

**somesuch** is a seminal expression of the *zeitgeist* of the early twenty-first century; showing the deepening understanding of responsibility and power; of the flow of change and potential in the groundbreaking “cascade analogy of change”; and of the lifegiving bond of people with each other and the earth.

love and trust and **somesuch** spells  
the rising power of responsible people  
version 20080623 makiaea

## warning

We strongly recommend that only people who are emotionally-balanced, or emotionally-unbalanced-but-dealing-with-it read this. People who are currently emotionally-unbalanced-and-not-coping-with-it should, before reading, do other things until they feel better...

## a binding to this spell

made with love from maki and aya

### in this moment true

May be far from true, but is all can write. Not sages, not saints; even if true when wrote, perhaps no longer when read. How? All changes, comes to pass; constance is but a moment imagined. No truth, only in this moment true.

### what a wonderful world

The world is full of wonder, and we know in our heart of hearts that it is. If we can hold fast to this unyielding wish, no matter what abusive people try to do to it or us, we will prevail. Herein we describe a way to prevail and to thrive.

### for this dream the time has come

This is not yet a talisman. It cannot save you, nor can it show you how to help yourself and others. What it is, what it may become, is a spell bringing us together; together in love and in trust.

### spell of safety

There are times when it is most important for us to secure our safety. Yet even at those times, we can turn apparent weakness into strength. We work towards things as well as we can under the circumstances, and may not think much of grand theories or hypotheses. Understanding trends helps us immensely, but it is best to do this from a position of safety.

### spell of hope

We are safe from immediate physical danger, and can plan towards removing or countering other less-immediate dangers. But when immediate physical danger is removed, and we are not yet in the habit of motivating ourselves, it might not be easy to fight against amorphous enemies. Understanding reality brings forth our hope and helps us change the world.

### spell of power

We secure our hope, and help others reclaim their power from people who acted abusively, and from the abusive institutions they created. We can bypass abusive people, but instead we cherish them and help them become more responsible themselves. Understanding change brings forth our power and shows how responsible humanity lives.

### spell of love and trust

We thrive, caring for others and the world in which we live. We nurture the myriad abilities we all share, helping us and the world through the challenges ahead. Understanding love and trust, we live our lives full of joy, and when the time comes, pass this torch onwards.

## spell of safety

There are times when it is most important for us to secure our safety. Yet even at those times, we can turn apparent weakness into strength. We work towards things as well as we can under the circumstances, and may not think much of grand theories or hypotheses. Understanding trends helps us immensely, but it is best to do this from a position of safety.

## my heart wants to believe passionately this is true

Why write or read this if people will survive anyway? What difference will it make? It might help a few people who would not otherwise survive — that is worth the effort. Even in a world where many live in fear, we can remember to live in joy. Maybe this book can help someone in remembering.

So where shall we start? We may start anywhere, for we show the whole process of life. As life is a cycle, when we show a cycle entire, we show thereby the entirety of life. In cycles, there is growth, there is maintenance, and there is decay. We can remember everything exists in a cycle — though sometimes the cycles are longer or shorter than we may be used to dealing with. By remembering that things exist in cycles, we live closer to reality than those people who forget. And this remembering, like so many others, makes our lives easier to live.

So how came there to be such a world, a world where many live in fear? Once people forget that life is a cycle, fear starts to grow. There are many possible origins, but whatever the origins of fear, fear is what maintains that world. When we remember how to live in joy, the world of fear once more will decay, and the world of joy once more will grow.

They might tell us it is difficult to remember, or even that such a world does not exist. It may seem difficult to them, it might seem impossible to them, for they do not yet remember. And so they live their lives anyway, as people do, but live in fear. Fear twists hopes and dreams — it may only seem difficult to remember joy, but it truly is difficult to live in fear.

How can we remember joy? There are many ways, but one way is to live life as a cycle, and joy then comes naturally as part of that cycle. So how can we live life as a cycle? We naturally live life as a cycle, that is the way things are. People who live in fear create obstacles which obstruct the path of life, those obstacles which we must all deal with. But the obstacles are part of life too. In remembering we live life as a cycle, we remember joy is a part of that cycle, and we remember joy.

## emergency

an armed force is taking over where I live! how is this book relevant to me?

