

GH. C. DINULESCU–CÂMPINA

***MODELLING OF RATIONALITY
... AND BEYOND THE PHYSICS***

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Dedication to a nation with so much religious consistency as could be comprised in an endless column, with so much love and spirit of tolerance as to cover the gate of the kiss, and with so much silence and wisdom as could not be comprised on a table with spread out chairs.

It is a nation who created a symbol for anything; Like Rodin hammering out a thinker with a Hamangia mate.

The author of this paper is convinced that the Platonic theory of "reminiscence" is not a mere speculation, and the meaning of the spirit of science and philosophy is in fact the expression of a natural phenomenon which in the sense of the MESER concept is called revelation.

This belief comes from the fact that some speculations expressed in this paper were not inspired but confirmed by the works of the great thinkers – works whose consistence was known to the author subsequently.

PROLEGOMENA*

The title of this paper reveals explicitly the nature of its rationalistic approach.

By virtue of the principle of the full liberty to set forth any philosophical thesis, no justification would probably be necessary, yet it should be mentioned that Descartes – the founder of modern rationalism – issued the thesis of “the right of rationality to re-examine all knowledge and to accept as truth only what appears as obvious in itself, through the angle of reason”. The Cartesian thesis has a testimonial deed in the Socratic assertion on “the identity between the moral and the rational”.

Referring to the identification between the moral and the rational, assigned to Socrates, the philosopher Athanase Joja notes in the “History of the ancient thought”: <The rational is moral, since by its essence it is an order (cosmos), while the moral is rational, since the good is but the expression of universal rationality>.

Tackling the issue of rationality from such a realistic as well as idealistic position, should not be reason for cataloguing this method as a syncretic one, taken in its pejorative sense. In respect to such an approach, the theologian Marin Stănescu stated in his “Christian Philosophy”: < To be realistic does not mean to be materialistic or less idealistic; it means to be idealistic and vice versa, it means to spiritualize matter. We should not be mistaken by being idealistic without a reality or realistic without an ideal>. This cogitation, besides the explicit expression of the option of a theologian for the Cartesian method, implicitly expresses the need for optimistic-poised approaches.

Related to the novel character of a new theory, the physicist Niels Bohr said: <For a theory to be true, it should be sufficiently foolish (nonconformist)>, while Albert Einstein said, in connection with the validity of a new hypothesis: < Of all theories, the one that meets the criterion of “internal perfection and external confirmation” should be selected>.

This theory assumes scientific responsibility for its assertions and tries to fulfil as much as possible the Einsteinian principle, and at the same time, the Leibnizian one of sufficient reason.

The Author

Critical notes of the reader ***:

***** The author welcomes any comments sent by the readers, to the address:**

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The comments, together with the answer from the author, will be included in a future polemic edition.

“In another life, probably, my name was Thales”

I. MODELLING OF RATIONALITY

1. A SPECULATIVE EXISTENTIAL MODEL OF THE RATIONAL ENTITY (MESER)*

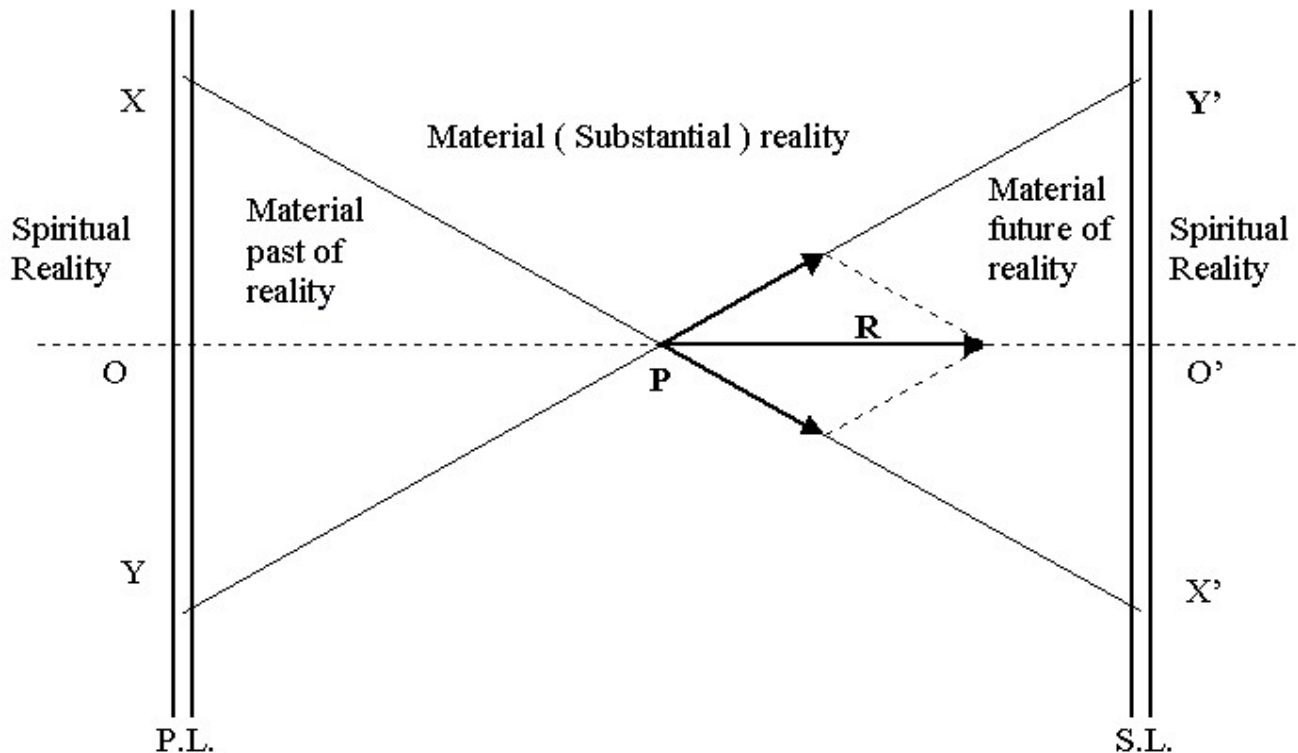
The history of science and civilization notes the positive, sometimes overwhelming part played by some speculative models of various concepts. The geocentric and then the heliocentric model for the planetary system, the atomic model or molecular models for substances, various mathematical models, etc. are examples of speculative models that could and still can explain the “working” of various concepts, deepening the general process of knowledge.

A speculative model cannot be separated from its existential character. For this reason, according to the mathematical and philosophical principles, any existential model presupposes its building through a logical construction* based on a non-contradictory assertional system*, as well as by conventions of symbolic representation of the constitutive notions.

As regards the MESER concept, we assign the following axiomatic system to it:

1. For the start, we consider the plane as being the symbolic representation of spatio-temporality * (as in Descartes).
2. By rational entity we will understand any entity capable of reflecting on its own condition, on other entities and on their relationships and, in addition, being endowed with a creative potentiality.
3. Any entity, including the rational one, is deemed as an element of the space–time.
4. The fundamental law governing spatio-temporality and its elements is the permanent and stochastic motion.
5. The stochastic* (Brownian) and permanent motion is an attribute of the divine will (Nihil sine Deo).

According to the graphical representation below, the essence of the model consists in the separation of the spatio-temporality into material (substantial), and spiritual reality, by two limits: the primary limit and the secondary limit. The material reality is comprised between the two limits and it has, on either of its sides, the spiritual reality.



6. We associate, as a representation of the rational entity, two concurrent straight lines (intersecting at point P), called code branches, determining two opposing angles at the peak, so that their bisector has a coincident direction to that of the distance (OO') between the limits of material reality.

We will designate as code of the rational entity, the measure of the angle and we will consider the positive directions of the angle's sides as ascending branches of the code, while their opposites will be the descending branches.

Even from this stage of presentation of the model, we will retain the points P, X and Y that are endowed with major significations in defining the evolution of the rational entity.

The primary limit of material reality is, functionally, the limit of materialization*, while the secondary limit is the limit of dematerialization or spiritualization* of the entities.

When speaking about the existence of rational entities, we refer both to their material existence, and to their spiritual existence. In connection with this assertion, the following statement is attributed to Socrates:

< Man (the rational entity) is neither a body or a gathering together of soul and body; he is a mere soul >.- According to this thesis of Socrates, matter is another form of existence of the spirit – a conception agreeing with the paradigm of unity in diversity of the world.

In the presented schematical model, reality (spatio-temporality) is divided into material reality and spiritual reality, the latter being possible to be associated with the past and the future, if we refer to a certain entity.

Assuming that an entity penetrates material reality from the past of the spiritual reality, it penetrates the primary limit – a moment starting from which the materialization process can be triggered. This process is reversed in the proximity of the secondary limit, which, when crossed, completes the spiritualization or dematerialization of the entity, the latter penetrating the future of the spiritual reality.

The hypothesis of a perfect stochastic movement does not justify the penetration of the entities through the primary limit, their displacement within the material reality, the penetration of the secondary limit, nor the displacement from the left to the right hand side into the spiritual reality. This process becomes perfectly explainable if we put forward a new hypothesis.

7. Material reality, as a whole, has a retrograde movement, from the right to the left, in respect to the spatio-temporality.

The absence of such a motion would contradict the law of permanent motion in spatio-temporality, so this hypothesis is necessarily imposed, ensuring a relative, law-like shifting from the left to the right of any entity. Furthermore, the existence of this hypothesis contributes to the inner perfection note of the speculative model.

It is necessary to also advance a hypothesis on the behaviour of the rational entity within material reality – a hypothesis capable of providing plausible explanations for as many as possible familiar phenomena, but also for the seemingly fantastic ones, the so called paranormal* phenomena.

8. The moving away of point P from points X and Y is accomplished with such speeds, vectors or intensities, so as to make their sum universally constant for any entity in question.

According to this hypothesis, it is obvious that the duration of the material existence of the rational entity is subject to the value of its code, very likely predestined, as an acquired lot within the spiritual reality, through the divine will.

For any rational entity, when penetrating material reality at the point O, the points P, X and Y coincide with the latter, then continue to move away, in time, one from another, until the

secondary limit is crossed by the point P (in fact by the rational entity), when the entity is completely dematerialized and the descending code branches cease their possible duties, while points X and Y are the last images of the code branches intersections with the primary limit.

The maximum area XY from within the primary limit is a genuine storage room of the subjective memory of that entity.

By completing the model construction with the hypothesis (as a substitution for hypothesis 1):

1'. The spatiotemporality is not plane and we will represent it by a closed curved surface (as in Spinoza); then the law-like possibility of materialization repetitiveness and entities' spiritualization emerges, while the division of spiritual reality into the past and future becomes superfluous. (There is no time or duration within the spiritual reality).

The latter statement agrees with the assertion that spatiotemporality has no beginning and no end.

With reference to the XPY triangle, it obviously represents the material past of the entity, while the triangle outlined by the ascending code branches and by the secondary limit represents its material future.

As regards point P, it cannot chose but the dimensionless present of the entity – a finding in full agreement with the assertion that the future turns instantaneously into past .

By taking into account the hypothetical law of entity shifting in the material reality, its movement duration is all the more greater as the code of entity is greater and all the more smaller as the code is smaller.

An entity with a code of almost 180 degrees is a long-lived person, while that with a code of exactly 180 degrees would be an immortal – but this possibility is self-exclusive since such a value of the code supposes the stillness — which is in contradiction with the fundamental law of spatiotemporality.

An entity endowed with a code close to 0 degrees, obviously has but an ephemeral existence. If void code entities existed (which would induce instantaneous materialization and especially dematerialization) those could be called entities under conservation.

The hypothesis of the possible code modification becomes very interesting, even if temporary.

A modification beyond the maximum value of 180 degrees supposes the change in the way of the entity's advancement in time – a phenomenon equivalent to a spiritual travel in the past.

One can imagine a situation where, by the divine will and (or) by the will of the rational entity itself, the code assumes temporarily 0 degrees (this fact supposes an instantaneous spiritalization) and by the same will, the entity repenetrates the former material support, resuming the initial code. Such a scenario would be a plausible explanation of death and resurrection (Jesus Christ)

Points X and Y, ever far off one from another, can be considered as images, on the primary limit, of "recording" all events – products of rationality from the material existence of the rational entity, the permanent "communication" ways in both ways – the feedback to the entity represented by point P being PX and PY.

This hypothesis enables us, for example, to explain the phenomenon whereby a logical entity memorizes, paradoxically, more accurately the events from a remote past, in comparison to some events from a more recent past.

By analyzing the schematic of the model representation, it can be seen that indeed, the PX and PY distances, respectively, become, at a certain time of the entity evolution, far longer than the length of the perpendicular from P to the primary limit. It is logical to designate the XY

segment of a maximum length (when P attains the secondary limit) as a "depository" of subconscious, subjective memory, of the material rational entity.

A possible repenetration, of the rational entity, even changed after one or several materialization-spiritualization cycles, of the XY area, would "arouse" subconscious memories from a previous "life" – which would naturally explain the exceptional performances of some rational entities.

It is logical to admit that famous rational entities such as Galileo Galilei, Leonardo da Vinci, Thales of Miletus, Bach, Mozart, Gauss, etc. exploited their "memories" repository from a previous existence.

In fact, this process should be regarded as very natural, with an almost certain probability of achievement, ensuring the continuity of the creative activity of rationality during the material life and hence a finality for this great divine work.

In the "History of Ancient Thought", Athanase Joja states that <... the theory of reminiscence is purely Platonic. The idea that science exists as a virtuality within the soul where we cannot chose but awake it through the contact with the (material) world, seems to be found also in Socrates>.

The foregoing quotation confirms the validity of the provision realized by the MESER concept, for the XY area on the primary limit, as a subjective depository of the rational entity memory, if we were but to take into consideration only the fact that a well-known precedent existed.

Of course, the term "science" quoted from A. Joja is similar to that of rationality that "exists as a spiritual virtuality" and its "awakening by the contact with the world" is a Platonic and Socratic confirmation of the fact that rationality becomes, must become, manifest in the material reality, due to its divine endowment with creativity. It should thus be noted that for the MESER concept, the maieutic with which material reality is bequeathed, as regards rationality, is not an innovation, having precedents in the outlooks of the great philosophers Socrates and Plato.

By admitting the cyclic character of the materialization and spiritualization process, one can reach the conclusion that what is vulgarly (lacking in refinement) called reincarnation, can be the particular expression of a natural, inherent, logical and necessary process for the evolution of rationality within the material reality.

By continuing in the line of possible suppositions, a diminution of the code, which would move the materialized rational entity in the proximity of the secondary limit, but without surpassing it, could be the most logical explanation of the fact that rational entities that go through the dramatic experience of clinical death live again events taken from life, because, obviously, the descending branches of the code are compelled to re-traverse parts of the XY area of the primary boundary, triggering a feed-back.

Not to deprive the spiritual reality of sufficient hypotheses, it seems that one that cannot be skipped is the one stating that:

9. Dematerialized entities are subject to a dissociation, re-composition and re-encoding process, with the view of penetrating again the material reality.

Apparently this conclusion was also reached by G.W. Leibniz who thought that the spiritual "space" was of a corpuscular-dissociative nature (the theory of monads).

It seems that the principle of dissociation and re-composition of the rational entity within the spiritual reality, and that of permanent stochastic movement would be devoid of consequences, so that the MESER concept would have provided them randomly (on an aleatory basis), not as a response to a requirement.

Yet, if the movement were not stochastic and if the rational entities had the same monadic consistency, during their cyclic evolution they would materialize each time within the same area

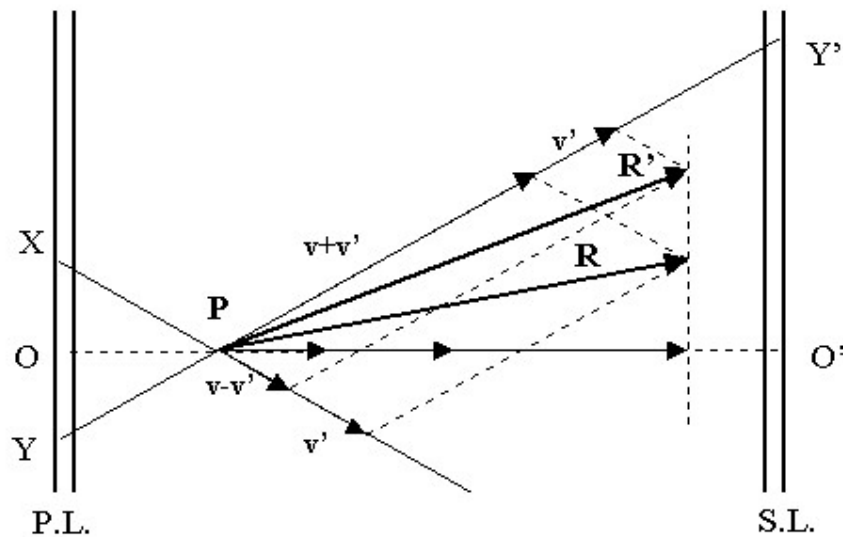
of the primary limit and based on the rememberer, would disproportionately develop the same characteristics. The "specialization" would become so high and so strictly outlined, that communication between the rational entities would become virtually null, the evolution being one in itself for itself, non-logical and without finality.

The principles governing spiritual reality, far from being devoid of consequences, have the role of determining within the material reality, a temporised, diffuse and associative creativity, which can be characterized by the term social creativity.

Considering that one of the branches of the rational entity, PX for example, corresponds to the intellectual affective activity, while the other one represents the physical activity, one can assume that in the case of an equilibrium between the two categories of activities, they may be represented by vectors of the same length. If, for example, the intellectual activity prevails, which means several events in a shorter time interval, this can be graphically represented by a shorter vector; but according to the law of movement within the material reality, the length of the vector representing the physical activity of the rational entity must be extended.

The speed of the rational entity movement within the material reality is proportional to the resultant of the two components, having the direction and course of the same.

In the following drawing we will compose the vectors (corresponding to the two hypothetical situations presented above) within the same system of co-ordinates, in order to



compare the results.

The geometrical drawing above is indicative of the fact that under the stated conditions (the angle of the vectors and the sum of their constant intensities), the projection of the resultant over the direction of the code bisector is of the same magnitude as in the case of vectors of the same length. (The demonstration can be performed according to strict mathematical rules).

The natural conclusion is that in the case of intensification of one of the components of the rational activity, the duration of the material existence of the rational entity is not increased. Nevertheless, the above mentioned scenario bears the consequence that the OX section of the XY area corresponding to the intellectual-affective activity is greater than the OY section – this consequence provides the possibility, for the entity in question, upon a new re-materialization, to prevalingly develop its intellectual qualities.

A similar reasoning leads to the conclusion that an entity with a greater OY section, has the possibility, by repeated re-materializations, to prevalingly develop its physical, motive qualities.

Assuming that a rational entity performs both an intellectual and a physical activity, of a particularly intensive character, there are two solutions: either both vectors become shorter, or the code increases.

In both situations, the consequence is the shortening of the vectors' resultant, which would mean the lengthening of the duration of the material existence – a possibility foreseen by one of the divine commandments.

One should mention the fact that any possible alterations of the code or of the vectorial components of the rational entity do not represent deviations from the laws governing spatiotemporality, but are the expression of the creative potentiality with which the Creator endowed the rational entity (the soul) and which becomes manifest within the material reality.

Far from being a closed axiomatic system, the MESER concept is apt for being completed with new axiomatic rules, capable of explaining as much as possible known phenomena or some yet unknown ones. For example, spatiotemporality can be "provided" also with a zone of antimaterial reality, that supposes a very plausible process of antimaterialization upon its penetration by an entity, without being bound to attain the absolute zero.

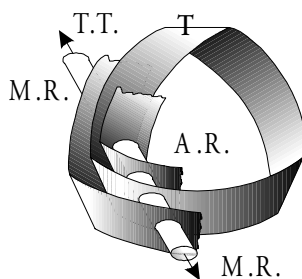
By replacing law 1 and implicitly law 1' with the law:

1".The spatiotemporality is a closed curve surface, of the Möbius* type. *acasa* wouldn't it seem natural that the correspondent of material reality on the other "page" of the spatiotemporality be the anti-material reality?

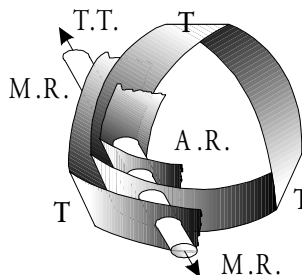
According to such a hypothesis, the cycle: materialization - spiritualization-antimaterialization – spiritualization would become obvious for any entity. The "transformation" of matter into anti-matter and the other way round would become, according to this hypothesis, a natural phenomenon, with no exceptional character, while the artificial transformation of matter into anti-matter, the dream of the physicists, would remain the exception with an utilitarian significance.

The adjoining drawings show some representations of the spatiotemporality by Möbius type curved surfaces.

Möbius strip with a single T torsion of 180 degrees.



Möbius strip with three torsions of 180 degrees each.



M.R = material reality ; A.R. = antimaterial reality ; T.= torsion of 180 degrees e arch ;
T.T.= the tunnel of time.

Furthermore, spatiotemporality can be provided with the so-called "wormhole" - the time - tunnel* - a provision that would allow the "shunting" of the natural cycle. The ingress of a rational entity into the tunnel of time, where the movement speed is supposed to be virtually infinite due to time compression, would afford a logical explanation to the time travel – into the past or into the future – according to the way the entity assumes for crossing the tunnel (also taking into account the possibility of turning a material entity into an anti-material one).

If this doesn't mean going further, the tunnel of time would be a more than plausible explanation why Michel Nostradamus was a traveller in the past, why Jules Verne travelled for some time in the future and why H.G. Wells inferred the principle of the journey into time.

The mobility and permissiveness of the MESER concept also suggest a possible reason of the evolution towards diversity, of the religious concepts – a diversity which would consist in a different approach and emphasis on the means of utilization of the qualities with which the rational entity and its existence domain are endowed (one shouldn't underestimate such principles as meditation, detachment, self-control, etc., characteristic of the Oriental philosophical systems, that out of conservatism and suspicion we prefer not to understand).

To this effect, the diversity of the viable philosophical and religious conceptions turns out not to be divergent, suggesting that all major religions are concordant logical constructions, inspired by the same divine spirit, regardless of the name the latter assumes within each religion.

It is likely that the presentation of the MESER concept creates a partisan (concessive) impression in respect to the two realities: material and spiritual, respectively, of the spatiotemporality, yet, upon an objective analysis, one can find that the hypotheses of the concept are of a scientific nature and do not contradict either of the creationist or evolutionist hypotheses.

The fact that MESER admits of, and necessarily supposes the repeated materialization of the rational entity (not to the same consistency) as a natural condition of creativity development, consecrates the evolutionism concept as a necessary component of the divine creationism.

The MESER concept is a "materialization" of the formal system envisaged by Descartes in "Regulae ad Directionem Ingenii". It is a model in accordance with all Cartesian rules, defining even those for which Descartes himself hadn't found an univocal solution.

That concept, as a formal system, is based on axioms, rules and laws corresponding to the percepts in matter and it is thus firmly defined scientifically and without altering in any way this feature, it calls for an "outer term" in a non-Manichean fashion – the existence of the divine Creator.

The MESER concept provides an explanation for numerous natural phenomena, as well as some phenomena deemed as paranormal, achieving in effect a natural non-contradiction between the spirit and matter, a closeness between the sacred and the profane, ruling out their pejorative connotations.

Notwithstanding any possible and inevitable imperfections, the MESER concept emerges as a positive, integrating act, opposed to the exclusivism and intolerance of any kind; it serves as a model for a different outlook and, in close connection to the principle of internal perfection and external confirmation*, through its palindromic* character, it draws very close to this desideratum.

Critical notes of the reader:

2. SUBSTANTIATION OF THE CONCEPT

The chronology of the evolution of the MESER concept can be identified in the philosophical theories worked out in time. The first and the most resolute assertion on the rematerialization phenomenon is encountered at the ancient philosopher, Thales of Miletus. He "saw" the material and the spiritual reality as two superimposed worlds, between which a permanent osmosis was present; similar to the provisions of the MESER concept, the philosopher brings forth the hypothesis of consecutive "transformations" of the two realities one into another.

Like Thales, other representatives of the Ionian philosophical school were concerned with world patterns; each of them deemed as a primordial element of the world either water (Thales), air (Anaximander) or fire (Heraclitus of Ephes).

Although the trials of creating models for the world, according to the outlook of the ancient philosophers may seem naive, one cannot neglect the fact that the selection of the concerned representations is in relation to the dialectical character of the world – a character that they struggled to emphasize. Isn't the fire pattern of Heraclitus, besides the dialectics fundamentals, set up by him, a prefiguration of the concept on the energetic nature (synergism) of the material and spiritual world?

The ancient philosophical concepts related to the world, especially the Ionian ones, emerged as responses to the mythological concepts, obviously artificial, naive, and that is why their materialistic character is excusable and must not be exaggerated. The so-called ancient atheism is in contrast not to the divineness, but to the idyllic, mystical image of the world. The ancient philosophers, including Democritus, are not atheists but at most non-mythical.

The modeling of the concepts, including that of the rational entity, must not be deemed as an artificial construction, as long as it proves necessary (the principle of the sufficient reason), rigorously constructed (inner perfection) and not contradicting the firm scientific principles.

An exemplary model, functional even at the present time, is the model of the planetary system logically constructed and scientifically substantiated by Nicolaus Copernicus and Johann Kepler, not to mention the atomic model of Niels Bohr.

The validity of the speculative modeling method is further confirmed by the validity offered by the mathematical modeling, such as the non-Euclidean geometries due to I. Bolyai, Lobachevski or Gauss, or the so-called Bool algebras – speculative modeling with dramatic theoretical and practical applications.

If philosophy in general and its various branches in particular are studied according to the psychologistic method, less apt epistemologically, that is because the method of speculative modeling was given up, out of lack of full knowledge of the facts, although Decartes suggested it at least in two of his papers: "Discourse on the Method" and "Regulae ad Directionem Ingenii".

Baruch de Spinoza stated that <... the method of geometry provides the ideal scheme for knowledge of the Being, the existence...> which means, almost explicitly, a reference to the method of concept modeling.

The accuracy of modeling (inner perfection) is justified logically and mathematically, the intrinsic value of a model being so much the more obvious as it succeeds to provide logical and coherent explanations for as many phenomena, and as it solves more aporias of the classical philosophy, even with the risk of triggering other ones. In fact, a successful conceptual modeling is that capable of providing an indubitable demonstration of the existence of the respective philosophical category, as well as of adjacent ones.

The MESER logical construction "demonstrates" the existence of the rational entity, of the divinity and of their scope of definition – the space-time. The MESER concept seeks and finds support in the thinking of the great rationalists, and in its turn, values the ideas of such personalities as Descartes, Spinoza, Kant or Leibniz, also providing solutions to the aporias created by their concepts.

The validity of the MESER concept also consists in the fact that it rigorously observes the symbolical logic – a principle underlaid and worked out by G. Boole. To support the idea of validity of this logical construction one can cite the totality of elaborate hypotheses – those hypotheses being not liable to contestation, owing to their axiomatic nature.

The MESER concept brings forth the hypothesis of dissociation and re-composition of the rational entities into the spiritual reality - a hypothesis agreeing with the monads theory of G.W. Leibniz, where the monads are indivisible components of the spirit, such monads being further more considered by the MESER concept as parts of the rational entity.

As regards the hypothesis of successive materialization and spiritualization, the MESER concept deems it as justified and necessary by virtue of the sufficient reason principle of Leibniz, and according to the finality theory issued by Immanuel Kant in the "The Critique of the Judgment Capability". Based on this latter hypothesis, the new concept underlines the complementarity between creationism and evolutionism, thus contributing to the mitigation of a serious collision.

The obviously dialectic and logical-formal approach of the MESER concept – a method sanctioned by Hegel and Hilbert, make it to agree with the truth concept in the formalized languages, worked out by the mathematician and philosopher Alfred Tarski.

The MESER concept is established as a re-valuation act for the Darwinian theory. This theory is not anti-creationist, nor atheistic; it is not Darwin who stated that the world was created by evolution, that assertion belongs to the marxism.

Evolutionism is an incontestable scientific reality – a consequence of the creative potentiality, a divine feature of rational entity into the material reality. The confusion in terms between creation as an attribute of divinity within the spiritual reality, and creativity as a specific feature of the rational entity within the material reality must be reconsidered, and the complementarity between creationism and evolutionism must be reinstated.

As regards the issue of the incompatibility between science and religion, that should also be reconsidered since, according to the brilliant anticipations of Martin Heidegger, religion has more and more elements characteristic of a scientific discipline; the real problem that must be dealt with for this subject-matter being the establishment of a monitoring process in connection with those scientific knowledge that divert from the rules of the natural morals*.

It is not moral, for example, that genetic engineering go as far as human cloning or that artificial intelligence become self-reproductive*. The scientific activity in the atomical-nuclear field, and especially that of turning of matter into anti-matter* should also be monitored.

If the human race had the capability to accept the complementarity between science and religion, they would ultimately find out that the separation between the two disciplinary categories is not ancestral, but the result of a regrettable schism based on ignorance.

Critical notes of the reader:

3. SELF EVALUATION OF THE CONCEPT

The construction of the MESER concept meets the requirement of knowledge and self-knowledge of the rational entity - a necessity legitimating philosophical anthropology as the science of humankind. This necessity was suggestively illustrated by Blaise Pascal in his reflection:

<It is dangerous to show a human being how much he is like the beasts, without showing him his own greatness. But it is equally dangerous to depict to him only his greatness, without showing him his pettiness too. It is even more dangerous to let him ignore the one and the other.>

One should notice that this reflection suggests, besides the justification of the need for a science on humankind, an open approach in respect to this range of problems.

The validity of a free, open approach to any philosophical concept – a product of rationality - is also confirmed by Kant in his famous advice: <Dare to use your own intelligence!>, and by his entire work that sets up criticism as a method oriented towards the release from the prevailingness of religiousness and towards the opening to the assertion of the human autonomy and freedom.

In the "Critique of Pure Reason" Kant defines the nature of his method: <... I understand not so much a critique of books (ideas) and systems, but of the reason's capability...> and <... I call transcendental any knowledge that deals in general not with objects, but with our way of knowing the objects>.

In his "Critique of Practical Reason", Kant expresses the idea that the moral law shouldn't be subject to any sanction, the moral value being an autonomous value; while in his "Critique of Judgment" (Critique of the judgment faculty) he substantiates and works out the theory of finality.

The MESER concept does not come into conflict with any of these Kantian precepts; on the contrary, it adopts them and confirms their value. On the other side, the MESER concept is not based, either formally or conceptually, on materialistic principles. Neither in its constructive logic, nor in its applicability process is it bound to postulate the pre-eminence of soul or of matter, in the explanation of phenomena, nor to condition the existence and development of rationality as a result of a "struggle" or contradiction.

From this point of view, the MESER concept has some affinities with the theory of the spirit of Benedetto Croce, according to which, the various forms of the spirit coexist.

To conclude, the veracity of the logical MESER concept is validated by the observance of the Kantian principles, but also of the Leibnizian ones, summarized by Albert Einstein in the principle of "inner perfection and external confirmation".

In the series of lectures at Marburg and Freiburg, Martin Heidegger underlined the evolution from the outlook on philosophy as a science of Being, to the view according to which philosophy is not a science. This evolution is outlined explicitly in the lecture "Phenomenology and Theology" where Heidegger make the distinction (dissemination) between "ontic" and "ontological" as attributes of science and philosophy, respectively, disciplines between which there is an "ontic difference". The paradoxical dissemination between the two attributes allows Heidegger to proclaim, on the one side, the strictness (accuracy) as an attribute of science, and on the other side, the freedom, full freedom, for philosophy (*causa libera*).

If we look from a dialectic point of view to the dissemination initiated by Heidegger, we can notice that the process of setting out as sciences for the various philosophical disciplines is achieved as the latter are based on a logical criterial system.

The MESER concept represents exactly such a system to the benefit of philosophical anthropology, to which it undoubtedly confers a character of science.

In this manner, philosophy may lose part of its freedom, but it gains in strictness, ensuring its validity not by way of assertions, but with logical-scientific arguments.

Turning of anthropology into an exact science has as a direct result the alteration of its esoteric character, of which the mystifiers could avail themselves, and the assumption of an exoteric one, agreeing with the apodictic right to knowledge.

If Heidegger tended only to confer a character of science even to religion, more precisely, to Christianity, the MESER concept brings forth logical arguments that foreshadows the assured evolution of religion towards such a statute.

The evolution of religion towards the statute of science was also asserted by the conception of the theologian Nicolas de Malebranche, though he could be blamed for the unforgivable fact that he envisaged this dialectics as a purpose, not as a means – a censure that is justified for the reason that such a desacralizing outlook (science would replace faith) is neither logical nor moral.

The evolution of religion from the statute of a philosophical discipline towards that of a scientific discipline is also predictable for the simple reason that there are numerous precedents: mathematics, physics, chemistry, medicine, astronomy, etc. were philosophical disciplines originally, some of them with a pronounced occult character.

