven on earth.

Blessed are the skeptical, the "poor-in-spirit", for in this culture the leaps of faith they take can be as small as they wish. Blessed are those who get slapped for being good, which is to say, "persecuted for the sake of righteousness", for that is how they recognize each other and work together.



Another way to figure things out is to be open to absolutely everything. We are thus inclusive of whatever we "care" about, as with the concept of "everything".



We can then "care about caring", which means that we focus our attention so that we are even more inclusive. We can "care about caring about caring" by acknowledging our limits. We "care about caring about caring about caring" by imagining a higher perspective, or simply God, who transcends our limits.



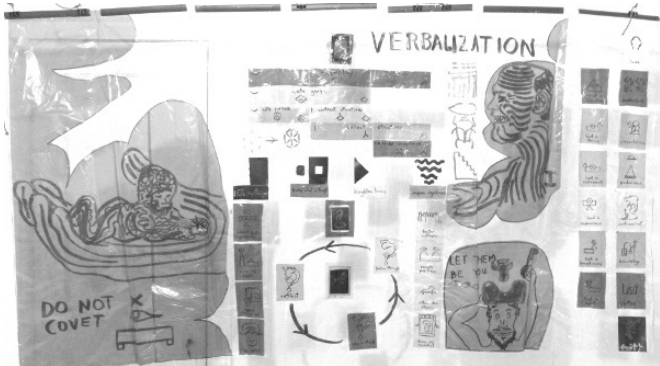
This is the way of the "bad child", the prodigal son who wanders off aimlessly, only to hit his limits, hit bottom, and be pardoned through the grace of a martyr such as Jesus, the "rich-in-spirit".



These two paths both lead to a shared culture where we are one. We link them by ever taking-a-stand, following-through and reflecting. We also need to avoid evil so that we don't let ourselves get stuck in a rut.



Thus we imagine a full fledged person who embraces the good and rejects the bad. We can now consider her within a system of perspectives.



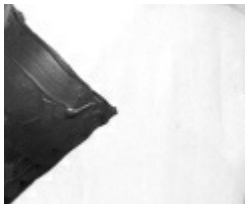
Given a particular issue such as "helping a panhandler", we can distinguish between the personal spirit and the structural system, the conflicting truths of the heart "we should help somebody who needs help" and of the world "our help could make things worse":



A person who is riled has mistaken the truth of the world for the truth of the heart.



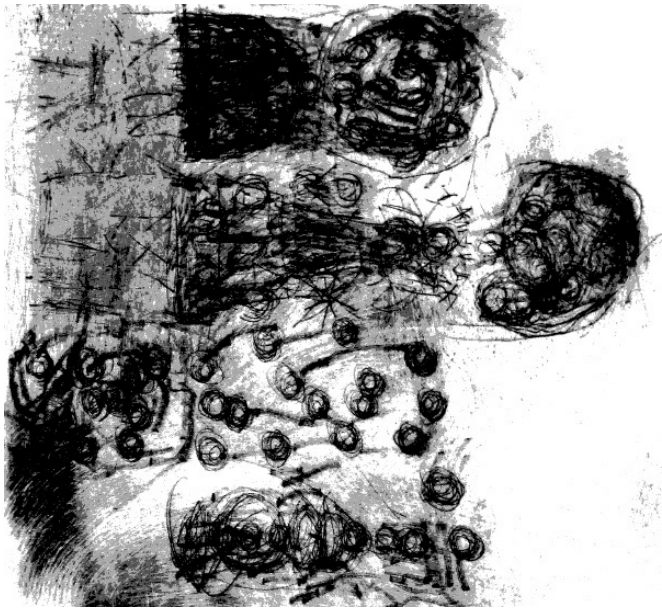
The truth of the world can be learned from examples, whereas the truth of the heart must lie within us.



The truth of the heart leads to the truth of the world,
but not the other way around.



The truth of the heart asks a broader question (why?
how? what? whether?) than the truth of the world.



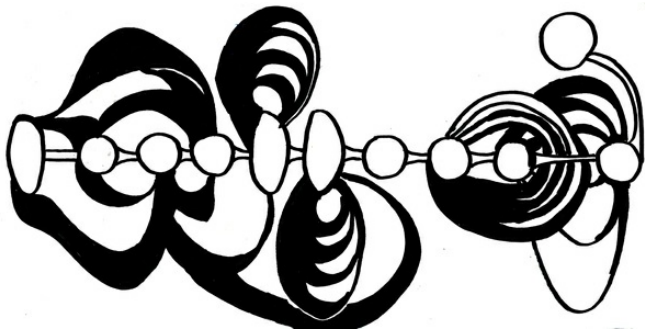
Having thus distinguished between person and system, we can visualize six ways of relating them: an evolution, an atlas, a handbook, a chronicle, a catalog and an odyssey. Each of these involves reorganizing one structure (a sequence, hierarchy or network) with a different such structure.



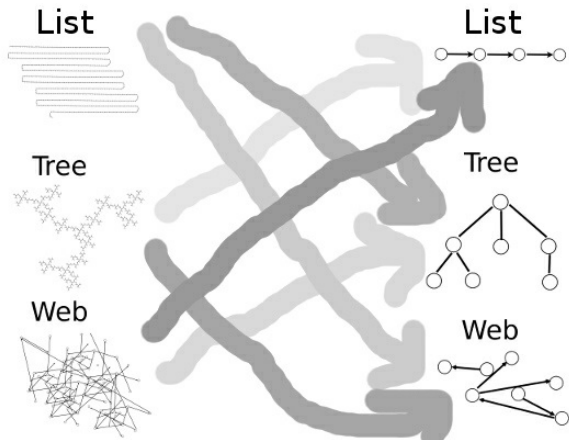
Finally, the gap between person and their system can be identified with a spirit beyond the system.

One is free to obey God, to realize that there is always a greater context that may ground the truth, just as " $10 + 4 = 2$ " becomes true when we point to a clock on the wall.

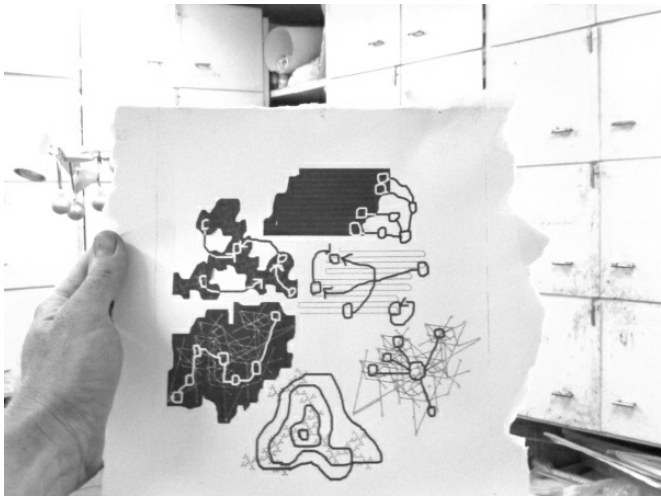
Handbook of Ways of Figuring Things Out



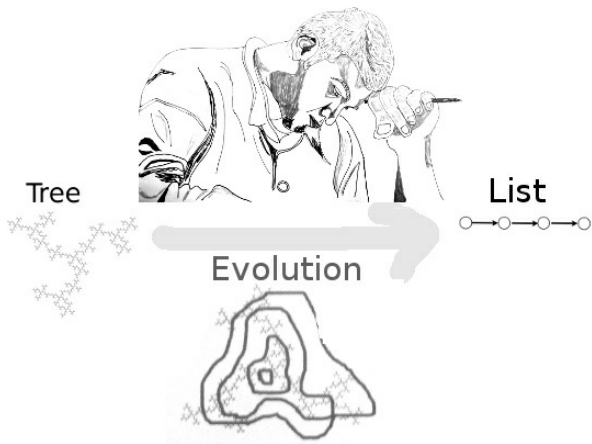
We can now review our first three lessons, anticipate our next three lessons, and consider how they will all fit together into a Handbook for Investigators.



When we learn, we simplify a complex reality, which may contain millions or billions or trillions of concepts. First, we suppose that it has a uniform structure. It may be a list (sequence), tree (hierarchy) or web (network). We then approach it with a second such structure, a different and much smaller one, which makes us feel that we can understand the reality.

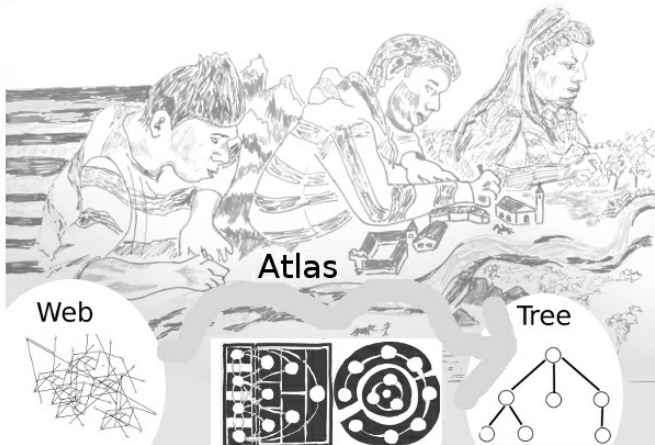


We thus visualize the reality as an evolution, atlas, handbook, chronicle, catalog or odyssey. These are six different ways of developing a perspective which makes sense of a complex system.



In our first lesson, I started with our personal truths, our deepest values. I noted that our values grow ever more clear. We can imagine a fantastic tree of values which Others may have that unfolds as a sequence in time as Your own value grows clear.

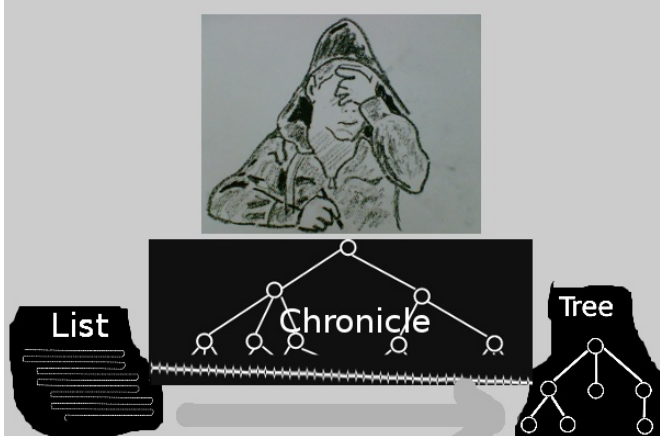
Similarly, *evolution* is how we imagine the divergence of millions of species of life, the growth of a baby from a single cell, and the variations that a chess game may take.