In a word, it isn't. Armed resistance is but one option — but who knows by

what choices you will be most effective? We may still be effective in armed combat but we would much rather not find out. Opposing abusive behaviour with further abusive behaviour (by assassination, for example) perpetuates the habit of abusive behaviour rather than altering it. The spells in this book will not replace any direct action you may do, but it may help you to achieve more of your true goal (of resisting oppression) via non-lethal rather than lethal methods, and alters the pattern from abusive behaviour towards more responsible behaviour.

In an emergency there may seem to be a dilemma: How much do we devote to seeking, developing and maintaining resources when we are in an abusive situation and thus need to act, to use those resources? In reality we do all of them at the same time. It is only when we push ourselves to extremes that we forget this. We can more effectively counter abuse when we learn and develop ways to do so — in an emergency we do the best we can with what we have and perhaps learn a few things which will help us do better next time.

## distress

To those who are unbalanced and in distress — this spell challenges the spells that bind us. Read this book only if you can believe in your own worth. When the spells that bind us are released, we know better the consequences of our actions and may feel deeply ashamed and guilty — sometimes so much so that we want to end our lives. Stay alive, and make amends for what you have done, don't feel too guilty about it, just help make things better again.

## to a night sky after a storm, come beautiful stars

Why influence people? Danger of flowers that bloom being cut.

Yes, this is a dangerous book, but any book which deals with our real motivations is dangerous to abusive people because it destroys their power. The tools already are out there, abusive people are already using them. It is time responsible people reclaimed these tools. And when we do so, the power of abusive people will melt away as the snow in spring.

## abuse

### why do people abuse others?

Abuse is neglecting responsibilities. In reality, we can achieve responsible aims, without abuse. But abusive people often try to deceive other people, because they believe there are no other ways to do what they wish to do.

For example, they may be unhappy with themselves as they are — jealous of other people and wanting to find ways to be what they think they want to be — a hopeless task. Often this fantasy involves money or power — manipulating other people, stealing their time and energy and siphoning it towards hidden ambitions — all this is abusive behaviour. These games dissipate the resources of nature too — this is abuse and neglect of our partnership with the earth.

Some people will behave abusively at some times, this is the nature of reality.

We never could and never can live at the detriment of others — some people are deluded in thinking that they can live at the detriment of others.

### what can we do against abusive behaviour?

We can avoid abusive people, we can try to ameliorate the effects of abuse, we can try to help the person to behave respectfully rather than abusively, and we can stop their abuse altogether.

Until they change this habit there is little we can do directly in a responsible manner. We can withdraw contact with people behaving abusively, but while this protects us right now, they have even less incentive to change, and they have more contact with other people behaving abusively — reinforcing their abusive behaviour. Thus withdrawal of contact with responsible people makes it harder for a person behaving abusively to change to responsible behaviour. This effect is used by abusive people to perpetuate abuse (for example in training and maintaining armed forces). So while balancing our need for protection from abuse by withdrawing from contact with people acting abusively, we recognise the need at some point to engage with them (whether this is done actively by intervention or passively by example).

We believe that people are inherently worthy of love and trust, just that sometimes people can trap themselves in abusive patterns of behaviour. But at the same time, we protect ourselves and our friends from abusive behaviour, and try to behave respectfully ourselves, helping to perpetuate respectful behaviour rather than abusive behaviour.

### recognising abusive people

We can recognise abusive people by the way they behave towards others. Which groups of people, species or things are excluded from caring consideration?

### standing up to abuse

Abusive people will take over a group if they are not kept in line.

It is sometimes dangerous to stand up to abuse, because this focuses the abuser's attention on the objector. The abuser will seek retribution against the objector for showing their abuse.

### blaming

Abusive people seek people on which to place blame for things, and will blame others for any misfortunes which they feel befall them — and you may become a target for abuse because they blame you.

Looking for scapegoats is a sign of abusive behaviour, as it is people who believe in causes and reasons that need someone to blame. We avoid abusive people but do not hate them for what they are now — they may yet live responsibly.

### defusing abusive behaviour

Understanding why a particular abusive person came to become abusive is important to defusing their abusive behaviour.

The most effective method of reducing abusive behaviour is to help people become more responsible. In contrast to this, trying to alleviate the consequences of abusive behaviour or trying to impose responsible behaviour does not produce useful long-term benefits.

### vulnerable

#### suffering

Why does suffering exist? What evolutionary advantage does it offer? (If it offered none it would soon cease to exist)

It may seem that we face more suffering when we are vulnerable, but the suffering is always there, only it is more salient when we are vulnerable. The traps abusive people lay catch mostly vulnerable people, because the vulnerable are the ones most likely to fall in to the traps.