Critical notes of the reader:

“ Eppur si muove ! ”

II. HERMENEUTICS OF THE PARADOX

1. MATTER AND ANTIMATTER

The discourse on the existence of antimatter is justified if we take into account the idea of entropic balance of spatiotemporality. Logically, in view of the entropy* equilibrium, it is necessary that the spatiotemporality includes an entropy different of that associated with matter. This entropy of another kind can only be associated with antimatter, also serving as proof of the existence of the latter.

Referring to a domain, indeed, an extremely restrained one, Socrates stated that:

<Man is neither body nor gathering together of the soul and body (substance), he is nothing else than soul>.

If we accept Socrates' thesis, matter is merely another form of the existence of the soul, and by logically extending this thesis, antimatter must itself be another form of existence of the latter.

By deeming matter and antimatter as other forms of existence of the spirit, the MESER concept perceives the spatiotemporality, in a similar fashion, both in the material reality and in the anti-matter one, while revealing its palindromic character – a measure of its inner perfection.

The MESER concept admits of and explains logically the material and anti-material splitting in two of the spirit by natural means, but does not exclude the possibility of some “transformations” by artificial means also posing the problem of the opportunity of such an experiment, from the moral point of view.

According to the physical hypotheses, as the temperature of an environment draws near absolute zero* (-273.16 deg. Centigrade), the amplitude of the (wave) oscillations of all material articles tends to zero. Failure to reach this temperature is postulated physically based on the illogical ground that its achievement would mean the cancelling of any movement, and thus, the paradoxical cancelling of the material existence.

Yet, one can suppose an infinitesimal approach to absolute zero and an infinitesimal surpassing of this value by a leap, therefore, without cancelling motion, but working out a change of the oscillation phase of all material particles, concurrently accompanied by the latter transformation in anti-matter particles.

The change of the oscillations phase should be the direct result of the infinitesimal leap beyond absolute zero and it is certain that this supposes an enormous rise, of the exponential type, in the energy consumption.

The imagined experiment, besides its principal validity, would have practical consequences, yielding the release of a quantity of energy that should surpass by far the consumed energy, in the way thermo-nuclear energy, for example, surpasses the atomic energy spent for triggering the fusion reaction.

This latter statement is based on the fact that the described experiment is an obviously irreversible phenomenon, under natural conditions, and that the increase of entropy is inevitable since it is assumed to be achieved under the conditions of an isolated system.

(The material and anti-material, respectively, splitting of the spirit* by going through the natural cycle: materialization-spiritualization-anti-materialization, foreshadowed by the MESER concept does not lead to the change of entropy, since in this case the phenomenon is obviously reversible and takes place in an open system – the infinite spatiotemporality, as regards duration and extent.)

The imagined experiment, besides its plausibility in principle, confirms the likelihood of its achievement, no matter how small its chances are, and by the same token, it renders necessary the evaluation of its opportuneness.

The certain rise of entropy to unsuspected values supposes the compensating modification, to the same extent, of the latter in the anti-material reality.

According to the optimistic hypothesis that the person making the experiment would be able to control the huge quantity of energy released in the material reality, he still isn't unable to control the effects of the compensating modification of entropy from the anti-material reality.

The current level of knowledge on antimatter, as well as the lack of guarantee for avoiding any risk, make any experiment for artificial turning of matter into antimatter, a profoundly immoral gesture.

To this effect, Democritus is known to have stated that: <We must avoid mistakes not out of fear, but through the sense of duty>.

(During the summer of 1998, the Romanian broadcasting company presented a particularly violent phenomenon, that nonetheless destroyed only a small American locality that seemed to be the campus of a scientific community. The Institute of Meteorology and Hydrology of Romania, when explicitly so requested, confirmed the veracity of the news, especially the fact that the speed of about 500 km/h specific to that phenomenon was unprecedented. Thus, the phenomenon did not seem to be a natural one, but the consequence of an accident, following which an escape of the energy used for an experiment of turning matter into antimatter had occurred.)

To avoid going into risky details regarding the properties of antimatter, we accept as sufficient the defining assertion according to which matter and antimatter annul one another when in direct contact.

From the philosophic point of view, the annulment of matter by antimatter is an example illustrating the metaphysical nothingness*, that nothingness beyond the human perception, since the Creator hasn't endowed us with the corresponding sense.

Though possible, the achievement of the "nothingness" by man is more than unlikely, due to both his inaccessibility to antimatter, and to reasons of a moral order; annulment being an attribute of the creating person, the divinity is the only one to annul its own creation, and the only one capable to create out of "nothing", matter and antimatter (through the dissemination process).

The bindingly concurrent existence of matter and antimatter seems to confirm the existence of "parallel worlds", if by that we understand material reality and anti-material reality respectively, and by no means, symmetrical worlds; the only possible and necessary similitude or symmetry being their entropic equivalence.

Critical notes of the reader:

2. UNIVERSAL GRAVITATION

The MESER concept introduces the notion of the spatiotemporality, that incorporates the notions of universe, cosmos and time, being characterized by the spatiality, order and duration.

It also introduced the notion of metaphysical nothingness, different from the psychological naught, as being the "raw material" out of which God in His almightiness, through dissemination, creates matter and antimatter, so, paradoxically, a "substantial" nature, undetectable by the senses, since the divinity hasn't endowed us with the appropriate receptor, can be associated to this nothing.

By going further, one can deem that the metaphysical nothing is of a monadic nature and thus, what is currently called vacuum is in fact an area of the spatiotemporality characterized by that "zero energy level"*, which, contrary to the appearance, must not be perceived as being devoid of energy, but the other way round; the entropic zero value can be attached to the zero energy level medium, to the effect that the former does not contain any of the forms of energy characteristic to the substantial world. The zero entropic level medium contains energy of a spiritual nature, probably the energy of the monads (preeminently spiritual), undetectable (by the substantial sensors) owing to the action of the perfect law of the permanent stochastic movement (the law of haphazard/lack of predictability) that ensure a perfect equilibrium, characterized by an energetically null resultant.

The MESER concept hypothetically endows spatiotemporality with the area of substantial reality, different from the remainder of the spatiotemporality as an area of the spiritual reality.

The substantial reality is deemed to be such an area where, besides the preeminently spiritual monadic entelechies, there are substantially dual entelechies, as an alternative form of existence of the spirit. Furthermore, the area of substantial reality is "endowed" with an impenetrable separation surface (the divine partition), which on one of its "pages" contains the material reality, while on the other, the anti-material reality.

The plausibility of the hypothesis according to which matter could turn into antimatter through an enormous consumption of energy, as well as the unimaginable level of the energy released by this possible transformation, serve as an implicit demonstration of the divine almightiness, which, out of the metaphysical nothing, creates the two other forms of existence of the spirit, the material and anti-material one.

(In connection with the problem of the divine almightiness, one should mention the statement of Petru Popovici in "The Bible is, nevertheless, true", to the effect that, according to the news in the "Evening World" publication, Spencer, Indiana, taken over by the magazine of prestige "The Sword of the Lord", in 1970, the I.B.M. computers of the American space program would allegedly have discovered a lacking day in the time lapse – which would have supposed the temporary modification of the Earth's rotation speed, which in turn would have supposed geological and ecological cataclysmic changes. If the Earth had modified its rotation speed, this would be an indisputable proof of the divine almightiness, even the more so as it wasn't accompanied by the supposedly catastrophic consequences.

If the news is true, it is even more interesting, as the Bible notes such paradoxical events:

- The Joshua book of the Old Testament, 10,13 reads:<And the Sun stopped its course in the middle of the sky and wouldn't set for almost a whole day>.

According to the news in the "Evening World", the I.B.M. computers would allegedly have found a first period of time lapse of 23 hours and 20 minutes.

- The second book of the Emperors in the Old Testament 20,11 reads:<... and He brought the shadow ten steps back in the place where it had descended on the Ahaz sun dial...>

According to the I.B.M. computers, the ten steps of the above mentioned sun dial represent exactly another 40 minutes which would explain the lacking day detected electronically.

There are numerous other proofs of the divine almightiness noted in the Bible, but such a scientific confirmation is an irrefutable proof that the Bible is, as it is known to be, the most accurate history book.)

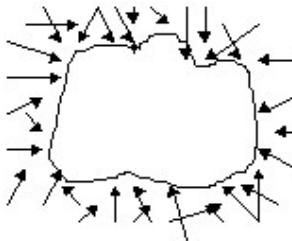
The presence of the forms of substantial existence of the spirit does not imply the absence of the original, non-dual form, preeminently spiritual, in the material and in the anti-material reality, respectively; on the contrary, the coexistence between the substantial and the spiritual forms is more than necessary in order to provide a scientific explanation of the universal attraction – gravitation.

Related to the problem of universal gravitation, one of the most plausible, and at the same time most modern theories would be that gravitation is the consequence of a continuous and permanent "bombardment" of the substance, by the monads, in their turn, under a permanent and equally intense movement, as intrinsic property of the zero entropic level medium, further on called cosmic vacuum.

If it is natural to suppose a particularly great force of attraction between matter and antimatter, based on the fact that their separation can only be effected through the divine almightiness, the attraction between the material and anti-material bodies has another explanation.

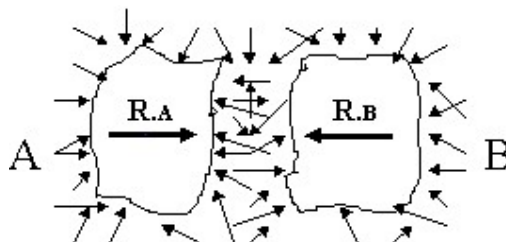
Within the cosmic vacuum – the zero entropic level medium, the monads, in their permanent movement (not depending on the level of any temperature, as in the case of substantial particles), governed by the law of haphazard – the perfect stochastics, act towards all possible directions and ways, so there is no grounds for the resultant of this action not to be null.

To exemplify, we will consider a body (a substantial nature) "submerged" in the zero energy level medium



Over this body, the monads exert influences from all directions and ways and it is obvious that for any action there is one of the opposite way.

The logical consequence is that the resultant of the actions over the body can only be null, by no means capable of causing a relative motion. (As an unprecedented hypothesis, one could deem these actions as the ones generating the universal trend of matter concentration).



In the case where two bodies "submerged" in vacuum, the actions exerted "between" (in the medium between) the two bodies are self annihilating, which supposes that the remainder actions over the A body determine a non-null resultant oriented toward the B body, while a non-null resultant also emerges over the B body, with an orientation towards A.

Naturally, the two resultants act over the bodies, determining an attraction force between the latter (tending to draw them close to one another), with a general character, that we call universal attraction or gravitation.

One should notice that in fact each body is "pushed" towards the other one, but from a relative point of view, each body is "attracted" by the other one, which essentially is the same thing.

The mutual annihilation of the monads' actions "between" the bodies is more completely fulfilled and thus, the larger and closer the bodies are to one another, the greater the attraction between them. This speculation has an external confirmation in the Newtonian law of universal attraction, so there are several reasons for it to be true than to be false.

It is natural and accountable why gravitation can be manifest only in the presence of at least two bodies, so there is no question of it when the bodies are not present or when only one body is present.

The existence of universal gravitation, explained in this manner, logically induces the idea that all bodies in the substantial universe have a law-governed tendency to draw closer. The idea is correct and the phenomenon would occur in exactly this way if the trajectories of the movements did not bend due to the great number of interacting bodies. Furthermore, due to the movement over curved trajectories, as a result of this kind of motion, besides the centripetal (attraction) forces, centrifugal forces emerge (due to inertia). A relative equilibrium is achieved between the centripetal and centrifugal forces, which appears, in time, as a relative stability of the trajectory and a periodicity of the movement.

Yet it is true that within a certain system (of bodies) a general closeness between the bodies (a concentration of the cosmic substance), a contraction of the system (the cause of the increase of the internal pressure and thus, of the temperature) take place, but it is equally true that this also means a drawing-apart of the systems one from another – the universal expansion.

Contrary to the apparent paradox generated by the concurrence of contraction and expansion, the situation becomes logical if we acknowledge the "local" character of those occurrences "within" the infinite and eternal, in itself, spatiotemporality.

The universal contraction and expansion are real, natural phenomena, determined by the universal gravitation – the original cause of the entire inorganic substantial world, being at the same time, besides the divine creative endowment (predestination) one of the factors of evolution of the organic world.

Critical notes of the reader:

3. ON SOUL*

In the treatise "De Anima", Aristotle stated that in order to study the soul, one should first know whether the latter is matter or quality (entelechy, according to his own license) as well as whether it is or is not divisible.

According to the intent of the MESER concept, soul, matter and antimatter are forms of existence of the spirit. The spirit, organized as an entity, by the divine will, according to the monadic principle, becomes the soul, whose main characteristic is the possibility to become substantially dual (material or anti-material) within the reality bearing the same name.

Being divisible, the spirit is not an entelechy, this statute being incumbent upon the Leibnizian monad*. One can infer that the soul isn't an entelechy, either; it can be described as unitary, owing to its divine genesis, as well as to the genetic evolution, together with its

substantial splitting into any of the two substantial realities (material and anti-material, respectively).

The monads, even though with an entitative organization as a result of the divine judgement, bear a general character, they are a *quality*, with the meaning given by the Stagirite, while the individual character within the spiritual reality can be only mentioned as a potentiality.

The spirit organized as an entity (soul) acquires a manifestly individual character only within the material (anti-material) reality after splitting up (in two), one of the occurrences of this character being the form expressed by: kingdom, class, genus, species, etc.

Within the same treatise on the soul, Aristotle expresses his belief that:< The soul is not self-moving, it cannot set the body into motion, because this would suppose a migratory character of the latter, placing it (the soul) in between the sensitive and the intelligible world.>

In opposition to Aristotle, the MESER concept places the two Aristotelian worlds within the same reality – the substantial one. The real world is by right and by fact, logically disseminated into two parts: the potential reality*, namely, the spiritual one, and the manifestable reality*, in its turn disseminated into the material and anti-material forms.

The spirit, and specifically the soul is indeed migratory, as a rule, as well as an exception to the rule. The soul unconditionally “migrates” out of the body upon completion of its (predestined) evolution within the material reality, to be submitted to monadic dissociation and purification (divine judgement), but it cannot go through this process beforehand (it can even come back following the clinical death and it can even reincarnate by substitution).

The spiritual reality, regardless of whether it is organized as an entity (souls) is mainly characterized by the monadic (entelestial) feature, being saddled only by the reason (and by feelings?) in a latent condition.

Within the material reality, the spirit organized as an entity (soul) and materialized (split in two) is mainly characterized by sensation, or sensation and feeling, and sensation, feeling and reason (logical thought), respectively, depending on the kingdom, class, species, etc, with individual appearances and which, by means of communication (in the case of humanoids) acquires a social character.

Thus:

- The spirit is not an entelechy, but it displays entelestial features owing to its monadic components. To this effect, the spirit is divisible, a quality allowing its entitative organization through the divine will.

- The spirit organized as an entity through the divine will and almightiness, becomes the soul.

- Within the spiritual reality the soul is burdened with feelings (possibly conscience)- potential at the most - and it does not have a manifest character.

- When entering the material (anti-material) reality, the soul, subsequent to the materialization process (substantial splitting-in-two), in its quality as an embodied being, is endowed with the responsivity of the senses and/or feelings, and, as a humanoid being, it will be endowed with feelings and reason.

- The materialized soul, endowed with senses, feelings and reason, is the living rational entity – the sole exemplar as a superlative of individualization.

- In agreement with the perfect law – permanent stochastic movement, the soul leaves the body (the soul is migratory*) upon completion of the evolution within the material reality or, accidentally, even before this completion (in the latter case, it lags behind for a while within the substantial reality).

The spirit, the spiritual reality, incorporate, through monadic sealing* the products of rationality, as an “original act” of the divine deed, preserving them in view of a new evolution

The primary limit (the materialization limit) of the material reality is the "depository", the subjective copy of that original act, while the substantial reality is the "cradle", the maieutic element of the evolution of this great divine work – universal rationality.

The potential rationality of the soul is reactivated and stimulated within the substantial reality through the probability of rendering compatible (by resonance) with the "records" from the primary limit, ensuring the continuity of the rational evolution.

The potential reason specific to the non-materialized soul, as well as to the spirit that is not organized entitatively, is the most entitled one to the designation as intellect*.

Thus, the intellect is a premise for the manifestable reason; it is a "graft" in various proportions-syntheses, as Guilford has it, against the entelechial framework of the spiritual monad.

The intellect is activated within the material reality by a "remembrance", influencing the logical progress of the rational act, but, in its turn, the evolutionary rationality, brought forth within the substantial reality, engrafts, as a necessary act, the entelechial essence of spirituality, to the effect that the monads are, come to be, information carriers.

If this was not already stated, it is now the time to state that the monad is the "informational unit".

As regards the intellect, one can state that its main feature is its "hereditary" nature, to the effect that it has a hereditary character, on a substantial line, and, above all, on a spiritual line. (There is a spiritual gene along with the biological gene.)

The issue of the spirit, and more specifically, that of the soul, is unlikely to be dealt with exhaustively, since, thus far, one cannot state, in connection with any materialized form, that it is a splitting-in-two of the spirit. Even the exceptional inner organization of a mineral (a crystal, for example) is hard to be acknowledged as the material expression of any spiritual component.

Critical notes of the reader:

4. EXTRASENSORY COMMUNICATION

There are numerous reports on the so-called extrasensory communication* between the spirit (soul) and the materialized rational entities. (Within this context, the extrasensory term is improperly used.)

Through lack of scientific explanations for this phenomenon, we prefer to classify such pieces of information as false or to assign them to some conjunctural affective conditions, as subjective products yielded by an overtaxed and hypersensitive subconscious.

(During a scientific broadcast of the Romanian television, a doctor whose credibility is indisputable and easy to verify, reported the case of a person that underwent clinical death following an accident, but was brought back to life after a surgical procedure. Following reanimation, the involved person was able to provide details on the behavior of the doctors during the operation, and to describe the medical apparatus and instruments used by them.)

The unprecedented character of the event must be judged from the perspective of the fact that the person brought back to life had been blind since childhood.

In the above mentioned case, it is obvious that perception was achieved in an "extrasensory" fashion, both from the point of view of the receiver organ, and from the place from which it was received. The assumption that perception was accomplished directly by the soul of the rational entity, and that the former was temporarily dissociated from the body, is more than plausible.)

The MESER concept complements the apodictic hypothesis according to which the soul leaves the body at the end of the material life, with the hypothesis that the soul can leave the body even before the natural conclusion of the predestined evolution of the rational entity within the substantial reality (moreover, it can even reincarnate using the same body or yet another one).

The MESER concept links the "extrasensory" communication phenomenon especially to the rational entities that suffer from the discontinuation of material life, temporarily or permanently, by way of accidents.

It is logical to take into consideration the fact that in such cases, generally dramatic ones, the spiritual component dissociated from the body hasn't reached the secondary limit (the spiritualization limit) of material reality, and as a consequence, will remain, for a while, an "onlooker", not necessarily a neutral one, of this reality, being able to communicate with "living" (materially split-in-two) elements, to the extent of their being affectively apt to this process. In other words, the MESER concept affords a plausible scientific for the disputed phenomenon called ghost*.

Basically, a ghost is nothing else than the spiritual component of a rational entity which hasn't yet penetrated the spiritual reality and which, accordingly, hasn't yet been subject to dissociation* and purification, that is, to divine judgement, although its material component already undergoes the natural process of chemical decomposition.

The ghosts' stay for a longer while within the material reality can be explained by that fact that, being preeminently spiritual, they are not subject to the laws of material reality, being subject to the laws of the stochastics, specific for the spiritual reality.

If in the case of ghosts, the Last Judgement is objectively deferred, in respect to the predestined moment of "transition to nonexistence", this process is postponed "sine die" for those dematerialized rational entities which in the face of God satisfy the criteria of natural morals (such as, for example, the Ten Commandments). Such a ghost corresponds more than anything to the concept of angel* and not accidentally, common belief sees the angels as children, that is, rational entities with an yet unaltered moral sense.

(In connection with the hypothesis of actual existence of the angels, a television documentary relates a story on an American locality whose streets are dubbed with the names of victimized children from a terrifying accident produced as a result of the collision of the school bus with the train.

Subsequently, some persons signaled the paradox that even though they had engine failures in the vicinity of that level crossing, the vehicle made its way and crossed the area under the influence of a mysterious force, so that since the date of the above mentioned accident, nobody was ever struck by the train.

The producers of the documentary made a video record of a simulated incident, and if they didn't use gross forgery, they demonstrated that the vehicle was removed from the dangerous area without any intervention, though this supposed going through a road section of an ascending slope. Moreover, the authors of the documentary contend that by using sophisticated methods, they have discovered the prints of children's hands on the vehicle coachwork.)

In connection with the hypothesis of malefic ghosts existence, it is almost compromised due to numerous interested mystifications; nevertheless, the credible reports, with witnesses and material (logical) proofs must be taken into consideration.

A conclusive evidence for the veracity of the reports on the existence of malefic ghosts should be the fact that those instances are related to former residences of some persons who during their life, manifested a satanic behavior, had an exacerbated sense of ownership, exerted in a paranoiac fashion, concerned merely with hatred and revenge, causing acts of unimaginable cruelty, to which they themselves fell victims.

It is not by chance that the reports of malefic ghosts appearances are more frequent for the places with a dark historic past or for the communities where criminality is regarded as a tribute paid to the "democratic freedom".

One should mention that if in the case of beneficent ghosts, the Last Judgement is postponed, with the divine acceptance, in the case of malefic ghosts, the latter deliberately avert it, intentionally disturbing the divine act of rationality building. Hence, the conclusion that any violent discontinuation of the material life, including the death penalty, is a profoundly immoral act, expressly forbidden by one of the ten divine commandments.

By the same token, the allegation of some "occultists" that they can drive away malefic ghosts appears as derisory. Ghosts "fighting" in general, and specifically, malefic ghosts fighting, cannot be effected "post festum"; it can only be performed prophylactically, by eliminating from social life the crimes, death penalties, wars and any other form of violent discontinuation of existence (Being).

In the relationship between a ghost and a "living" rational entity, one should assume that neither of the parts must have a passive role taken for granted. If in the particular case of extrasensory communication known under the pejorative description of spiritism, the essential role is incumbent upon the materialized entity, who, being the depository of a bioenergetic and mental potential, either natural or educated (grown), determines the communication with the ghost (soul), in the case of a malefic ghost, the roles are shifted. In both cases, one of the parts is abused, and hence the conclusion that the practice of spiritism and the appearances (haunting) of malefic ghosts are immoral and disagreeable to God.

(In the case of the spiritual communication form of the type angel - embodied rational entity, no compelling is involved, the support being granted as a reward for rational belief.)

Without deeming it a an overestimation, one can also admit the hypothesis of extrasensory communication between materialized rational entities, if their congeniality and affectivity are particularly compatible, predisposed and stimulated: twin brothers, a long, harmonious marriage, very strong maternal (paternal) love, accidental or even controlled cataleptic conditions.

Based on some occultist pieces of information there have been speculations on the possibility of extrasensory communications such as thought reading, invoking the possibility of the practice of magic, to which, very likely, the leaders, counselors and priests of the ancient peoples were apt.

Without denying such a possibility of the rational entity (why if these entities had an unearthly origin?) one can assuredly state that the access to such a method of communication is not favored by the divine will, an evidence of this being the fact that the thought readers, if any, are infinitely less numerous than they were supposed to have been in the past.

The MESER concept identifies, besides the sensory communication, the spiritual communication, the latter being based on the revealing remembrance. The two kinds of communication are inseparable and complementary, determining, by sensations, feelings and thoughts, the conscience of the rational entity. Conscience, as a product of rationality is sealed, through the agency of the brain, on the soul monads – a sealing which, after the divine purification, becomes a constituent part of the intellect – a potential premise of a new rational evolution.

As regards the matters related to the particular forms of extrasensory communication, an epistemological approach transfers them at least in an area of subsidiariness of the spiritual communication, releasing it from the empire of occultism and mysticism.

The MESER concept notes that some forms of extrasensory communication alter the divine process of rationality building, but such "alteration" occurs also in the case of sensory communication (printed matter, video or audio recorded information, archaeological artifacts, etc.

are not finally subject to the divine judgement, but to moral exactingness at the most). This doesn't mean that God does not provide for the great work wrought by Him (the building of the universal rationality) the supposed perfection. The disturbing elements are not the expression of the divine will, but the consequence of granting of the free will, by God, to the ephemeral human being, with the intent of involving it into His own creation.

The monadic dissociation and purification of any dematerialized soul upon completion of its evolution within the material reality, are expressly meant, by the divine project, to correct the disturbing effects caused by the free will. The same role, within the material reality, is incumbent upon the necessity of rational building based on the principles of natural morals, hence the mission of religion and its institutions, within this reality.

To conclude, all forms of communication stand within the divine project as means of building of the rationality, even the disturbing ones, for which God nevertheless provided corrective actions both within the spiritual and within the material reality.

Critical notes of the reader:

5. ON SPIRITISM

(A counterstatement to Allan Kardec's theory)

The MESER concept advances the hypothesis that the forms of existence of the spirit are the preeminently monadic spirit (including its form organized as soul) and its substantial form, in its turn, disseminated, only through the divine almightiness, into matter and anti-matter.

Within the same concept, the soul is defined as an entitatively organized spirit – an illustration of Being as a subspecies of the spiritual existence.

The soul is that entitative-spiritual organization, endowed, through the divine project, with the possibility of substantial duality whose result is the Being embodied within one of the vegetal, animal or human levels, respectively.

Each embodiment level corresponds to a stage of specific rationality: sensitive, emotional, preeminently rational, respectively.

As regards the human being, the MESER concept admits that the soul breaks apart from the body in a law-like manner, as a result of the divine foreordination, upon the natural conclusion of the material life, the body being chemically decomposed and the soul being dissociated into the constituent monads and purified within the spiritual reality, through the will of God.

The separation of the soul from the body is also possible before the foreordained term (in the case of violent death), when the soul is not subject to the divine judgement of dissociation and purification, continuing to stay for a while within the material reality as a conscience bearer – the ghost of a particular rational entity.

One of the forms of rationality manifestations, if not the essential one, is communication between the rational entities.

The MESER concept identifies, within the framework of communication, two forms of the latter: sensory communication and extrasensory communication. Sensory communication means the communication between rational, "living" creatures, based on the five senses and their reception organs, while extrasensory communication means that direct communication between the spiritual components (souls) of the rational entities, by the agency of what we will designate as the force of the mind.

The MESER concept defines as extrasensory communication that communication originating in the revealing remembrance as a probable and possible potentiality, but also that

kind of hybrid communication, still called in question, between the embodied creature and the soul of another rational entity (or the other way round) known under the pejorative description of spiritism (the haunting of malefic or beneficent ghosts, respectively).

If sensory communication and that based on the revealing remembrance (preeminently spiritual) are apodictic, the MESER concept being scientifically sustained based on the hypothesis on the divine project taken as a necessity, the spiritualistic type communication (haunting type, respectively) is deemed as a manifestation of the free will, and hence, it needs correctives of a moral nature (prophylactic).

The theoreticians and practitioners of spiritism, among which the followers of Allan Kardec legitimate themselves as belonging to the spiritualist philosophical trend represented by philosophers such as Descartes, Leibniz or Hegel, invoking "pro domo" the spiritualistic orientation of some famous names, such as Bergson or Hasdeu.

Without denying the spiritualistic affinity of spiritism, the reproach brought to it is the immoral character of its abused-of practice, as well as the premeditated, and hence, incredible mystifications.

The members of the Allan Kardec spiritualist club use as an evidence of the spiritualist possibilities, the medium-wise invocation of some souls that belonged to charismatic persons such as De Gaulle and Allan Kardec himself, but beyond the histrionic and sinister picture brought forth by the convulsions displayed by the medium into trance, the unlikely imitation of the gestures and even of the voice of the invoked spirits confers on the experiment a note of indecency and mystification. The charge of mystification is also based on the fact that such a spiritualistic paradigm cannot explain how a particular medium could invoke a person who thought and knew another language than the latter's. The MESER concept explains this paradox by the fact that the communication relationship is purely mental and is in no way based on the senses.

The MESER concept does not deny the possibility of medium-wise communication between a "living" creature and the spirit of a rational entity passed into "non-existence", but this relates only to the possibility of invocation of a soul of a creature whose material life ended tragically and which, in an objective manner, is still present within the material reality; yet, for example, neither De Gaulle nor Allan Kardec died in a tragic, violent way and, excepting the case when they were flawless creatures, their souls should have been dissociated and purified by God a long time ago, so they were not apt to respond to any invocation. Even if we assume that the monads of the two souls were sealed only with information agreeing with the requirements of the great divine work, their invocation from the spiritual reality into the material one would mean that the free will would exceed God's will.

Related to the problem of the spiritualist practices' credibility, the practitioners of this kind of communication give as evidence of the presence of the invoked spirit, various optical, acoustic signals, and more often, signs of movement of some objects during the invocation sessions.

(In order to judge the validity of such arguments, I would like to report two real facts:

On the occasion of the celebrations occasioned by the "Days of the C mpina culture" event, on July 3, 1999, the members of the Allan Kardec French spiritist circle provided the video recording of some spiritism sessions that invoked the souls of the general De Gaulle and of the spiritualist Allan Kardec. The attendance, comprised of about 25 persons with their attention concentrated in one direction, some of them impressed by the off the record circumstance, the others by the grotesque-sinister atmosphere, was deeply affected by the sudden fall off, without an obvious cause, of a picture from within the Iulia Hasdeu Castle, where the event took place – an occurrence that subsequently raised the most whimsical speculations.

Confident that neither of the invoked spirits had the possibility to signal its presence in this manner, since all it was about was a video recording and with the strong belief that God does not intervene in the display of the free will granted by Him to the rational Being, I was nevertheless impressed by the similarity with another event.

After the tragic events of Timisoara, of December 1989, a couple of days before the fall of the communist dictatorship in Romania, the mathematics teachers of the Câmpina area had a professional meeting at the school currently designated as "B.P. Hasdeu". Though specific mathematical matters were being discussed, it was obvious that the attention of all participants was otherwise directed. The detachment and fall, apparently without reason, of the communist dictator's portrait provoked the stupefaction of all present, immediately after turned into an unlooked-for fun in connection with the hint to of the jokes circulating on account of Ceausescu. This reaction of those present demonstrated that the participants' thoughts were not only one directional, but also one-way.

The circumstances of the two events rule out the possibility to explain them by the intervention of some spirit or divinity. There is much more plausibility in the hypothesis of a unidirectional action of the energy of the thoughts of all persons present - an energy of the kind of those occurring within an enclosure, known as the "pyramidal effect" - a scientific theme of concern to the Romanian scientists during the 80's.)

The rationalistic hypothesis of the one-direction action of the mental energy, discussed within the context of a rejoinder to Allan Kardec's spiritism, is meant to mitigate the occult character of the latter, in favor of an epistemological approach to the theme.

The MESER concept considers the spiritism as a real, yet disturbing, phenomenon, for the divine work of building the rationality. The knowledge of the rationalistic essence of the spiritualist phenomenon demonstrates that its practice, even the unmystified one, far from being beneficent, has an indoctrinating, or even worse, an atheistic, or merely demonical role.

Critical notes of the reader:

6. THE POWER OF THE MIND – ENERGO-MENTALISM*

According to the intent of the mental energies' unidirectional action hypothesis, it seems that the frequently employed syntagm "power of the mind" has not only a figurative connotation, but also a proper, physical one.

The unidirectional trend of the mental* energy, used intently or instinctively, may have incredible effects, both psychically and physically, even the more so when it satisfies the gregariousness condition.

(The Hitlerite meetings exalting the superiority of the Arian race and predicating the "vital space", the communist meetings on the class struggle and on the superiority of communism, or gregarious happenings extolling libertinism, immorality and the lack of culture, mass hysteria induced in groups of youngsters by the "techno music", etc. are examples of premeditated and culpable unidirectional focusing of the mental energy of the masses.

If the above mentioned examples, by their generality do not serve as a portent, let's remember the massacre on the Heissel stadium or the atrocities during the revolt of the blacks of L.A.-California, to be able to actually assess what the effect of the malefically and unidirectionally directed mental power.

Not to delude ourselves, let's recall the unidirectional mental manifestation, obviously malefic, yet officially dubbed as a cultural alternative: the "art of taumachy").

By the same token, which apparently wouldn't be related to the unidirectional focus of the mental energy, we remind the paradox that, as a rule, rumors, even unfounded ones, prove to be realizable.

(In February 1961, The Sports Hall was inaugurated at Cluj, a very bold building as compared to Romania's possibilities at that time, if we only were to taken into consideration the fact that the massive concrete roof was virtually supported by only four points. The conscience of the Cluj inhabitants was concerned at that time with the fragility of that building and with the haunting rumor that during the next coming total solar eclipse, the Sports Hall will collapse.

One would assume that during the eclipse of February 16, 1961, the phenomenon was inevitably associated with the foregoing rumor in the mind of many people, and as every one knew the location of the above mentioned building, the mental power of all those concerned became the condition for the unidirectional focus. (No question here of the sun and moon "alignment" to the earth).