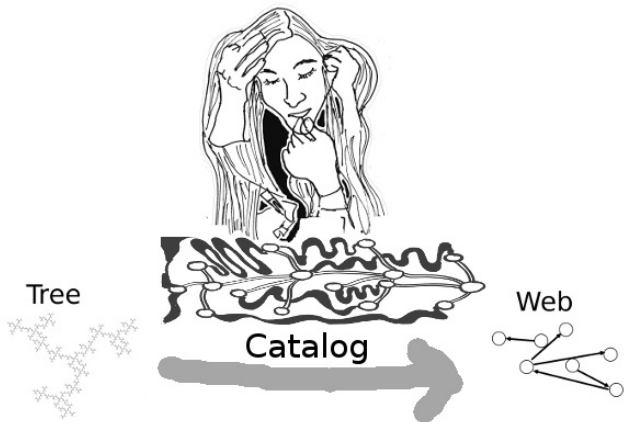
In our second lesson, I started mapping an *atlas* of My mind, that is, My overview of the different perspectives that Others can take. We navigate a complex network of countless connections with a simpler hierarchy of global and local points of view. This is likewise the case when we use atlases of our galaxy, planet, country, city and neighborhood, of our human body, or of the parts of a car.



In our third lesson, I presented a *handbook*, a seemingly endless list of instructions that You might execute with the help of My network of redirections. We can thus organize our priorities in figuring things out. Handbooks likewise visualize bureaucratic procedures, computer programs and legal codes, as well as holy scriptures with their commentaries.

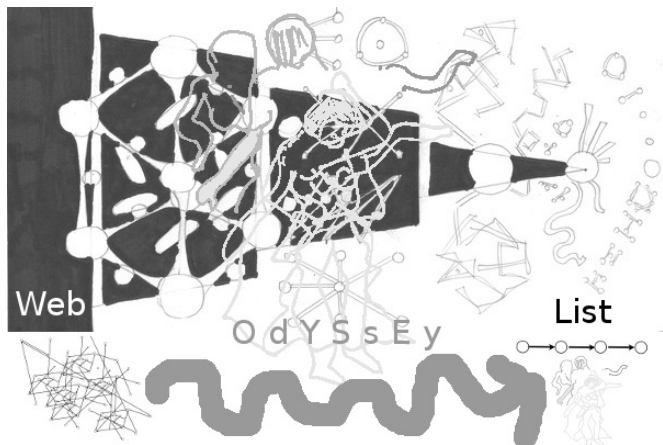


In our fourth lesson, I will present a *chronicle*, a timeline of events which we can organize with a hierarchy of time periods such as hours and years, ages and eras. We can step back, look at My life so far, and see what the various challenges I faced can tell us about the big picture. *The big picture* is a way of imagining the objective truth and the Omniscient Author, or simply, the absolute truth and God. Chronicles can tell the story of a life, a love, a nation, or a day at work.



In our fifth lesson, I will describe a *catalog*, a hierarchy of definitions which we can refine with a network of crosslinks. At the root of our definitions will be the distinction between good within system and God beyond system, such that God doesn't have to be good. This distinction can play a role in every choice in life that You make. In general, catalogs let us distinguish between the defaults and the exceptions. They define the products we shop for. They associate the pages in the World Wide Web, the articles in an encyclopedia, and the files in a

computer directory.



In our sixth lesson, I will imagine an *odyssey*, a complex web of causes and effects that we walk through with a sequence. At this point, we take God's point of view as objectively real, and see whether it holds together. God starts out all alone and ends up as a Love that ultimately arises in absolutely everybody. How will They link up the beginning and the end? You and I can foster a culture of inquiry to help Them. In general, an

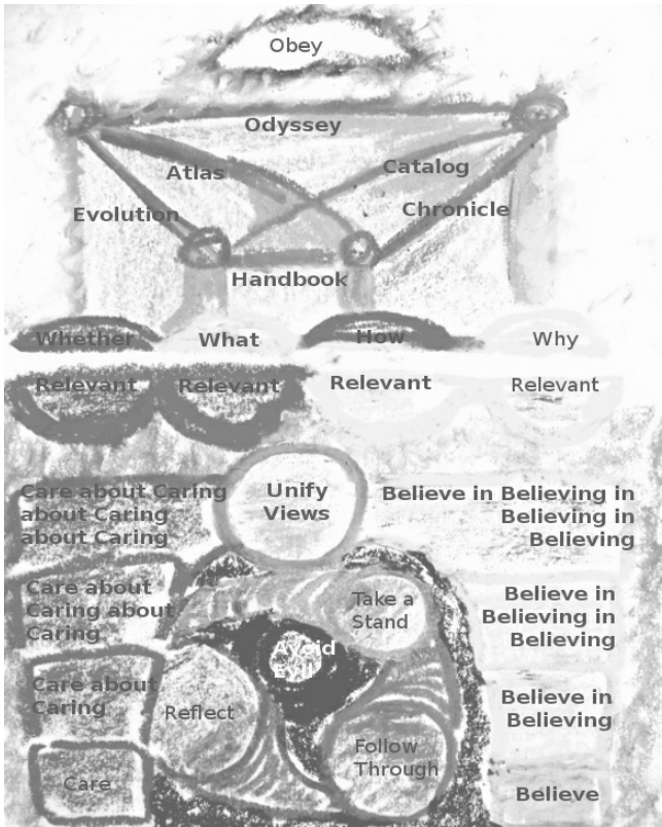
odyssey can test the integrity of an ecosystem, a factory, an economy or a metropolis.



These are six ways of figuring out a complex system. They let us restructure sequences, hierarchies and networks until we develop a model that satisfies us. The model that we end up with depends on how vividly and adroitly we imagine different points of view: Them, You, I and God. We need to personally live the scientific method: take a stand (yielding trees of principles), follow through (producing sequences of actions) and reflecting (generating networks of thoughts). We need to empathize with both the bad child, who entertains the unknown, unleashing evolutions, atlases and handbooks, and the good child, who prunes away all that is extraneous, and seeks God's truth with chronicles, catalogs and odysseys.



Ultimately, as we master systemic thinking, we discover that what is absolute is the gap that persists between sequences, hierarchies and networks, no matter how our mind combines them. This gap is what opens any system to reinterpretation, and thus makes it absolutely creative to engage and obey God beyond any system.



4) God Learns from Me



Truth is my life which I create with God.



God grew from cold to warm in my life. God was first just a possibility that I could accept or reject.

But in accepting, I found God relevant. Most especially, God loves me more than I love myself, wants me to be alive, sensitive, responsive more than I can imagine.



This life is more than enough for me. It is not I but God who wants me to live forever, grow forever, learn forever, here and now. And that is love, the support of life, and even eternal life, so that we might grow ever more sensitive and responsive.



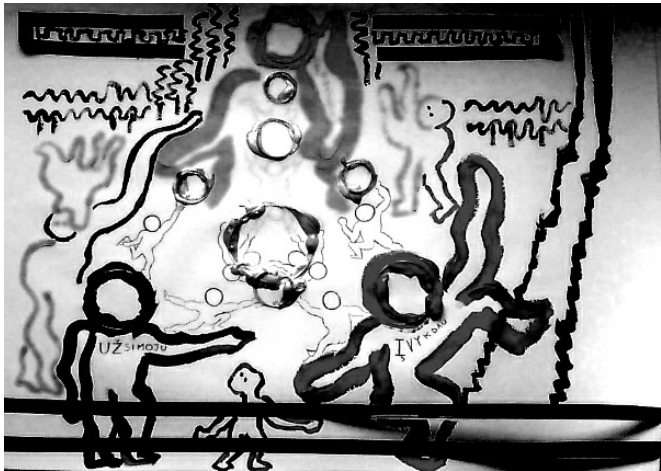
When I started working with others to apply my philosophy, I was concerned that I might lead them astray. I wanted to be able to hear from God and not just talk to him. As Jesus says, ask and you will receive. And how could God deny me this?



This is how I pray Jesus's prayer "Our Father" so that I could hear God. A similar structure is at work in the Beatitudes, the Buddha's Eightfold Way, St.Peter's Keys to Heaven ("*from faith... to love*", *Peter 2*), the axioms of Zermelo-Frankel set theory, the musical octave and elsewhere.



I pray to God who is my parent, who takes my nonsensical concerns even more seriously than I myself do. I'd rather God think than I think ("hallowed be your name"); God be than I be ("your kingdom come"); God do than I do ("your will be done on earth as it is in heaven").



But when I'm not in touch with God, I want God to watch over me so that I can check myself. "Give us this day our daily bread" so that I can follow through when I take a stand. "Forgive us our sins as we forgive those who sin against us" so that I can reflect when I follow through. "Lead us not into temptation" so that I can take a stand based on what I reflect. "Deliver us from evil", simply be a God who is good enough so that I can check myself.



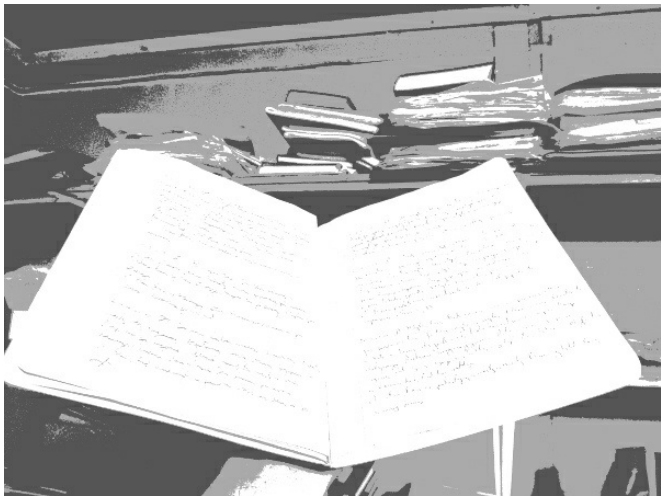
Am I in touch with God? or not in touch with God?
Even Jesus asked, Why have you abandoned me?
When I link up with God, then I find that God
opens up freedom for me to make up my own mind.
When I lose touch with God, then I can find God as
the one who loves me more than I love myself.