What advantage is there to being young or old or vulnerable? One possible advantage is openness to change. In normal circumstances we are not very vulnerable, and external influences have only small impacts on us. When we are vulnerable, we are affected more by external influences (this is the very definition of vulnerable) and we can more easily change our opinions (even if it is sometimes through necessity of survival).

Our strength is an integral part of life, to preserve, for as long as they are useful, our opinions. And our vulnerability is also an integral part of life, to allow us to change, when it is time, our opinions.

“The nail that sticks up gets hammered down” — the hammer is society, but the people who create our society can change from one opinion to another — and thus the hammer is brought down on newly exposed nails.

Unnecessary suffering is abhorrent, an aberration.

This book was written by people who have been through suffering. People who have not been through suffering, or rather who deny their suffering, the pain that affects them or that they cause, will not glean much from this book. At the same time, people who are suffering — there may be more effective ways appropriate to your situation to relieve your suffering, rather than reading this book. Yes, everything is connected, so it matters not where you start, but only when you are not in crisis! In crisis it is preferable to do the practical things necessary to reduce suffering to manageable levels — be it to find food to feed yourself, or shelter from harm. This book cannot help you do these things — you must do them yourself. When you are in a place of safety and well fed, that is when you can indulge yourself and read this book.

### decreasing vulnerability

Look after your bodily needs, for food, water, safety, rest, companionship. It is when we lack these that we are most vulnerable — abusive people try to manipulate us or the situation to make these seem less accessible.

## inspiring and being inspired

Vulnerability and strength as indicators of something deeper. Susceptibility to manipulation, capacity to manipulate, also can be understood in this way. They are words expressing small parts of a whole. What if one of those wholes is the ability to do things beyond the ordinary? To be inspired and to inspire, to use our true abilities?

## fear

People who try to manipulate you through fear are abusive. Fear are chains that bind even when real chains cannot.

People who are in the habit of lying fear us since they think we will expose their lies. We will expose their lies, but only to themselves, so they can begin to change again. If we are abused we will expose them to all, and they will face the anger of all those they abuse.

People do not want to question their beliefs because they fear that they will then have to take responsibility for what they discover within themselves. We avoid it as much as we can! People hold on to beliefs so tightly because to discover their lives and efforts have been wasted is something immeasurably devastating. This is why people kill to defend their beliefs, because they fear that facing the truth will kill themselves.

Unfortunately this is due to several mistaken assumptions — that it can be too late to undo damage, that there is such a thing as “worth”.

## anger

### reaction to news of abuse

When we hear of widespread, large-scale abusive behaviour, it is natural to feel angry, to feel sad.

When our imaginations go off to extremes — when we believe abusive behaviour is everywhere, that it is overwhelming — this then becomes a self-fulfilling prophecy.

### releasing anger

Anger can be a motivation, a strong passion to do things, and keep doing them. Thus it is very powerful in continuing a course of action, but a tough obstacle when trying to change a course of action. Reaction to injustice, inequity, is an anger — an anger to fight against the injustice. But when our view of justice is manipulated by abusive people, they channel our anger and our power towards their own ends.

Forgiveness releases this anger and our energy for other tasks, and changes the course of action — thus forgiveness is especially useful when the course of action was manipulated by abusive people.

Forgetting is a requirement for forgiveness. Forgetting is essential for resilience — otherwise we would be oriented too much towards the past.

To forgive, we have first taken offense at something someone has done (for there to be a need for forgiving of it), so if we do not take offense (and instead forget), we do not need to do this.

## contentment

Abusive people manipulate others to make them feel inadequate, in order to use their discontentment against someone else.

## positive discontent

We are all born with and grow different abilities. It is natural to be able to feel discontent when the current situation is not suitable — a milder example of the aversion we feel when in a danger-situation.

## threshold

Abusers sometimes maintain abuse below our threshold of reprisal, our threshold of action, such as by small theft or verbal insult. This is why sometimes people snap and make seemingly disproportionate retribution — because normal retribution has been withheld until then.

## workplace

In the case of abuse at a hierarchical workplace by a superior, the threshold of action is often high. Any appeal will appear on your record, making it hard to find your next job. The superior is the person mandated by such a system to give references to your superior at your next job — and thus monopolises what is said about you. And you may not wish to continue working with an abusive superior in any case, even if the current abuse could be stopped.