The extent of the actual action of this force cannot be evaluated, but what is certain is the fact that the Sports Hall collapsed during the eclipse, by all means, before the maximum phase of the latter.)

To avoid giving only pejorative examples of the unidirectionally focused mental effect, we are bound to accept that the blissful unfulfillment of the scientifically predicted cataclysm, which was supposed to happen by the collision of the comet of 1908 with the Earth, is not due to the supposed calculation errors of the astronomers, but to the mental power of the Earth inhabitants, focused in one direction by the outbreak of panic – a force that was capable to ultimately modify the trajectory of the above mentioned celestial body. (Even though the astronomers tacitly acknowledged their "error", nobody underlined, in a credible manner, the nature of the alleged error, and no plausible demonstrations were subsequently made to indicate any errors in the initial calculations, or the presence of another celestial body that could have caused the modification of the comet trajectory.)

In the same way as the unidirectional mental force of the few participants to a spiritism session causes the invocation table to move, but at another scale, it is possible that the mind of people determine the fall of a building or alter the trajectory of a celestial body.

In the anticipable future, attention may be granted and methods for practical application of the mental unidirectional focusing phenomenon may be found, but the disregard of some moral rules could turn this phenomenon into a Pandora's box.

However unacceptable (for the time being) the phenomenon of unidirectional mental focusing* may seem, there are sufficient real, verifiable occurrences that confirm its veracity.

As in the case of other numerous phenomena, the Bible records dramatic occurrences of the mental unidirectional focusing phenomenon. Such an occurrence is the episode of the parting of the waters of the Red Sea by Moses and by the power of mind of those who believed in him.

The effect would have been more certain if the Hebrew people had been conscious, that is, if the faith of the Hebrews had been based on the scientific knowledge of energomentalism. But the mass scientific knowledge of this phenomenon would indeed mean Pandora's box, because if the Egyptians had known this fact and made use of it, that would have meant the utter destruction of the Hebrew people.

It is said that Nostradamus (Arthur Crockett) used to read all occult papers of the time and that he burned some of them. If that is true, he probably destroyed those papers that revealed the phenomenon of unidirectional mental focusing, for the understanding of which he deemed that the society of the present and of the near future was not yet prepared and would have risked self-destruction.

(In this context the refusal of the extraterrestrials to expressly communicate with the human beings could be accounted for, the stake being the terrible weapon represented by the power of the mind in the hands of creatures lacking strictly controllable moral principles.)

It is possible that the severing of the waters could be only the effect of Moses' mental power, as of a particularly gifted man (couldn't he have been the embodiment of an extraterrestrial rational being?), a proof to this effect being the fact he asserted himself as a non-Egyptian in a hostile society. It is also the case of Jesus whose science and faith allowed him to walk over the waters, while Peter sunk as soon as he became unconfident. Jesus also worked numerous healings and resurrections, using, in some cases, not only his own mental energy, but also the unidirectional energy of his apostles and even that of the masses that had started to have an unconditional faith in Him.

The phenomenon of the mental energy (and of bio-energy) unidirectional focusing can be easily contested since the examples provided by the Biblical texts are called in question, firstly due to the apocryphal character of the sources, while the other examples are rejected due to their lack of compliance with the immutable principles of conventional science.

An example that could challenge the rigidity of scientific conformism is the demonstrative activity of the as yet contemporaneous Albert Ignatenco – a promoter of the Ukrainian school of energy therapy.

Albert Ignatenco conducted some demonstrations (on a pay off basis), both in the Former Soviet Union and in other countries, among which Germany and Romania, for sweeping out the clouds or for bringing about the rain.

It is a fact of notoriousness that in front of a numerous attendance, Ignatenco used to commence his demonstration with the sign of the cross that seemed to be aimed at dividing the cloud into four distinct zones, following which he insistently requested, through gestures and inducements of the type: "Concentrate in the area upper left and lower right!", etc. that the attendance direct their minds' energy over the cloud they wished do dissipate.

The success of the experiments demonstrates the realism of the phenomenon, the special mental energy ability of Ignatenco, as well as his professional manner of achieving the unidirectional focusing of the minds of all participants using as an unailing method the mystical sign of the cross.

As regards the so-called "pyramid effect" - a scientific topic in vogue in Romania in the 80's, whatever its substantiation may be, it must be amended, in that it is probably indispensably linked to the mental energy theory, in the first place, and only in a subsidiary manner to bioenergetics.

It should be perhaps more appropriate to call the pyramid effect the "precincts effect", the pyramid being probably the most adequate enclosure (precincts), from certain points of view.

It isn't at all a foolhardy hypothesis to assume that the precincts, in this case, the pyramid, is not an energy generator, but its resonator and at the same time, probably, the optimal "communicator" for the mental and biological energy, in general, even the more so for a unidirectional energy.

(The known phenomenon of re-sharpening a shaving razor by the pyramid effect is due in fact to the mental energy of the person performing the experiment, explicitly aimed to this purpose, the pyramid being responsible only for the resonance effect (amplification) of that energy. (It is likely that the pyramid may work as a natural, rudimentary laser.)

Virtually, one can notice that for the mental and biological energy, any precincts is more or less a good resonator and if this proved primarily true for the pyramidal precincts, it is due to the fact that probably this is the optimal configuration for the communicator function (both towards the inner objects and towards those of the exterior), hence the already advanced ideas, that the

Egyptian or Aztec pyramids could have been interplanetary or even intergalactic communication means, compatible with a communicational system of an extraterrestrial world. In the intent of these speculations, it is admitted that such an extraterrestrial world was part of our world and that it also had at its disposal unconventional means, apparently superior to those known to us.

The idea that in a more remote or near future the earthly culture and civilization benefited of knowledge other than the conventional ones, that is inaccessible to us even at present, makes us reconsider the assertion on a continuously ascending cultural level, in favor of a rather wavering one, under the control of the divine will.

Critical notes of the reader:

7. The biblical episode of waters parting (A counterstatement to the Santorin hypothesis)

With respect to the truth of the historical facts recorded by the Bible, the MESER concept provides a scientific explanation to the episode of waters parting, having recourse to the hypothesis of the action of the mental forces made unidirectional by the mystic faith.

Among numerous other endeavors to demonstrate the veracity of the above mentioned Biblical record, the latest one is the Santorin hypothesis.

The theory connected to this hypothesis is built on the assertion that the waters parting that facilitated the flight from Egypt was a historical event concurrent with the eruption of the Santorin volcano in the Mediterranean Sea.

The hypothesis is based on the observed effects, caused by the eruption of the same volcano in 1940. Eye witnesses and the media of the time state that upon the eruption of 1940, the Santorin volcano raised those violent waves (tsunami) that propagated towards the shore with a devastating effect.

From the evolution of the phenomenon one should notice the fact that before it reached the shore, a particularly intense withdrawal of the waters occurred, uncovering the bottom of the sea, following which the waters returned with an outrageous force, devastating the shore. The Santorin hypothesis is expressly based on this behavior of the sea waters.

Also, the above mentioned hypothesis is also based on the statement that Moses – the leader of the Jews, well knowledgeable of the topography of those places, couldn't lead the Jewish people towards the Red Sea, but further north, towards the Promised Land, so it is likely that the Jews crossed one of the shallow lakes of the area.

The Santorin hypothesis states that following the extremely powerful eruption of the volcano bearing the same name, the region was flooded and started to behave in a manner similar to the sea bottom, granting Moses and his people the opportunity to pass, while the Egyptian army missed this chance, vanishing in the waves.

To support this hypothesis, one can also invoke the period of around 40 years when the Jews wandered through the desert, that can be accounted for by the fact that the mentioned phenomenon apparently had drastically changed the topography of the area, turned out into an unrecognizable and hardly practicable place.

The Santorin hypothesis claims to be a scientific one, modeled from an actual fact, and whose holy connotation consists in the divine nature inspiration of Moses, to cross the waters at the appropriate moment.

By comparing the Santorin hypothesis with the MESER hypothesis of unidirectional mental action, one can find that both are of a scientific nature; they include in their explanation the divine

intervention and have the same declared objective – the demonstration of the veracity of the Biblical record on waters parting.

Yet, through force of circumstances, at least one of these hypotheses can be only false, and however subjective the decision may be, the Santorin hypothesis seems to be but an artifacum* (deceive me in a nice manner!) since major objections may be raised, on logical and scientific grounds:

- The Santorin hypothesis assumes that Moses, during the exodus of his people, did not actually head towards the Red Sea, but much further north. This means that in fact the Santorin hypothesis questions the veracity of the Biblical record that it intends to demonstrate. This assumption cannot be sustained since only the crossing of the Red Sea provided the possibility to reach the Mount Sinai in only one day, and Moses was aware of that because he knew the area since the time he lived in the Madian region, neighboring that mountain.
- According to historical data, the eruption of the Santorin volcano did not occur at the same time as the exodus (the eruption occurred in 1644 B.C. – an ascertained scientific determination, based on the samples taken from the Greenland icecaps – while the exodus took place in 1513 B.C), and even if the eruption had caused the flooding of the Gosen region located in the Nile delta, about 800 km off Santorin, it should have been 5000 times more intense than that of 1940 – an implausible strength that would have resulted in the permanent transformation of extensive areas of the Nile delta and of the Sinai Peninsula into a sea bottom, which would have caused the disappearance of the lake claimed to have been crossed by Moses.

As compared to the Santorin hypothesis, the energomentalist hypothesis seems more plausible, assuming, paradoxically, a more pronounced holy connotation. Even if we put aside the tremendous mental force of the prophet, the latter was able to give a unidirectional trend to the thought, will and conscience of enfranchisement of his race, in the context of injustice to, oppression and torture of the Jewish people by the Pharaonic state.

The unidirectionality of the mental force of all Jews was facilitated by the faith in their prophet and leader, who explicitly promised that he would part the waters of the sea.

While the Santorin hypothesis could account for a single fact, having also recourse to some possible but unlikely conditions as regards the time, place and effect, the unidirectional mental trend hypothesis takes advantage of the generality and plausibility of a unique manner for explanation for other paradoxical phenomena: movement of objects during spiritism sessions, change in the trajectory of the celestial bodies, Biblical walking over the waters, sweeping out the clouds, UFO movement free from the influence of gravity and inertia, etc.

The hypothesis of energomentalist unidirection has the disadvantage of the nonconformistic and unprecedented character, with a seemingly occult tinge, but nevertheless superior to an ad hoc hypothesis such as the Santorin hypothesis based rather on the media opportunities of its charismatic supporters than on exactness and realism.

Critical notes of the reader:

8. THE EXTRATERRESTRIAL BEING

There are ever more reasons to favor the belief that the so called extraterrestrial unidentified flying objects are real and serve as transportation means for rational extraterrestrial beings.

The increased number of reports on the presence of and "contact" with extraterrestrial beings gave rise to new speculative disciplines such as the **ufology**, but owing to lack of material arguments (or more precisely, from lack of acceptance of such arguments), science grants to this discipline a science fiction statute in the best case. The main reason for which science does not give credit to ufology is the absence, even of the slightest response of the possible rational extraterrestrial beings, to the communication intents of the terrestrials. Nevertheless, denying the extraterrestrial Being due to lack of "objective proofs" is not an epistemological method for solving the problem, it can only postpone it.

Science is bound to produce objective proofs, either in favor or against any advanced hypothesis, in this case, the existence of extraterrestrial rational beings.

Since there are reports of bizarre appearances of the so called "flying saucers", of encounters with unusual beings, etc., denying a supposed extraterrestrial Being is obsolete, and thus, the scientific effort must be directed toward searching for and producing proofs to confirm the veracity of the hypothesis.

Reports on the presence of extraterrestrials came not only from "laymen", but also from super-qualified and super-trained persons - American and Soviet pilots and astronauts - individuals that cannot be presumed to be emotionally unstable or incompetent.

The few photographs of the Cydonia zone on Mars, that the Viking mission managed to transmit before its mysterious disappearance constitute the most credible material proof related to extraterrestrial beings. Kept "secret" for about 10 years by the NASA, those photographs were analyzed by the astrophysicist Richard Hoagland, who succeeded to positively identify the presence on Mars of a Sphinx almost identical to that of Gyseth. Furthermore, pyramids absolutely identical to the Egyptian ones were identified.

The photographs sent by Viking demonstrate with certainty the existence of the extraterrestrial Being, at least on the Mars planet, as well as the fact that this Being (subsistence) was present on the Earth.

The mysterious disappearance of the Viking mission followed by that of the Mars Observer in 1993, mean that the Martian extraterrestrial Being is current and that it has reasons to remain anonymous.

(If on November the 30th 1999, when I recorded a television broadcast, I had known that the program of the Mars Orbiter American probe also included the study of the same Martian area, Cydonia, I would have predicted the undoubted failure of that mission).

The justification, by the American scientific authorities, of the disappearance of the Mars Orbiter, by the alleged incongruence between the flight calculations in meters and those of some probe parameters, in yards (this "incongruence" is irrelevant in the case of a permanently controlled launching) is more than naive.

The mysterious failure of the three missions should lead to the official acknowledgement of the extraterrestrial existence and to the acceptance of the fact that an explicit contact with it is not the choice of the earth inhabitants, but the determination of this Being that presumably has reasons to avoid us for the time being.

Also, one should recognize that we, the Earth inhabitants, have no reason whatsoever to believe that the extraterrestrial world "looks upon" us with hostility and for sure, that policy of irresponsible confrontation promoted at least through the "innocent" way of science fiction is absurd and immoral.

The MESER concept identifies the building of universal rationality with the great divine masterpiece based on creation as an expression of God's will and on the evolution from

substantial reality as an expression of free will – a progress based on which the sensations and feelings ensure the monadic sealing with the products of thought.

Taking for granted that extraterrestrial rational beings do exist and that those were, are or are going to come into contact with terrestrial beings, one should question the purpose of their approach.

Whether we like it or not, sociology notices that as the human society goes technological and scientific, its sentimental-sensitive nature undergoes a process of decay, resulting even in the vanishing of some feelings and the absence of the natural reaction (instinct) to sensitive stimuli. Such a “dehumanization” of the Being leads to the drastic reduction not so much of the quantity of rationality products, but of the means by which the mind, the brain as a tool, achieves the monadic sealing aimed at purifying and monadic build up of the souls.

There is a profusion of signs that the rational evolution of the current world is based ever more on energomentalism (the will exceeds the feeling, the morality) and not necessarily purposely, but intuitively, instinctually it employs the procrastination ways and even those of avoiding the divine judgment.

The MESER concept completes the hypothesis on the actual existence of the extraterrestrial world with the one that this world, by virtue of the free will, has chosen, in view of its building, the energomentalist way to the detriment of the sentimental-sensitive one.

Most likely, in its development, the rational extraterrestrial world has reached the stage of knowledge and acknowledgement of its self-sufficiency consisting in evolutionary routine, with an acute “feeling” of the absence of the sensitive-sentimental side.

According to such a hypothesis, the contact with the terrestrial rationality is a need for the extraterrestrial world; it is compelled to resume the cycle of its evolution, learning it again from the terrestrial rational world.

The MESER concept grants to the sensitive, and to the sentimental steps of Being, respectively, that catalytic necessity in the process of rational building and thus, the assumed purpose of extraterrestrial Being is more than plausible.

Hypothetical phenomena such as levitation, unidirectionally directed mental power, travelling with superluminal or instantaneous speeds, or even the “fantastical” teleportation, seem to be compatible with a rationalistic energomentalist evolution.

If we give credit to a series of reported paradoxical phenomena, some of them recorded equally in the Biblical books (“fire” chariots descended from heaven, the apocalyptic destruction of Sodom and Gomorrah, the parting of the waters of the Red Sea during the exodus, the erection of the Egyptian or Aztec pyramids or of Nasca type configurations, movement of UFO, etc., in a manner non-dependent of gravitation and inertia) as energomentalist occurrences, one can deem the attempts of the extraterrestrial world to contact the terrestrial world as having a chronic character.

Convergent with the MESER hypotheses, in his theory with an eschatological, even apocalyptic tint, the hermeneutic analyst T.V. Moldovan comes forth with the assumption that the terrestrial rational Being would be, without its acceptance, an immense laboratory of psychic and physiological invigoration of an extraterrestrial world mainly rational that has reached during its development, a status of evolutionary stagnation.

The MESER concept gives credit to the hermeneutic model (it is logically construed based on the interpretation of Biblical writings information) that was mentioned above, as regards its “strategic” side, but not its “tactical” considerations, since a predominantly rational world, even distressed by the awareness of its evolution impossibility, cannot have recourse, for the solving of its problems, to breaking in upon another less potent rationality or upon one whose superiority of evolution possibilities are recognized.

To base the hypothesis on an assumedely "unfriendly" behaviour of the extraterrestrial world one can invoke the seemingly only bizarre refusal of the latter to come into explicit communication with the terrestrial world; but this paradox can be associated with at least two plausible explanations:

1. If the eminently rational extraterrestrial rationality has already accomplished experimental contacts of sentimental "boost", taking notice that based on its superior mental force it brought forth some "hybrids" capable of hardly controllable malefic actions, not agreeing with its purpose, it willfully did not come into explicit contact with the terrestrial world, lest it should supply to the latter a means of self-destruction.

2. If the same extraterrestrial rationality fails to achieve an explicit communication with the terrestrial one and the latter in its turn hasn't detected any way of communication, it is likely that the natures of the two modalities of communication are too specific, and thus not sufficiently compatible; one is preeminently mental (spiritual) while the other is predominantly sensitive and as far as we, inhabitants of the world, are concerned, we do not possess reception means for non-substantial signals.

It is possible that both the above mentioned hypotheses be real and under this light, one can explain why the only cases of "communication" invoked are the mental-occultist ones attributed to some psychic disturbances of the witnesses.

According to the meaning of the MESER concept, the attainment of communication between the terrestrial and extraterrestrial rationality is a necessity and an opportunity, based on complementariness, for building a prolific and potent rationality, since the sensitive-sentimental rationality, specific to the terrestrial Being ensures the monadic sealing and its rendering compatible with the divine act of creation, while the enrgomental rationality of the extraterrestrial world provides access to other "technologies" (nonconventional) for achieving rational products intended for the same monadic sealing.

If extraterrestrial Being is what it seems to be, that is one tributary to energomentalism, as an expression of an exaggerated manifestation of the free will, that does not imply that it is outside the divine project. The mere existence of the possibility, by way of "hybridization" with the terrestrial rationality, to build up a rationality superior to both forms, means that even for the extraterrestrial rationality, God has established according to a project, some emendations agreeing with the apodictic assumption on the perfectness of His great work..

Critical notes of the reader:

9. UFO EPISTEMOLOGY

Despite numerous reports on the observation of unidentified flying objects and implicitly on the existence of the extraterrestrial rational Being, the UFO phenomenology study is at a standstill.

One of the ways of tackling this phenomenology is the psychologistic one. A series of psychologists and psychoanalysts who assume the right to occultist interpretative abilities, divert the realism of the phenomenon by suggesting that in fact all it is about is an imaginary nature explainable by that famous psychological dual personality. To this effect, there are numerous explanations of which the most "learned" one is that residing in the construction of a certain kind

of memory. The example provided is the "construction" of some memories hypnotically suggested received by the respective person in time as real facts.

The encounters with extraterrestrial beings or the "abductions" of some persons by those beings are explained in the psychologistic manner by the fact that during the particular moments of the psychic state some persons are apt of being prone to suggestions (hints) and even to self-induced suggestion.

The over-learned style of the psychologistic interpretative method goes as far as to explain the occurrence of ecchymoses, of the traces of injections and even of those of surgical operations claimed by the witnesses as being caused by extraterrestrial beings, as consequences of a powerful self-induced suggestion.

Those kinds of explanations lend to UFO phenomena, a derisive, hallucinative -realistic character which essentially rejects the idea of an extraterrestrial existence, choosing to replace the imaginary nature actually conferred to these phenomena, with one "real" only in the minds of the witnessing persons. This theory is not alien to that of a fantastic one existing in another dimension acknowledged, owing to a speculative spirit, even by the charismatic representatives of the scientific world, namely those who place under equivalent terms the logical (bivalent) "perfection" and the truth.

The attitude of other scientific circles, the traditionalistic ones, that rightfully consider that the psychologistic tackling of the UFO phenomenology is totally inadequate, is at least more peremptory and it is reflected by the phrase that already became a kind of a catchword: "The pink elephant is responsible for the existence of extraterrestrial being and of unidentified flying objects." - an assertion that cannot be said to be untrue since no one can demonstrate its falsehood. (By using this kind of procedures, science indulges itself in the position of the cynic who throws a stone in the pond to urge someone else to take it away.)

If the psychologistic explanation attempt trespasses by excess fabulation and by lack of logic, the nihilistic attitude of some scientific circles is tributary to that immutable bivalent logic based on whose Manicheism it excludes the paradox from the field of science.

The MESER philosophical concept asserts, in a documented way, the extraterrestrial Being as a rationalistic alternative to a Being based on energomentalism, in contrast with the terrestrial one, based on sensation and feeling. Both the sentimental and the enrgomentalistic Beings are ways to enact the universal rationality – a purpose and a means for the great divine work; the former, prolific, the latter, potent.

At the base of the discrete existence of the two Being alternatives stands the divine principle of the free will granted by God to the rational Being within the substantial (material) reality, regardless of the dual nature of the Being (the terrestrial one) or of the nature prone to be dual (the extraterrestrial one). The disputed contact between the extraterrestrial Being and the terrestrial one is genuine, but for certain reasons owing to the extraterrestrial Being, it is not explicit. The chronicity of the phenomenon is evidenced by numerous historical records, one of those being the Bible – the most accurate history book of mankind.

The initiative of the contact belongs to the extraterrestrial world that has reached a deadlock and has been trying for thousands of years to solve its problems with the needed help of the terrestrial world, but that hasn't found out a compatible way, no so much a physical, but a moral one, capable of not exerting a malefic influence on it. (One should rule out a possible unfriendly attitude of the extraterrestrial Being over the terrestrial one).

For an understanding, let's iterate the MESER hypotheses over the similarities and differences between the two worlds:

- Both Beings are a purpose as well as a means of the divine will for building the universal rationality by achieving specific "products" that can be sealed on the spiritual monads subject, in cycles, to God's judgement.

- Both worlds evolve within the material (substantial) reality based on the free will.

- The terrestrial world pursues the sensitive-sentimental building way, compatible with and apt to a permanent and unlimited evolution, cyclically controllable by the divine will, while the extraterrestrial world is based on the energomentalist building way, excessively potent, but, due to lack of sentimental experiences come to a stalemate of evolutionary possibilities.

- While the terrestrial world, less potent, felt the need for an extremely ample technological development, actually subservient to its sentimental wealth, the extraterrestrial world was not and is not characterised by such a need.

- While the terrestrial Being is preeminently splittable, materially, the cases of anticipated spiritualization and re-materialization acting as exceptions, the extraterrestrial Being is predominantly spiritual (related to the soul), probably apt to material splitting and spiritualization according to the will and needs.

- The terrestrial being is quasi-totally subject to the divine predestination that means the duration of the material existence of each entity, while the extraterrestrial Being is liable not to be subject to predestination and therefore to avoid the monadic purification – the necessary divine judgement indispensable to the rational evolution. (In absence of the sensitive-sentimental experience, the monadic sealing of the extraterrestrial souls cannot choose but be rather poor – essentially volitive, its main quality being merely a perfect objectivity.

"Aware" of the fact that it contributes in a an insignificant way to the process of rational building and assessing the self-sufficient character of its existence, the extraterrestrial Being "felt" the need for its contact with the terrestrial Being, from which to "learn again" the sensitive-sentimental way of living.

The withheld explicit contact by the extraterrestrial Being with the terrestrial one (at present) seems to be dictated by principles of high natural morality, such as that on non-intervention in the nature of terrestrial evolution. Yet it seems that the terrestrial world derives a profit from the contact with the extraterrestrial world, notwithstanding its lack of premeditation. Those rules of the natural morals, assimilated by the great religions, and to which a character of divine revelation is attributed, and included by the Christianity in the system of the Ten Commandments, are most likely, the contribution of the extraterrestrial world to the building of the terrestrial moral system.

Contrary to all anti-hypotheses, the extraterrestrial being is not an infallible one; there are numerous examples that it erred and it still goes astray in the attempt to solve the crisis that has lasted several thousand years.

By studying the multitude of paradoxical phenomena, one can realize that ever since the Pharaonic civilization, and through the Sumerian civilization, followed by the Aztec and Inca civilizations and up to the last half of the XXth century, the contact of the extraterrestrial and terrestrial worlds was almost permanent.

If the strategic objective of the extraterrestrial Being seems to be no other than that of learning the sensitive-sentimental way of living, the tactical one seems to have undergone various attempts in time.

The most simple, logical and natural way of tackling the problem can only be that of embodying extraterrestrial souls into earthly new-born infants.

It is more than plausible that the Pharaohs and their priests, other kings and leaders of the ancient peoples, the Biblical Magi and prophets, etc. might have been such hybrid beings, that compared to humans, less potent from the energomentalist point of view, seemed to be true deities.

Solving in this fashion the matters of extraterrestrial being proved nonetheless to be dysfunctional, for the very reason of the too fast rendering compatible of the energomental Being with the sensitive-sentimental Being, the resulting "hybrids" possessing a particular mental potency doubled by exacerbated sentimental experiences such as: the pleasure of discretionary command, the contempt or even the hatred for those deemed as enemies or for the feeble people, the discovery of carnal pleasures (inclusive of the unnatural ones) etc.

According to this hypothesis, one can explain why the Pharaohs were submitted to a death that seemed to be planned, violent and premature as a rule. Even the destruction of the Biblical cities, among which Sodom and Gomorrah looks like an attempt to compensate for a moral scourge to which the embodied extraterrestrial beings were not alien.

Information on the Aztec and Inca cultures, lasting until the XV-XVIth centuries seem to confirm once more the presence of the extraterrestrial being on Earth, but this time under a new shape of a particular embodiment with features similar to the appearance of the human being. The relinquishment of the hybridization with the terrestrial human being is logically sustained by a slower process of learning the sensitive-sentimental experience based only on the observing and studying of the human behaviour. Yet, this time, too, the terrestrial populations perceived these potent beings again as gods and demigods, and created for them a position as leaders. According to the most recent archaeological discoveries, as regards pre-Columbian civilizations, it seems that the prevailing feelings of those populations and implicitly of their leaders were the war-like spirit and sadism, accompanied by the practice of mystic sacrificing of the prisoners and not only of them. (This can serve as an explanation for the presence, around the Inca temples, of a great number of human skeletons mutilated in the same manner).

By admitting the theory advanced by Hasdeu in connection with the spiritual bounding and unbounding, that is the embodiment and spiritualization of the rational being, according to which only in the unbound state, the being is perfectly objective, while in the bound (embodied) state, subjectivism is inevitable, it seems the embodiment of the extraterrestrial being in order to assimilate the manner of the sensitive-sentimental experience, supposes, equally unavoidably, the risk of interference in the life and behaviour of terrestrial populations.

For the extraterrestrial Being, the tactics of direct involvement in terrestrial life, both that of embodiment by substitution (during the period of the Pharaonic and Sumerian cultures), and that of "reincarnation" in a particular body similar to that of the human being (specific to the period of the Inca and Aztec cultures) proved to be unacceptable since they caused serious damages to the human Being.

It seems that during the second half of the twentieth century, the extraterrestrial being attempts yet another tactics: that of the anatomic study of the human body, in the hope to discover the "core" of the organ responsible for "producing" feelings. Once again, the extraterrestrial Being cannot relinquish its own embodiment due to the physical need to contact the human body, and its internal organs. To support this hypothesis one can invoke the entire UFO phenomenology initiated by the famous Roswell case when a crashed "flying saucer" was discovered in 1947, together with the "bodies" of the four extraterrestrial beings (with an eccentric appearance, obviously wishing to avert explicit contact with the inhabitants of the Earth).

The way of action of the extraterrestrial Being during the last 50 years and especially the "autopsy" of the above mentioned bodies found at Roswell confirm the hypothesis that the new manner for embodiment of the extraterrestrial beings is a conjunctural one, unnatural and dictated by certain practical needs. Thus the autopsy of these bodies revealed the absence of any internal organs, and pointed out that the body was not of an organic nature, but served as an artificial support for the soul, able to facilitate physical contact with the human body, with the assumed organ of feelings.

The fact that the extraterrestrial Being seeks the core and organ of the human body specialized in feelings is substantiated by the marks of surgical interventions on the persons claiming to have been "abducted", that disappeared in an unnatural short delay which testifies to the endeavour of the extraterrestrials of not impairing the integrity of the terrestrials.

It seems that the latest extraterrestrial hypothesis on the organ specialized in feelings and on its core refers to the brain. The hypothesis is confirmed by the widely known and undoubted fact that a person that claimed some encounters with extraterrestrials was found to bear an alien object, of an inorganic nature, on the brain, without causing nonetheless any inconvenience. It is logical to assume that such an implant is a device for recording and communication of the brain activity, and the absence of any proof of surgical action, excepting the possibility of a resorption, can also be explained by an osmotic implant – a convenient method in the case of an "object" of a predominantly spiritual nature, afterwards materialized (materially split) at the seat of the implant. This hypothesis must not be overlooked since there are precedents, even in the case of terrestrial beings, that had the mental ability to pass objects (flowers, leaves, etc.) through parting walls. (The advocates of the famous assertion "This animal does not exist" exclude the paradox from science, but they run the chance of being themselves excluded from science.)

As a personal opinion on this latest extraterrestrial hypothesis, I believe that the extraterrestrial Being hasn't yet found that core of generation, storage and manifestation of the human feelings; neither the heart, brain or any other internal organ represents this core if there is any, in which case it would rather be a gland or endocrine glandular complex.

As regards the transportation means of the extraterrestrial Being, the extraterrestrials did not require any airships during the Egyptian and Sumerian cultures as the extraterrestrials were souls (pre-eminently spiritual entities) that subsequently embodied themselves by substitution (using human bodies).

During the pre-Columbian period of the Inca and Aztec cultures, there were proofs that the extraterrestrial Being used substantial (material) transportation means necessary to protect the body against cosmic radiation.

The typical UFO transportation means for the second half of the twentieth century seem to be more evolved as compared to the preceding ones (rocket engines type) and supposedly they use mental energy for propulsion. If the "flying saucers" feature that rotation movement invoked by numerous observers, that seems necessary in order to ensure stability by using the inertia moment and to protect the ship and its members materialized by the caloric effect of cosmic radiation.

If the UFO phenomenology has a rather occultist statute, the situation seems to be guiltily premeditated. Some scientific circles are interested to foster the war-like illusions (Star Wars program) of certain military circles. How could one recognise the existence of the extraterrestrial Being and implicitly the futility (impossibility) of a program such as that related to conquering the Mars planet or the one that requested the covering of the terrestrial surface with an ineffective antennas forest that have never received nor will ever receive any response signal from the extraterrestrial Being, for quite objective reasons, since the assumed signals are unsubstantial in nature?

The hypothetical problem of the crisis of the extraterrestrial Being is inescapably its own. The extraterrestrial Being has reached an evolutionary ceiling by the probably unpremeditated diversion from the divine precept of the "Last Judgment". This problem can only be solved by itself (the extraterrestrial being) and the awareness of the fact that it is compelled to involve the terrestrial being in this operation (without the latter's compliance) allows us to deliberately limit any consequences (similar to those of the historical past) of the assumed intrusion.

Critical notes of the reader:

10. Orion – an alternative civilization?

By going over the hypothesis in respect to the function of "communicator" attributed to confined precincts, with express reference to Egyptian and Aztec pyramids, plausible speculations may be advanced, in order to explain both the origin and functionality of those "megalithic constructions".

In the first place one should remark that the "pyramids", both the Egyptian and especially the Aztec ones, are in fact, pyramid frustums. This fact suggests that it is not the shape of those bodies that matters, but their quality of confined precincts – a point of the problem that supports the MESER hypothesis on the role of (en)closed precincts as energy resonator; in this particular case, of the mental (spiritual) energy.

The pyramids of Gizeh, as those from Cydonia zone on Mars are arranged in such a manner as to "copy" the relative position of the Orion constellation, as it is perceived from Terra, and slightly modified, as seen from Mars, respectively.

The existence and disposition (array) of the two pyramidal complexes confirm:

1. The common, extraterrestrial origin of the two megalithic buildings.
2. The existence of an extraterrestrial Being, of Orionian origin, both on Terra and on Mars.
3. The symbolic disposition of the pyramids in the shape of the Orion constellation, including a Sphinx (each) can have a religious connotation but it can as well be a message for us, terrestrials, on the existence and extraterrestrial origin of this civilization.

In some pyramids, both from Egypt and from Latin America, galleries (drifts) were found, which by no way served for ventilation purposes, but for assuring communication between the mortuaries and the exterior. (One couldn't state that such galleries are not to be found in other pyramids, it would be more accurate to say they were not discovered yet).

In all cases, the last segment of the gallery is oriented in the direction of the Orion constellation and, overall, the gallery suffers at least two changes in direction in the shape of a periscope, but contrary to the latter, where the changes of direction are coplanar, changes of the pyramids' galleries are produced in distinct plans.