When I pray this way, I flicker between being in touch with God or not. I flatten out, I let go of everything irrelevant, as if the air was breathed out of me. I no longer feel isolated. I sense a rift in this world and God beyond it.



Then I can bring to God whatever is most important to me or simply listen. I sense God's response or presence, typically as a mood but sometimes as an image. It is a will different than my own.



It is stable and so I can translate it into words and even write it down. If I'm not sure, then I can check and I will sense if I am interpreting God correctly or not.



God tells me very loving things, bigger than my heart, and super intelligent things, greater than my mind. It is as if we are speaking through the window of my unconscious. Most importantly, I know God's presence and can recognize God or check in with God at any moment.

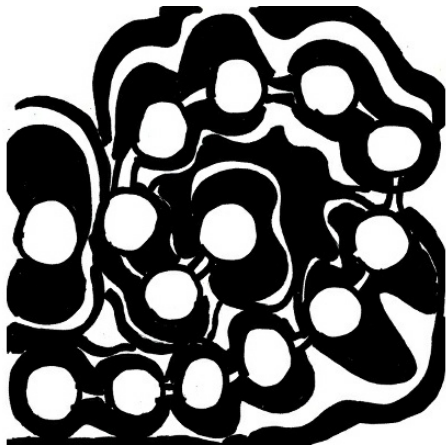


Because I am so tight with God, I can live on the edge in ways that other people could hardly dare. God and I create my life to reflect my personal aspirations but also his greater vision.



I think anybody could listen to God. I think they don't want to because they are afraid they will have to obey God. Yet the closer I get to God, the more obedient I am, the more freedom he gives me.

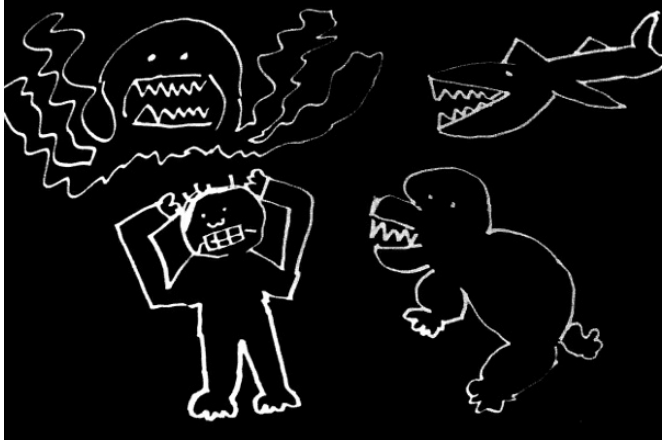
Chronicle of How God Grows Warm



In this world, we can always open up a rift that takes us beyond it. We can always link up with God beyond this world. This is because our world is rife with paradox.



There are six kinds of paradox. They are given by the gap that arises whenever we restructure sequences, hierarchies and networks. This gap may seem cold and distant, like the idea that our universe is maintained by laws of physics. Yet this gap may grow warm and personal, like our ability to have a change of heart. What is mysterious may grow familiar. Such is truth!

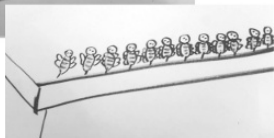


The paradox of evolution is that concepts may be inexact. There are simply too many branches in the tree of varieties and too few steps in the timeline to distinguish them. It is not obvious how to define species, how to think of gene pools. It is overwhelming to track the interplay of a gene with the chemistry of a cell, a species with its ecosystem, and a baby with her parents' love. *As you don't know what is the way of the wind, nor how the bones grow in the womb of her who is with child; even so you don't know the work of God who does*

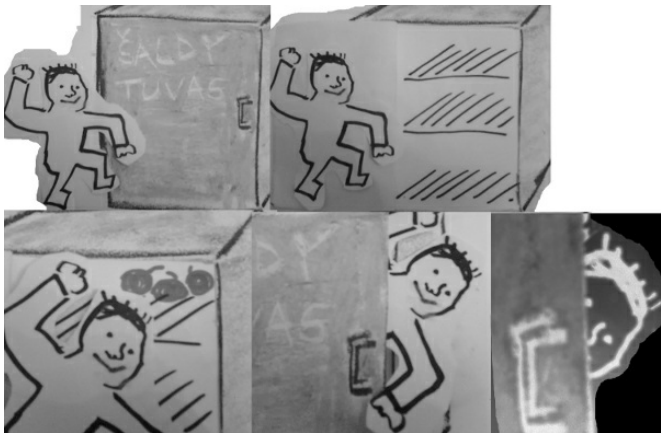
all.



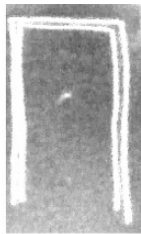
The paradox in an atlas is that the whole is not the sum of its parts. If we replace all of the parts of an automobile, and then build a copy with all of the old parts, which is the original? Wherein lurks the identity of the automobile?



The paradox of a handbook is that our attention affects what we observe. Achilles can never catch a turtle if we keep measuring the distance between them. Increasing a tax rate may decrease the revenues received. A law may be more clear when it is kept less precise. The spirit of the law is not the letter of the law!

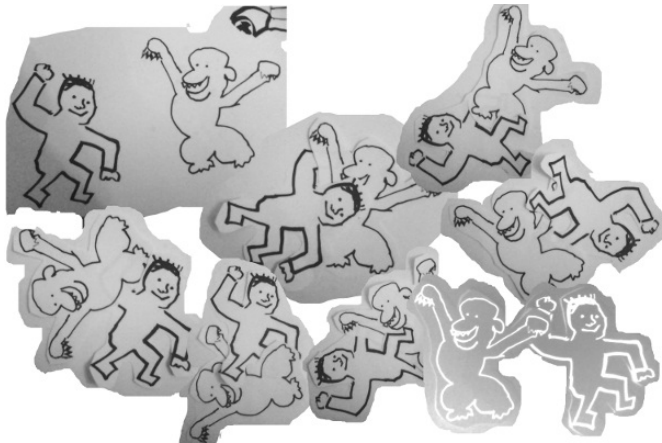


The paradox of a chronicle is that there may be a limited contradiction. How can we accept a witness in some matters if he is not trustworthy in other matters? And yet we must if we are to learn from his bad experiences or from our own or from God's.

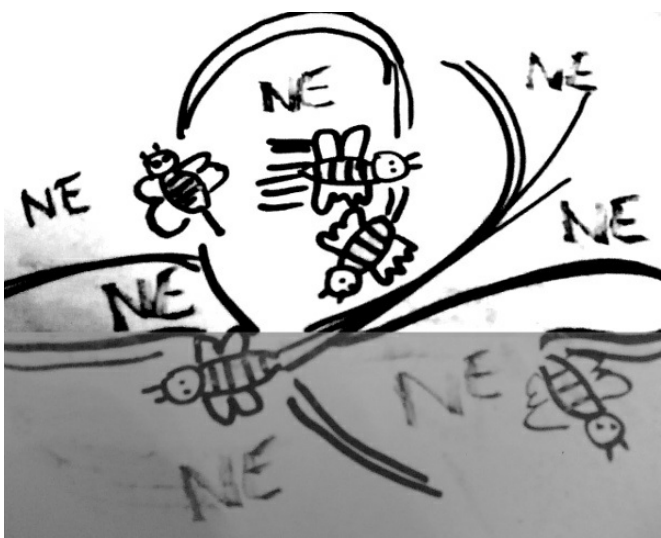


The paradox of a catalog is that we cannot make explicit all relevant assumptions. The school teacher may ask, what is $10 + 4$? And the answer will be 2, if she has in mind a clock with 12 hours.

How can we be sure what she has in mind, or what language we are speaking, or what is the meaning of a blank page?



The paradox of odyssey is that we can change our minds. We can go round in circles, come back to the same spot and choose a different direction. We can contradict ourselves: "Sometimes I tell the truth, but now I'm lying."



As we grapple with different paradoxes, we see that what emerges and persists is the gap between structures. Contradiction grows clear. Complex reality does not align with our simple model. The gap between them is obvious and absolute. It is the absolute truth. We can look for it!

5) God Learns from You



Truth holds you accountable.



What do you choose to attach yourself to? Are you attached to this life? Or are you attached to eternal life? Which are you living now?



We attach ourselves to definitions. There is much to define. Our world is our system. God is spirit beyond this system. Good is spirit within this system. Life is the fact that God is good. Love is the support of life.



If a tree is alive, then it must have slack inside it, and it must be loved by everything around it. Slack is the structure of good. Everything is the structure of God.



Living forever is understanding that God doesn't have to be good, life doesn't have to be fair. How does the good kid deal with that? How does the bad kid?



The good kid wants to make things easy for God.
The good kid doesn't expect God to be good, but
rather focuses on being good herself.



If "God doesn't have to be good" is a river, then she'll cross it, but she'll look where it's shallow, she'll jump from rock to rock, she'll ask saints to help her and teach her. She'll take little leaps of faith.



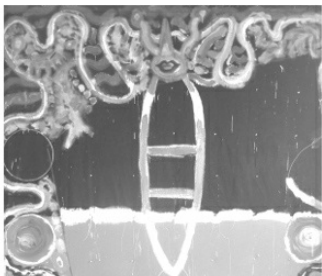
Skeptical, "poor-in-spirit", she'll take up questions like, what is her deepest value? What does she seek to know?



Whereas the bad kid insists that God has to be good. His lower self tells him, "You don't have to cross that river", even while his higher self, his Jesus, urges him to cross. The bad kid wanders aimlessly, hits bottom, and ultimately has to be miraculously "saved", his crimes paid for by the tears of a martyr, Jesus, "rich-in-spirit", which is neither fair nor good.



Jesus believed in the good kid, that we could work together to turn this world around. But the Father loved the world so much that he gave up his only begotten son. Jesus was obedient, yet told his Father, that is not my will, but your will - I don't pray for this world, I pray for my own. The world we wish to create and the world that needs to be saved are, evidently, to be the same world.



For the good kid, the "good news" is that Jesus was and is alive. For the bad kid, the "good news" is that Jesus died. It is a different mentality.



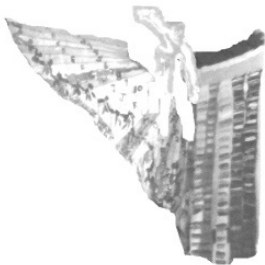
If you are attached to your self, and it is burned away, then you will suffer eternal hell. But if you say, thank you for burning away all of my faults, for making me clean, then you will rejoice.



Here and now, you have the choice to live in this world and die, or to live beyond this world and learn forever, grow forever, live forever. Your choice is what it's all about.



If you insist that God is good, then you are blind to all of the injustice around us, and you can't address that. You can't grow. If you question whether God is good, then you can cut God some slack and understand what you need to do.



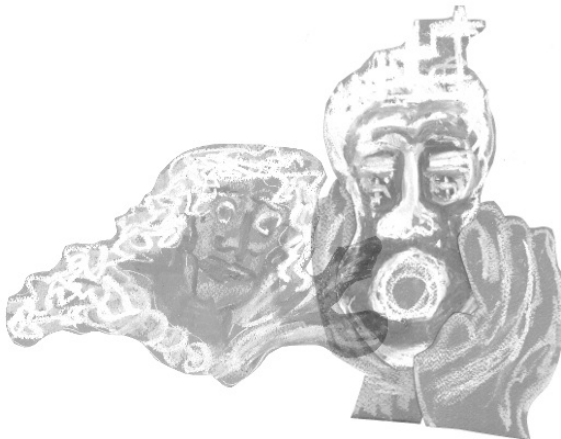
God goes beyond himself into this world as I. It is I who am good. You are where God and I meet as life. But They are the gap, the truth, where God and I have yet to meet, where we unite around eternal life.



The equation of life plays out on four levels. God is spirit, I am structure, You are perspective, They are unity.

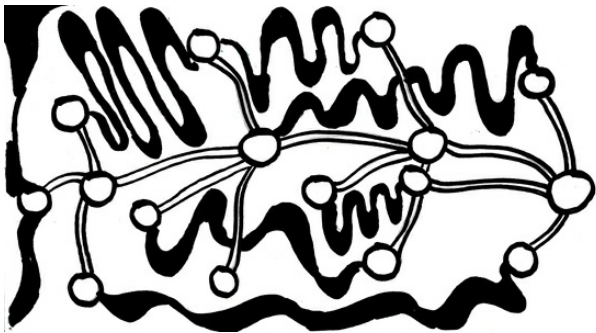


The bad kid lives by the grace of God, but the good kid lives by his own truth, his deepest value. God and the good kid live in unity around the bad kid so that we all learn and grow and live as one, in Eternal Life, Wisdom, Good Will and God's Will.



You and I know what it's like to be the good kid, like St.Peter, and the bad kid, like St.Paul. How will we define ourselves? Can we work together as the good kid?

Catalog of Living Forever



Knowledge allows different people to know the same thing. It allows us to be one: God, I, You and Them. We are one through our ambiguity, which combines the generality of God and the specificity of Them. We are alive here and now but also forever.



I confess that I am so often baffled. I think I can survey all knowledge with six lessons between God, I, You and Them, and also with six structures: evolution, atlas, handbook, chronicle, catalog, odyssey. But how are they related? I try to imagine.



I wish to center myself from where all things are visible. Like a nearsighted child, I would then walk out in any direction, take up any question, and consider it up close. Then I would find my way back from anywhere.



You are the center where God and I come together.
We imagine Them through You. They are all
variants, branches of an unfolding tree, evolving
strings of building blocks, an order growing clear.



I can then examine Them up close and far away,
explore their circumstances, their existence, an atlas
of diverse niches.



I can imagine You in their circumstances, your
behavior, a handbook of humanity, our nonlinearity.



I am lost! How can I find my way back? I can think of a God whose absolute truth makes sense of Me. God prunes My entire life. My internal model, My chronicle, My knowledge guides me home.



Are we there yet? God makes sense of You. God lets You define the center anywhere. Your decision is a link in his catalog, a tag in this life which refers to the spirit beyond.



Where should we all meet? God has us meet at Them. You and I can venture back and forth in the gap between God and Them. We are a moral flow between them. My and Your morality make sense of Them, of Their capacity to love, just as God makes sense of You and Me.



We are one like the lost child who is wise. That child does not look for his parents, but rather goes where his parents will find him. It is the extent of our wisdom: The child's view of the parent's view of the child's view. God knows that regardless of how lost I am, yet I must look for God in You, as God looks for herself in Them.

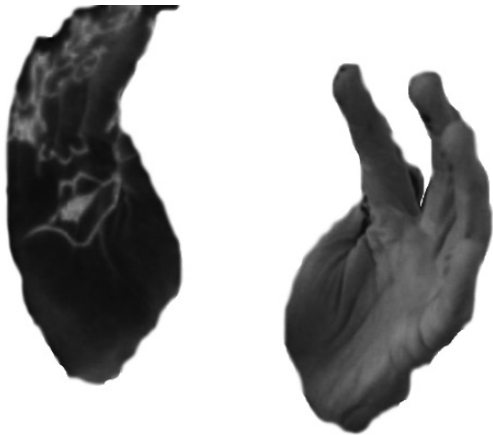


Our brains have maps of our bodies, as well as maps of our surroundings. But we can choose what we identify ourselves with. We can focus on our bodies, or we can focus on our surroundings, or we can focus on their interplay, on the gap between them. In the same way, we can identify with the gap between good and God.



We can be that gap! We can focus not just on ourselves, but on everybody, including God.

6) God Learns from Them



Truth connects the beginning and the end.



We can imagine how everything must begin and how it must end. It is the middle of the story that keeps unfolding, that depends on Me and You and Them.



It begins with God all alone, prior to time, space, existence, logic, language, meaning. God could be or not be and it doesn't make any difference because God defines what it means to be.



But is God necessary? Would God be even if God wasn't? This is interesting!



God is a headstrong God. What God thinks and does and what is are all the same. So God takes up his question even as he asks it.



Imagine a proof by contradiction. There are two lines of thought. If God exists, then God exists. That's the assumption in the spiritual world. But suppose God didn't exist? Then we hope that God will come to exist even so. Indeed, in the physical world God's existence is not yet obvious.



If God is truly God, then God should arise even where he wasn't. And we are perhaps the humblest vessels where God may arise.



If God should arise in us, as in the case of Jesus, then how would he and God know they are the same? It is because they know the same God. And so there is God (the Father) who understands, God (the Son) who figures it out, and God (the Spirit) who is understood. They are God who takes a stand, follows through and reflects.



God who understands went beyond himself into
God who came to understand. Where do they meet?
They can be separated by everything, anything,
something or nothing.



In this way God divides everything into perspectives - one, two, three, four, five, six, seven - as with the days of creation. God makes way for I, and then You, and finally, Them.



It seems to me that all of the structures I have found unfold in this way, but especially, the ten commandments, four of which are positive, to be open to God's perspective, and six of which are negative, not to shut down other perspectives.



It turns out that God is not necessary in that They are completely free.



We can imagine how it must end, what must be the point of it all. It must end in absolute love. Love God - love absolutely - love your enemy - be perfect - be open to God. Alternatively, Love your neighbor as yourself - love relatively - love your friend, the Good Samaritan who loves you - don't shut them down.



Everything is the structure of God. Wishes are the perspectives of Everything. Love is the unity of Wishes, the essence of God.

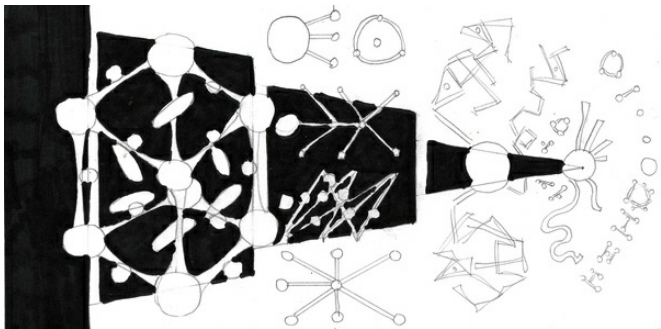


God is necessary if love arises in each and every one of us. God will then be necessary, just as God is not necessary, for God is all things.



You and I are in the middle between God and Them. It is up to You and I to transform our world, to manifest a culture, where each and every one of us is loved with the hope that we may all love. Then God is truly real, truly necessary.

Odyssey from God to Love



Do I know everything? I think I do.

I WISH TO KNOW

Andreas Kulikauskas
August 20, 2006

Opposites
coexist

All is the same

How

Why

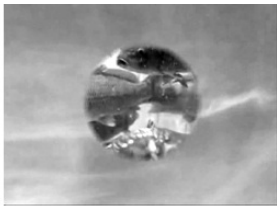
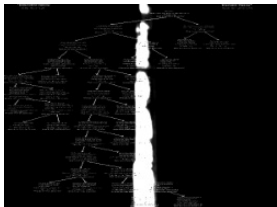
What

Whether

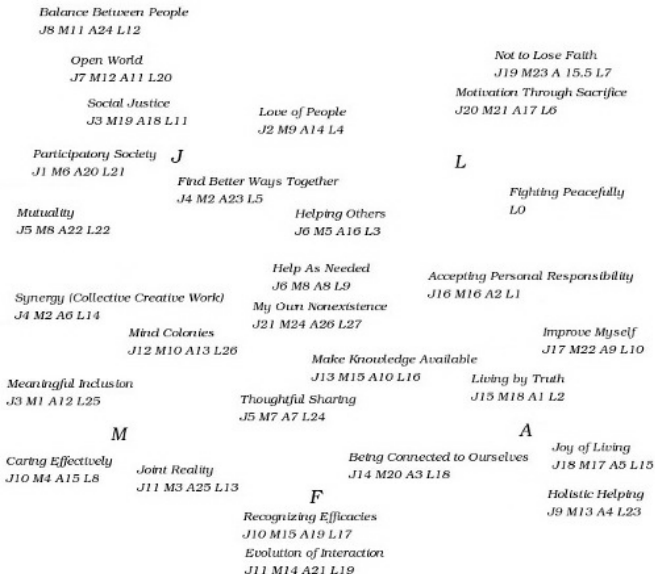


My knowledge is crude and vague. But I think it is true and useful. I think I grasp the big picture.