In order to explain this paradoxical aspect, we should mention that for a periscope changes of direction represent an utilitarian necessity, the light beam undergoing a process of plane polarization which in the case of yet another polarization in distinct plans make the periscope an useless device.

Physically, a beam of light coming directly from the source propagates as waves in all plans (spatially), and if it suffers a reflection, its propagation remains undulatory (wavelike) but within a single plan (unipolarization). A second reflection of the light beam in a plan different from the first one determines bipolarization, resulting in the canceling of the wavelike character of propagation, rendering it pulsatory, inadequate to the needs of visualization.

The building with an obviously bipolarizing effect of the pyramids' galleries stands proof that the latter are not meant to transmit light energy but another type of energy which, for some reasons, must be bipolarized. According to the MESER hypotheses, this energy can only be spiritual energy, mental energy, the soul of the rational entity deposited in the mortuary. It thus seems that the megalithic pyramid serves not only as information communicator, but as "conveyor" of the information bearer, in the form of unsubstantial energy and, this way, the

megalithic pyramids represent the rudimentary model of the modern laser; the mortuary represents the confined precincts that causes energy to "resonate" (to the effect of amplification), while the gallery, through its bipolarization effect, is the element that provides pulse-type propagation of the energy beamed to the desired direction.

It is very likely that the bipolarization of the spiritual energy is a necessary act, that provides a decisive advantage. To this effect, one can bring forward the logical hypothesis that this advantage consists in obtaining an increased propagation speed, far above what we deem as representing the well-known "C" constant from Einstein's law.

Without objecting in any way to the relation "Energy is equal to mass multiplied with the squared C constant", it is exactly Einstein's law that allows such a speculation.

Based on the theory on energomentalism, the MESER concept establishes that spiritual energy is characterized by consistency, heft (not yet accepted by conformistic science), and hence we cannot attribute mass (at the most, an infinitely scant one) to spirituality, by way of logical consequence, the C "constant" must be able to become infinite for such a nature. (One should recall that three scientists – a Romanian and two Americans- discovered in December 2000, that some phenomena take place with superluminalic speeds.)

The aforementioned theory can be contested based on the laws of physics or as being in contradiction to historical facts, but the hypotheses on a unsubstantial nature cannot be judged by virtue of some physical principles, but on some logical ones; a physical law is not a premise, but an external confirmation of a hypothesis.

As regards historical facts, without invoking their possible apocryphal nature, the above mentioned theory does not deny that Keops's pyramid, for example, could have been built by him, but there are reasons to also formulate a hypothesis according to which the Gizeh complex would have been built on a site predestined to this purpose ever since around the year 10500 B.C., also alleging that some Pharaon dynasties could have had an extraterrestrial origin. Moreover, the orientation of the last section of the gallery in Keops's pyramid, coinciding with the direction towards the Orion constellation, as calculated for the year 10500 B.C. becomes an intrinsic source of information, at least on the antiquity of the project, if not on that of an original building, i.e. of Keops, since those of Kefren and Mikerinos are reconstructions.

The nonconformist hypothesis on the existence of an Orionian civilization, with messengers or missionaries sent to Terra and Mars, who could have been "recalled" from mission in an energomentalist manner, at superluminalic speeds does not imply that this civilization is a "parallel world", but that the "best possible world" of Leibniz, i.e. the manifest reality, as described by the MESER theory, is real.

Speculating similarly on the information regarding the well known Angkor Wat site, the existence of an extraterrestrial civilization, of the same nature as the Orionian one, in another constellation, also becomes plausible. The arrangement of the temples on this site, though built around the year A.D.1500, coincides perfectly with that of the stars of the Draco constellation, as they could be observed in 10500 B.C. The year 10500, referred to obsessively, must bear a special significance for the extraterrestrial Being and its interaction with the terrestrial one, being also the year when the gaze of the sphinx of Gizeh (Giza) was indubitably directed toward the Leo constellation.

The idea that emerges from this is that however many possible extraterrestrial civilizations existed (and they do exist), those are assuredly not the fanciful "parallel worlds of another dimension" but, besides the terrestrial one, they compose the same manifest reality with that dual character, energomentalist and sentimental, distributed to various ratios to each of the component civilizations.

Critical notes of the reader:

11. On dreams

According to the MESER concept as a paradigm of rationality, dream is a revealing remembrance, that manifestation of the subconscious, subjectively reflecting real events, products of rationality.

In some dreams, the subconscious reflects past events, recorded by the spiritual Being during a previous embodiment: human, animal or even vegetal.

Other dreams refer to the remembering of some events from the current material Being, or of some very recent events, usually incompleting, and whose achievement is still of concern for us. The solution given in a dream to some ongoing events often proves to be real, which means that the dream represents not only a remembrance of the past, but, paradoxically, of the future.

There are also dreams that seem to be absurd. This category appears to reflect those "remembrances from the future", that is information accessed through the "time window". The fact that as often as not such dreams seem to lack a real counterpart can be accounted for by the high probability that the information be altered by the aspiration-dream, the desire-dream, that prevalently psychological component of the present projected into the future.

The speculations presented above, on dreams, based on the MESER scientific concept, designate themselves as epistemological, as opposed to any psychologistic or occultist character with initiatory pretenses.

By applying an adequate hermeneutics to the oniric phenomenology, from which one should exclude the obviously pathological part, according to the well-known Einsteinian principle, the MESER-type theory on the nature of dreams gets external confirmations.

(Compelled by objective reasons I am forced to refer to my own experience.

My personal oneiric activity was marked by a number of dreams that repeated themselves almost identically for a great number of times, and to some of which I succeeded to assign a sort of pertinent interpretation.

- One of the obsessive dreams refers to the image of a building always placed within the same quiescent urban landscape of the XIXth century. That house, especially its upper part, the topicality of the place and the surroundings are very familiar to me, which does not apply to the inside of the house. Furthermore, each time I have this dream I become aware of my ability to fly – a reason that makes me think that this dream represents images of a past when my soul (or part of it) was embodied during another "life", as a bird.

- Another haunting dream that I had during my childhood, and that I started to dream again after I underwent a difficult surgery operation in 1997, was that where a "see" myself as an old master surrounded at all times by students, within the precincts of a building differing very little from that of the Cluj University. The coming back of this dream after 40 years of discontinuation triggered the recalling of a bizarre occurrence:

As a fresh student of the University of Cluj in 1959, upon the request of one of the professors to switch the amphitheatre with the University aula, without knowing the location of the latter, I managed to be the first one to arrive at the designated place, and the inside of the aula proved to be very familiar to me. I remember having brought about on this occasion the irony of some colleagues because I strived to get into the aula through the professors' entrance – an entrance I learned had been unused for several decades.

By corroborating my obsessive dream with the occurrence of 1959, I wonder whether during the past of the Cluj University or of a similar one there wasn't a character whose memories I dream.

The belief that dreams, especially the obsessive – repeatable ones, are real pieces of information from the past or future, also comes from other sources.

- For at least 25 years, every September I prepare the school's time table – an enterprise that based on my experience, has become convenient to me, excepting the time when I have to include the last few hours. Since that moment, the routine no longer works, giving room to obsession. Although it does not seem credible, the best and most rapid final solutions come to me in my dreams; the only difficult thing was to awake in due time to remember the solution from my dream.

Once I could not manage to conveniently include in the time table the last 2-3 hours of one of my colleagues, and for this reason I attracted his rancor. The solution came in the dream where my colleague pointed out the solution to me.

I lived no greater moment of confusion than that when, prior to placing the classes according to my dream, the above mentioned colleague entered the teachers' room the next day and real facts turned out absolutely in the same manner as in the dream.)

Of course, the recourse to particular instances from my personal experience do not stand, in any case, for a demonstration of the MESER rationalistic hypothesis on dreams, but at the most, a more or less credible evidence in favor of it; yet, credibility becomes functional only if other persons identify in their own experience similar examples.

Nevertheless, the reflections of this kind on the problems of dreams, urge me to abandon any psychologistic interpretation method on the nature of dreams, in favor of one with an objective character, apt to support an epistemological approach, which supposes both a sacred and a profane connotation, to the effect that dream is a natural phenomenon included in the divine project for building of universal rationality, revelation being a component of the latter.

As regards that practice with predictive pretensions related to a certain type of dream hermeneutics, one can judge that such a practice, by its arbitrary, to say the least, but most likely improper, symbolism projects this natural phenomenon into occultism. The "interpretations" of dreams, along with astrological or tarot-type predictions are unacceptable, excepting the case when they are deemed as entertainment, beyond this level being in jeopardy to become dangerous elements of mystification and interested manipulation of reality.

Assuming that the MESER hypotheses were fed with sufficient proofs of credibility, one can conclude that dream is a subsidiary, but veracious form of rational activity and a reflection of the latter.

Critical notes of the reader:

12. The phenomenon of reincarnation* (re-embodiment)

The MESER concept asserts, on scientific grounds, the progress of the cyclic process of materialization and spiritualization, characteristic of the evolution of rational entities. This phenomenon lies in the fact that upon ingress of a spiritual rational entity (soul) into the material reality, the latter undergoes a material splitting process whereas at the secondary limit of the same reality, the spiritualization process takes place, that is the separation of the entity into its material and spiritual components.

In accordance with the same concept, after spiritualization, the rational entity is submitted, by the divine will, to the process of monadic dissociation, recombination and encodement in view of a new materialization. This general process of rematerialization must not be confused with what is commonly called reincarnation or re-embodiment, since rematerialization is not enacted for an identical rational entity, but for a re-composed one, which retains only a certain part of the monads of the former entity subject to the divine judgement. (This "scenario" stands at the base of the assertion that the divine creation process is a permanent one, not an olden or post-apocalyptic one.)

Reincarnation process shall mean that process of re-embodiment of spiritual entities with the state of ghosts, of entities still existing within the material reality, of those that haven't yet attained the secondary limit of this reality, and thus haven't been submitted to the divine judgement.

So it's the spiritual components of those rational entities that undergo accidental separation of the soul from the body prior to attaining the predestined end of their material life.

It is likely that not all ghosts are aware of their possibility to re-materialize, but those who are, can do it, reincarnating themselves in other rational entities that emerge only now as a genetic birth (or into other that were generated some time ago but who lack a spiritual component compatible with the soul of a human being). The process is known as reincarnation (reincarnation by substitution*, respectively) and it was noted in the mythical beliefs and in the so-called occultist literature.

In the case of reincarnation, the new rational entity takes over the moral-spiritual features of the former entity, an occurrence also confirmed by the fact that people have memories (be it only in dreams) of some other entities. The former rational entity shall in no case be able to be duplicated in all respects, because, obviously, the soul is "grafted" on a different genetic background (The case of the young Andrei Ulmeanu from Rosiori -Roumania).

The ghosts that are not reincarnated are not by this token, neutral onlookers, some of them acquiring or discovering their own energetic capabilities that enable them to influence the life of some materialized rational entities, from the position of angels or malefic ghosts.

If angels are not subject to the divine judgement, by reason of the divine will itself, malefic ghosts deliberately elude this judgement. This last speculation supports the assertion on the immorality of the death penalty, since such a punishment can give rise to a malefic ghost or to a satanic reincarnation that could temporarily avoid the divine judgement, and thus disturb the divine act of creation.

The myths record numerous cases of occurrence of the phenomenon of ghosts appearing as angels or malefic phantoms, as well as many instances of reincarnation into new-born beings or beings who until the specific moment displayed a severe psychic and intellectual retardation. It is interesting that there were records of cases, presumably on objective grounds, of reincarnation accompanied by a journey through time. If such cases did occur, then that of Michel Nostradamus is one of them. (All data converge towards the idea that Nostradamus seems to be, with a very high probability, the reincarnation in the body of a new-born from the middle of the second millennium, of a teenager from the middle of the fourth millennium, immune to diseases and who, owing to his age, possessed vague knowledge and insufficiently consolidated on the history of humanity – personal "qualities" that marked his entire "life" and activity.)

The most probable attitude towards the assertions on the cases of reincarnation is their description as ravings or on the contrary, as mythical, if not mystical, occultism. Both the relegation to derision, and the turning to mythicalness of Nostradamus-type phenomena (but there are probably other phenomena that received less coverage from the media) are damaging attitudes.

One should consider the predictive warning (Nostradamus-type) and people should relinquish the permanent confrontation, the deterrent by force (such as the right politics) but also the fetish of the futile intervention to reverse a catastrophic future.

Critical notes of the reader:

13. On Ghosts

As regards the phenomenon of ghostly appearances, numerous hypothesis have been advanced, both of an occultist nature, and of a scientific one. Paradoxically, it is the scientific hypotheses that brought down this theme to derisiveness, since some irregular events can be explained credibly, while others seem to utterly contradict any rational hypothesis, a situation where occultist interpretations gain ground, all the more so as some representatives of the scientific world, instead of admitting the conformist inability, have recourse to whimsical assumptions, in the last analysis of the same nature as the occultist ones.

Any occultist "specialist" in ghosts or any other so-called paranormal field invokes his personal abilities foremost – which, if he happens to possess, he exaggerates in a self-concerned manner, having recourse, anyway, sooner or later to mystifications that he deems (indeed) as gifts of his personal endowment.

If the failure of occultist explanations lies in their temporary "success" (until an evidence to the contrary), that of scientific hypotheses is "due" to the conformist, immutable way of judging through the bias of "ultimate" scientific discoveries – a fruit of that "undisputed" dyadic logic, yet Manicheistic (note the trivalent logic of F.Smarandache in his paper "Neutrosophy").

As regards the phenomenology of ghostly appearances, in order to provide an explanation that might be sustainable by logic and at the same time rational, it is necessary to note that these appearances can fall into at least two distinct categories: some of them are real images, while other are virtual images of reality.

Within the category of real ghostly appearances, one must include those that obviously come into explicit contact with the material, embodied world. We just mentioned the spiritualistic and haunting appearances.

There are numerous cases of medium-type contact between the embodied beings and the invoked souls. The fact that through the will of an embodied person (accidentally or conjuncturally endowed), a soul will respond to a direct invocation (or through the offices of a medium) becomes credible in the face of evidence of an auditive, tactile, olfactive and sometimes visual nature and, in most of the cases, through the movement of some objects.

Let us recall that based on the MESER theory, the practice of spiritism is possible by invoking (by a "living" person) the soul of "the accidentally departed" prior to the predestined term and which, according to the same theory, is still present within the material reality.

There are even more numerous reports on the cases of haunting ghosts appearances; that is those appearances of the souls of deceased persons that come into contact of their own initiative, with living persons.

As a general rule, the haunting phenomenon has a malefic connotation, since there are numerous records on ghosts bullying some families.

In Romania, over one of the television channels (in 1999) somebody reported how he, as a young holiday-maker, hosted in a private residence, fought for a whole night with the ghost of a man who wanted to drive him out of his bed. In the morning he found out that the ghost seemed to

be the man in the photograph who, as the hostess had said, was the image of her late husband. Afterwards he learned that the man, of an outrageous jealousy, had died under not exactly normal circumstances.

In a thematic film, the Discovery Channel tells the story of a motorist who brought home a hitch-hiker girl. After getting out of the car, the girl disappeared. By talking to the girl's parents, the motorist recognised the child in a family photo but he was stunned to find out that the girl had passed away in an accident that had occurred more than one year before.

Studying with the benefit of hindsight the signalled cases of haunting ghosts, confirms that the appearances are not, as a general rule, malefic ones. There are numerous credible reports on cases of utterly peaceful, even pleasant "cohabitation" between the dwellers and the ghosts of the house.

An English documentary film tells about the friendship of a British child with another child "seen" only by him and addressed by name. The research on the case revealed the name of the ghost-child on a funerary monument in the vicinity of the farm where the events took place. The child mentioned on the funerary stone had died hundreds of years before when the community to which he belonged had been massacred during a civil war.

In connection with this case, one should mention that not only the involved child claimed the existence of the ghosts, but also the other inhabitants of the farm maintained that on several instances during the night they had been awaked by voices and had even "seen" children having a good time in a ghostly merry-go-round – a now forgotten ancient local amusement. Based on these assertions, a group of scientists discovered some tens of centimeters below ground, the old stone foundation of a carousel.

The above mentioned examples, as well as many others, confirm without doubts the existence of ghostly souls and their appearance possibilities. Furthermore, all examples seem to confirm the MESER hypothesis to the effect that ghosts are unfailingly the souls of beings passed to "eternity" in a dramatic way under tragical circumstances before the predestined term of their material existence, through the will of the Creator.

The fact that these wandering souls can make themselves perceptible to the senses of (some) living persons demonstrates that the ghosts are incompletely dematerialized souls or that they are capable of becoming material from time to time, to a certain extent.

The MESER hypotheses, as any other scientific hypotheses, seem to be denied by another type of ghostly "appearances". This is the case of those apparitions, not only of beings from the past, but also of landscapes, a circumstance when the "ghosts" do not communicate explicitly with the living beings, and they even seem to be unaware of the presence of the latter.

It is said that an old English theater used to be haunted by former famous servants of its scene; and that during some nights, those actors reported to have died on the scene during the show were "seen", and that dramatic scenes from old performances of the theater were unfolded as cinema projections.

England was also the scene, among ancient ruins from the Roman occupation, of the "emergence" of landscapes with roads on which Roman soldiers were marching. The fact the soldiers' feet seemed "buried" about 30 cm in the ground led to the incredible discovery, by uncovering, of a Roman road.

The ghostly appearances of this kind, merely visual, unaccompanied by other effects (acoustic, for example) and included in a landscape differing from the current one, but, above all, utterly deprived of the communication with actual reality, obviously not perceived by the ghostly entities, lead to the hypothesis that these should not be categorized in what is called haunting.

If we accredit haunting manifestations in the same manner as the spiritist ones, that is as real images, the other ones can only be virtual images, of a holographic projection type, of some

past realities, that were very strongly experienced and for this reason "recorded" through a genuinely occultist natural mechanism. The same occultist natural mechanism, for reasons yet unknown, triggers the holographic projection – a phenomenon that until an evidence to the contrary can equally be a cosmic rule, or a temporal distortion of reality.

The MESER type hypothesis whereby ghostly manifestations are disseminated as real images and virtual images of reality, ensures, at least as a preliminary approach, a scientific, noncontradictory, substantiation of the case at hand, thus diminishing drastically the undeserved credibility of subjective occultist speculations.

Critical notes of the reader:

14. On levitation*

In common language, when referring to the mass of bodies, as a rule, there is no distinction done between weightlessness and levitation.

Physics defines the mass of a body as being the ration between the magnitude of a force acting over the body and the acceleration imparted to that body by the respective force.

For the subject-matter at hand it is more important to know that mass represents a measure of the inertia property, as well as of its capacity (of the mass) to possess a gravitational field.

In order to distinguish the notion of imponderability (weightlessness) from that of levitation, it is necessary to have recourse to exactly these two qualities of matter: gravitation and inertia.

To this effect, imponderability is defined as antigravitation, while levitation is defined as anti-inertia. (From the examples given below, it seems that a more complete definition of levitation should also suppose the incorporation of antigravitation.)

As regards the fulfillment of imponderability, one of the ways is the annulment of gravitation by balancing centripetal with centrifugal forces, as it happens in the case of extraterrestrial orbital stations.

(Besides the dynamic method for annulling gravitation there is a static method consisting in the "immersion" of the body in a fluid medium with a density virtually equal to that of the body).

In order to understand, in effect, what imponderability means, let's imagine the following experiment:

Two persons moving in the same direction in opposite ways, one towards the other, if heedless will collide (possibly head-on) and will experience the collision in a painful manner. If exactly the same event occurred on an orbital station (in the absence of terrestrial gravitation), paradoxically, the bodies of those persons will perceive pain with the same intensity. Since the painful effect cannot be attributed to terrestrial gravitation (the gravitation between the bodies of the two persons being negligible, one can infer that it is due to the inertia of the bodies, which, obviously, is still present, imponderable bodies continuing to have the well-known inertial bearing.

In the case of levitation, defined as anti-inertia, bodies should no longer present the specific inertial manifestations (conservation of the speed of the direction and line of movement), but have that stochastic (Brownian) behaviour attributed to Leibniz's monades or (at a more specific level) to microparticles diffused in suspensions, while the persons in the imaginary experiment should not perceive that painful effect of collision.

It seems that levitation "exists" only as a supposition, and the person that would pretend to have experienced levitation would become totally incredible. Yet, genuine intellectuals (reluctant to make public statements) acknowledge the case of a Romanian orthodox priest who during the liturgical ceremony made so devout prayers to God that he started to levitate, for which reason, he clung to the communion table. (It is said that when he was asked by another priest: – What are you doing, father?, he answered: – I cling to the table, because I am not worth to reach God.)

If the manner to create imponderability is known, the same thing cannot be said about levitation.

The MESER concept comes forth with the hypothesis that the levitation condition can be created by mental energy (In the case of the priest who levitated, his faith in God was so strong that his mental energy displayed a special force when unfolded and was oriented explicitly in the direction where the priest assumed that God was).

The MESER type considerations on the nature and manner of manifestation of levitation also lead to the explanation of a supposed method of utilization, by the extraterrestrial beings of the famous "flying saucers".

If extraterrestrial beings have as a model of rationality building, that assumed and very plausible energomental way, the propulsion power of the airships can be solved naturally, as regards both the creation of levitation and of antigravitation (without recourse to centrifugal forces). If extraterrestrial airships emit light, they probably also use, to a certain degree, conventional energy, of a substantial nature. If it is true that extraterrestrial "saucers" also feature that axial rotation movement, the latter is most likely, not involved in propulsion, but in ensuring the stability through a gyroscopic effect.)

The MESER theory on the nature and effects of levitation seems to find numerous external confirmations such as the Biblical reports on angels, archangels and fire chariots lowered from heaven, the descent of the saints and of the Holy Spirit, walking over waters, <the Ascension>, etc. not to count that levitation would constitute a very adequate "technology" for explaining the way Aztec and Egyptian pyramids were built, the "megalithic" constructions from numerous different places, temples of inexplicable dimensions, etc.

Critical notes of the reader:

15. Haphazard – the perfect law

The MESER concept sets out the permanent stochastic movement as a basic law of the spatiotemporality.

Far from the preconceived idea on haphazard, the law of the permanent stochastic movement represents in fact the ideal, the absolute, the perfection. It stands as a warranty of permanence, the cause of eternal existence being determined by the divine will.

The permanent stochastic movement is the only necessary and sufficient law that "works" both within the spiritual reality and within the substantial one (Brownian movement).

Related to the law of haphazard one should mention Spinoza's syntagm "God plays at dice", that is mostly given a pejorative, desacralizing connotation.

In fact, the famous syntagm expresses the fact that the permanent stochastic movement is an expression of the divine will and in no way that the divine will is supposed to have a haphazard, aleatory, character.

As regards the monadic dissociation, a phenomenon in which the MESER concept identifies the Last Judgement, as well as recomposition and encoding* of the rational entities that the same concept assimilates with the act of the divine genesis, one can state with certainty that those do not fall under the effect of haphazard, but are expressions of the firm manifestation of the divine will. Once the Last Judgement is effected and the new rational entity is created, the latter is subject to the laws governing the spiritual reality, and once the primary limit of material reality is penetrated, if materialized, the rational entity is submitted to the laws of this reality (see the MESER).

In the spirit of perfect stochastics one should concede that there is also a probability that not every rational entity that has penetrated the material reality should materialize, in which case, remaining essentially spiritual, it will be submitted to the spiritual reality laws.

According to the same law of stochastic movement, one should equally admit the presence of the essentially spiritual, rational entities within the material reality, coming from among those that accessed this reality even through the secondary limit. These entities have minimum chances of materialization, since in the proximity of the secondary limit, there are no genetically new born entitative components, and the probability of existence of rational substantial entities with an unfit spiritual component is almost null. For these preeminently spiritual rational entities, the actual chance of materialization remains their natural re-penetration of the spiritual reality, from which to penetrate the primary limit of material reality. Such a non-materialized spiritual entity (that has accessed the material reality through the secondary limit) cannot be assimilated to a ghost (since it is not a conveyor of any conscience), but of a rational entity under conservation* such as those of a null code (see the MESER concept).

Haphazard, the perfect law, the only one workable both within the mainly spiritual reality and within the substantial reality, is the fundamental cause of the physical, natural laws governing the manifest reality.

Paradigmatically, the law of haphazard is the hypothesis that states the existence, the metaphysical part of the paradigm, whereby one should understand the spatiotemporality, the physical laws being its external confirmations.

To confer a veridical character to this model, one should identify all logical construction elements, and the latter can only be those founding philosophical principles, that were, in their majority, established or at least, reformulated by the brilliant Leibniz.

Since he did not resort to an explicit hypothesis of existence (such as the law of haphazard), Leibniz (but also Kant or Hegel) enunciated his principles as express logical construction elements for the numerous natural (physical) laws that science had already conquered.

Besides its inalterable historic value, the system of Leibnizian principles, together with the laws of nature conquered by science, form the most monumental paradigm of existence.

The MESER concept, as a paradigm of Being derives its veridicity from the strict observance of any one of the Leibnizian principles.

– The principle of principles that essentially states that any particular principle does not need to be founded (similar to Kant's statement on any moral rule), postulates, for example, the real consistency of the law of haphazard which only needs a logical approach as a constructive element, as well as external confirmations.

– The principle of sufficient reason states that an ideative product is rational, thus real, if it is necessary and logical.

– The principle of uniformity promotes the pertinent and unbeaten idea that nothing belonging to nature is an exception, and that it is subject to no other laws than those to which "all things" submit.

– The Principle of differentiation (identity of indiscernibilities) asserted the logical idea according to which however different things would seem they have common originating elements. This is one of the methodical research principles.

– The principle of continuity states that in the spatiotemporality there are not favored and unfavored "areas" in which natural laws might act differently. This principle states in fact the inexistence of "parallel worlds" other than "the best possible one". Leibniz himself did not state and did not mean to state that there might be another world besides the "best possible" one.

– The principle of the best (*le principe de ce qui convient*) is the principle of "common sense", of the correct, noncontradictory logical approach, or as Einstein put it later, the principle of internal perfection.

– The principle of equilibrium (the law of justice) states that any modification is naturally offset in an objective manner, regardless of anyone's will. This principle features that physical transposition according to which "nothing is lost, nothing is gained, everything changes".

– The principle of the minimum effort and of the consummate forms is one of the least contestable principles, especially after Maupertuis enunciated this famous physical law that lends itself to easy verification.

Leibniz built and used his system of principles as a work tool in modelling "all things", the spatiotemporality as a "a universe that is homogeneous under the sign of plurality, and unitary under the sign of diversity (N.Boboc)".

The Leibnizian system of principles is what we call axiomatic system – an indispensable instrument to any paradigmatic construction; and if it fails to totally fulfill the minimality condition or that of completeness, it is certainly non-contradictory, representing the inner perfection of the concept on the world, with that external confirmation, as Einstein put it, in the physical laws (in a substantial plane) and in the principles of natural morals (in a spiritual plane).

If we think deeply on the Leibnizian "principles" we'll be surprised and glad to discover the non-dissemination of physics and metaphysics, their fusion into rationality as the only reality.

Critical notes of the reader:

16. On time

In the paradigmatic construction of the spatiotemporality, the MESER concept has recourse to the necessary hypothesis according to which substantial reality – the one disseminated through the divine will within into material reality and anti-material reality possesses that "retrograde movement" from right to left, in respect to the spiritual reality.

Independently of the behaviour of any rational (or not) materialized entity, the above mentioned retrograde movement meaning for each of those the outlining of its "embodied" existence, represents what is defined as that impalpable philosophical category called TIME.

One can assume that this movement related to the spiritual reality as a benchmark is characterized by uniformity (constant "speed") – hence the perception of superior rational entities (humanoids) on that uniform "flow" of time and on its reversibility.

Physical movement – that movement of any entity in respect to substantial reality as a benchmark, with parameters (speed, for example) that cannot be compared to those of the hypothetical retrograde movement of substantial reality – cannot change that apodictic character of the uniform time flow impression. From the time when physical movement, though, acquires parameters comparable to those of the retrograde movement (such as one of the so called cosmic speeds), one can speak of a different modality (slowed down) of time flow.

Speculations on time expansion (substantiated by the famous Einsteinian theory of relativity), already apodictic by virtue of their scientific support, concede that each entity bears its own time.

A spaceship wandering through the immensity of substantial reality, using that already feasible cosmic speed, is a bearer of its time – a time characterized by an incredible and yet paradoxical dilatation in respect to the time of the departure station. Upon return of such a spaceship from a voyage of only a couple of years, one could notice that at the departure station several generations have already “passed”. The voyagers of such a spaceship do not notice the dilatation of their own time (the spaceship’s time) but, on the contrary, the contraction of the time of the station.

Each rational entity fails to perceive the change of its own time, it only perceives the dilatation and contraction respectively, of the time of another entity in respect to one’s own time.

Admitting that time is the overall movement of substantial (material) reality in respect the eminently spiritual (nonsubstantial) reality, but also the movement of any material entity in respect to the substantial reality (physical movement) we infer that the former, i.e. time, does not exist within the non-substantial reality. What is more, one can state with minimal risks, that time and space are “mere voyagers” within the spiritual reality.

The absence of time (and space) from the spiritual reality does not involve the absence of movement from that reality. On the contrary, the spiritual reality supposes, of necessity, the movement of nonsubstantial entities, that a-causal movement (from the physical point of view), the permanent stochastic movement of entities (entelechies), eminently spiritual, governed by haphazard (as a perfect law) – the only workable law, both within the spiritual reality and within the substantial one (material or anti-material).

As regards its triple polarity (spatiality, duration and order) one can point out that the spatiotemporality is governed by order (resulted from haphazard), time and space being the “gifts” with which God endowed the spatiotemporality when He created the matter and anti-matter, by their dissemination from the spiritual reality.

In order to tackle the tricky and delicate problem of what is called reversibility of time, some considerations stand out:

– I have defined time as that retrograde movement of substantial reality, having as a benchmark the spiritual reality where the material, and antimaterial, respectively, reality “floats” osmotically. According to the MESER axiom for the spatiotemporality, that retrograde movement was taken into consideration out of the need to justify the “voyage” of any entity, specifically of the “live” entity, between the primary limit and the secondary limit of material reality, that is from birth to that “extreme and insurmountable possibility” as Otto Poggeler defines corporeal death, or, in another manner, to justify “consumption” as a duration of that factual experience called DASEIN by M. Heidegger.

– As an element of the spatiotemporality, any rational (or not) entity has, in respect to spiritual reality, a “relative stability” (besides the inner Brownian movement of those in the same Brownian style due to one’s own will – the free will), having no reasons or capabilities to cross the manifest (substantial) reality in between its two limits.

– The “retrograde movement” and the “relative stability” confirm the supposition that any entity is a bearer of its own time within the material reality and that the former, time, does not exist within the spiritual reality.

– If material reality as a whole has a retrograde motion, any entity (and specifically the live one) has a contrary movement. To this effect, one can deem that the entities, whichever they are,

"travel" uniformly towards the future within the substantial reality and undergo a perpetual present in respect to the spiritual reality, as long as they are embodied (materially split).

The foregoing considerations lead to the conclusion that the hypothesis of the retrograde movement, as a time defining hypothesis, as well as that of the relative stability do not grant to an entity the possibility to travel in a retrograde fashion (into the past), thus any possibility to explain an assumed temporal reversibility is ruled out.

By invoking the Einsteinian theory of relativity according to which temporal dilatation by travelling with cosmic speeds, or temporal contraction, as perceived by the rational entities left behind at the "station" (from which the spacecraft departed and to which it returned), are possible, there is no way to speak of a hypothetical reversibility of time.

Indeed, for a rational entity at the station, a travelling entity is by no means "made younger" and in its turn it sees itself in no other way than "made older". The same travelling entity has almost null chances to find any living, and by no means younger, rational entity from among those left at the station.

In order to detect in the temporal "dilatation-contraction" a reason "pro" time reversibility, one should image an experiment during which the "arrival" from, should precede the "departure" for, the cosmic journey. This could be "possible" if the departure and arrival stations were appropriately placed next to the "line of date change", if the entire journey were to last less than 24 hours (time-keeping at the station) and if the so-called "conventional time" were involved. In real time, this is nevertheless not possible, no matter what other additional condition were involved.

Finally, we come to the stage of assessing what means the hypothetical spiritual journey in time (in this case, into the past) – that one made possible by the convenient travel, through that plausible time tunnel, of the soul (the eminently spiritual part of the rational entity), with the possibility to access a certain moment of the past by that entity. This access to the past does not mean a reverse "restoration" of time, but, in the best of cases, only a re-covering of a duration from the accessed moment towards a possible different future (that can be "past" in respect to the commencement of the journey through the tunnel).

Obviously, neither the spiritual journey in time provides any reasons to consider that time could be reversible.

All (known) modalities of temporal modification that have been invoked – retrograde movement, travel with cosmic speeds, spiritual journey in time – are nevertheless conducive to the idea that: "Fugit irreparabile tempus".