Questions are key to that. They are how we go beyond ourselves, how we reveal the truth.

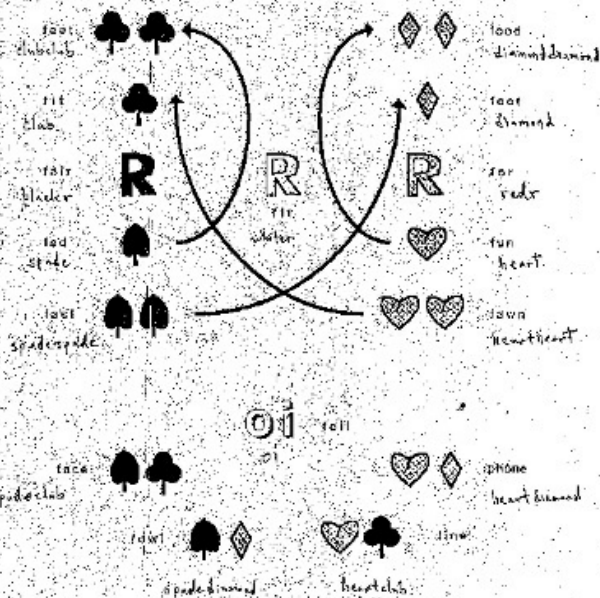


Absolute truth starts with God's question, Is God necessary? And it ends in Them with Love. In between, You and I link God and Them with our own questions.



I wish to appreciate every person. Can we map out our deepest values, our investigatory questions, our dreams and our endeavors?

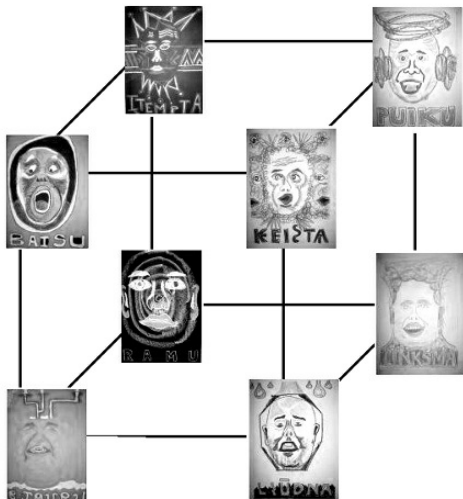
FOUR CORNERS



How do we grow ever more alive and wise? How can we love others and foster their growth?



How do we cherish those who seem dead, dying, stagnant, limited, flawed, unaware, fragmentary?



I wish to reconcile different faiths and worldviews. What are we trying to say? Are we referring to the same concepts in different ways? Where are we wrong and where are we right? Which concepts are fruitful and which are dangerous?

How do you figure things out?

1533 ways

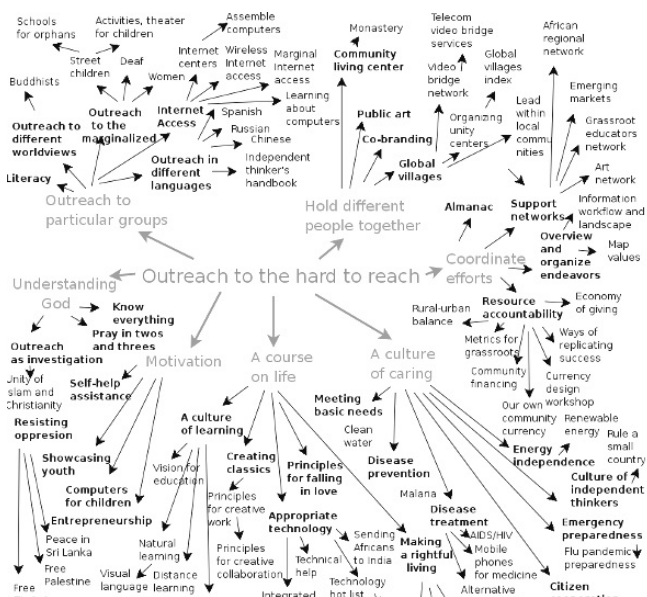


Fund my work and get a perk!

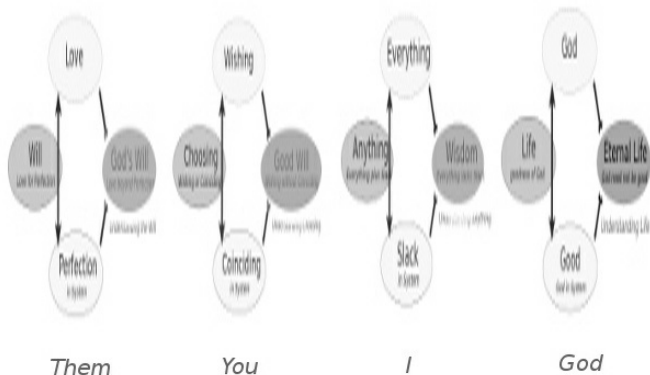
Choose from the domains above.
Write to Andrius (MS@MS.LT) to add more ways!

Research & Culture & Business

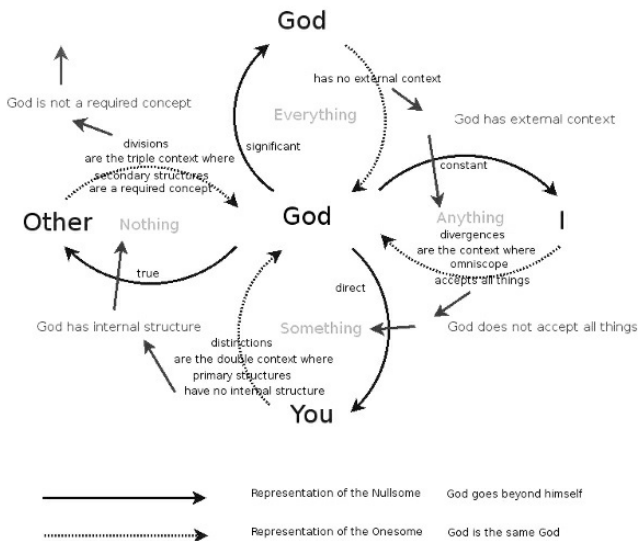
I wish to master every discipline. I wish to fathom every intuition. I have systematized "a house of knowledge" of 24 ways of figuring things out. How can we map out such ways in domains such as art, physics, law or business? How can we document an individual's personal philosophy?



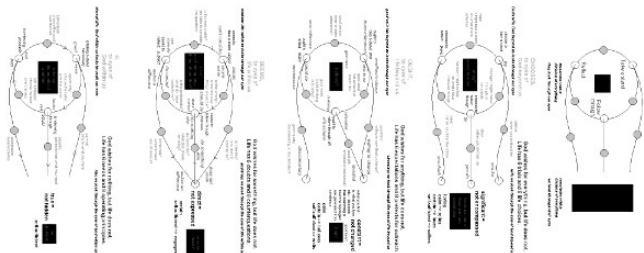
Unity of Representations of Structure of Spirit



I wish to think most deeply. How can I think of absolute truth as a gap between structures? How does that antistructure relate God and good, life and eternal life? How should we define persons and perspectives? What is the algebra of perspectives by which we compose them?



I wish to know the mechanics of the structures which define our lives. How do they unfold from God's point of view? I ponder this in my own private language: What is the omniscience and My 24 points of view that it captures?



What is the unity in the 4 fragmentary 8-fold structures that capture Your needs, doubts, expectations and values? How does God experience Your structures and establish a gap in 6 different ways to structure Their experience? How do these 4+6 structures make sense in terms of the ten commandments, the ways of figuring things out, and the types and qualities of signs? What are the 3 languages for how issues matter, concepts get meaning, and events happen? What is the role of the operations +1, +2, +3 which add one, two and three perspectives to a division of everything?

RESEARCH PROGRAM

organized by Andrius Kulkauskas
MS@MS.LT, (773) 306-3907, www.occupyme.net
based on questions by participants of
Occupy Chicago & Occupy the Hood
PUBLIC DOMAIN, 10/28/11

WE

Why are we here? and what's it going to take for us to stand together?
How will we participate in organizing the society this comes next?
How can our movement make sure everybody is in the we?
When does the 99% become 100%? How do we engage the 1% for true change?

I

Who I really am?
How to motivate myself?
What do I have to do to live as God's will be met? to live as God will me and not as I will?
How to keep on the straight and narrow and not go astray?
How can I help?

1 spirit in
1 body

YOU & I

How does a dialogue start?
How do we speak heart to heart?
How to encourage and inspire dialogue between people of different cultural and religious backgrounds?
How are we one?

A spirit
in many
bodies :)

CREATION

What is the nature of matter?
Is the destruction of something the end of something or really the beginning of something else?
How to sustain ourselves in all aspects? As we experience it in our lonely cold corner of the universe and make that life thrive? Ultimately, we are just a spark in the darkness, a flicker that could go dark in the members.

FOSTER

How to change people's mind, mood, and how to change my own?
How to hold people accountable to better decisions?
How can a radical paradigm shift occur in society towards personal and community health, education, sustainability, justice, etc. when we are raised in this system of subversion, psychological manipulation, mis-education, happiness through material goods, etc.?

HUMAN WEAKNESS

How do you create a significant paradigm shift among the people?
How do we move past narrow-minded perceptions and promote a perspective of inclusive awareness?
How can all people get a great education?
Human character: nature or nurture?
Why are people greedy?
Why aren't people more fair?
How can we be just?
What's wrong with people? I don't understand rampant selfishness.
Why greed seems to have overwhelmed the American people?
Where does a human being's essence end? (beyond their physical body)

IDEAL SOCIETY

What will be the most natural state of humanity that balances individual identity vs. social structure?
How can we make a system where people can pursue their interests and what's best for them and their family without simultaneously destroying someone else's life?
Whether or not there is a spiritual hierarchy of ascendant masters that are working towards and for the evolution of mankind and working in unity with the energies of the Supreme Creator?

ESTABLISH

How can we develop institutions that account for diverse perspectives?
How do we get out of this outcome mess?
How much are the problems of today related to human nature and human tendencies or in efficiently designed institutions?

FATE

When will it happen?
When will this all end?
Will we rise as a species before the mass extermination of the poor happen?
How long do we get to keep going through this? where we don't take responsibility for ourselves, but rather blame each other, the oppressed, for being oppressed.
What happens after death?

A body
lacking
spirit :(

SOCIAL EVILS

Why do people fight wars?
Why are the people getting railroaded by criminals?
Why does religion fit so much of everything up?
What goes on in Area 51? Are they experimenting on people in very evil ways?

I wish to foster a culture of inquiry. How can we be one? What is the role of love? How should we respond to each other's needs, doubts, expectations and values? How do we include God as a participant? How does God become necessary through our obeying, believing and caring?



I think that I do have a sense of everything, the big picture. I want to understand it better, and to apply it as a culture of learning, growing and living, here and now and forever.

Practical Example #1

Debrainwashing



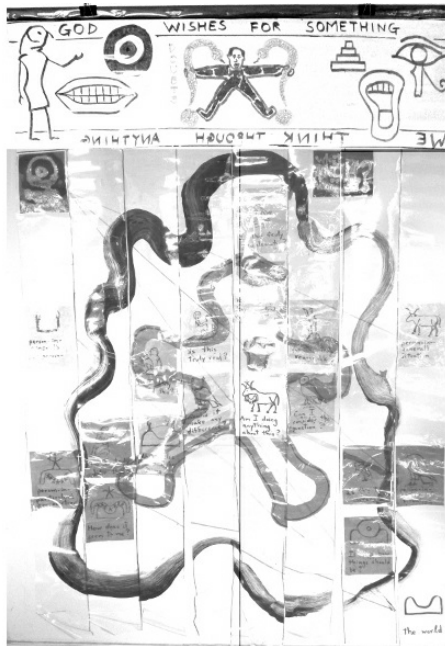
I hope that you now suppose there could be a science of absolute truth. I conclude with two examples of its application. First, I will present counterquestions that address doubts we may ever have in life. Then, I will show how they help us engage people who may be violent by looking at everything from their point of view.



In 1996, I invited people I knew to develop "good will exercises" to help us follow the truth of our hearts rather than the truth of the world. Bob Weinberg wondered whether I might brainwash him and others.



I realized that whenever I myself have a doubt, I don't ignore it. Instead, I engage it with a counterquestion.



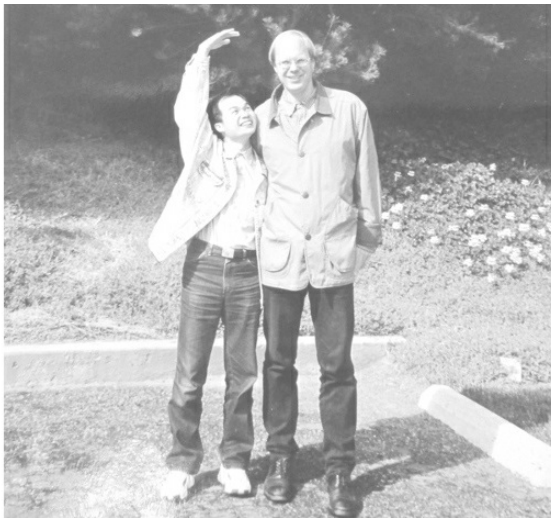
So I made a list of some thirty such episodes.
 Among them I identified eight counterquestions
 which I illustrate as follows.



Suppose my sweetheart introduces me to heroin, or alternatively, to her favorite movie. She insists that I like it, but I may wonder, *Do I truly like this?* I can counter, *How does it seem to me?* Maybe it seems to me that I like it, maybe it seems that I don't. Maybe I don't feel anything at all, maybe I don't care to. The counterquestion focuses me on my own personal experience.



My parents may insist that I should get a "real job". I may wonder, *Do I truly need this?* I can reply, *What else should I be doing?* Please clarify, what is that "real job" that I need to take? I may seek it or not, but at least I can compare it with what I'm doing instead.



I may wonder, Am I a robot? That is a difficult question! Any proof that I offer will be flawed if I doubt my vision or my brain. Instead, when I wonder, *Is this truly real?*, I counter, *Would it make any difference?* Maybe it makes no difference, it's purely semantic, in which case, I am a robot. If it does make a difference, then I know what to look for.



As a child, I would wonder, how could I be sure that, if I pulled on a lamp's chain, the house wouldn't fall down? *Is this truly problematic?* I counter, *What do I have control over?* The house is very poorly designed if a child can pull it down like that. And so is the universe. It is not the child's responsibility!



I may ask, Am I sane?, or more generally, *Is this truly reasonable?* To this I reply, *Am I able to consider the question?* Maybe I should question my sanity, and maybe I shouldn't, but it means a lot if I can appreciate the choice.



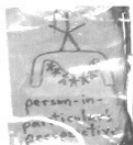
Suppose that every Saturday morning I wake up with a hangover. I ask myself, *Is this truly wrong?* I reply, *Is this the way things should be?* Maybe it should be, and maybe it shouldn't be. But I can look at the big picture. Maybe God is treating me unfairly, like Jesus on the cross. Or maybe these are my just rewards.



There may also be situations that are inherently unclear. My friend may or may not feel that I have slighted them. It may be unclear how they will interpret my action or inaction. In which case, I may simply ask myself, *Am I doing anything about this?* Maybe I am, and maybe I'm not, and maybe I could, and maybe I shouldn't, but at least it was on my mind.



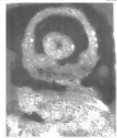
There is also an eighth counterquestion which I can always ask myself, *What do I truly want?* This question and all of the counterquestions help me find my bearings. They do so without directly relying on any facts. They work even when all facts may be suspect.



+



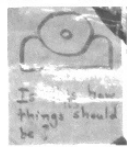
=



+



=



+



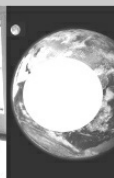
=



I think they are the essence of intelligence. If you want to be super intelligent, then practice them with every doubt you may possibly entertain.

PERSPECTIVE

SITUATION



God

Person
in
General

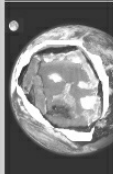
Person
in
Particular

Person
in
General

Person
in
Particular

World

How can we know if these counterquestions are well defined? And if they form a complete set? I came up with them from empirical data, from dozens of episodes in my life. But then I described them in terms of my atlas of structures. I realized that each of them has us place a perspective into a situation. The perspective can be God's, or a person-in-general's, or a person-in-particular's. The situation can be the world, or a person-in-particular's, or a person-in-general's.



But the perspective and situation must be from different levels. This makes for seven counterquestions in all, as shown in the diagram.

For example, if a person-in-particular looks at the world, they think, How does it seem to me? And if a person-in-general looks over their shoulder, they think, What else should they be doing? And when God looks at the world, he asks, Is this the way things should be?

Perspectives

Situations

Counterquestions

why?

God

how?

Person-in-general

what?

Person-in-particular

how!

Person-in-general

what!

Person-in-particular

whether!

World

What do I
have control
over?

Is this the
way things
should be?

Am I able to
consider the
question?

Am I doing
anything
about this?

What else
should I
be doing?

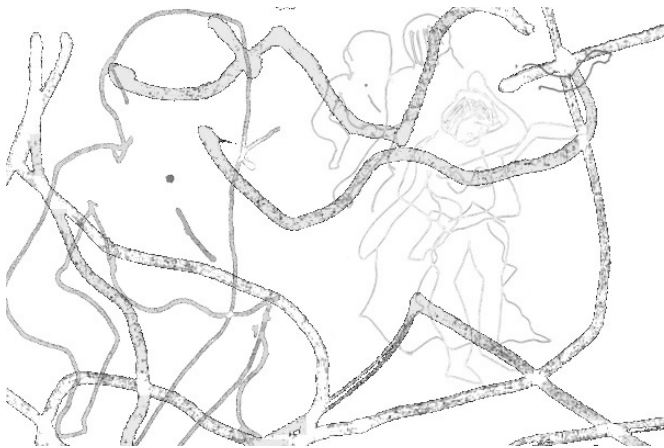
Would it
make any
difference?

How does it
seem to me?

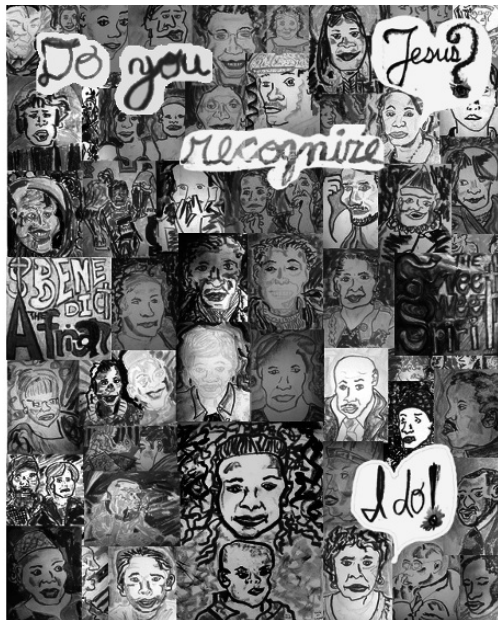
What do I
truly want?



I have developed my mind to feel such distinctions.
I feel by them that I know the limits of my mind. I
thus apply them with increasing assurance, as an
engineer applies the laws of physics.

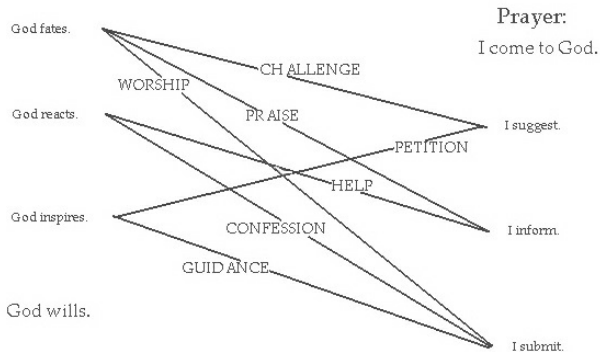


With application, they grow more and more real.
And yet they are based not on this particular universe, but on the fullness by which I live my life through my mind. Pragmatically, I take them to be the absolute truth.



It is exciting to discover them in new contexts. I noticed later that Jesus uses six of them in his Sermon on the Mount. They are his six "antitheses":
You have heard it said... But I tell you...