According to the neutrosophic theory (F. Smarandache: *Neutrosophy*) based on trivalent logic, any scientific hypothesis features an extreme character to the effect that it necessarily has also an anti-hypothesis; moreover, to achieve complementarity, the two extremes must also incorporate that indecisive part. By virtue of the above mentioned principle, that is eminently dialectic, the thesis on time irreversibility, as any other one, must be deemed merely as a possible truth, becoming such (or the opposite) only after the acquisition, by reason of some laws, of that "neutral equilibrium" that supposes a possible reformulation and necessarily, an extension of the respective theory in as much as possible, closely connected domains of definition.

From among all involved theories for substantiating the thesis on time irreversibility, the one that lends itself mostly to reformulation, and that might lead to a contrary conclusion, seems to be exactly the one with the soundest scientific rationale – the Einsteinian theory of relativity, that Einstein himself did not consider as final.

If in 1905 the theory of relativity had an unprecedented impact on the scientific world, even before the brilliant Niels Bohr could formulate his objections (as Einstein used to behave in respect to Bohr), Einstein had an insight that his theory was based on much too restrictive "preliminary conditions". In 1916 he was "compelled" to reformulate his hypotheses within the framework of the "generalized relativity theory", renaming the initial one as "limited relativity theory".

As the relativistic theory of Einstein is based on the hypothesis on the maximum absolute value of the "C" constant, and as of late (November 2000) three scientists (a Romanian and two Americans) have demonstrated that some phenomena take place at speeds exceeding that of light, it is predictable that the theory of relativity might be reformulated and completed with that part that could be called the "theory of absolute relativity" dedicated to the phenomena occurring in the "mega-cosmos", "giga-cosmos" or "angstrom-cosmos" – hypothetical designations of some definition domains different from the macrocosmos and microcosmos, already "covered" by the Einsteinian theory.

The extension and possible reformulation of the theory of relativity could supply substantiating elements on a thesis on "temporal reversibility", but only if "external confirmations" (according to the Einsteinian principle) and theoretical and practical requirements (according to the Leibnizian principle of sufficient reason) for such an approach are provided. In fact, anything is possible, the only absolute truth (figuratively) being that expressed by the syntagm: "nothing is final".

Critical notes of the reader:

17. Cosmos, Space, Time

The MESER theory assigns to the spatiotemporality, as an objectification, the appearance of Möbius strip – that closed, curved, geometric surface with the defining feature to be the only single-face – a paradoxical aspect resulted from the existence along it a torsion of 180 degrees.

The same MESER type theory credits the spatiotemporality with a triple polarity: order, duration and extent objectified by the notions of cosmos, time, and space, respectively.

The entire Möbius strip is deemed to be of an eminently spiritual nature, its consistency being given by the monadic spirit and the spirit organized through the divine will, in the guise of souls destined for a rational evolution. This nature comprises the spiritual reality characterized by creative and evolutionary potentiality, but not by manifest (patent) potentiality.

Spiritual reality is governed by the law of haphazard (permanent stochastic movement), an acausal law (from the physical point of view) generating and defining eternal order and permanence, the only workable law, both within the spiritual reality, and in what we will define as substantial reality (where the physical laws originating in the same law of haphazard prevail).

The spiritual reality endowed with the intrinsic law generating order and permanence is called COSMOS.

It is necessary to accept that by rational entity we must understand the spirit organized in the guise of souls, to the exclusion of the Leibnizian monad or Aristotelian entelechy.

Within the spiritual reality, the osmotically "floating" MESER concept supposes the necessary existence of a zone in the likeness of a "sleeve", of a substantial nature, hosting on a "page" of that Möbius strip, the material reality, and on the other page, the anti-material reality. The two substantial realities are separated by an impervious "partition", a final stumbling block between entropies acting in contrary ways, specific for matter and for anti-matter, respectively. The same MESER logical construction, by one of its axioms, defines the substantiation "sleeve" as a distinct zone of the spatiotemporality, delimited from the rest of reality by the primary and by the secondary limits, that are meant to work out the material splitting, and the spiritualization of rational entities, respectively.

By conceding to imagine that substantial reality is infinitely "broad" and infinitely "thick" being "restrained" only by the two limits, it is, as a whole, infinite, and includes what is generally called meta-galaxy (the known "extent") as well as that "remainder" which is objectively accessible to cognoscibility.

We'll refer to this cognoscible substantial reality, in respect to which physical phenomena are related, by the term SPACE.

The cognoscibility attribute conferred to the notion of space requires some qualifications.

For any manifest rational entity, the existence within the substantial reality is mandatory. Even though the rational entity present within the material (substantial) reality has not undergone the material splitting (embodiment), the manifest character is granted, at least that of an energomental nature (as is the case of the hypothetical extraterrestrial Being), and if it goes through the natural process of material splitting, the manifest character is supplemented by the sensory-sentimental "experience".

A rational entity can have sensations and perceptions only within the material reality and only if it is embodied (materially split). Only within this environment and only in this condition can it experience the sensation of space, while besides the substantial reality, where rationality is not manifest but merely potential, this sensation, as any other one, cannot be achieved, so within the eminently spiritual reality there is no space. Further more, this philosophical category is logically and objectively incognoscible within the preeminently spiritual reality, that one where the substantial reality does not "float".

The above invoked considerations justify the defining of space as being exclusively that substantial and cognoscible part of reality.

The Einsteinian theory of relativity demonstrates the plausibility of the temporal dilatation-contraction phenomenon and its concurrentness with the space contraction-dilatation (expansion), hence the idea that in the same manner as time, space could be a "bearer instrument" in respect to the individual rational entity. Yet it seems that the spatiotemporality relationship would be more plausible if we deem space as the "bearer" of the rational entity (and not vice versa) and implicitly of time.

If, as regards time, one might discuss its reversibility or irreversibility, when space is concerned, the problem seems as yet unapproachable, a more plausible hypothesis being that of the space "turning" into time and vice versa, as suggested by the concomitance between time dilatation (expansion) and space contraction (and vice versa) as provided in the theory of relativity.

By accepting as an "image" of space that dual "sleeve" (matter/anti-matter), which would suggest a material space and an anti-material one, symmetrical in respect to the separating "partition", but implying that one cannot exist in the absence of another, we can deem without reservations that space is unique, that is, there is a single world, more specifically "the best possible" as envisaged by Leibniz in the Teodiceae.

Yet, sticking to the hypothetical supposition of the existence of "parallel worlds", let us consider two such substantial realities on the Möbius strip. If they were placed, matter beside matter on one "page", and anti-matter beside anti-matter on the "verso", owing to the entropies of the same nature, they would repel each other continuously (with the other extremes) until the time of achievement of the contact equivalent to the definite annihilation of matter with anti-matter. Another possible lay-out of the two distinct "worlds" on the strip would lead ever since the beginning to the same catastrophic annihilation.

By virtue of the principle of the perfectness of the divine work, annihilation is neither logical or real, so there are no parallel worlds.

Looking from another perspective, several substantial realities, actually equivalent to an ever extended one, would "cover", at the limit, the entire reality, including what we designate as Godhead; but the inclusion of the Godhead in space and time would only mean that the divine will might have been exceeded by Its own creation.

As regards the divine creation, the one recorded in the Bible, in the book of Genesis, part of it can only be the creation of substantial reality by dissemination of matter and anti-matter from the spirit, both as organic and as inorganic matter.

After the severing of light from darkness, after the creation of heaven and earth, after the creation of vegetables and animals (exclusively humans), the Bible reads: «An He saw it was good" or «So it was», syntagms consecrating in a sacred manner the definite character of the divine Work. On the contrary, the Bible does not mark in this manner any one of the references to the creation of the human being. Instead of the definite character, the human beings (Adam and Eve) were endowed by God with the free will (the apple tree) to get them involved in their own making, in their permanent spiritual evolution.

As regards that "material existence in another dimension" it can be said that this is a fantasy, a superficiality, both from the logical and the semantic points of view.

By "dimension" it is understood a certain value of one of the space coordinates, and as each material entity has at least one of the coordinates differing from that of any other one, it is reasonable to say that each entity exists in another dimension (but within the same space). In other words, the "existence within another dimension" for each substantial entity is mandatory, tautological. The stratagem used in replacing, not deliberately, the term "space" with "dimension" created the impression, by masking the truism, that a common banality is a profound philosophy.

The MESER theory does not accept the material existence in different spaces, since those cannot exist. Different spaces can only be (necessary) "n" - dimensional mathematical fictions, but the latter are not real spaces. One shouldn't forget that logical perfection must not be confused with reality, or truth.

As regards the logical construction of the spatiotemporality, the MESER theory brings forward the following plausible and pertinent definitions and hypotheses:

- The spiritual reality governed by the law of haphazard is called COSMOS
- The cognoscible substantial reality – a reference for all physical phenomena – is called SPACE.
- The movement of the substantial reality in respect to the spiritual reality, including that of any materialized entity in respect to the material reality is called TIME.
- Space, as an objectivization of the substantial reality is unique (there are no parallel words) and cannot undergo what in a mathematical language is called partition.
- The final character of the divine creation, its perfection implies the fact that annihilation (the contact of matter with anti-matter) will never take place.

- Owing to the divine will, the space, time and cosmos are eternal.

Critical notes of the reader:

18. Cosmodiceae

For the paradigmatic building of the rational entity (MESER) I employed the term "space-time" for the uppermost domain of existence of rationality as a phenomenon. For speculative reasons, in order to ensure the character of inner perfection of the aforementioned logical construct, I attributed to this domain the configuration of Möbius strip, and to its nature, a spiritual consistency.

After space and time have been defined more or less acceptably, the specific nomenclature must be revised in order to be consistent with the usual terminology.

The Möbius strip, that sort of curved geometrical surface with the paradoxical feature of being the sole "uniface", as a symbolic image of reality, both cognoscible and incongnoscible, should be most appropriately designated by the term COSMOS.

Currently, by cosmos one defines a property characterized by law and order; yet this time, by its objectification as a Möbius strip, the cosmos becomes a subject-matter incumbent of the attributes of the earlier semantics, having a physical, but notably metaphysical connotation.

Based on the Hegelian law: "The rational is real and vice versa", logically demonstrated by the MESER concept, one can specify that by cognoscible reality one should understand the manifest rationality, that is the substantially split rationality (the embodied soul), as well as the one temporarily or permanently dissociated from the body (Hasdean unboundedness), not yet submitted to monadic dissociation (divine judgement). Incognoscible reality should mean potential rationality, the preeminently spiritual one (the unbounded and unlimited entelechial soul) as well as a newly organized spirit, that hasn't been substantially split as yet (un-embodied soul).

In its consistency (generic element, in the mathematical meaning) the cosmos is distinguished by the "metaphysical nothingness" (the Aristotelian entelechy or the Leibnizian monad) endowed with that perfect law of haphazard called stochastic and permanent movement. The metaphysical nothingness is deemed as the "raw material" of which God created, by dissemination, matter and antimatter as alternative forms of existence of the spirit, and of which He creates "by boundedness" the entitative soul.

The cosmos is the "zero (entropic) energy level medium", to the effect that its elements are not bearers or energy in the physical sense; they are bearers of spiritual energy, undetectable by substantial entities, but exercising an influence over the latter (see "Universal gravitation").

Similar to God, the cosmos – metaphysical nothingness – is marked by the aporia incapable of being solved, related to its inconceivability.

Based on His apodictic, unbounded power, God has created by dissemination from the spirit, out of the metaphysical nothingness, matter and antimatter, definitely separated by the divine partition. The MESER concept objectivates this great divine work as that sort of "sleeve" on the Möbius strip, bounded "lengthwise" by the limits of materialization, and spiritualization,

respectively, and unbounded, as far as the "width " and the "thickness" are concerned, being infinite when considered together, with matter on one "page" of the strip, and antimatter, on the other (see MESER). Material reality (the sleeve) does not displace the metaphysical nothingness, but it "floats" osmotically in it, characterized by that "retrograde motion". The retrograde motion and the relative boundedness of substantial reality have allowed the definition of space and time only within this reality (see "Cosmos, space, time").

Substantial reality – the manifest part of the cosmos –potentially accessible to knowledge and cognoscibility, together with its divine gifts – space and time – and endowed with the physical laws, is called UNIVERSE.

Being generated from the divine creation, the universe is not attained by the aporia of its inconceivability, but, based on the research of the last century, it is marked by the paradox of the concurrence of universal contraction and expansion.

This paradox emerged when Edwin P. Hubble formulated the law according to which the velocity with which celestial bodies move apart (from each other) is directly proportional to distance. The law seems to be confirmed by the Doppler effect, and would purportedly be caused by "a force" opposed to gravitation. Even a physicist like Einstein credited Hubble's law, by developing the theory – subsequently disowned – of the "cosmologic constant".

During the last decade of the XXth century, the Big Ban theory of universal expansion was again brought up for discussion, among others, by the astrophysicist Brian Schmit, as a consequence of interpretation of results from observations on the supernova phenomenon. Though the latest justifications of the hypothesis of universal expansion do not seem to be more consistent than the theory of the cosmologic constant, new terms have been advanced, such as: black energy, vacuum energy, black matter, said to be "an alternative type of substance" (?!).

In their fantasy, the authors of these hypotheses state, in connection with the universe that «...at last, the "cake" is complete, it has several slices of which only one is known and, what is more, it is an extensible cake».

According to the MESER concept that defines space based on the "boundedness" of substantial reality, the hypothesis of the universe not being extensible is plausible and, as Einstein could be wrong (as acknowledged by him), so Hubble could be wrong too.

The phenomenon of universal contraction is a reality based on the action of universal gravitation, by virtue of which the celestial bodies, the cosmic matter and, what is more obvious, the systems of bodies, contract. Since it is a local, sequential contraction, one can infer that the distances between systems might increase, but it is not as obvious that the distance between the centers of these systems will also increase. Only the increase of the distance between the "peripheries" of the systems could be obvious and logical, and probably, by absolutistic inference, this increase has led to Hubble's theory on expansion.

There is no doubt that in the case of the nova phenomenon, an actual expansion of matter takes place, but this is only a local behavior of a zone of the universe. It is a long way from this inference to the Big Bang theory that supposes a generalized expansion, since the nova phenomenon has an explosion frequency of around 100 years in each galaxy.

There is a considerable basic difference between the theory of universal expansion and its contrary, though both theories are evolutionary; the former has an eschatological-apocalyptic connotation in disagreement with the thesis on the perfection of the great divine work, while the counter-hypothesis avoids this characteristic by the simple fact that it grants to the Big Bang a role of repeatable and local moment in the evolution of matter in the Universe.

One should recognize that some rhetorical considerations, to a certain extent Manichean ones, to the disadvantage of the hypothesis on universal expansion, do not demonstrate the truth of the contrary hypothesis, but they serve to caution on the need for logical and scientific

substantiation in order to attach credibility to a theory. One of the criteria capable of validating a hypothesis is that it should solve a paradox, an aporia, and the hypothesis of universal expansion is in itself a paradox that does not provide a solution for solving another one.

Critical notes of the reader:

“ Ecce homo ! “

Pilate Pontius

III Epistemological hermeneutics of some philosophical concepts

1. Existence and reason – the “crisis” of rationalism

Through his thesis “Cogito, ergo sum ” , Descartes brings in as sufficient proof of Being – reflection, thinking, while the thesis “Cogito, ergo sunt ” is used by Descartes and his disciples to substantiate existence.

The first thesis can be construed to the effect: “I think, therefore I am ”, that is, reason is used as proof of the existence, even of the rational entity that is alive, thinks, so reason is an evidence of Being.

By interpreting the second thesis to the effect: “Since I think (giving careful consideration to other entities), the latter do exist”; in this case the reason is a proof of the existence of any entity, whether rational or not, that is the subject matter of the thinking entity’s reflection; so reason is an evidence of existence, not only of Being.

By his theses, Descartes justifies Being, and, in general, existence through a behavioral bias, as well as rational entities reflecting on each other and on other entities.

Unlike Descartes, Baruch de Spinoza produces the causal explanation of existence elaborating the thesis “Causa sui” that also includes liberty (*causa libera*) in determining the cause. By this thesis, Spinoza also postulates Being as an existential subordination and necessary condition for rationality.

Ever since the time of Descartes, the “rationalism crisis” appeared – and was noticed, among others, by Blaise Pascal (and Descartes himself subscribed to it) – and it could reside in the aporia between the short-lived and limited human being and the infinity of spatiotemporality: “If the rational entity was to disappear, will the products of its thoughts also disappear?”

The MESER concept is capable to solve this seeming aporia. The human being (the thinking entity) is repeatable (non-identically, as a rule), bringing its contribution of rationality “in quanta” during each of the material Being periods, even though re-materialization is non-identical law-wise, being each time subject to monadic dissociation and recomposition taking effect within the spiritual reality (Last Judgement and Genesis) through the divine will.

Dematerialization of the rational entity by the natural (predestined) end of its material life does not mean its disappearance; it continues to exist and it continues to be a rationality bearer, at least in a potential condition, so there are no grounds for disappearance of its products, even the more so as the products of rationality drive benefit from the subjective "recording" on the primary limit of the material reality, as well as from any objective recordings (written text, audio or video records, archaeological documents, etc.) within the material reality.

From the standpoint of the critiques of rationalism, the crisis of the latter resides in the disappearance of the object of reflection due to the suppressing of its existence proof. In fact, things are different (it is a logical flaw) since there is little likelihood that the mentioned rational entity be the only proof (the only reflecting one) of existence out of the world's infinity, and even so, the existence seen as a probability (Schrodinger) is yet a solution to the aporia.

In respect to the MESER concept, existence is an objective category, only the perception of it being subjective; if existence is an object of thought, this does not mean that it is derived from it; it has its own source (cause), thought being only as a proof. (Existence is created by thought only in psychologism, but psychologism itself is a disputable modality, the MESER concept, having a logical as well as an epistemological edge on it).

In the relation existence-reason, existence is a necessary condition for reason, but not sufficient (not even the Being as an essence of existence stands as a sufficient condition, since there is no guarantee that any "live" entity is capable to reason, according to the common meaning of the word).

Critical notes of the reader:

2. Equivalence between the rational and the real

By his thesis "Causa sui", Spinoza postulates existence as its own cause.

Furthermore, according to Spinoza, existence is objectivized through the paradigm "natura naturata" (the created nature). Yet, one shouldn't understand that "natura naturata" was deemed by Spinoza as a definition of existence, but, that should be construed as the need to produce, like Descartes did, a proof of the former.

As regards existence, Spinoza also mentions the objective model "natura naturans (the creating nature)", so he disseminates within the framework of existence, the concept of Being, producing as a proof of it, the creativity attribute or at least that of creative potentiality.

The well known Spinozian assertion «God's greatness is natura naturata, while the essence of Godhead is natura naturans», can be expressed in a more synthetic way by «The essence of existence is Being».

In Spinoza's assertion, essence is obviously and explicitly associated to the term of Being and if we accept this fact, it becomes as obvious that the meaning of the term greatness is also (the word) existence.

On the other side, we can notice that Spinoza "identifies" divinity with the creating nature seen as an eternal being. Spinoza saw in God His own cause, unborn and indestructible, the contents and form of his fundamental thesis "Causa sui".

By accepting reason as one of the main proofs of Being and implicitly of existence, one can quite knowledgeably put forward the Hegelian thesis: «What is rational is real and what is real is rational» - a statement that enunciates the equivalence between rational and real.

The first part of the statement has an undisputed logical value, since the rational as an attribute of Being exists and is thus real. (One can state that the direct theorem has been demonstrated.)

Since it is difficult to demonstrate that everything that exists as a being becomes manifest in a rational way (e.g. we cannot produce the proof of rational indications in the world of plants) one should admit that Being is only a necessary, but not sufficient, condition of rationality, and hence the second part (the reciprocal) of the Hegelian thesis must suffer some amendments in order to be logically true.

If by rational behaviour we understand not only the volitional type conduct, reflective, and self-reflective of the "live" entity, but also the instinctual, genetic type – the reproduction and self-defense acts, for example, then every living Being is indeed rational.

To make the Hegelian thesis hold true even when real signifies existence, the rational should also include the picture of that inherent, natural, law-governed, logical order (cosmos) of the spatiotemporality as a whole.

The two amendments, once accepted, constitute a demonstration of the reciprocal of the theorem. In this manner, Hegel's thesis acts as a criterion, and it can be enunciated as: «What is real is rational, and vice versa.»

Without challenging any of the contrary hypotheses, if we admit that the spirit, matter and anti-matter are different forms of existence and thus of the reality equivalent to rationality and since besides those, no other forms of the real were identified yet, it will be illogical to speak of nonexistence, virtually or irrationality in other way than the figurative one.

Critical notes of the reader:

3. Complementarity between the divine creation and evolution

Without pretending to tackle the origin of life on Earth and in the Universe in general, the MESER concept admits as necessary the divine creation and, without absolutizing evolution as an undeniable phenomenon, it assumes that the latter is manifest within each species as a measure of the degree of adaptability to the environment conditions and as a response to the requirements of the divine will.

Evolutionism, and especially Darwinism in particular is a real phenomenon but it should be amended to the effect that it becomes obvious intraspecifically and it remains to be discussed whether it could also appear interspecifically.

The MESER concept is compelled not to accept assertions such as "Man descends from monkeys", "Birds evolved from reptiles", etc., but to consider the objective lack of intermediate, transient elements that would substantiate the conclusions of an interspecific evolution.

It is expected that from the biological point of view a species may display a superior evolution as compared to its historical past, and it is equally natural that some species might disappear as a result of their inadaptability to radical changes in its environment. Both

phenomena can only originate in the continued adaptability or, on the contrary, inadaptability of the respective species.

The MESER concept does not express an original outlook, but a common one, when it does not admit that some species of plants or animals are but insufficiently developed "rudiments" of a certain species. The echidnas, the ornithorhynchus or other animals in general such as the marsupials of the southern hemisphere are perfectly adapted and perfectly evolved species, and not interspecific rudiments and they cannot serve as examples of intermediate links between species.

All kinds of living creatures were created such as they are; every one of them changes, evolves, within its species to adapt to its living environment.

Any possible interbreeds between compatible species, or the so-called biological mutations are not in themselves proofs of the interspecific evolution, they can only be deemed as examples of genetic accidents without a history and a future.

It goes without saying that the human being, as a species, evolved during its history, physically, and especially, intellectually, but not to such an extent as to be attributed an anthropoid origin.

If when speaking about plants and animals one can relate to their evolution equally as a result of natural, and especially, artificial selection, when it comes to the human species, the means and end of the evolution are different, as are the commandments of the divine work..

Plants, animals, other living creatures, were created to be governed by man, to serve his basic needs, while man was endowed by God with wisdom to rule over the remainder living creatures and to be a cognizant participant to his own spiritual evolution.

Man was predestined to be both a means and an end of the great divine work – the continued and permanent building of rationality.

From the spiritual point of view, the divine process of creation of the human being, besides the bygone genesis, has also a permanentness and cyclicity character; it is not a completed process.

According to the significance of the MESER concept, the divine creation and the evolution of material life are complementary phenomena, that are cognoscible, to say the least, while the assertion "the ways of God are unknown" refers exclusively, if at all, to the divine genesis, as the starting point of creation. By logic inference God cannot refuse the act of knowledge to the human being, since in an apodeictic manner, the purpose of the divine work is to get closer to the intangible truth through rational faith (through science towards faith). To this effect, the human being must not be reticent to scientific knowledge; golden mean knowledge. That sort of knowledge that does not deviate from the rules of natural morals (the end does not justify the means) does not mean desacralization, but the way towards rational faith.

Critical notes of the reader:

4. Creation and evolution – will and liberty

The MESER concept asserts and demonstrates the complementarity between evolution and creation, highlighting, along with the unanimously accepted bygone character of genesis, the permanence and cyclicity of the creative divine act.

Also, the MESER concept identifies rationality with one of the great divine works and thus, it is natural to examine the problem of the perfection of the creative divine act.

The fact that in the world "good" coexists with "evil" has naturally led to the emergence of a difficult philosophical aporia regarding the perfection of the divine act of creation.

One of the "solutions" of the above mentioned aporia consists in asserting that the divine work is not perfect, that God would assumedly make tests, experiments with the Being created by Him and, depending on the findings he would make the necessary corrections through acts of drastic reparation.

To support such a solution, a gross, pejorative meaning is given to the assertion ascribed to Spinoza: «God plays at dice», or even to the text of the Bible. C. Noica interprets the words of Genesis «and He saw it was good» to the effect that even God would not claim the perfection of His own work, by first acting and then judging.

One shouldn't wonder that within such a context, the view on the Last Judgement is seen as a terrible act of penance, and that the need was felt to invent the periodical apocalypse and the permanent hell to punish (!?) the "sinful" human being.

An alternative "solution" to the discussed aporia is that stating that good and evil coexist and are made known with the will of God. In order to underscore the good, God would assumedly put to "trial" the faith of man through the display of the evil, an occurrence to show His presence and almightiness. (So God would presumably not be sufficiently strong, having to use to His own interest the forces of evil that in fact are also opposed to Him).

Such ideas, comfortable and all-inclusive for would-be believers, are easily insinuated, and create harms that are difficult to be counterbalance. Even the text of one of the fundamental prayers of Christianity, "Our Father", states: «...and do not lead us into temptation», instead of the logical idea, bearing a truly sacred connotation: «...and forestall us from temptation».

Ideas of that kind were at the base of the "Theory of occasional causes" of N. De Malebranche, which would not be unacceptable if they hadn't generated tactical malformations such as: mystical religiosity based on paranoid fear, the need to punish heretics in the name of God, forced conversion, based on lies and crimes, for political purposes, etc.

The belief that good and evil appear in the world by God's will is not logical and thus it does not reflect reality. God does not need the people's faith based on fear and He has no reasons to remind us at all times of His almightiness (the building of His work is not a compelled performance).

The doctrine on this matter, represented by W.G. Leibniz's "Teodiceae" is yet another attempt, this time a sophisticated and logically elaborate one, for solving this particular aporia.

The basic idea of the "Teodiceae" is that God created the world such as it is, with good and evil, since it is "the best possible world". It is a point of view that had an extraordinary impact in the philosophical world and that led to the development of those theories on the existence of parallel worlds, of concurrent existences in different n-dimensional spaces (The existence of these parallel worlds represents indeed a mere speculation, without a real support).

Lebniz's "Teodiceae" is at the most, a partial solution to the aporia, since it does not, nevertheless, specify whether the manifestation of good and evil occurs with or without the will of God.

To make use of some inaccuracies of the Biblical writings, by selecting the pejorative sense of some well-known assertions, and in general, by constructing a theory based on a questionable hypothesis is not an auspicious way of solving an aporia, as, according to an outstanding logical principle, falseness implies any inference.

The Leibnizian *Teodiceae* reaches the conclusion that this world is the best possible world; by interpreting a Biblical record and an idea advanced by Spinoza, C. Noica infers that the divine work is not perfect, while the theory of occasional causes states that God allegedly use evil to show His presence and almightiness. Although not deprived of logic, the foregoing interpretations

reach different conclusions that cannot be simultaneously true. Such hypotheses leading to equally hypothetical conclusions, without external confirmations, cannot be satisfactory.

The falsehood of the assertion that good and evil represent the will of God is responsible, to a great extent, of either the proliferation of mystical conceptions or, with more serious effects, of the aggressive manifestation of atheism.

The MESER concept states that good and evil (more assuredly evil) does not occur with the will of God.. This theory perceives good and evil as reflections of sensations and feelings in the conscience of man as a manifest rationality. The reflections are not sited within the spiritual reality but, according to the MESER concept, only in the substantial reality where God granted the free will and desists from showing His will.

If God is also perceived through "His great kindness", the latter must not be confused with absolute good, that kind of good seated within the spiritual reality. Absolute good, the great divine kindness consists in the perfect "objectivity", not influenced by feelings, pertaining to God.

Besides reason, sensations and feelings are specific to the rational entity only within the material reality, a manifest reality. As reflections of feelings, good and evil occur only within the material reality, and not owing to the divine will, but as a consequence of liberty. This last statement is also supported by the fact that, for example, the same "good" can be perceived by different rational entities in different ways, being "evil" for some of them.

Owing to the force of circumstances, the classification of "good" and "evil" cannot be absolute, since the criterion for evaluation can only be a sentimental, moral one, and having in view that morals and its standards evolve, good and evil are relative reflections, components of the evolution and not of the genesis of rationality.

The MESER concept highlights without qualifications the perfect character of the divine creationist act from the spiritual reality, as well as the full liberty of development granted to the rational entity within the substantial reality, deeming this fact the very proof of the unbounded divine power that provided measures for correction of an evolution nonconforming to the divine project of building of universal rationality.

Logically, the manifestation of the divine will also in the evolutionary act of the material reality would have conferred on the divine work the character of that hypothetical perfection; but in this case, the perfection, once achieved, would become devoid of its object, of finality, to the effect that it would have failed to be a response to any necessity, in this instance, the evolutionary one, for example.

The perfection of the divine work does not signify an absolute good, but also the granting of the "free will" to the human being as a necessary act for its own evolution.

The emergence of "evil" within the material reality is not unnatural (men learn from their own mistakes), but it cannot be stated that it is necessary; but an absolute good would seem really unnatural, anomalous. (In "The Miracles of Saint Sisoie", G. Topârceanu noticed the grotesque of an idyllic good, by describing the scene where a saint invites another one in the bushes of the Elysian Fields, praying him to smash his face).

The divine work of rationality as a result of the divine will but also of liberty for the rational entity materially split, means for the latter: an experiment and a sense of awareness, search and discovery, participation in one's own creation as well as purification and selection of the products of rationality by God through the divine judgement and through genesis.

(Creation has more soundness by becoming aware of one's own fashioning. Jesus knew and could prevent Judah's "treachery" or Peter's "apostasy", or Thomas' "doubts", but he would rather have Judah realize the ugliness of greed, Peter be healed of fear and Thomas of his disbelief. The credit granted by Jesus to his transgressive Apostles signifies that God "grants forgiveness" to all

sins, whether "unintentional or deliberate" - the safest path for preventing another instance of transgression.)

One can conclude that:

- Challenging the perfection of the divine work is a sin, a disregard of the commandment «not to take God's, your Lord's name in vain»;

- The occurrences of good and evil can be judged relatively, depending on the level of the ethics characteristic of the material reality, as they are reflections of sensations and feelings and are not generated through the divine will. Those instances are mainly governed by the moral rules, especially those of the natural morals, and in the last analysis, the divine judgement takes effect, through monadic dissociation and purification of the soul.

- There is but a presumed aporia between the almightiness of God and the manifestation of evil (and good); the divine almightiness is the expression of the absolute divine will, while the sentimental manifestations are exclusively the expression of the free will granted by God to the rational entity during its ephemeral "life" within the material reality.

Critical notes of the reader:

5. Manifestation of "evil" in material reality

The MESER concept brings a logical proof to existence within the material reality, of the ghost as a dematerialized rational entity that has ceased its material Being (accidentally or not) prior to the predestined term.

Regardless of whether the dematerialization of the rational entity, prior to the predestined term is accidental or intentional, the phenomenon has disturbing implications on the cyclic process of the divine work, since the soul of such an entity defers the surpassing of the secondary limit of material reality, not obeying the divine judgement.

Unlike the substantial, unsplit soul, the ghost is a bearer of the rational products of a concrete entity, each monad of it preserving a specific information (the spiritual gene) of the former materialized rational entity.

As long as the ghost (a nondisseminated soul, and one that has not been submitted to the divine purification) stays within the material reality, it continues to bear a conscience, and be a holder of feelings and of a morals of the certain rational entity. Being preeminently spiritual, the ghost is subject to the laws of the spiritual reality, so it will only reach by chance the secondary limit of material reality in order to be split, purified and recomposed monadically as a different soul.

As a rule, even in the absence of the material support (the body), the ghosts find out (energamental) modalities for not remaining neutral in respect to the substantially split rational entities. Some of them, probably advised from the previous material life, are aware of the possibility to be rematerialized, thus giving consistency to the philosophical speculation called reincarnation (re-embodiment).

If reincarnation is the above-mentioned phenomenon, then it should designate the "birth" of a rational entity whose material splitting is spiritually composed of a soul that has temporarily eluded the divine judgement. The rational entity resulted from reincarnation does not duplicate the entity whose soul was the ghost, because the soul is "engrafted" on a different substantial genetic background.

The speculations in connection with the reincarnation phenomenon stand a good chance to be deemed fanciful if cases of persons with "recollections" that do not belong to them were not identified.

(In Romania, the case of a young man, Andrei Ulmeanu of Rosiori, was identified; he used to have recollections and dreams on events not witnessed by him.

By chance, when he was 18, he discovered in another geographical area a family he had never met but to which he was "acquainted" and that had a son killed in an accident (just prior to Andrei's birth) who, during his life, had actually gone through the events recollected by Andrei.

According to his parents' witness, the young man was reported to be interested in paranormal phenomena and thus he assumedly was aware of the possibility of reincarnation of the soul.)

The intent of the MESER concept admits of the existence of cases of incompatibility between the body and the soul of a rational entity, revealed by a severe psychic and intellectual retardation of the entity in question. Though the sources of information are mostly covered by occultism, one cannot overlook the facts that some retarded persons of this kind were "awaken" to life. If such a phenomenon is real, it can only be what the "para-scientific" literature calls reincarnation by substitution.

With the caution not to dismay, one should advance the idea that the same body might concurrently be the "host" of the soul reincarnated by substitution and of an inadequate soul, probably compatible with an animal or a plant. The hypothesis does not seem so foolhardy if we admit that the great majority of people virulently display primary beastly instincts. Also, a significant number of cases are known when human bodies in a coma or a profound cataleptic state have a behaviour similar to that of a plant (vegetable), a condition that can be explained by the temporary or final departure of the soul from the body, whose "life" is still maintained by a "vegetative" incompatible soul.

The fact that the same body, the same material splitting can serve as a support for two souls, of which one is incompatible with the human body, can be justified by the uneven behaviour: now rational, and then virulently instinctual of some people. The fact that at a certain age, surpassing that of the life span of animals, man shows almost without exception a preeminently rational attitude (he does penance) can be explained by the departure from the body of that possible "animal soul" (probably following some episodes related to health) leaving behind (in the body) the specifically human soul, capably of a genuinely rational behaviour and act (He that has no old folks around, let him buy them!)

There are sufficient grounds to state that the phenomenon of ghost appearance, as well as that of reincarnation, though natural, are accidental and do not express the divine will. God endowed the rational human being with instincts aimed to preclude the acts of premature dematerialization in respect to the sacred predestination, and if these acts occur, they reflect in the last analysis some deficiencies of a moral nature.

The manifestation of the reincarnation phenomenon can be a source of disturbance for the divine act of rationality, since some rational entities temporarily circumvent the divine act of dissociation, purification and monadic re-composition. The disturbance of the great divine work is even more serious as those rational entities that shun the divine judgement waste away their preservation instinct, and "learn" to deliberately avoid moral purification by curtailing the duration of their material life, by practicing and even advocating homicide and suicide, sometimes in their mass-forms.

(It is hazardous for the humankind to see in the activity of some "religious" sects only some kind of accidents, without taking a resolute stand for eradication – by moral and legal means – of demonism, Satanism or any other gregarious or individual manifestations that deviate from the

standards of natural morals. By invoking the pretext of minorities' rights, lately collective ones, the satanic sects promote with virulence their ideas using enticing promises and forms of mass hysteria (Messianic sermons, urges to civic disobedience, special camps for practicing sexual libertinism and for drugs consumption), apocalyptic forecasts, etc.

Faced with such manifestations, the (lawful) state and the institutions of the great traditional religions, preservers of natural morals are bound to refrain from displaying an irresponsible tolerance).

If an apocalyptic end of humankind were acceptable, it would not be an expression of God's will, but the fault of humankind itself, for permitting the irresponsible evolution of morals in divergence with rationality. Man is the most adaptable Being to any kind of change, but adaptation to physical suicide as a means, and to moral suicide as an aim, is not to be admitted.

When it comes to the immorality of avoidance of the divine judgment, its causes shouldn't be attributed to the global phenomenon of reincarnation; not all ghosts are aware of being capable of reincarnation and not all of them are bearers of the morality of malefic Beings.

The awareness that reincarnation is a possibly disturbing phenomenon for the building of the rational (entity) should serve as a reason for meditating on the role of religions in the spirit of moral education. Regardless of whether the rational entities are or are not affected by the phenomenon of reincarnation, the cultivation of the religious spirit, by the church, is a requirement in order to prevent and correct any possible alteration of the divine work within the material reality.

Critical notes of the reader:

6. The "steps" of Being

The definition of the intellect as a premise of reason is in agreement with the idea that rationality is the continuity and permanence element of Being.

(We should recall that the MESER concept defines the intellect as a totality of monadic sealings, passed through the divine judgement, existing in a new soul destined to rematerialization, and also derived from monads not organized as entities)

To this effect, the spiritual Being is eternal, but as regards its entity character, a substantial rational entity is deprived of this feature; it is born and dies, hence its temporal limitation defined by the appearance and disappearance of sensations. Genetic birth and chemical decomposition of the body are elements defining very clearly the temporary character of the substantial Being of any rational entity. In his «Letter to Menoicus», Epicurus stated "...since any good or evil resides in sensations, and death is the privation from sensations".

The correlation of the temporary character of the substantial Being with the appearance and disappearance of sensations is also justified by the interpretation and turning to good account of information connected with the phenomenon of cataleptic manifestations, especially clinical death. (The persons that experienced clinical death, be it only a long-lasting general anesthesia, expressly state – and behave accordingly– that they do no longer apprehend their own end. There are numerous testimonies that in the case of clinical death the sensation of pain and fear vanishes, leaving behind only a state of "beatitude", in comparison to which a sensation of any kind represents a discomfort).

One can estimate with a high degree of certainty that the receptor and sensory support of any rational entity is its substantial component, and not the soul, or the spirit in general.

As regards the complex of sentiments specific for each individual rational entity, the MESER concept states that its bearer and receptor is the soul.

By identifying the complex of sentiments that are composed from sensations, with what we call morals at the level of the human entity, the latter will be the "tool" allowing the achievement of the monadic sealing as a means of "information" on the products of rationality.

In his dialogue "Phaedon", Plato says that «...the soul, emerging from the body possessed of these features, heads towards what is similar to it: towards the imperceptible (the MESER concept has brought forward the hypothesis according to which the spiritual reality cannot be grasped with the sense organs), holy, immortal, wise (spiritual reality)».

(The accidental phenomenon called ghost demonstrates that the soul is not the unique bearer of a specific morals. By virtue of this morals, the ghost can act as an angel or as a malefic ghost (or remain indifferent) on some living rational entities and, in the case of reincarnation, or even in the case of reincarnation by substitution, the ghost will definitely engraft its morals to a different rational entity).

From the moment of penetration of the secondary limit of the material reality, the soul, with its entire sentimental loading sealed on monads, is subject to the divine judgment which consists in the monadic dissociation and purification of the monads to remove information incongruous with the objectives of the divine work of rationality through the will of God. From this moment, one can no longer refer to the morals specific to an individual soul, so the moral (pertaining to the soul) Being ceases to be.

Although indestructible within the substantial reality, soul is disseminated by God within the spiritual reality, out of a "programmed" necessity to optimize the communication of information sealed by monads, by "diffusion".

By admitting the objective character of the divine purification, consisting in the effacement of the monadic sealings disagreeing with the project of the great divine work of rationality, the newly organized souls are characterized by that palimpsestic aspect apprehended by Leibniz. (In connection with this aspect of the newly organized soul, Leibniz explains the palimpsestic lacunas by means of the "memory's intermittence" and by a "mode of intrusion of the haphazard".

The MESER concept contends that, on the contrary, the aforementioned Leibnizian intermittence is the effect of the lacunal aspect of the soul, while haphazard, as the only perfect law, will be capable of ensuring the sealing again of those very lacunas of the soul.)

The Leibnizian image of the soul as a palimpsest, this time with reference to the constitutive monads already sealed, justifies the MESER type assertion on the nature of the intellect viewed as what Plato called "remiscence", in his theory on ideas, in the Phaedon dialogue. (Plato did not consider the possibility of "reminiscences" derived from disparate and dissociated souls, and he thus believed soul to be immortal).

By accepting a coarse paradigm, that is, liable to be revised, Being is characterised by three levels: sensitive, sentimental, and spiritual.

– Substantial Being lies at the level of sensations, where the substantial component of the rational entity is a generator and receptor of sensations. The substantial Being is the level specific to Being in the vegetal world – the strictly genetic Being.

– The level of sentiments is specific to the soul Being, a Being that supposes a first level of monadic sealing, determined within the construction of rationality, within that "animal level" (with the exception of man). In other words, the soul Being is defined as a genetic-instinctual Being.

– Within the spiritual level, Being is preeminently human including the other levels of the Being, and which is defined as a means and purpose of the great divine work. Human Being is the Being of the consciousness in itself.

(Dissemination at the same rational entity of the levels of Being, doesn't exclude the supposition emitted by the MESER concept, that of the "dwelling" of the compatible soul and of unspecified souls of a certain kind. In this manner we can explain some sentimental manifestations of plants (the pleasure caused by music), intelligent manifestations of animals, as well as specific vegetative manifestations or striking instinctual manifestations of humans.)

Whatever the levels of Being may be and as much as arbitrarily they may be defined, the paradigm explains itself at least through its common denominator of its levels – rationality.

Critical notes of the reader:

7. On death

"Dasein is factual Being, power of Being, as anticipation of the extreme possibility that can't be surpassed – death."

Otto Poggeler

According to Heidegger in "Sein und Zeit", the possibility of Being has its origin into an ultimate possibility that cancels, *post factum* even the possibility of Being itself. With his term of *dasein*, Heidegger always brings to the fore existence as a fatality, without explicitly denying its fate as an obligation, either imperative or assumed, nevertheless in vain.

Implicitly, Heidegger is preoccupied, concerning the existence, by the sentimental side of it, without insisting on its role in showing rationality as a great divine work, thus deliberately avoiding to refer to a certain objective aspect.

The MESER concept estimates that sensations as well as feelings, as attributes of existence, are not a purpose but a means, which ensures creating products of rationality through Being. The products of rationality – which are the purpose of Being, are not thwarted, and neither is Being itself, by death; they remain as monadic seals and only the divinity decides through its "Last Judgement" if the seal is to be "erased" or redistributed towards other new spiritual entities, formed as a primary fund of the intellect of future substantially splittable rational entities, which are in turn destined to create new rational products.

While the Heideggerian *dasein* sees death as a fatality which thwarts the possibility of Being, by obsessively bringing it out, the MESER concept (Speculative Existential Model of the Rational Entity) considers death as an objective necessity, whose imminence must not be pointed out in a paranoiac manner and which doesn't cancel the Being but submits it periodically to God's judgement in order to be purified and harmonized with the purpose of His Great Work..

As a subsequent theory to *dasein*, the MESER concept perceives it (with all due consideration) as a model of sentimental approach (subjective and therefore psychologistic) of the Being as a purpose ending with death; while the MESER concept evaluates itself as an objective, rationalist model, which without denying the purpose itself of Being, qualifies it as a path towards the construction of the divine work which is universal rationality.

Although they seem to diverge, the two models are contingent and neither one won't be affected if the balance of truth inclines towards one or another.

Even though the two models would be, judging by bivalent logic, the extremes, each one prevails based on an indisputable accurate logic.

According to the basic law of the Smarandachian neutrosophism (F. Smarandache, University of New Mexico:Neutrosophy) $t \% + i \% + f \% \leq 3^+$, however t (the undoubted truth)

and f (the undoubted falseness) both have the tendency to decrease (without annulling) one for the advantage of the other or for the advantage of i (the irresoluteness, the achievable), having effects on creating a possible model, as much as operable, of Being. Here $t = \text{sup } T$ (truth), $i = \text{sup } I$ (irresoluteness), $f = \text{sup } F$ (falseness).

Dasein and MESER are compatible, each of them taking advantage on the other one.

MESER supplies the basic scheme for a bygone Being, from the rational entity point of view, as well as for a periodic and permanent Being, referring to rationality as Being in general; while dasein refers mostly to the sentimental aspect of Being in its substantial sequence. In other words, from the escatological point of view, dasein includes the theory of death as final point of a subjective Being, (which is true), while the MESER concept refers to death as an intermezzo, as another beginning of Being in general.

Critical notes of the reader:

8. Unboundedness (theory advanced by Hasdeu)

The concept of some oriental philosophies is well known, according to which the real world might be the dream of one or another's deity during their sleep.

Usually, the occidental philosophies (including religions) and even more so, rationalism consider such outlooks as naïve and out of date.

Of course, there are not enough motives to prove that material existence, especially material Being, could be someone's dream; but there haven't been any serious intentions for studying the nature of it (of the dream).

The MESER concept considers dream as a way of real communication, of accessing information about real past, present or future "events" during sleep or special states (cataleptic) of the embodied rational Being.

Considering sleep as a cataleptic state (different from wakefulness, alertness), the MESER concept, but also the Hasdeu's unboundedness theory (in *Sic cogito*) include in this category along with the sleep state, hypnotism, coma and body's death (that endless sleep).

The same category may include those pathologic cataleptic states called somnambulism, hysteria and epilepsy. B. P. Hasdeu considers that these cataleptic states as responses to the law-abiding need of the soul - predestined by God to be embodied, to tend to unboundedness (the tendency of the soul to leave the body).

(The Hasdeu conception of soul's boundedness and unboundedness seems to follow that materialist-dialectic outlook on "contraries' antagonism").

The MESER concept doesn't see unboundedness as the rational entity's opposition to the divine predestination of embodying; on a contrary, it considers that this act is part of the divine project and has its origins into the need of the soul- which is the generator of all conscience and sentimental processes, to get its energy from outside its substantial support.

During wakefulness, the soul of the rational entity (the spiritual monads of it) consumes part of its spiritual energy, and sleepiness has the very role of restoring this energy. Sleep, this need which is more than instinctual, is destined to restore the soul's energy through that daylight process of separation, more or less total, of the spiritual and substantial components of the embodied rational entity.

We have seen for ourselves that sleepiness is necessary for recovering of the physiologic energy of the body (and this affirmation is partly true), but in order to satisfy this need there is

another concrete modality for nourishment, by consumption of food, water, and air; but these “ingredients” are definitely very necessary even for a creature in a coma, that means in an unconscious state. So, the spiritual “nourishment” is necessary to those logical and consciousness acts, which may be defined as generators of rational products destined to the monadic seal.

B.P.Hasdeu considered those pathologic cataleptic states called somnambulism, hysteria and epilepsy as having the same nature with sleep. It seems that they do manifest because of body’s imperfection which does not allow, to a sufficient degree, unboundedness, represented by everyday sleep.

In the case of somnambulism , the body doesn’t allow the soul to naturally detach itself during sleep in order to re-energize, but it unnaturally lets itself to be (physically) involved in that tendency of the soul to “escape”. As a support for this speculation one may invoke that unconscious behaviour of the body that seems to be conveyed by traction or pushing.

In the case of hysteria the body manifests that uncontrollable behaviour which seems to be dictated by that unconscious body’s fear of not Being permanently abandoned by soul.

In the case of epilepsy, it seems that both soul and body have this striking capacity; the one of dissociating, causing unconsciousness, and the other one of violently fighting this dissociation, causing that convulsive behaviour.

Quotidian sleep and bodily death are natural and necessary forms of unboundedness, while hypnotism is a possible, but not necessary, form of this phenomenon.

Hypnotism is that form of unboundedness which can be practised by the rational entity, Being, for example, a quasi- compulsory requirement for practising spiritism through a medium (which is another rational manifestation in unboundedness circumstances). Like spiritism, hypnotism may be practised for malefic purposes , but it can be as well a healing means for those rational entities which have malfunctions in the natural process of unboundedness. The hypnotic practices raise delicate matters of ethics and one must find some responsible ways of monitoring these activities.

In his philosophic work “Sic cogito”, B. P. Hasdeu calls the soul’s embodying as boundedness and the dissociation of the soul from the body as unboundedness, which manifests itself periodically (through daily sleep) or ultimately (through bodily death). By associating a mathematical connotation (of limitation- boundedness), to this terminology of Hasdeu, the unboundedness theory integrates itself into the divine genesis scheme of the rational entity proposed the meserist paradigm;

-this “organization”, by God, of the soul entity by spiritual monads, corresponds to what we can call unbounded limitation.

-the substantial splitting of the soul (through embodying) is perfectly defined by the limited boundedness which is Hasdeu’s boundedness.

-the soul’s dissociation from the body – is the limited unboundedness – which is Hasdeu’s unboundedness.

-the monadic dissociation of the soul is in the end, the unlimited unboundedness

B.P. Hasdeu calls sleep as a natural catalepsy state; that natural state which was foreseen in the divine project and which allows the soul to reenergize .

Scientifically speaking, the cataleptic state is defined as a syndrome which supposes the suspending of the voluntary actions which may appear in some psychic affections (diseases) caused by stress (= exaggerated consumption of spiritual energy).This definition is not in contradiction with and it is perfectly agreeing with Hasdeu’s hypothesis ; a psychic malfunction supposes a greater spiritual energy consumption , which must be immediately recovered through that unboundeness assumed by Hasdeu as being present in the divine project.

Somnambulism, hysteria and epilepsy are unnatural pathological reactions, of the body which fights that natural and necessary process of unboundedness (=natural soul's reenergizing process).

In all three cases, it seems the "blame" is incumbent upon the subconscious fear of the body (brain) lest it should be definitely abandoned by the soul. The only solution seems to be the cure of the subconscious of this fear, so that unboundedness may be unfolded naturally, inherently and unlimitedly.

Different from the medical artificial anesthesia (through anesthetics or merely by sleeping-pills), hypnosis seems to be the method which allows not only the induction of the cataleptic state, but also the specific "treatment" of this unconscious fear feeling.

The hypothesis of somnambulism, hysteria and epilepsy as sleep-diseases, might enable the medical science to reduce the number of those diseases considered as quasi-unrecoverable.

(Although he sees himself as a spiritist, Hasdeu proves to be a philosopher of spiritualistic vocation. His unboundedness theory is in fact a spiritual doctrine, representing in its essence a partial paradigm but fully agreeing with MESER theory of human Being.)

Critical notes of the reader:

9. A paradigm of Being

In his unboundedness theory, B.P. Hasdeu calls the soul, which is temporarily dissociated from the body, "superior organism". This term seems to be in agreement with all those properties (justified by many outstanding examples in the paranormal field), which Hasdeu attributes to the soul in a state of unboundedness.

This way, B.P. Hasdeu comes to the conclusion that the "senses" of the rational entity in a state of unboundedness are more acute and accurate than in the embodied state. Besides, in a state of unboundedness, the rational entity has a positive capacity of discerning truth from falseness and implicitly to "feel" the rational as a full agreement between will and truth.

Seeing that in the unbounded state (trance), a rational entity "sees", "hears", "smells" and generally "feels" with other parts of the body than the ear, eye or nose, B.P. Hasdeu comes forth with the hypothesis that under such circumstances, the perception of reality is "extra-sensorial" – that perception which has the attribute of perfect objectivity (you don't hear, see or smell what you wish or what you expect but what is real).

There are outstanding cases when in a sleeping state or other cataleptic states, reality is perceived, obviously, without the help of the sense organs (e.g: you witness the surgery operation on your own person; you hear and especially you see who's waking you up although you realize afterwards that you couldn't see that person with the help of your eyes because he/she was behind you, etc.)

Eduard Von Hartmann calls that superior organism of Hasdeu "unconscious mind" and he maintains this designation for the spiritual component of the embodied (limited) form of the soul, which is responsible for those "unconscious" body's actions like: respiration, blood circulation, the functions of all internal organs, the vegetative function, the sexual reproduction process, in general all the manifestations that are more or less instinctual.

By advancing the hypothesis of the steps of plant and animal Being as stages which spare the human Being of learning <from scratch> all the vegetative and instinctual primary behaviour, the MESER concept defines the "unconscious" behaviour of the rational entity as an utterly stabilized "conscious mind", consolidated and perfectly structured, and calls it subconscious.

Leaving aside Hasdeu's designation (and the later terms of "astral body" or "aura" which are naïve and inadequate), and replacing the Hartmannian designation with that of "subconscious", the MESER concept proposes the real image of the embodied rational entity, gifted with the necessary possibilities of unboundedness and with properties of expressly conscious-action and especially unconscious action.

By resorting to the Pavlovian theory of reflex based on actual experiments, one can see that the conditioned reflex supposes an ever decreasing consciousness dose as the reflex is consolidated. Admitting, naturally, that the unconditional reflexes (like instincts) are permanently consolidated behaviour acts, the term "subconscious" adequately reflects the nature of the vegetative, somatic, instinctual acts, which is the same as that of the conscious acts but which paradoxically, includes a larger dose of consciousness.

For Hartmann and Hasdeu, the unconscious/conscious ratio seems to have a sub-unitary value with the two components in disjunction, while the MESER-ian subconscious/conscious ratio supposes a supra-unitary value with its component parts in a strict inclusion relation, the subconscious being a consolidated, objective conscious, which is in the worst case marked, to an insignificant extent, by subjectivity.

According to the mathematical connotation terms of limited - unlimited, bounded - unbounded, to which are added the psychological connotation terms of conscious - subconscious, we can imagine a plausible model of Being as both purpose and means for construction of universal rationality.

1. From the Leibnizian sealed monads (created in previous soul embodying experiences) and from the new ones which are created or purified, all passed through the divine judgement, God creates the soul as a distinct rational entity. The soul once created this way, with its palimpsestic aspect (Leibniz) is now the carrier of a summit of information items and of a divine endowment with a creative potential (*natura naturans*).

The rational entity, in this phase of its existence – still preeminently spiritual, receives the reality subconsciously (perfectly in an objective manner), but not manifestly.

Speculating, we can say that it hasn't a sentimental "remanence".

The soul as a system of monads, still obeys the same law of permanent stochastic motion (see MESER), but its monads remain dependent on the system – a state characterised by the mathematical term of *limited unboundeness*.

2. Upon its penetration through the primary limit of material reality (substantial), the soul "seeks" its material splitting and it embodies itself; and besides limitation, it is provided with boundedness.

In this phase, the soul does not keep its stochastic motion, and along with its material splitting, obeys the space-temporal motion law which is specific to material reality (see MESER).

The embodied rational entity perceives reality in a way that becomes more and more conscious (the subconscious is "altered" (paradoxically) by subjectivism, by sentimental experiences by virtue of the free will – which is the necessary cause of evolution given by God to the rational entity in its material existence.

The characteristic manifestations of the evolution process consume the spiritual energy of the soul but God established in His project its re-energizing manner by the phenomenon of daily unboundedness – which is sleep.

The rational evolution as a purpose of embodying, meaning the construction by sentimental experiences, of a moral consciousness whose ideas-products are sealed through the mind's power by the brain, on monads, transforms the embodying process into a "diving" into subjectivity – which is a necessary act.

3. At the predestined ending (the only restrictive predestination in the divine project) of the material existence, the final unboundedness takes place, when the soul leaves the body at the secondary limit of material reality – the body's death. The unbounded soul can perceive again the reality objectively (subconsciously), but no longer with manifest possibilities, and the non-agreeing seals of the rational construction are to be "erased" (purified) by the divine will.

The numerous "paranormal" occurrences show that in the case of daily unboundedness (sleep) and in that of pathological unboundedness (like somnambulism, hysteria, epilepsy, hypnotism) but especially in the case of anticipated final unboundedness in respect to the divine predestination (violent death), the soul preserves its manifest feature, because, spatially and temporally, it remains within the substantial reality. The manifest remanence is proved especially in the case of anticipated unboundedness, when the disturbing phenomenon called phantom may occur, a case when the soul is capable of spiritualistic or haunting-type occurrences.

The phantom- spirit perturbs the divine act of creation, because being ruled by the law of stochastic motion, it objectively, is subject to the divine judgement only by mere chance. (God doesn't break the principle of free will, and His actions do not have a sentimental-subjective connotation). Moreover, if the phantom - soul has the consciousness of being able to re-embody, there is a risk of re-embodying into a malefic, satanic Being.

4. After penetrating the secondary limit of material reality, the unbounded soul, carrier of a specific consciousness, having its monads sealed – some containing agreeing information some containing non-agreeing information related to the great divine work, is dissociated by God into the component monads (the soul's death). These non-agreeing seals are "erased" (purified) by God and those information items which are sealed agreeingly, along with those which were purified or newly-created will constitute "the raw material" from which God creates new souls destined to follow a new evolution cycle.

This "raw material" constitutes the so-called unlimited-unbounded spirit, meaning that God doesn't establish for it (for the spirit) either space, time, or order (the cosmos) .

Elements to confirm the plausibility of a paradigm, such as the aforementioned one, may be found in the anthropological theories of the great philosophers:

Leibniz , in "Monadology" takes in consideration this palimpsestic aspect of the soul which God creates out of spiritual monads – some already sealed, some not. Leibniz explains this "lacunal" aspect of the soul by the "memory's intermittence" (=seal) and by "some sort of hazard's intrusion "(=stochastic motion).

Plato, in the dialogue "Phaedon", tackling the "theory of reminiscence" (the same memory =seal), refers to the reminiscences inherited by the soul from a previous embodying experience .

B.P. Hasdeu in his "Sic Cogito" work builds the theory of unboundedness, supposing that the periodic association and dissociation of this tandem body-soul, during the embodied existence, as well as that final unboundedness (body's death) are some sort of returning to origins.

- M. Heidegger in his "Sein und Zeit" work , develops the theory of *dasein* as a theory of factual existence accompanied by that extreme and necessary possibility: death.

Along with the Biblical writings, the previous anthropo-philosophical theories cover practically the whole range of problems of the divine work for the construction of universal rationality, leaving to the rationalist MESER theory the task to supply a complete and coherent paradigm, built epistemologically, just as the present one presumes to be.

Critical notes of the reader:

10. Creativity – genius

Creativity is an attribute of rationality which manifests itself through reflecting the self consciousness of the rational entity, and genius is that creativity which supposes the achievement at a maximum level of those potentialities which rest within one rational entity.

Related to genius, the history of culture and civilization mentions various explanations, more or less substantiated;

-THE RELIGIOUS EXPLANATION OF GENIUS

“Geniuses have received their gift through transcendental communication with Gods. Creative nature is of a divine origin and beyond human powers.”

Max Weber

We can't call in question the great measure of truth contained by this Weberian assertion, but this truth can't be absolutized .

According to the MESER concept, which does not deny the revealing act, not only geniuses, but any rational entity is gifted by the deity with creative potentiality, through the genesis act; the manifestation of creativity at a genius level depends nevertheless on the intensity of the revealing act which in turn is conditioned by the possibility of exploiting the subjective memory deposit from the primary limit of material reality, a deposit which was built as a result of repeated previous materializations of the rational entities.

Taking in consideration that genius depends as well on the exploitation of the objective memory, due to the contribution of all rational entities, which means the manifestation of the will and power to appropriate experiences and historical conquests, creativity in general and genius in particular are not beyond human powers.

- THE MYTHOLOGICAL AND IDEALISTIC-SUBJECTIVE EXPLANATION

Owing to ideas and documents with an apocryphal character in general, talents and geniuses came to be looked upon as people born on blessed land, of a noble lineage.

There are no reasons for not taking in consideration this kind of explanation for genius. Indeed, one can admit that the Nile Valley, the ancient Greece, and possibly Geto-Dacia, represent blessed lands, where people of “noble origins” used to live.

Old Egyptians, and not only they, thought that the pharaohs and their great priests were of divine origin.

In ancient Greece, there were so many brilliant minds and such a coherent mythology about gods and demi-gods was developed, that the presumed Greek conceits seem to contain an important amount of objectivism.

The great priest Deceneu had such a surprising powerful influence over Burebista and his subjects, that he succeeded in transmitting a firm conduct, surprisingly compliant with the standards of natural morals specific for Christianity, when Christianity had not emerged, not even on The Holy Land. (It's not unreasonable to say we were born Christians, probably even before St. Andrew's missionary works).

How else can we explain the existence of such characters, at least during those times, than by the fact that they were of “noble origin”, or, maybe, extraterrestrial ?

If we consider the hypothesis which claims that Terra was invaded by representatives of another cosmic civilization, in a way superior to that of humans (there are some apocryphal pieces of information), that means that the mythic theory of the creativity of a genius may have an objective support. This hypothesis is very tempting because it would plausibly explain, for example, the building methods applied for the Egyptian Pyramids or for other antique buildings. According to this idea, it wouldn't be so surprising to presume the existence of a technology based on levitation, or some other technologies, inaccessible to the local civilization even nowadays.

THE EXPLANATION FOR THE NATURAL COMPENSATION OF THE PHYSICAL AND PSYCHIC HANDICAPS

In his work called “Creativity”, L. Topa, but also other sources, mention brilliant personalities: Caesar, Baudelaire, Dostoevsky, Eminescu – who were epileptics; Beethoven, Esop, Homer, Lobachevsky - were physically handicapped; Gogh, Holderin, Nietzsche, Tartaglia – all died insane; Bolyai and Pascal suffered from bad migraines and Paganini had a satanic nature.

Such concrete examples, by generalization, brought about some theoretic attempts for psychologicistic explanation of the genius.

If such interpretations of the genius, as a result of natural compensation for some physical or psychic handicaps, would be perfectly valid explanations, than how can we explain the genius of people like Galilei, Newton, Descartes, Kant, Bohr, Gauss, Bach, Tolstoi, Edison, Einstein, Coanda, Brancusi, etc. who were perfectly balanced geniuses?

Lombrosso defines genius as neurosis or psychic deformation, P. Valery affirms that genius is a long impatience state , but Buffon, on a contrary, says that genius is a greater patience capacity.

Arthur Schopenhauer identifies genius with <... the intellect that is free of the authoritative impulses of affectivity, but that acts authoritatively (a genius might suppose a certain dose of irresponsibility !). The genius doesn't conceive the Relative but only the Absolute>

It's obvious that the above estimations about genius are of a psychologist nature, and from this point of view, each one may have its logical justification (it's possible that each sees genius in a different way), but it's also obvious that each of these estimations contain only parts of the truth, as long as they are so divergent.

Leon Topa estimates that creativity <... is neither a privilege, nor an accident affecting some people, and it is neither equal for all people; it is a normal state > (for all rational entities).

I.P.Guilford considers that creativity <... is characteristic to both great talents and common people, but in different proportions and syntheses >. He emphasizes the “continuum” of human creativity, which among other things, < ...makes possible the understanding of great brilliant works by the average man (and allows accumulation of new knowledge at a social level.>

Without opposing the subjective-idealistic explanation of creativity and genius, the MESER concept is capable of scientifically justifying this phenomenon by the laws of creation and evolution of the rational entity. These laws establish creativity as a general characteristic of rationality, and genius as an exceptional manifestation of this natural property, Being encouraged by the revelation phenomenon triggered through the “rememberer”.

Critical notes of the reader:

“Quo vadis Domine?”

IV. A hermeneutics of some dogmatic concepts

1. Sacred and profane

Concerning the future, contemporary philosophy legitimated A. Malraux's assertion: <The XXI century will be religious or won't be at all>.

The recognition of this assertion, almost with no opposition, is explained by the fact that it formulates, in a very synthetic way, an answer to the aggressive manifestations of atheism. We must nevertheless understand that the assertion expresses a Manichean point of view, very exclusivistic, and a lack of alternatives; that means that mankind would disappear if it does not become preeminently religious. Malraux's assertion is nevertheless a threatening answer to another threat.

The MESER concept accepts sacredness as a property of rationality, yet without encouraging mysticism. At the same time, the new concept necessarily also admits the profane as a complementarity to sacredness, leaving no place to atheistic manifestations.

In contrast with Malraux's assertion, the MESER concept admits that the future will be religious, to the effect of predicting a natural agreement between the philosophical ideas of the great religions, but also profane, in the sense that rationality, which is evolutionary, supplies a finality to the divine creationism. In essence, the MESER concept promotes a reconciliation between religion and science, creating the bases for the settlement of a chronic collision.

As far as the future is concerned, the optimistic assertion <The future will be rational>, is more credible and opportune, meaning that the greatest sins of this future might be atheism and mysticism.

Instead of a preeminently religious world, but through force of circumstance, heterogeneous and inevitably discrepant, one should prefer a world which is not mystical and not atheistic but governed by reason.

Critical notes of the reader:

2. Capital sins

The MESER concept proclaims among capital sins, both atheism and bigoted mysticism. Unfortunately, these are not the only major sins.

A sin which cannot be atoned is the deliberate, violent interruption of the rational entity's evolution within the material reality –homicide in general and especially the death penalty.

In the spirit of the MESER concept, death penalty and homicide, however much contended by the written or unwritten laws of mankind, mean the destruction of a divine creation, probably with serious moral flaws acquired during its material existence but nevertheless, a creation of God. The immorality of this act resides in the fact that man's judgement is substituted for God's judgement and man destroys what he cannot create.

Scientifically, the death penalty and homicide mean accelerating the cycle of spiritualization-materialization of the rational entity, a phenomenon which may have as consequence the amplification of the moral flaws which are not subject to God's judgement, and for which the rational entity was "sanctioned" by its fellow-creatures.

In total disagreement with the divine spirit, there are also other sins, like wars in general and especially the "wars waged in the name of God", anathemas and forced religious conversion. Such sins are even more serious and unforgivable as they are committed by those who are meant to oppose them in the name of God.

For such sins, the MESER concept is an objective criterion for estimating the monstrousness, the hideousness and treachery of those who invoke all sort of lying pretexts to ruin the balance and hopes of humanity, overlooking both the law of free will and God's will.

Critical notes of the reader:

3. Identification of divinity*

One of the specific characteristics of rationality is self-consciousness, that consciousness that says that the rational entity is a divine work, so that the necessity of identifying the Creator appears as natural.

Due to the diversity of the religious concepts, there is a whole multitude of interpretations of this phenomenon, which goes from considering the Creator a taboo subject, down to a profane image about the deity.

This kind of preoccupations are legitimate, and, although the conclusions are different, this aspect shouldn't be a reason for intolerance.

Some religious concepts identify "Deity" with "the Law", Tora for example, and others with God in Man (man was created in God's image).