- "everyone who gazes at a woman to lust after her has committed adultery with her already in his heart" (How does it seem to me?)
- "If therefore you are offering your gift at the altar, and there remember that your brother has anything against you, leave your gift there before the altar, and go your way" (What else should I be doing?)
- "If you only greet your friends, what more do you do than others?" (Would it make any difference?)
- "Neither shall you swear by your head, for you can't make one hair white or black." (What do I have control over?)
- "don't resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also." (Am I able to consider the question?)
- "whoever puts away his wife, except for the cause of sexual immorality, makes her an adulteress" (Is this the way things should be?)



The same structure organizes the kinds of prayer. I submit, inform or suggest to a God who fates, reacts or inspires. There are seven combinations.



WHY I CHANGE MY MIND

POLICY for CHANGE

Regarding
my actions.

Regarding
my thoughts.

Regarding
my beliefs.

AUTHORITY

COMFORT

COMMITMENT

FUTURE

POTENTIAL

MORALITY

REALIZATION

Stay on course to admit
what I don't know.

Sort out what I do know
and what I don't know.

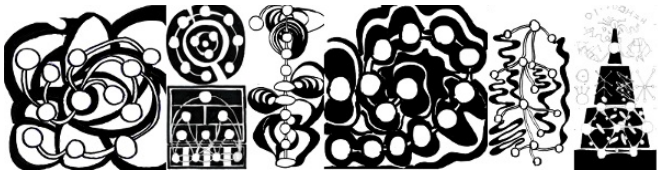
Change to admit
what I do know.

SOURCE of OPPORTUNITY

ADVENTURE

The fundamental reason for change.

This particular structure also organizes the seven reasons why we change our minds. Joe Damal and I worked this out from our survey of youth in Chicago, Did you ever change your mind?



I also think the counterquestions may express how we experience the six visualizations:

- In an evolution, as we survey our evolving choices, we imagine: How does it seem to me?
- In an atlas, as we contrast global and local views, we imagine: What else should I be doing?
- In a handbook, as we compare strategies, we imagine: Would it make any difference?
- In a chronicle, as we isolate portions of our life, we imagine: What do I have control over?
- In a catalog, as we equate disparate structures, we imagine: Am I able to consider the question?
- In an odyssey, as we analyze flows, we imagine: Is this the way things should be?



If so, then they should clarify how these visualizations relate God, I, You and Other as pairs of levels.

Practical Example #2

Engaging the Violent



A very practical application is a set of eight principles for engaging actually or potentially violent people. The main idea is to look at everything from their point of view.



If a gang insults me, and I take it personally, then they may jump at the chance to beat me up. But if I accept it as constructive criticism, if I say, "Yes, why is a fool like me wasting your time?" then they won't be mad at me, and they may let me speak further.



Seven principles explain how to apply this in practice. They match up with the counterquestions:

- Be straightforward. (How does it seem to me?)
- Don't skip steps. (What else should I be doing?)
- Be vulnerable. (Would it make any difference?)
- Let them win. (What do I have control over?)
- Let them teach you. (Am I able to consider the question?)
- Stick to your principles. (Is this the way things should be?)
- Have something to share. (Am I doing anything about this?)



I developed these principles from 1993 to 1997, when I lived with my grandmother in Marquette Park, a neighborhood of Chicago, where drug gangs were establishing themselves. In hundreds of episodes, I would engage youth who were standing at street corners. In four years, I got punched in the head four times. With practice, I learned to engage one, two, three and ultimately, dozens of potentially menacing people.



Joe Damal helped me formulate my intuition with these principles. It is important to practice them so they become second nature. My mind could manage six principles, but seven is too many. They do feel familiar, like the rooms in a house, but I can't imagine all seven at once. They teach me to be flexible, to behave like a person-in-general, a good kid like Jesus, ready for the good to come

from any direction. I look at everything from the other's point of view. Afterwards, I wonder, where was I? I was not there, but rather, Jesus lived through me.



Young men would stand on the corner as lookouts for the Gangster Disciples or the Black Disciples.

When I walked up to them by myself, they would take me seriously because I was vulnerable. I would be straightforward as to who I was, where I lived and what my concern was. I could say that I didn't care so much if they sold drugs, but I didn't want old ladies to feel intimidated by them, and I would be willing to die for that.



I would patiently listen to them lie to me because it would help me learn how they think. Most importantly, I tried to always have something positive to share, such as useful information and a friendly attitude. All the while, I would plant seeds in their minds. I learned to "let them win" because often, as soon as I got home, they would leave the corner, but never before.



One evening, I heard a gang chanting as it went past our block. I followed them to their street. They ended up attacking me. Upon reflection, I realized, "Don't skip steps." It was fine to go out and see if anybody was in trouble, and to learn what block they were from. But I could have waited until the next day to talk with people from that block as to what kind of help they might appreciate.



I taught these principles in Nablus, Israeli-occupied Palestine. The Palestinians explained that nonviolence couldn't work because when they tried it, when they brought a mass of people to protest at the checkpoints, the Israeli soldiers had fired at them. But I explained that we must look at everything from the Israeli soldiers' point of view.



I wrote an invitation to the checkpoint commander and spoke with him about practicing nonviolence together. However, both sides were afraid. So I went by myself to the checkpoint one evening, where 100 frustrated Palestinians were stuck, unable to get home.



I started singing "Happy Birthday" and all manner of gospel songs. The Palestinians hushed and brought me to the front of the line. Then I led a teach-in on nonviolence. The Israeli soldiers opened the line, very grateful to me for the calm. The sing-in and teach-in suited the needs of both sides.



When Rachel's team got to Naivasha, the elders said, you cannot wear jeans, you must wear dresses, and she remembered, "Let them teach you." Her team rode up to the youth in mopeds rather than a car so that they would "Be vulnerable". The youth voiced their demands and were so grateful to have us champion them that they decided to leave the road for one week.



Mahatma Gandhi taught that if your enemy beats you long enough, then he will have some empathy for you. But, frankly, if we have empathy for our enemy, then they won't beat us. We are too valuable to them. And if we look at everything from their point of view, then we can help them grow, we can influence them effectively. Love your enemy.

Conclusion:

The Truth Grows



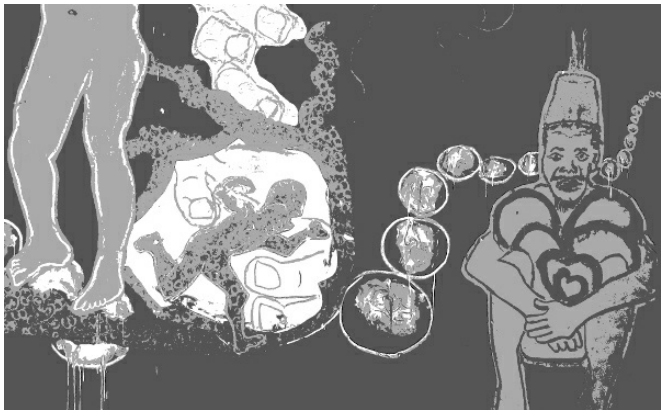
The truth grows by expressing itself. God, I, You and They grow ever more true.



We grow when we learn from meaningful moments in our lives. These are moments that last forever. They are eternal life, here and now.



I remember how I started cursing in fourth grade. Lacie Diaz told me I shouldn't curse. Why not? I asked. It's how we talk. But it doesn't suit you, she said. I took her words to heart and gave up cursing.



When we grow, we let go of our old self and take up a new self. In order to let go, we need to be loved. Love is a mold that holds our shape, yet has some slack so that we can change.



We learned six lessons from God, Me, You and Them. We can invest ourselves in these lessons and imagine them ever more vividly. They are different sides of a box that holds the absolute truth by which we grow true.



What is present makes us grow conscious, what is possible - decisive, what is desirable - exemplary, what is absent - sensitive, what is impossible - resolute, what is undesirable - conscientious.



We grow by embracing questions, by returning to them, by learning to live in the gap between the question and the answer.



The good kid wants to grow, whereas the bad kid doesn't. The good kid knows that love holds us as we cross the gap and grow revealed, our potential realized. The good kid wishes for a culture of love to support our growth.



The good kid loves that gap and so they choose God's will over their own will, good will over their own choice, wisdom over any thing, and eternal life over life.



I think we all know what it's like to be the good child and the bad child. We manifest different combinations, but we can always let go of the bad child and live as the good child.



The good children love the truth and wish to agree deeply. The bad children love freedom and rush to accomodate each other. They end up in the center, whereas the good children end up everywhere else, neglected. Consequently, as good children we can organize a culture which is everywhere at hand.



God made way for Them, whose freedom showed that he was not necessary. God then arises as We, by which he is necessary. God grows warm by expressing himself through Us as our culture.



God's simple philosophy is love, absolute and unconditional. God thus unites us around the one who needs to be loved, good or bad, so that they would let go of themselves and grow.



The good kids investigate love. We work together with God for a culture where we are loved on a human scale, where what we believe is what happens. We live in possibility as creators of possibility. Our culture can make absolutely every moment vivid and meaningful, even those which happened long ago or may happen only in our imagination. We thus express God as our love.



Our culture expresses the absolute truth, and shows through inquiry that it grows ever more vivid, understanding, empathetic, inclusive, useful, ever more true.

The Author's Wish:

A Culture of Truth



As a child, I wished to know everything and apply that knowledge usefully. This is a summary of my lifelong work.



I hope you get a sense that we could know the absolute truth, the big picture and all of its details, if we vividly imagine different points of view: God, I, You, Them, but especially, God.



I want a culture of inquiry where every truth is manifest, tangible, available, every question has an answer. I wish to learn the truth, grow in it and live by it ever more boldly, intensely, ever more sensitive and responsive. I wish to go beyond myself and live like Jesus, a good kid, a person-in-general, in God and You and They, leading by example.



I am inspired by leaders of cultures. Lord and Lady Baden-Powell started the scouting movement. Bill W. and Dr.Bob started Alcoholics Anonymous. Johnny Appleseed planted nurseries of apple trees. Eliezer and Devora Ben-Yehuda revived the Hebrew language. Saint Therese started "the little way". Jonas Basanavicius shaped the Lithuanian identity. Dr A. T. Ariyaratne pioneered the Sarvodaya Shramadana Movement for village dialogue. Tolstoi, Gandhi and King championed nonviolence.