But no matter whether God is "identified" with an abstraction or is personified, as rationality is more and more evolved, the images defining divinity will be more and more

agreeing with one another and we will see that this problem is not an essential one, but a meaningless gnosis problem, if not a false problem .

If the divinity is identified with “Law, that means, with the laws that govern spatiotemporality, and with the idea of truth and liberty, then the image is correct; yet when “Law” includes some restrictive elements, for punishment within the material world, then this does no longer agree with “the loving and all-forgiving image “of divinity.

Personifying deity as a HUMAN who is a paragon of ideal morality, though seemingly a less sophisticated concept, responds to that ancestral necessity of humans of feeling protected against the unknown, and to be united in truth and righteousness with his fellow-beings.

Identifying the deity with elements from animal and even plants’ world, sometimes fabulous elements, is obviously assuming a mythical and mystical character but it is nevertheless justified by the analogy to a certain development level of rationality in different human communities, of a certain historical and social level.

The philosopher Marian Stefanescu, in his work called “Christian philosophy “, “identifies” deity with the spirit in its purest form <... which contains, at its highest level, the qualities of the human soul: to be, to know, to want...> -which are associated and expressed by: reality, truth, and liberty.

Without challenging the divinity concept of any religion, the MESER concept logically values the Christian concept of identifying the deity with the spiritual trinity: God the Father, God the Son and the Holy Spirit (three spiritual hypostases in one) - because it associates it with its characteristic attributes: the eternal Being, the absolute truth, and unbounded liberty.

In spite of that, the MESER concept doesn’t perceive the objective identification of the divinity* as strictly necessary; (...< don’t make yourself a carved face image...>.) , but it is more important to perceive it as permanent in itself and in all Its work. Divinity as a concept, must not be a doctrine but an intimate and optional act for each rational Being , as much as interiorised .

By virtue of countless evidences, God’s existence is real, yet proving this existence is impossible.

Philosophy and mathematics admit as the sole modality for proving existence and therefore Being, the logical construction. Yet building logically a model, a paradigm of God is a non-sense, because the creation (the creature) can’t create its own originator. Creating the originator being a theoretical unfeasibility, it is even more so a practical one.

Besides the fact that it is an unfeasibility, trying to demonstrate God’s existence is an out-of-date act, and finally, a sacrilege.

Man and Being in general, as proofs of God’s existence, even if they don’t represent a confirmation that God existence, they implicitly prove the falsity of the reverse.

The axiom < God is the necessary Being> casts into obsolescence any demonstrative attempt concerning the existence of the eternal and supreme Being.

Critical notes of the reader:

4. Divine creationism

The MESER concept confirms the divine creationism and, without denying its genesis character, consecrates it as an incontrovertible constituent of existentiality; its olden character being complemented with a permanent and cyclical nature.

The cosmogonist sciences consider as certain the permanent process of emergence, evolution and fading out of the “worlds” in spatio-temporality, particularly of those which are generators of rationality. Relating to worlds’ fading, this must be comprehended as a natural, law-wise alteration (though drastic), associated with a possible “migration” of “rationality” towards other worlds.

The permanence of divine creationism reveals itself in the spiritual reality through the monadic dissociation and recomposition of the rational entities (souls), with a view to transform the creative potentiality and to manifest it within the material reality, pursuing an evolutionary end.

Evolution as a process of creative development of the rational entities into the material reality is a necessary constituent of the divine creation. There is no opposition between creationism and evolutionism; they are elements of the same complementarity.

If in the spiritual reality, the rational entity, recomposed and re-enciphered (predestined) by the divine will, is to a high degree spiritual, in the material reality it acquires as well a material connotation (an alternative form of the spirit’s existence) which allows it to develop based on its creativity.

The process of periodic material splitting (substantial) of the spiritual entities, is the “motor, the maieutic element of the rationality’s evolution.

By relating rationality to divinity, obviously, rationality is a God’s work.

Critical notes of the reader:

5. The divine will

The religious sentiment originated and developed as a dimension of rationality related with the human being’s necessity for knowing the divine will and for serving this will.

The MESER concept identifies the divine will with the great work of God, the creation and development of universal rationality.

The divine will reveals with predilection in the spiritual reality of spatio-temporality through the laws that rule this reality (the monadic dissociation, recomposition and encoding of rational entities).

In the material reality (substantial), the divine will reveals itself through the creative potentiality each rational entity is endowed with, leaving the nature of the evolutionary process to be freely expressed by each entity (granting free will).

It seems that the most accurate interpretation of the principle <Nihil sine Deo > is < Nothing without God’s will >, in spiritual reality, and < Nothing without God’s cognizance >, in the material reality >. In this interpretation, the divine will is more accurately perceived by those religious philosophies which promote the approach of God through natural moral standards, for example, the Ten Commandments specific to the Christian doctrines.

Relating to the Ten Commandments, one must not disregard that some of these moral standards are also found in the doctrines of many other religions, though they do not represent the

basic orientation for these in order to approximate the Truth. Such elements, which are frequently found in many religions, are clues of the path to the right faith and an entitled expectation for achieving a religious agreement.

Critical notes of the reader:

6. Divine revelation*

The religious concepts whose paternity is explicitly attributed (Shintoism, Mohammedanism, Confucianism, etc.), but also those with patristic origins which are under the influence of religious reforms (Lutheranism, Calvinism) proclaim themselves to be the result of the divine revelation, in a sense of revealing the prevalent divine will (with intention) over a certain rational entity, during its material existence.

Such an interpretation of the divine revelation cannot be admitted because, for example, one should admit also that the emerging of the sects' concepts, which flagrantly offend the natural moral standards (Mormonism with its aberrant sexual principles), are due to the same divine will.

The MESER concept presumes revelation as the process of "subconscious reading of the subjective memory" of the rational entity, recorded on the primary limit, from a previous cycle of its material existence. To this effect, revelation is an extension of the rational act's evolution already submitted to the divine judgment and predestined by the same will to follow this evolution.

In his dialogue "On soul", Plato states that: <... we've already learnt once, in olden times, what we remember now. Such a thing would be impossible to be done if our soul hadn't existed somehow before appearing in a human personification. >

It is very improbable that Plato's "somehow" had not been also a human personification and if it is so, this proves that Plato was at least very close to admitting the phenomenon called re-materialization and the one called divine revelation in the sense given by the MESER concept.

Without desecrating this notion, the MESER concept asserts that divine revelation is a natural rational phenomenon, with no exceptional character, conducted and endorsed by the divine judgment into the spiritual reality (and not in the material one). Moreover, one may mention two components of the divine revelation: the sacred revelation occurred at the level of emergence of the ideas and philosophical- religious concepts, and the scientific revelation, which resides in the permanent process of rationality's evolution based on "rediscovering" of what Plato called <... we learnt some time, in olden times >.

The MESER concept places at the base of rationality's evolution, along with the creativity of the rational entity as divine predestination, the process (deemed a natural one) of recollection (as a subtle effect of compatibleness) of its products from a previous cycle, a process that represents the essence of the divine revelation.

Critical notes of the reader:

7. Hell and the original sin

According to the MESER concept, the monadic dissociation, recomposition and re-encoding of the rational entity in the spiritual reality, represents the genesis phase of the creative divine act. This phenomenon has a permanent and repeatable character, both at the level of each rational entity and at the level of rationality as a process.

The dissociation process of the rational entity and of monadic purification (that of erasing the seals not agreeing with the divine will) exclusively through the divine will, identifies with something that some religions call “the Last Judgement” .

According to this approach, the Last Judgement is not a harsh process (that terrifying judgement) of castigation, but one of selecting the characteristics sealed in each monad and of purifying the rational entity by the divine forum.

The process of recomposition and re-encoding (which is the emergence of a new rational entity) is the essence of the divine genesis.

The purification and the genesis of each rational entity, as exclusively divine acts, reject the preexistence of sin. Just this idea of the inexistence of the original sin is completely agreeing with the concept about the excellence of the divine work, as well as with the loving and all- forgiving image we have about God.

The sin is an act which is typical only to the material existence, and its expiation is possible only during this existence, this expiation being justified by the awareness that “God knows it all” and not by the belief that “God castigates”.

If Heaven, the place where “no pain and no sighs exist”, can be located only in the spiritual reality of spatio-temporality, there is no place for Hell and neither for its personified servant.

Hell can exist only on Earth, if each one <...creates it with his thought and action>, and the servant of Hell can be only the evil in us.

Obviously, the ideas about the primary sin and about Hell, are not of divine revelation and, although they are the base of the bigot, mystic, attitude, the MESER concept considers them temporarily tolerable because they originated from man’s desire to come closer to the truth through penitence and self-denial.

Hell and its servant were “created” purposely, with an evil purpose, we’d say. These artificial creations, of psychological nature, were unfortunately the support of some of the church institutions (inquisition, for example) and they were used to establish an exaggerated religiosity based on fear and terror, used as a political instrument for domination and bloody fights against the rationalist tendencies which opposed the totalitarian dogmas of the state - church.

The history of religions mentions some theoretical attempts to justify the need for a religiosity of fear. Inquisition, especially the Jesuit Order, elaborated and built this theory upon the concept that the worship of God must be guaranteed by the paranoiac fear of something totally opposed to Godhead .

Such theoretical attempts, along with the aggressive manifestations of religion itself, encouraged the Satanic concepts professing sacredness.

The MESER concept affirms the necessity of believing in God for rational reasons, scientifically accepted and, and undoubtedly expounds that these reasons cannot include mystic fear.

The same religiosity of fear represented the basics for elaborating the concept of Purgatory as a preparing stage preceding the Last Judgement. The MESER concept doesn't deny the presence of the "Purgatory" a stage in the existence of a rational entity, but on a contrary, it identifies it even in the material existence. It lasts, or should last, from the moment of emergence of the self-awareness of the rational entity until its passing into "non-Being". The Purgatory identifies itself with the summation of all the conscious penitence and self-denial acts of any rational entity.

Even in the maximizing hypothesis that any rational entity is liable of mistakes, the duration of the "personal Purgatory" doesn't coincide, by any means with the duration of the whole material existence, because sin is not original, and it appears throughout everybody's existence, in the earliest period concurrently with the conscious- volitional acts.

If the rational entity doesn't sense, from a certain moment on, the necessity of the penitence act for rational reasons, its submission to deprivations, either because of fear, simulation or the pleasure of self-flagellation, then it is utterly immoral. Moreover, imposing by force, of a penitent attitude, on another rational entity, is one of the heaviest sins.

Regarding Heaven, Purgatory and Hell we might conclude the following:

- Heaven is real, logic and necessary. It is located in the spiritual reality of spatio-temporality and it is exclusively the illustration of the divine will, of the absolute truth unaffected by any sentiments.
- Purgatory is a subjective, preeminently social phenomenon, with a temporal determination revealing itself in the material reality, as an illustration for the standards of natural morals.
- Hell is a parasitic phenomenon, of a psychic nature, induced in men conscious by an aggressive religiosity of fear.

If Heaven (with capital letters) and Purgatory are constructions – the first one, logical-rational, and the second one, ethical, hell is both an irrational and immoral construction.

Critical notes of the reader:

8. Eschatodiceae

The MESER doctrine makes a logical demonstration of the existence of Heavens as a necessary spiritual reality.

Located in the spiritual reality, beyond the secondary limit of the substantial reality, Heavens is perceived by the MESER concept not mostly as a "residential" area of the spirit, the soul or the godhead as spiritual essence, but as maieutical "space" of the spiritual component of the rational entity.

Here the monadic dissociation of souls takes place, that is, the purification*, of the monads through "erasing", by God, of the information (sealed on monads) which is not in agreement with the objectives of the divine work, as well as recomposing and "predestining" the spiritual entities into new souls meant to follow a new evolution in the substantial reality.

Purgatory is a subjective reality, a preeminently social phenomenon, a necessary adjuvant of the rationality for an evolution which is in agreement with the ethic standards validated historically.

Although the main motivation of believing in the existence of the purgatory is tributary to the belief that Heaven really exists - as a place for the Last Judgement, and implicitly, for God's kingdom, but also Hell as an "eternal place of torments", the real importance lies in the fact that this belief has a real influence on the evolution of the rationality, with due consideration given to the natural morals' standards.

Finally, taking in consideration the encouragement of the belief of the existence of a hell ruled by everything that opposes godhead, we can explain why a false conception about the eschatological phenomenon has emerged – a conception that distorts even the image of divinity, the latest being influenced by false aporias, as those referring to a presumed "terrible" character of the Last Judgement, meaning that non-believers will be punished to burn in the eternal fire of Gehenna, and with drought, floods, earthquakes, volcanic eruptions, devastating storms, etc.-a punishment which could periodically culminate with the apocalypse.

This kind of image of the eschatological phenomenon became more and more credited because the church itself promotes the idea that God punishes people's irreligiousness, their immoral behaviour, and ignoring God's will. In fact, such a conception is a blasphemy because it induces the idea that God's work would allegedly not be perfect, that God lost control over His own creation and He would periodically have to destroy life.

Actually, the acceptance of these compromises by the church itself emphasises its very weak parts: that means not giving sufficient attention to the theoretic, doctrinal aspects to prevent them from becoming contradictory.

The above presented ideas cause huge damages to the rational belief in God, promoting in exchange a belief which is based on mystical fear-a belief which sooner or later will be questioned.

It seems that the image of the apocalypse was induced in by the Biblical writings and was acknowledged as such, returning to the Bible as part of this.

The MESER doctrine promotes a rational image, scientifically founded (without misinterpreting the Biblical writings but giving them a new meaning) about the eschatological phenomenon.

1) Every entity, especially the rational one, has a limited substantial existence in time. The duration of the material existence of the rational entity, the only divine predestination in the material reality is extended between the moment of the material splitting of the soul (the genetic birth) and the moment of spiritualization (the soul comes apart from the material support).

2) The soul, which is the spiritual entity organized by the divine will, on the monadic principle, is not eternal. It is subjected to the monadic dissociation, purification and recomposing after each spiritualization process undergone by the temporarily materialised rational entity.

Considering that monadic dissociation and the purification of each monad – represents an ending, and the recomposing and re-encoding is a divine act of genesis, one may assume that every soul has an ending, but every such ending is a new beginning.

3) The Last Judgement and recomposition of a new spiritual entity doesn't represent a concomitant process for all the rational entities. It is a permanent cyclic, past process, and must be seen only from a individual entity' point of view.

4) The monadic dissociation and purification is not a merciless sentence process; the last Judgement is not followed by " sins forgiving " or by condemning to hell. The divine Judgement, in its perfectness, is not marked by sentiments, and the dissociated monads- preeminently spiritual, do not carry sentiments or any other manifestable attribute, so "condemning" them to hell's eternal fire is illogical and immoral and therefore unreal.

Neither punishing the soul which has not yet been dissociated in monads is logical, because it would presume a sentimental divine judgement which is non- agreeing with the idea of divinity's perfect nature.

The divine sanction as a punishment, and also Hell, are notions without any moral support, and inappropriate for the eschatological phenomenon.

5) Any entity from the manifestable reality (substantial) is evolutionary, therefore it has a predictable beginning and ending although they are unknown. Earth (as any other possible maieutic cradle of the manifesting rationality), from the cosmic point of view, has a beginning, but also a natural ending, therefore an apocalyptic ending is apodictic, but not when God "gets angry" or after the completion of 1000, 2000 or 3000 years from Christ's advent. Such mythical and mystical predictions, besides their predestination "tinge", are probably just folklore and they can't be rationally integrated into a serious theory as that of the eschatological phenomenon.

Even in the case of a cosmic ending of Earth, this ending doesn't necessarily mean the destruction of the earthly rationality- this one will probably be sufficiently developed to have the capacity of foresee the imminent ending and to ensure the migration into another area of the material reality, to find or to build another cosmic "residence".

To say that the ending would be unpredictable and would depend on God's will (not that He couldn't put an ending to it), does not represent a moral point of view and therefore it is unrealistic. The divinity is not interested in destroying its own creation by virtue of a resentment.

6) The MESER concept defines the eschatological phenomenon, as a consequence of the temporally-repeatable divine creation, and of the evolution process within the substantial reality. Even though in this ultimate reality phenomena which may be considered apocalyptic are possible, this situation doesn't express God's will.

The generalised apocalypse, meant to punish the sinners' irreligiousness is not logic but profoundly immoral. God has the possibility to monadically purify the souls through the Last Judgement, He can influence free will through the words of wisdom of the church officers and, through the power of the testimonial example (Jesus), but never through condemning souls to eternal torments and penitence.

(Such phenomena as glaciations, earthquakes, volcanic eruptions, and other natural cataclysms, (and why not, some, very likely produced artificially) had a powerful effect on humanity's memory, and though they were few and far between, the historical perspective created the impression of a certain agreement and periodicity- that caused the tendency for apocalyptic predictions.

From all the diluvial manifestations one has certainly remained outstanding and was also present in the Biblical writings- Noah's Flood; from all the volcanic eruptions and the numerous meteoric "bombardments" the memory of the destruction of the four antique cities, like Sodom and Gomorrah remained; and the multitude of the seismic phenomena was inscribed and depicted more explicitly by history than by the Bible, by the one which determined the disappearing of the fabulous Atlantis).

The divinity builds rationality- its great work, not through punishment and destruction, but through monadic purification in the spiritual reality, and by involving the rational Being in its own evolution in the substantial reality, according to the ethical standards of that natural morals inspired and validated by the divine Court.

As an example, as a proof of the way that God builds rationality, one must make specific reference, to the Biblical writing <... and He saw that it was good> (Genesis), referring to the creation of things (these He created once and for all), while this ascertainment doesn't refer to the living beings, suggesting that in this matter the genesis is permanent, continuous and never ending.

The building of the rationality has a permanent character and continuous through God's will and the "apocalyptic" manifestations are lawfully- accidental and do not express divine will.

Critical notes of the reader:

9. The myth of religious unification

In order to understand the cause which propagated this myth it is necessary to identify some similar characteristics of some religious concepts.

By making a succinct depiction of a few religious concepts, the philosopher Didier Julia notices the following:

- **Buddhism** envisages the ascetic attitude with a purpose of suppressing the individual desires, the separation from "the world of appearances" (as is considered the world that we generally regard as real) through practices and techniques such as yoga, with a view of reaching Nirvana – which is a path for approaching sacredness.
- **Christianity**, in spite of being oriented towards life and the world, contemplates the ascetic attitude and the separation from "the world" in order to become aware of God's presence inside the human being – merging in sacredness.
- **Judaism** – the religion that identifies itself with morals as a summation of duties, although it doesn't ask people to believe but only to know (by studying) and to act, does this in order to be agreeing with the sacred will, according to the (divine) Law.

Didier Julia ascertains as an invariance of the great religions (and of any other's), the presence of the sacredness feeling and anticipates the religious unification based on this sentiment.

Relating to the sacredness invariance present in any religion, Didier Julia identifies man's fear faced with the unbounded power of God, the mystery of the divine inconceivability, and also the fascinating power of the religion's symbolicalness, all with a revelational overtone hard to penetrate .

The impenetrability, by a rational manner, of this specific revelational nature of sacredness, determined the emerging of syntagms as "believe but don't dissect", and in this context, for example, Malebranche's motto "believe in order to understand" is both logical and completely moral, though it is this motto which conducted him to formulating that paradoxical thesis, which asserts that "knowledge will replace faith."

Malebranche issued his paradoxical thesis as a means for penetrating sacredness by rationality. This way, Malebranche expresses his belief that religion necessarily evolves towards the state of scientific subject, a belief that was later expressed by Martin Heidegger.

If the evolution of the religion towards the statute of scientific discipline is the logical path, not to unification, but to the religious agreement*, this doesn't mean that rationality, knowledge is substituted for belief but, that the way to truth is "to understand in order to believe" – a syntagm which expresses more logically the meaning of Melabranche's thesis.

Identifying the feeling of fear when defining sacredness is indisputable, but fear as parameter of sacredness constitutes a negative, parasite feature, on the structure of any religion. The fear itself is not induced by divinity through revelation but as a subjective response in front of the Unknown.

The MESER concept scientifically supports the necessity, realism and the law-binding of the religious agreement on the basis of the idea of sacredness, but this must exclude the sentiment of mystical fear and make room for the one of apprehending the endless power of God; faith should not lead to knowledge but knowledge should lead to faith.

Eliminating the mystical fear sentiment is both a means and purpose for building the religious agreement.

Science as acquiesced adjuvant of faith, is not relevant for an ecumenism which intends to be extended to all great religions, but, when seen as a decidable criterion for the validation of the religious precepts and dogmas, it provides a rigorous founding for their complementarity, which allows constructing a logical, realist, religious agreement, without purporting hegemony or abolishing some specific cultures, in favour of an artificial religion (for example – the New-Age movement).

The myth of the religious unification continues to be a myth, both in the sense that it is unveiled as such, and in the sense that it reveals its guilty premeditation of putting forward a falsely-sacred globalization. Once, this myth was called christianization through fire and sword; nowadays it's called evangelization through money's power, occultism and demagogy. In the name of democracy, it propagates *demonocracy*, Satanism, Lucifer-ianism..

Taking over the ideas of Nicolas de Malebranche and Martin Heidegger, the MESER concept dismantles the myth of the religious unification, and forecasts the religious agreement based on the complementarity of the great religions, tolerance and dialogue, in consonance with the great divine work – universal rationality. Apart from the presumed religious unification, the religious agreement utterly excludes any tendency of practising proselytism. The foundation of the religious agreement can only be the general process of approaching scientifically each religion, with the end to include each religion as an integrant part of the *Science of Religions* – the philosophical anthropology.

Critical notes of the reader:

10. Date of the birth of Jesus

Though scarce, Biblical information on the date of birth of Jesus allow nevertheless a pertinent factual answer.

The Gospel (Mathew's book 2.1) notes: «... He was born in Bethlehem of Judea, during the days of emperor Herod».

A certain uncertainty of the Biblical writing originates in the fact that Herod's name was borne by several Palestinian sovereigns: Herod the Great (37 - 4 B.C.), Herod Antipas (B.C.4 - 39A.D.) and Herod Agrippa (A.D. 41 - 44).

About that Herod during whose time Jesus was born, the Jewish historian Flavius Josepus (A.D. 37-100) states that he died «...a short time after the lunar eclipse.», and we know that at the

confluence of what now we call the two eras, there were three lunar eclipses: a partial one on March 11 in the year 4 B.C., a total one on January 8, year 1 B.C., and a partial one, on December 27, year 1 B.C.

Very likely, Josepus refers, in his writings, to the eclipse of January 8, year 1 B.C., because during those times, any partial lunar eclipse could be easily confused, even by an educated man, as Josepus, with one of the moon phases.

If "shortly after the eclipse" one of the Herodes died, this could only be Herod the Great, contrary to the historical specification according to which he allegedly would have reigned only until 4 B.C., and by no means Herod Antipas who reigned until A.D. 39 and who, furthermore, could not be identified as an emperor, being known as the tetrarch of Galilee and Peraea, at least until A.D. 28, when his brother Philip was still tetrarch in Ituria and Trahonita, and Lisania in Abilena. (Pilate Pontius was governor of Judea). Herod the Great designated his sons as tetrarchs while he was alive, so he didn't die in 4 B.C.

The Biblical specification "during the time of emperor Herod" which is unlikely to mean the period between the total lunar eclipse and the date of the death of Herod the Great, but which most certainly means a date prior to the eclipse, corroborated with the well-known fact that the infant was protected in the manger by the hot breath of animals, places the birth of our Lord in the autumn (a cooler period) of the year 2 B.C. and there are well-grounded, demonstrable reasons for preferring the date of September 24.

The hypothesis related to the year 2 B.C. for the birth of our Lord and not earlier, is confirmed by the Biblical writing in the Gospel after Mathew 2:16 according to which Herod Antipas, and not Herod the Great, had ordered in the year A.D.1 the killing of all infants of 2 and below.

Another determination of the year of Jesus's birth can be done by relating it to the birth of John the Baptist.

In the Gospel after Luke 1:24, the Bible reads: «Elisabeth became pregnant...» and after Luke 1:26: « And in the sixth month, the angel Gabriel was sent by God...» and also in Luke 1:31: «...you will become pregnant (Mary) and give birth to a Son Whom you will call Jesus.» These writings specifically state that Jesus, the son of Mary is exactly 6 months younger than John, the son of Elisabeth.

On the one hand, the Gospel according to Luke 3:1,2 notes the beginning of the preaching activity of the Baptist « In the fifteenth year of the reign of Tiberius Caesar...» and having in view that the latter was proclaimed emperor on September 15, A.D.14, John the Baptist must have started this activity after September 15, A.D. 28.

The encounter at the river of Jordan when Jesus received the baptism from John, most certainly during the spring of A.D. 29, corroborates the fact that Jesus starting teaching at about the same time as John, and at the moment of baptism, according to the Gospel after Luke 3:32, «Jesus was around thirty...».

The statement "around thirty years of age" in A.D. 29 confirms once again, in a different manner, that Jesus was born in 2 B.C., which means implicitly that Herod the Great died indeed during the year 1 B.C.

To admit as the sole amendment, the plausible hypothesis that Herod the Great did not die in 4, but in 1 B.C. only means that instead of the apocrypha of a doubtful historical date we will favor the logical-scientific argument that solves the aporia related to the birth of Jesus Christ, our Savior.

Once 2 B.C. has been admitted as the year of the birth of our Lord, the assumed agreement between this moment and the origin of the chronological system represented by the abbreviation

B.C.-A.D. or b.o.e.-o.e. will disappear; in fact this agreement was never in the intention of the authors of the system.

At the beginning of the VI-th century A.D., Pope John I entrusted the erudite monk Dionisius Exiguus (a native from the Danubian-Pontic lands) with the mission to create a chronological system for official determination of the date of the Paschal celebration with that Christly connotation acquired by Easter starting with the date of the Savior's crucifixion.

Exiguus could have selected as the origin of his chronologic system exactly the year when crucifixion took place, but he preferred one of the years when Jesus was without doubt an embodied being. This first year of "our era", as all the years that followed was called Anno Domini (A.D.) as opposed to those before our era, designated as "B.C." or "before our era".

In respect to the date of the birth, one can bring forward the hypothesis that the authors of the Christian calendar knew exactly that the date of the "embodied" birth of our Savior was September 24, and that of John the Baptist, March 25 (with a difference of precisely six months between them), but for religious reasons and also to observe the social tradition (paternal confirmation of conception), they included in the calendar the dates of the spiritual birth, that were established based on certain considerations.

Thus it can be noticed that the pregnancy period of Elisabeth (the Baptist's mother) – June 25, year 3 B.C. – March 25 year 2 B.C. – contains only five months of 31 days, while that of Mary (mother of Jesus) –December 24, year 3 B.C. – September 24, year 2 B.C., contains six months of this kind, which amounts to an extra day. Furthermore, the Savior, being born during the night (celebrated at vespers), and the Baptist during the day (celebrated at evening service), the difference amounts to two days. The authors of the calendar, to abide by the Biblical records (a difference of exactly six months between the age of John and that of Jesus), preferred to shorten by a day and to extend by a day, respectively, the pregnancy periods of the Holy Virgin and of Elisabeth, accepting December 25 for the date of Jesus's conception, and June 24, for that of John (the same year 3 B.C.) – those dates being recorded in all Christian calendars, and leading to the failure to remember the dates of bodily birth, through lack of mentioning.

Though the Annunciation coincides with the date of the spiritual birth of the Savior, it is celebrated with a difference of nine months, that is on March 25, before December 25.

According to real data, the Anunciation took place on December 25, year 3 B.C., the bodily birth of John the Baptist took place on March 25, year 2 B.C., and that of Jesus our Savior, on September 24, year 2 B.C.

The year 2 B.C., being the year of the bodily birth of our Lord, also implies the fact that a 1000 years, 2000 years, etc from that date are accomplished by the end of 999, 1999 etc, so two of these terms are already history. This fact confirms implicitly, not the falsehood of the predictable predestination of the second coming of our Savior, but of the allegedly apocalyptic character of such an event, promoted with unusual aggressivity by certain millenarian movements that endeavor to impose a bigoted faith based on the cultivation of the mystical fear and spiritual terror feeling as an alternative to rational faith.

Critical notes of the reader:

“Uti ,non abuti ! “

V. The moral criterion

1. A hermeneutics of some natural moral norms

By expressing without doubt the divine will or its acceptance, the natural morals' principles are equally valid whether they express revelation, or historical experiences.

Dissertating over the present morals' laws, as regards the MESER concept, doesn't disagree with the principles of a certain exegesis, but it diminishes the Manichean interpretative character determined to a great extent even by the texts themselves, which are mostly apocryphal..

1) < I am The only God, your God ...you shall not have Gods others than Me>
Exodus 20.2,3.

This divine commandment refers to existence, as a *coming into Being* of divinity, and also refers to its uniqueness. This commandment represents the absolute founding, in a sacred manner, of the concept of existence and Being. The rationalistic approach of the great philosophers R. Descartes and Benedict de Spinoza can't be astray of this divine commandment. Rationality as a proof of Being or existence as its own cause, could only be derived from the perception – even an

unconscious one – that “natura naturata” and “natura naturans” are both a piece and a whole of eternal existence called Godhead.

In “Exodus” 3.14, God told Moses: < I am who I Am>, and in 3.15 <... this is My Name for eternity, this is My Name from generation to generation >

For Moses, God’s word meant not only to express a truism, as it appears to be, but he understood the fact that God identified Himself with the Being, that eternal Being, with no beginning and no end.

2) < Do not make yourself a carved face, and neither any other appearance of things that are in Heavens, or down on earth or in the waters below the ground”

V.T. “Exodus” 20.4

Far from the naïve interpretation which sustains the idea that God wouldn’t consent to man making icons, statues or totems, etc., this divine commandment encourages the rational entity : 1) not to identify divinity as something objective and in addition, 2) confirms the presence of the divinity both in the spiritual reality (in Heavens) and in the material reality (down on earth or into the waters). Therefore, in opposition with the seeming banality of the text, this moral standard issues at least two valid ideas for any of the great religious concepts.

3)< Do not take in vain the Name of God, your God...>

V.T. “Exodus” 20.7

The rational entity must hold the belief that it is a creation of divinity, and if it hasn’t reached this level of consciousness it should not deny what it doesn’t comprehend. Between the aggressive certitude and doubt, the commandment appraises the moral value of the latter.

4) < Remember the rest day, and holy and consecrate it. Work for six days and do your labour>

V.T. “Exodus” 20.8,9

It’s obvious that the Kantian motto: < Judge with your own mind! > emerged from this commandment. The divinity encourages the rational entity to freely manifest its creativity, but also to show its gratitude, to remember whose work it is and to consecrate its own work during the rest day.

God gave all the produce of the soil to man; this doesn’t mean that he shouldn’t exert himself for these and be thankful for the gift he was given.

This commandment is an implicit urge for praying or meditation, for reflecting over those he has done and those he should do.

5) < Honor your father and mother for you to dwell longer in the land that God gave to you >

V.T. Exodus 20.12

“Your father” and “your mother” must be perceived as objectification of the genesis manner of the rational entity as divine work. This commandment encourages the acquirement of the rational experience, which by preceding the entity’s existence, is already subjected to the divine judgement and agreed by the supreme divine court. It also implicitly encourages the revering and preserving the divine gift: life and all those given by God to man.

This commandment explicitly confirms the possibility of changing the duration of the material existence (predestination) of the rational entity, using the attributes proffered on it by the divinity.

The fact that “your father” and “your mother” are objectifications of the genesis and evolutionary process of the rational entity is also a warning that any rational entity must have natural parents and, as a consequence, the entity itself has to be of the same nature (the rational entity should not be artificially created).

By referring to the duration of the material existence of the rational entity , the commandment alludes to the limited character of the existence of any rational entity. This interpretation emphasizes the immoral character of the act of creating an artificial rational entity, with temporally undetermined material existence, therefore unsubjected to the divine judgement and which could have an unpredictable evolution from a moral point of view.

(In the above described context , one can estimate that genetic engineering is a positive act if it ameliorates plants’ and animals’ nature, but when it turns out into human cloning, it represents a profoundly immoral act which may induce the idea that man can substitute himself for God. One may ask: whom that being conceived in a test tube must honour? Or : Does that being take advantage of the free will granted by God?)

Finally, one must not forget that honouring your father and mother, beyond a desiderate it is a commandment and that liberty means first of all responsibility.

6) < Do not kill>

V.T. Exodus 20.13.

It is a commandment, an imperative, which categorically rejects the sin of interrupting the evolution of the rational entity, of dismantling the divine work. It is a firm interdiction of man killing and to the same extent of unjustified marring of any Being.

Without considering it as an “overbid”, this *is* a commandment which from immemorial times encouraged an *ecological* behaviour, so as it is called nowadays.

7) < Do not commit adultery ...

Whoever sleeps with an animal – that one should by all means be death sentenced.

Do not sleep with a man like one sleeps with a woman.>

V.T. Exodus 20.14;22.10 Leviticus 18,22

This summary of commandments, mentioned above, confirms God’s only assent for the moral and at the same time natural act of procreation. Nevertheless, God condemns the perverted and unnatural eroticism meant only for satisfying animalian desires.