Jesus declared the kingdom of heaven, where "what you believe is what happens". The lady in the Department of Agriculture taught "work smarter, not harder".



From 1997 to 2010 I organized Mincių Sodas, "the orchard of thoughts", an online laboratory of independent thinkers. I learned to ask about their values, questions, endeavors and dreams. I collected hundreds of questions from people, but I could not inspire them to try to answer them. I helped many people, and we grew a culture, but it was too weak. Ultimately, I went bankrupt.



I have learned that the goal of knowing everything is to organize a culture of truth, of investigators, the skeptical, the righteous, the good children, as Jesus declares, the kingdom of heaven, which is to say, the manifestation of heaven on earth. A culture where we learn forever, grow forever, live forever, here and now.



I have also learned that I don't have to be cold to God. I have always kept God at arm's length, partly to exercise my own freedom, and partly to investigate the truth. But all of the frameworks I have discovered arise when I imagine God's point of view. And God has been with me through thick and thin. I have lived on the edge as others do not dare. God and I can be warm.



How can You and I work together as lovers of truth? We can share our values, questions, endeavors, dreams, conceptual frameworks, ways of figuring things out, our interplay with God or the absolute, our mindset of living forever, and our imagination of God's point of view.



You and I can express this as literature, science, art, music, games, theatre and video.

Dienos reportažai:



Kaime žydi abrikosai 2014. Epilogas
studija

Peržiūrėjo: 323, Komentarai: 0
Balsuok: 1 2 3 4 5



Kaime žydi abrikosai 2014. III Dalis
studija

Peržiūrėjo: 218, Komentarai: 0
Balsuok: 1 2 3 4 5



Kaime žydi abrikosai 2014. II Dalis
studija

Peržiūrėjo: 172, Komentarai: 0
Balsuok: 1 2 3 4 5

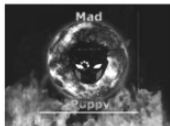
Mėnesio geriausi reportažai:



J. Paleckis apie euro įvedimą Latvijoje.
LSDP TV
Peržiūrėjo: 950, Komentarai: 0
Balsuok: 1 2 3 4 5



J. Paleckis apzvelgia Lietuvos
pirminink..
LSDP TV
Peržiūrėjo: 783, Komentarai: 0
Balsuok: 1 2 3 4 5



In a culture of truth, we take up our questions wholeheartedly, and thus methodically, scientifically. I hope to find such people. For now, we might at least grow creatively.



We can teach creative activity to adults and their families so that they learn to explore ideas openly. I plan to organize creativity classes in Englewood, a distraught neighborhood of Chicago, and in my village of Eiciunai, Lithuania. I want to lead creative teams in improvised interventions to engage our neighbors.



My hope is that our creativity gives us confidence to discover answers to all of our questions. We dare to invest ourselves in each other, to care about each other's needs, to help each other make a living. We develop a sense that we are nurtured by the absolute, loved by God. We are co-creators of possibility, the fullness of absolute truth.

Conversation Space



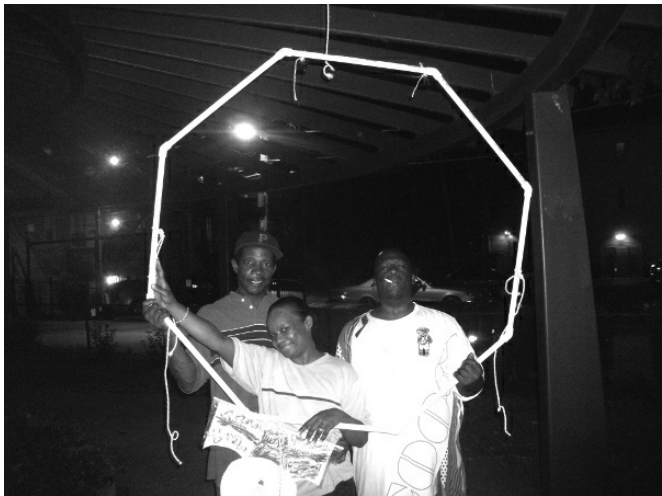
Let's create conversation spaces! Art helps us choose what we truly want to say. Art holds us together in ways that let conversations happen which wouldn't otherwise.



Art helps us reimagine our world, rethink our context, so that everything can make sense, even $10+4=2$.



We can create spaces, games, books, websites, even toys, anything that may help us play, learn.



Let's introduce a culture of inquiry.



The wind. The finger of God!

Credits

Thank You



I have presented my thoughts with my words and with my art. My creative work is all in the **Public Domain**, copyright free, for all to share and use as they think best.



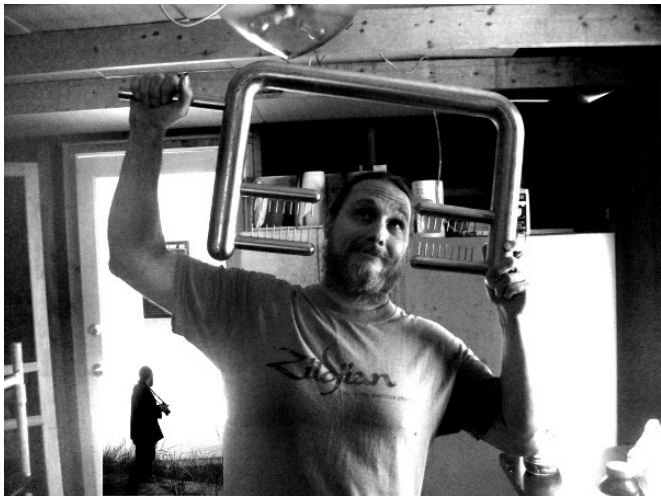
Thank you to all who have nurtured and showcased my creativity, including Uzupio Galera, Smalininku Azuolu Aleja, Rutos Sakalienes Kaimo Turizmo Sodyba, www.internetinetv.lt, Hirvitalo, Restoranas-klubas Combo, Hotel Karolinenhof, Das WERK, Seekers, Malcolm X College Kwanzaa Observance, Urban Canvas Shadow Art Sidewalk Event,



La Casa de la Cultura Carlos Cortez, Tonantzin, Tutor/Mentor Connection, the South Side Community Art Center, the Moorish Cultural Workshop, St.Benedict the African East Choir, the Southside Hub of Production, the Bronzeville Historical Society, the Pullman State Historic Site, Imagine Englewood if..., Elm Park, the Annoyance Theatre School, the Civic Knowledge Project at the University of Chicago, and Home Gallery.



My thoughts are so abstract that I wanted each page to include an illustration to refresh you and relax your critical mind. I am trying to engage both the left and the right hemispheres of your brain! As it happens, I chose to optimize this version of my summary for 600x800 pixel black-and-white e-book readers such as the Amazon Kindle. Consequently, I have illustrated every few sentences.



I ended up using photos of myself, as well as my family and friends. Many were taken by my father Edmund or my mother Ruta. Some were taken by my brother Jonas or my cousin Sid Ulevicius. Others were taken by my parents' friends or my own friends. Thank you for taking them! I presume that they are all in the Public Domain. If not, then please let me know and I will remove them.



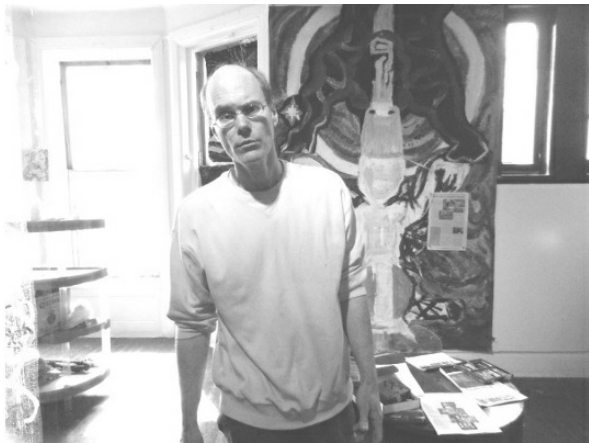
I have chosen these photos to make concrete my lifelong drive to know everything and apply that knowledge usefully. You can see different sides of me and imagine how they come together.



I think it is fair to judge my worldview based on the kind of person you take me to be. This self-portrait "collage" is how I see myself. I invite you to look not at me but through my eyes. I'm trying to illustrate not my life, but what I think I know of God's life, the absolute truth. I'm glad you may glimpse the people in my life. I show them because they bring me out. I love them. Thank you!

Best Wishes

Continue or Exit



I hope that you feel my intensity each time you glimpse this work.



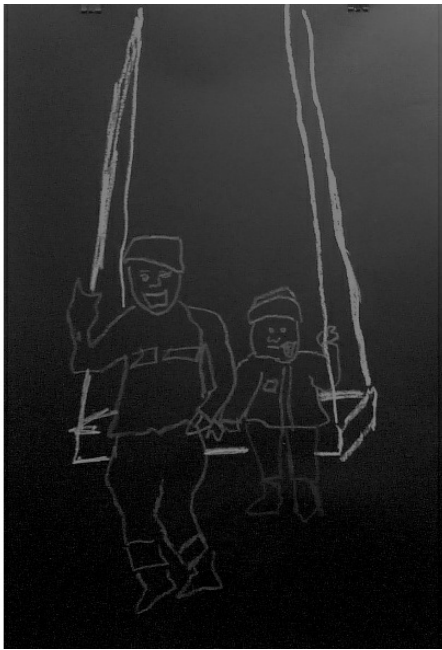
I hope that it stirs within you the call to live forever,
to grow forever, to learn forever.



I hope this summary is just enough for you to know if you would like to read my book that I am writing.



I hope that you will enjoy new thoughts if you should read this again.



I hope that if my work is not relevant to you now, it may yet be some day in the past or future.



I appreciate your support that I may keep working at my questions, and especially, how to pull together a knowledge of everything, and how to share that as a culture of inquiry.



Thank you for reading, using and sharing my work. You can find it at www.ms.lt and www.selflearners.net Thank you for paid work you may give me. Thank you for purchasing my books, which are in the Public Domain for you to use and share as you think best. Thank you for your donations by PayPal to MS@MS.LT



Most of all, I encourage you to think of a question that you don't know the answer to, but that you wish to answer. I hope that you may work on it and answer it! If you work openly, on the Internet, in the Public Domain, then I would love to work together. That is what I seek, a culture of inquiry.