As regards the syntagm “should by all means death doomed”, this seems to be in total contradiction with the imperative commandment “Do not kill”. Of the apparent contradiction are responsible both the apocryphal character of the historical sources and the approximate semantics of the older texts, in general. It seems that the most logic expression, close to the original semantics is “ should be unmistakably judged and sentenced to death “.

Indeed, God doesn’t chastise and nor do humans have this right. Man may and has to fairly judge his fellow beings’ faults, and the “punishment” which he is entitled to inflict upon one of his fellow beings represents guiding the trespassers towards penitence, by no means to sentence him to death. The death sentence must not be given by man (this would mean homicide*), but by God, and God’s death sentence doesn’t signify suppressing the material life, but the act of divine purification through the monadic dissociation of the soul as it passes into the spiritual reality, and the body passes into “extinction”.

The assertion that God doesn’t chastise is confirmed externally, as Einstein put it, by the way Jesus judged the depraved woman;<... who thinks he is no sinner, let him be the first to throw the stone...>

8)< Do not steal. Do not crave your next of kin's house... nor any other thing that belongs to him.>

V.T. Exodus 20.16,17

This moral standard consecrates the ownership right. Implicitly it condemns the illegitimate acquisition of possessions that belong to others, and it legitimates the creative activity of the rational entity - as a predicate of rationality, the only (activity) which allows access to all desired possessions.

Integrating this commandment into the natural moral standards system, along with the others of obviously divine inspiration, is justified by the fact that all social conflicts reside finally in problems of property nature.

In spite of the fact that in the case of this commandment, the divine origin is less plain, it obviously expresses the quintessence of the historical experience of mankind - an experience validated by the Supreme Court.

9)< Do not swear falsely...>

V.T. Exodus 20,16

It's obvious that this divine commandment emphasizes the immoral character of the lie, delation and betrayal which bring many prejudices to the close ones and which urge to committing sin.

10)< Do not make yourself silver gods and golden gods... and lay them next to me>

V.T. Exodus 20,23

Besides condemning niggardliness and worship of worldly goods, this commandment implicitly refers to the immoral bargaining with God (in the name of God) with the intention of exchanging material goods for the divine benevolence.

It is of course an issue for condemning the hypocrisy of those who may pretend that they *can* forgive sins, sometimes even before they are committed, in change for material offerings made in the advantage of the cult institutions or in that of their servants.

It is also an issue of condemning the tendency towards opulence and its ostentatious show by the cult institutions.

The fact that the moral standards may be validly and uncontradictorily interpreted, using the precepts of the MESER concept, as a scientific criterion confers to this a value of truth for its founding as a scientific discipline, at least for the Christian religion.

The great religions already possess features that are characteristic to science, because they follow doctrinal principles and conduct laws and will be confirmed as such when all their doctrinal principles will prove to be uncontradictory, either by evolution or by hermeneutics.

Religion, especially the Christian one, yearns for a scientific status through rationality – that divine work that supposes creation, creativity and revelation.

Critical notes of the reader:

2. Nietzsche and morals

In his work "The Origin of Greek Tragedy" Nietzsche avows the historical links of his philosophy: the Dionysiac and Apollonian ones.

In his "Horizons and Stages", Lucian Blaga asserts that Nietzsche's bipolar philosophy is not contradictory; though bidirectional, it is consensual, being mythical. Blaga "sees" the Dionysiac side of Nietzsche's philosophy as its (philosophy's) mythical "cloak" or form, while the Apollonian side is seen as its content, and an extension of the myth.

According to Nietzsche, the Greek culture, as a reflection of reality, has a dark, tragical, troubled character, that is of a Dionysiac type, while the bright, luminous, apparent character, the Apollonian side, far from reflecting reality is in fact a therapy, an act of will meant to cover the turbid and whirling waters: "Olympus is a healing leaf attached to a wound, it is not a spontaneous product of luminous conditions of the soul, but a vital reaction", a therapeutic necessity. The foundation of Nietzsche's mythical thinking consists in considering the genesis of the Greek culture as based on the conflict between "drunkenness and dreaming".

By taking over the Greek model, Nietzsche created for the German culture, by seizing a consecrated name of another culture, the Dionysiac "monster" Zarathustra. – a hallowing of superman, that kind of hyperbolized superman, even compared to Daumer's superman, that Nietzsche regarded as (!) "too Christian".

Though Nietzsche was an overt adversary of Schopenhauer – the philosopher who had defined the world as "will" – a purposeless will, –he had in fact pushed to the extreme the exact psychologistic-pessimistic conceptions of the latter, and the concept of "will for power" illustrates this aspect.

In connection to Christianity, Nietzsche asserts that, owing to its humility, it allegedly would be an attempt of the slaves to impose their values on the tough, and "apt" people.

These are obvious reasons liable to accusing Nietzsche, Daumer or Schopenhauer of a mode of thinking that could be deemed demonic, not precisely in the common, pejorative meaning, but in the Goethean, euphemistic sense, for, in its turn, it incriminates Christianity – one of the greatest paragons of the natural morals.

The MESER concept states that the great divine work of universal rationality is built (in the same direction) according to two possible ways: the sensory-sentimental feeling (living through) and the energomental feeling (less apt for the divine purification act) – the former prolific, the latter potent.

The Dionysian thinking of philosophers such as Schopenhauer, Daumer, or Nietzsche, finalized in the "will for power" and the "superman" – a pair of concepts already and disastrously "materialized" in the life of society, assuredly are not based on that kind of ethics called natural morals; such thinking cannot reflect that sentimental living favored by the divinity, it can only reflect the energomental one, in connection with which the MESER concept gives evidence of a serious difficult situation, and of an evolutionary crisis.

As regards mythic thinking in general, the MESER concept states that it originates from a residual basis of material Being, a sort of energomentalism acting as a reminiscence of that kind of living difficult to seal and hardly compatible with the purifying divine judgement.

Nietzsche's thinking, rather hypnotic than demonstrable, averring to be anti-intellectualistic, and suffering itself from this "disease", in disagreement with the natural morals, and what is more, generating, in the same fashion as Marxist thinking, malformed social transpositions, is necessarily obsolete.

Critical notes of the reader:

3. Compatibility between body and soul

In his work “De anima“ Aristotle” supposes that between body and soul there must be a compatibility; each soul is compatible only with a single substantial form, as splitting, expressed by kingdom, genus or species, etc.

Following this idea one may suppose that God “builds” souls that are compatible with different forms of embodiment - forms that should be dedicated to specific destinations.

It is plausible for us to decipher in the divine project, that the vegetal or animal Being are stages of the rational construction, meant to “disencumber” the human Being from those processes that are not preeminently rational.

It is very probable for the vegetal Being to be destined to form and to consolidate those rational abilities of the general Being which are related to the “vegetative” function, such as surviving and adapting to certain environment conditions.

The animal Being also seems to be destined to the building of those rational functions which stand for the forming and consolidating the primary instincts and sentiments; which leaves to the human Being the task of consolidating that part of rational activity based on sentimental and logical feeling as a means of building self consciousness, and morals as ultimate product of rationality destined for the monadic sealing of the soul -a sealing apt to be judged by God.

The hypothesis referring to the compatibility between body and soul, doesn’t exclude the possibility of coexistence, inside the human body, besides the specific soul, of an “animal” soul (and why not of a “vegetal” one), whose activity to support or to disturb that of the human soul.

The fundamental idea is nevertheless that between soul and its embodiment form there must be an agreement even as regards the compatibility level.

Following the same idea, one might suppose that a spiritual entity exceptionally built from divine commandments, must be entirely compatible with a substantial splitting equally exceptional from the genetical point of view; otherwise, incompatibleness may be manifested through the occurrence of physical and psychical discomfort (handicap). Related to explanation of genius as a compensatory act for handicap, it is logical to say that genius can’t be the cause of the handicap, but a possible consequence of psychic and even metabolic instability of the Being, owing to the body’s precariousness.

Related to the irremediable psychic and physic dysfunctions of some brilliant rational entities, the delusional idea of conserving them by cryogenic ways emerged, to await the discovery of the remedy for these dysfunctions, when one could finally proceed to the “reconciliation” between body and soul.

The cryogenic procedure seems to have a scientific character, with possibilities of general applicability, but it would certainly induce the idea of artificial prolongation of life duration, repeating at another level and with even more serious implications, what was called in the Middle Ages- to buy the graces.

(Let’s suppose the cryogenic procedure would have been applied to Evariste Galois, whose reconciliation would have been possible after approximately 150 years. Is it realistic, I wonder, to suppose that at the beginning of the third millennium, the famous mathematician could have brought more contributions to the present level of the algebraic functions, even though this one is based on his own theory of solving equations? Besides, the theory of the mathematical functions found another modern and more efficient way of developing itself.)

Even by discarding a rhetorical-subjective dissertation, or any presumed scientific interest, it is pertinent for us to admit that living organisms, especially the superior (human) ones, are

subjected to a permanent adaptation process to the environmental changes. Besides, the habits, customs, every day's life the civilization's facilities etc, seen from a historical perspective, represent in reality dramatic changes that practically can't be assimilated by a "time traveller", as a human who is subject to a cryogenic process. "The future's shock" is not only a figure of speech, but an inevitable reality which in such cases is insurmountable. Any time travel in the future is an act of high risks, at least from point of view of the highly accelerated evolution of morals (and because we are in this advanced point of the discussion, we can appreciate that a time travel in the Past would be much more tolerable but only compared to one in the future.)

The artificial by-pass of natural death, in opposition with the most patterned appreciations, represents an immoral act, totally discordant with the great divine work of rationality, which is not even in the advantage of the discussed rational entity. To this effect one can appreciate that the assertion of Mircea Eliade < Death is another beginning> is not actually pessimistic.

Natural death is immanent, lawful and necessary, although it is hard to imagine that people will happily "meet Zamolxes", present in the Geto-Dacian myths.

(Related to that unnatural death- suicide, we question ourselves if somehow that Being had not sufficiently consolidated its instinctual abilities acquired in its presumed previous animal existence or if somehow that presumed animal soul- coexistent with the human one- hasn't left the body earlier than it was supposed to.)

The present thesis, far from being non- scientific, is a warning that concerns the necessity of monitoring the application of some possible scientific achievements, a pleading for the moral responsibility in perceiving genius.

Critical notes of the reader:

4. Birth control and euthanasia

An evolutionary rational entity, within the material reality, necessarily supposes the presence of its two components: the spiritual component- created by God through genesis, and the material one conceived genetically during the intrauterine existence (which turns into a support of the spiritual one).

One can appreciate that every materialized rational entity is the result both of an act of spiritual genesis- expressing God's will-, and of an instinctual act of animal reproduction through copulation.

If from the spiritual genesis point of view, the nascence of a rational entity is an act of God's will, the genetic birth is a volitional act, accepted or rejected (for moral, social or personal reasons of the natural parents).

If as far as the spiritual genesis of the rational entity is concerned, by virtue of the hypothesis about the perfection of the divine work, one cannot question any responsibility, as far as the material genetic act of procreation is concerned, one can raise the problem (in the case of any incompatibility) if the natural parents are or are not enabled to decide over the existence of the material support of the rational entity.

Both from the scientific point of view, and especially from the moral point of view, interrupting the evolution of the rational entity, man killing, is the greatest sin. In the case of

pregnancy discontinuation one may invoke precisely this thing, but one can put in balance also a possible incompatibility (medical malformation) between body and soul, between foetus and parents, or between foetus and the social and environmental circumstances, and, from a different point of view, it is likely that another material support could supply a better evolution for the soul.

In order to uphold the idea of pregnancy discontinuation, one may also invoke the fact that as long it is in the uterus, the foetus hasn't begun its rational evolution, specifically human and therefore this act wouldn't represent homicide. Also, one may raise the argument of the mother having the full right to decide in such cases which concern her directly. (Could it be that this moral liberal standard inserts itself into the natural moral standards inspired and judged by the Divine Court ?)

No matter how many arguments one could bring to sustain or to prohibit the practice of abortion, the issue remains a serious ethical aporia and no matter the solution adopted one can always invoke the abuse.

As concerns euthanasia, it is un-equivocally an interruption of the rational entity's evolution, and even if it's not considered homicide, it certainly represents the destruction of a Being created by God.

Euthanasia is well known as being practised by well-informed specialists (in case it is authorised) who take the moral responsibility based on the certitude that the evolution of that entity is actually an involution causing unbearable physical and psychical traumas for the entity itself and deep psychic discomfort for the closely related ones, but it is necessary to have a solid justification to motivate such drastic and irremediable procedure.

The belief that God doesn't give sentences means that the sufferings endured by the sick and the persons closely related them do not express the divine will and that these torments are not justified.

One can assess that euthanasia is justified both in case it is requested by the entity itself and in case the entity is no more able of deciding it; this way euthanasia would solve a dramatic incompatibility between body and soul, giving in the same time the chance for the spiritual component to dematerialise, or reincarnate through substitution, a case that would solve also the problem of a materialised entity suffering from psychic and intellectual retardation (very unlikely, but possible).

Critical notes of the reader:

**“ Quod erat demonstrandum “
Euclid**

Why modelling of rationality ?

The disciplines, either philosophic or scientific, follow the inductive approach, which according to J. St. MILL, begins with observation and finishes with the experimental verification.

For the experimental disciplines, the inductive approach is benefic although epistemology proves that this is not a rigorous method and that even these disciplines can't reject the deductive method; not mentioning the non-experimental ones.

But the deductive method takes as precondition the existence of a firm criterial system, a rigorous founding as a starting point for all logical judgements.

Only by these circumstances a discipline a may be called scientific.

As regards the philosophical disciplines, through force of circumstances, the research method is deductive, but what distinguishes these disciplines of the scientific ones is the fact that instead of the axiomatic criterial system, they work with an assertional system, usually implicit, which finally, depending on its nature, disseminates the whole field in: idealist philosophy, rationalist philosophy, materialist philosophy, etc. Taking philosophy as an end in itself, this might seem to be a generator of aporias and collisions, but if we admit the role of philosophy as

specially connected with sciences' maieutics, we can perceive that the philosophic dissemination is a propitiative factor.

According to Nicolas de Malebranche and Martin Heidegger, who think that religions tend to acquire a statute of science, the philosophical anthropology, very well founded, will "absorb" the great religions as scientific components of the latter.

It is indisputable that the stepping towards a scientific philosophic anthropology will create polemics, but these are nevertheless desirable, because the imperfections of a new theory will be corrected and its validity will be confirmed.

I called this theory "*new*" being aware of the fact that, very probably, it might not be so, but because it is agreement with Plato's reminiscence theory which has a revealing connotation and therefore it must have had precedents. A new, generalizing theory, is very unlikely "the work" of a single rational entity; maybe the divine will built this entity from spiritual monads which formerly were integrant parts of rational entities such as Thales, Plato, Descartes, Spinoza, Kant and Malebranche, Husserl and Leibniz, etc.

On a different line of ideas, it is very likely, that the new theory will not be recognized yet; but besides the written material as an objective document, the ideas however are "recorded" into the monadic fund, as well as in the "subjective reserve" from the primary limit of the material reality and, by divine will they will become "dowry" for a future rational entity.

If to any extent the MESER theory reflects the truth, in a sense that it is closer to the intangible absolute truth than others, then maybe the divine power will necessarily reactivate it in due time, through the revealing *remembrance*.

The philosophic anthropology, the exploring discipline of existence and Being, in general, and especially of spiritual Being, if it intends to be scientifically founded, it needs to prove the existence of the philosophical categories which form its object. Or, the only indisputable method of proving the existence, is the logical construction, that means modelling the respective category following the well founded rigors of the mathematical science.

The logical construction has as a result, the edification of a speculative paradigm which is not constrained to represent something concrete, but which should respond completely as much as possible to the exactingnesses of the Einsteinian principle of the "internal perfection and external confirmation". In addition to this, the modelling act must follow the Leibnizian principle of the sufficient reason; to be necessary, to hold a purpose, and have a finality.

And in order to explicitly answer the title question, the scientifically structured modelling, is the only method which is apt to fulfil both the exactingness of the internal-perfection and external confirmation principle, and the sufficient reason principle.

Appendix

THE INTANGIBLE ABSOLUTE TRUTH

In the work "The Modelling of Rationality" on the basis of my own MESER licence, I have raised a new spiritual doctrine sustained by scientific and logical hypotheses.

The perception of the soundness of the mentioned concept proceeds both from the Leibnizian principle concerning the sufficient reason, and from Einstein's principle regarding internal perfection and the external acknowledgement of a new theory but, like any responsible "creators", I felt the need to also consider the expression of the feeling of uncertainty, mine first.

Although I had found many external confirmations in our great forerunners' ideas and theories, I have not had a proven substantiation yet (which is not by all means necessary with philosophical hypotheses) of the hypotheses that I have forwarded, until I got acquainted with the ideas of the mathematician and philosopher Florentin Smarandache - the creator of Neutrosophy - as a branch of Philosophy, that studies the origin, the character, the aim and the interactions of the "objects" from the idealistic spectre.

I've found out that the Neutrosophy Theory, belonging to the mentioned thinker, based on a non-Manichean logic - that is, the trivalent logic- sets up as the scientifically demonstrated fundament for the great majority of the hypotheses I have set forth in "The Modelling of Rationality".

Essentially, Professor Smarandache's Neutrosophy stipulates that for any idea <A> there is also an idea <antiA> that does not mean <nonA>. The fundamental thesis of Neutrosophy is: if <A> is t% true and f% false, as bivalent extremes, it is necessarily i% indeterminate (=achievable, to outline its probabilistic connotation), to the effect that, $t+i+f \leq 300^+$ (or $t\%+i\%+f\% \leq 3^+$) which gives a slightly altered meaning to some common concepts such as, for example, the one of complementarity. To this effect, the complementary of t is not f, but i+f, while the complementary of f is not t, but t+i.

Florentin Smarandache's theory of Neutrosophy suggests also the fact that any hypothesis has a nature of extremeness (it also allows an anti-hypothesis) which is not bad because the law $t+i+f=100$ must be considered dialectically, where both t and f tend to be decreasing (without annulling each other) to the advantage of i. Far from the idea that any hypothesis should not have a nature of extremeness, just such a nature is desirable to generate polemics which, in case of confrontation, draws nearer t and f to one another, aiming at the neutral equilibrium of the $t+f+i=100$ relationship, that provides the opportunity of accomplishment. (As regards the opportuneness of polemics, I would like to mention that the author of neutrosophy hasn't yet accepted the "realizable" alternative as "indeterminate", nor the impossibility for t and f to make null one another.)

The theory of Neutrosophy makes obvious the relative nature of the truth and the false, only the neutral nature tending to the absolute owing to its force of accomplishment.

Thanks to the specifications that are stipulated in Smarandache's Neutrosophy, some hypotheses of the MESER concept such as: the complementarity between the sacred and the profane, between the divine creation and the intra-specific evolution, the non-contradiction between science and religion, between materialism (substantialism) and idealism, between gnosticism and agnosticism, prove to be rational and therefore real, while the paradoxes become justified.

Directly related to the intangibility of absolute truth, and tackling the issues of the aim of knowledge, according to the neutrosophical fashion, the MESER concept identifies two modalities: scientific knowledge - that specialised knowledge "more and more from that <<less and less>> and philosophic, encyclopaedic knowledge "less and less from that <<more and more>>". If the first modality of knowledge is limited especially by the possibilities of

communication, the second one is also limited by the insufficient power of comprehension of the human mind. The equilibrium between the two directions which, in the last analysis, signifies the way to the truth, is determined by the divine laws of dissociation, purification (the selection and the erasing of the seals) and those of monadic recomposition - laws that ascertain for knowledge as a whole, a social character, expressed by the syntagm "more and more from that <<more and more>>, rendered by the well-known paradox "the more you learn, the less you know."

After all, the fundamental law of Neutrosophy is a successful attempt for resolving the paradox of knowledge and confirm the thesis that the absolute truth is intangible not in a derogatory way but in an optimistic one, approved and revealed by (and through) the will of God.

Being operative even in the case of particular interpretations, as is the case of the present one, Smarandache's neutrosophy confirms (according to Einstein theory) its validity, be it only for the fact that it suggests new methods and modalities for evaluation, new interpretative perspectives.

(Slightly enlarged essay, published by the American Research Press in the triple issue 1-2-3/200 of the NOTIONS JOURNAL, dedicated to professor Florentin Smarandache).

Explanatory notes

Pg. **prolegomena** – an introduction into an innovative scientific theory

Pg. **MESER** – the unconventional paradigm of rationality

Pg. **logical construction** – essential manner, frequently used in mathematics, for demonstrating and solving theorems and absoluteness problems respectively.

Pg. **assertional system** – a collection of axioms (or acceptable assertions), which is the support of the scientific founding of a discipline. The mathematical sciences subsume explicit axiomatic systems characterized by non- contradiction, minimality and completeness. Other discipline contain, or should contain assertional systems which are at least implicit, in order to be logically constructed disciplines.

Pg. **spatio- temporality**- philosophic category which includes notions that usually mean :

Universe, cosmos, and time, being marked by spatiality, order and duration.

Pg. **stochastic movement**- movement that is absolutely unpredictable, in our case- an non- causal from the physical point of view (not metaphysical)

Pg. **materialization**-a process that doesn't mean the transformation of the spirit into matter, but the material splitting of it as a support and into another form of existence.

Pg. **spiritualization**- is the process of soul's separation from its material component, at the ending of a "living" entity's material "life".

Pg. **paranormal phenomenon**- a phenomenon whose scientific explanation hasn't been found or hasn't become accessible.

Pg. **Möbius strip**- cosed curved surface which has one or an odd number of 180° tori. It is the surface with a single "page", meaning that accessing one side and its reverse is possible without crossing over the lateral limit.

Pg. **time-tunnel**- "protuberance" of spatio- temporality presumed as being tube-shaped, which connects two distinct areas of the material reality (or anti-material) and which is run through with a practically infinite speed because of the dilatation of time.

Pg. **the principle of internal perfection and external confirmation**- Einsteinian condition which proves the validity of a new theory

Pg. **palindrome**- number or in some languages –word, which reads the same backward and forward and has the same meaning. This term is used especially in figurative sense for reflecting the internal perfection of a paradigm.

Pg. **natural morals**- is the morals whose standards are the result of a divine inspiration or the quintessence of the historical experience validated by the divine judgement.

Pg. **artificial self-reproductive intelligence** – non-biologic entitative extension, capable to logically rationalize through programming, but also capable of self-programming and therefore of avoiding humanly decision and divine judgement.

Pg. **antimatter**- name of an hypothetical substance which in contact with matter would annihilate reciprocally and release a great quantity of energy.

Pg. **entropy**- thermodynamical measurement which characterizes the physical systems, and whose value increases as a result of irreversible phenomena taking place in isolated systems and which remains constant in case of reversible phenomena (or open systems)

Pg. **absolute zero**- zero degrees on the Kelvin scale, which means -273.16 Celsius degrees, and which is supposed to be the lowest temperature in the Universe.

Pg. spiritual splitting- means that the spiritual entity gains also a material support (or anti-material)- a support that represents another form of the soul's existence.

Pg. metaphysical nothingness- is the result of the reciprocal annihilation between matter and antimatter; it is the stock of which God creates matter and anti-matter through dissemination. Speculating, the metaphysical nothingness can be paradoxically associated with a substantial nature in order to avoid any synonymy with the Non-Being, that defines a psychologist nature.

Pg. zero energy level- - hypothetical energy level of vacuum, that "space" where no energetic substantial form exists, but where spiritual energy should exist, i.e. the monads' energy (science estimated that inside only one cubic centimeter of "vacuum" there is more energy stored than in the entire material universe).

Pg. soul – monadically organized spirit, through the divine will, according to the monadic principle, and which is destined to have a specific evolution inside the material reality in case of its splitting.

Pg. the Leibnizian monad- unitary spiritual entity, hypothetical entelechy, unborn and everlasting (by evolving) created and annihilated by God only.

Pg. potential reality- spiritual reality, the entirety of monads as entelechies which contains "the original record"- sealing, of the entire rationality, as well as the latter's predestination to evolve subsequently to the substantial splitting process in the material reality.

Pg. manifest reality- is the reality disseminated by God into material reality and anti- material reality. According to the MESER concept the substantial reality is the only one to hold manifest, evolving possibilities of the rational entities.

Pg. migrating soul- apart from Aristotle's conception, the MESER concept consecrates the "migrating" character of the soul- as a rule, because the soul disassociates itself from the soul at the end of its evolution in the material reality, and as an exception- because the soul may disassociate itself from the body into the manifest reality due to an accident, before the time predestined through the divine will, when it becomes a ghost and possibly reincarnates itself.

Pg. monadic sealing- hypothetical imprint of the rational "information" on the Leibniz- ian monad, without representing (the information) either an assumption or a yield (as in case of wax impressing).

Pg. intellect- is, according to the MESER concept, the potential reason, that storing, as an original document of the manifest reasoning , on each monad and it is in turn a premise for the manifest rationality. The intellect is part of the entelechy fund of the spiritual monad, s fund which is enriched by every splitting through the sealing process, not through acceptance or release.

Pg. extra-sensorial communication- hypothetical phenomenon, but with numerous plausible proofs, which consists in the communication between a materialized rational entity and the soul of another rational entity- preeminently spiritual- which is hitherto not subjected to the monadic dissociation (or reciprocally) after its passing into "NonBeing" . Actually the extra-sensorial communication is that achieved beyond the senses, but with the help of the mind.

Pg. ghost- the spiritual component of a rational entity which suffered an accidental interruption of its evolution in the material reality. It is the soul that has not penetrated the secondary limit of material reality in order to be subjected to the monadic dissociation. The denomination must be kept, in spite of the inherited pejorative meaning or at least derisory, precisely in order to be rehabilitated.

Pg. monadic dissociation- the dissemination of the soul into its componential parts, the Leibniz- ian monads, which is a divine act to which the soul of every rational entity is

submitted at the end of its evolution in the material reality. The MESER concept associates the monadic dissociation (together with purification) with the Last Judgement.

Pg. **angel-** the soul of a rational entity, which accidentally left the body, and which is still present in the material reality, for which God hasn't decided yet to make the monadic dissociation and purification, because the sealed rational products are still agreeing with the divine project.

Pg. **energo-mentalism** – a scientific theory over the physical effect of the mental energy, of the thought's energy. Hypothetically, the mental energy is the only capable to counterbalance the inertial effect of matter, inducing levitation.

Pg. **unidirectional trend of the mental energy-** mental focus on the same direction, on the same "object", of the mental energy of several human rational entities.

Pg. **pyramid effect-** the precincts effect (which was a fashionable subject for study in Romania in the 80's) which represents the resounding (concentration and amplification) of mental energy (probably also of the bioenergy) inside various precincts (especially enclosures).

Pg. **artifacum-** used in a figurative meaning, is a term with a slightly pejorative connotation for a logical construction (paradigm), which is positive in itself, but which must make room for another with more plausible external confirmations, a less artificial one.

Pg. **reincarnation-** re-embodiment, re-materialization process of a phantom soul which avoids, consciously or not, the Last Judgement using a new body. It is the (consecutively) repeated material splitting of the same soul.

Pg. **reincarnation by substitution-** the ingress of a phantom soul into the body of a human entity who presents a serious psychic and intellectual retardation (precisely because it was not endowed with a soul compatible with the body), having the possibility to fix this handicap, but with the risk of a satanic embodiment.

Pg. **levitation-** physical state of the substantial natures which no longer have an inertial behavior (it is supposed to be created by energo –mental ways.)

Pg. **recomposition and monadic encoding** – the essence of the divine act of genesis, which represents the spirit's "systematization " on monads and recomposing it as a soul predestined to evolve in the material reality (or anti- material), after its splitting.

Pg. **rational entity under conservation-** soul which is "endowed" by the divine will with a null code, and which in case of a material splitting isn't capable to evolve because of the instantaneous dematerializing, or a soul which entered the material reality through the secondary limit of this, and which has not the possibility of material splitting because there are no bodies , in the proximity of this area, unoccupied by compatible souls.

Pg. **death-** the predestined evolution's ending of a "living" entity in the material reality, at the secondary limit of it, representing the dissociation of the soul from the body, on the onset of the body's chemical decomposition and on of the soul's monadic dissociation. It means both bodily death, sensorial death, and souls' death, sentimental, moral death.

Pg. **neutro- sophism-** new philosophical movement, initiated by F. Smarandache, which studies "the objects" of the ideational field based on a trivalent logic (non-Manichean)

Pg. **the objective identification of the divinity-** a trend for creating a model, a paradigm, to represent God. Without being classified as agnostic, the most befitting attitude is the one that obeys the divine commandment < Do not make to yourself a carved face...>

Pg. **the divine revelation-** act of reactivation and remembrance of a rational process, by a complex of monads (or just a single one), in which these took part, during a previous materialization.

Pg. **religious agreement**- according to the MESER concept, it is the realistic and moral alternative to the myth of religious unification promoted by occult ways by the New Age movement.

Pg. **homicide** –immoral act performed by a man, and which represent the violent disruption of another human entity’s evolution.

Pg. **eschatodiceae**- philosophical doctrine which supposes an epistemological approach of the eschatological phenomenon.

Pg. **monadic purification**- “the Last Judgement” which represents the “erasing” from the Leibniz- ian monads , by God, those pieces of information- as products of rationality which are not in agreement with the divine will.

Pg. **divine predestination**- providing the souls, through the divine project, with potential creativity, as well as limiting the duration of the material Being of any rational entity.

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Contents

Prolegomena

I. Modelling of rationality

1. A speculative existential model of the rational entity (MESER)
2. Substantiation of the MESER concept
3. Self-evaluation of the MESER concept

II. The hermeneutics of paradox

1. Matter and anti-matter
2. Universal gravitation
3. On the soul
4. Extrasensory communication
5. On spiritism
6. The power of the mind – energomentalism
7. The Biblical episode of waters' parting
8. Extraterrestrial being
9. UFO epistemology
10. Orion, an alternative civilization?
11. On dreams
12. The phenomenon of reincarnation (embodiment)
13. On ghosts
14. On levitation
15. Haphazard – the perfect law
16. On time
17. Cosmos, space, time
18. Cosmodiceae

III. Epistemological hermeneutics of some philosophical concepts

1. Existence and reason – the "crisis" of rationalism
2. Equivalence between the rational and the real
3. Complementarity between the divine creation and evolution
4. Creation and evolution – will and liberty
5. Manifestation of "evil" in material reality
6. The "steps" of being
7. On death
8. Unbounding (theory advanced by Hasdeu)
9. A paradigm of Being
10. Creativity – genius

IV. A hermeneutics of some dogmatic concepts

1. Sacred and profane
2. Capital sins
3. Identification of divinity
4. Divine creationism
5. Divine will
6. Divine revelation
7. Hell and the original sin
8. Escatodiceae
9. The myth of religious unification
10. Date of birth of Jesus

V. The moral criterion

1. A hermeneutics of some natural moral norms
2. Nietzsche and morals
3. Compatibility between body and soul
4. Birth control and euthanasia

Why modelling of rationality?

Appendix

Explanatory notes

Selective references

Contents

ABSTRACT

“The Modeling of Rationality ... and beyond the Physics” does exactly what it says; based on a system of axioms and relying on a new logic - the neutrosophic logic, it builds the most plausible paradigm of reality, both physical and metaphysical, designated as MESER.

The new construct allows an objective explanation of the existence of antimatter, gravitation, levitation, mental energy etc., putting forward, as a premiere, non-psychologicistic definitions of space and time.

By solving a few philosophical aporias, the Modeling ... constructs implicitly a paradigm of Being both substantial and spiritual, an opportunity to develop some essential elements of the anthropophilosophy of personalities such as Leibnitz, Hasdeu and Heidegger.

Finally, the Modeling provides some epistemological explanations for most “paranormal” phenomena and advances a nonconformist hermeneutics of some religious dogmas.

RESUME (French)

“La Modelation de la realite... et au-dela de la physique” fait exactement cela; appuyee sur un systeme d’axiomes et soutenue par une nouvelle logique - la logique neutrosophique - elle construit le paradigme le plus plausible de la realite, tant physique que metaphysique, designe MESER.

La nouvelle construction permet l’explication objective de l’existence de l’anti - matiere, de la gravitation. de la levitation, de l’energie mentale etc., en offrant, pour la premiere fois, des definitions non-psychologiques de l’espace et du temps.

En trouvant la solution de quelques apories philosophiques, La Modelation ... batit implicitement un paradigme de l’Etre, substantiel autant que spirituel, une occasion pour developper quelques elements essentiels de l’antropophilosophie de quelques personnalites comme: Leibniz, Hasdeu et Heidegger.

Enfin, La Modelation... offre des explications epistemologiques pour la plupart des phenomenes “paranormaux” et propose une hermeneutique non-conformiste de quelques dogmes religieux.



A graduate of the Mathematics-Mechanics Faculty of Cluj-Napoca, Romania, the anthroposopher Gh. C. Dinulescu - Campina worked most of his life as a Mathematics professor, rewarded with many gratifications for the fine results obtained by his students at the local, national and even international school contests.

He started his philosophical activity at the end of his didactic career, by this paper, based on which The Paradoxist Literary Movement Association of Phoenix, Arizona, honoured him with the membership to this association.

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