There are some ways to deal with this, beyond trying not to get in such a situation at all. Even if we can't force a change in their behaviour or the behaviour of other people in the institution, it is always possible to act with dignity. You might not make a difference to things for your current situation, but you might learn something which may help you in future, and they might learn something which might make them more responsible to others in future. Join a new group which does not rely overmuch on references about your background because they can properly evaluate you themselves (and you can evaluate them too). This might include temporary work with them, or references from friends, or simply how you are and how you interact together.

## staying

### running away

As with many kinds of ending-of-relationship, running away is a desperate option. It is more common with children because they have no place to go other than the home their parents or guardians provide, and are stuck with them, no matter how badly they are treated.

Running away makes us more vulnerable because it distances us from possible options closer to home, and our friendships we have established there. There are usually many other options other than running away, some of them good ones, which we may not see at the time because we felt so desperate.

Abusive people sometimes use this to make people vulnerable, to separate them from friends and family, so that the abusive people can prey on them. On the other hand, some abusive people use the risk of running away in order to keep someone they abuse close to them. Both tactics are used in military armies and in religious cults.

## suicide

When people get into such a state that they cannot see the alternatives (the alternatives always exist), they sometimes try to kill themselves. Like cell-apoptosis, suicide does have a place in the natural cycle. However, this is not the same suicide of the young that occurs in well-fed societies of the beginning of the twenty-first century — that kind of suicide is often manipulated by abusive people and the institutions they use to manipulate and coerce other people.

The natural kind of suicide aims to make sure we do not stand in the way of the next generation when we have passed our usefulness. The manipulated kind of suicide subverts this natural mechanism to, in essence, kill people remotely by manipulating them. Abusive people do this because they think there is advantage in doing so and do not care who dies. Responsible people can resist this kind of manipulated suicide by remembering there are always alternatives — no matter what the abusive people tell you and no matter in what situation they try to put you.

## sacrificing

Sacrifice is a word used to describe where the welfare of one part or person is deemed more important than the welfare of another part or person, and a decision is forced in favour of the “more-important” group.

True sacrifice is, very rarely, necessary. Most of the time compromise is a much better solution, and sometimes an even better solution is possible, where all the people involved are happy with the outcome. However, when abusive people do not wish to compromise, they may try to manipulate people such that the abusive person’s interests are upheld — thus sacrificing the interests of the other people or parts, even when such a sacrifice is not truly necessary.

Survival techniques against extreme abuse that work well may hold us back in our later development. Learn basic techniques; we just need to be careful we are not constrained by them.

If we develop split-personalities, so that one can face suffering and abuse, and the other is protected, this can help us survive in extreme conditions. Unfortunately it can also be a hard habit to replace even when conditions

around us are much improved.

## extreme abuse

Extreme as delivery of change on a very short timescale.

Stuart Sim, in his book entitled “Fundamentalist world” shows, from an atheistic point of view, examples of fundamentalist-extremism — in religion and politics, in cultures around the world at the beginning of the twenty-first century. In this particular book, he assumes as a basis “individual-extremism” — an inherent ability for extreme-behaviour, and manipulation by others of a person’s own individual-extremism to create generalised fundamentalist-extreme behaviour.

We believe all types of behaviour are inherent in us. To us, people can literally be “well-balanced” in their behaviour as well as other things — and that this balance is not only natural, and simple to achieve, but inherent too.

So, assuming an inherent ability for well-balanced behaviour, does this mean that extreme behaviour is unnatural, or distorted? No, so-called extreme behaviour is a coping method which can deal with extreme conditions — or other extreme behaviour.

Between the lines of his book, Stuart Sim poses a question-with-no-solution: “Herein I have shown you examples of unbalanced behaviour. Now, how can a “well-balanced” person change the behaviour of an “unbalanced” person?”

Like many unanswerable questions, the answer is “No!” There is no such thing as a well-balanced person, or an unbalanced person. A person can be well-balanced one moment and unbalanced the next. Extreme behaviour may sometimes be appropriate, but most of the time it is not — such is the very definition of “extreme”.

Extreme behaviour often creates or perpetuates extreme conditions — which seemingly require us to cope using other extreme behaviour. Again the problem lies not in the situation, but in how we perceive the situation. True, extreme behaviour, by definition, can only produce extreme behaviour — it can only cope, not solve. To bring the situation back to balance, less-than-extreme behaviour is required. The missing piece of the puzzle is that extreme behaviour and extreme conditions change — they do not stay the same.

If we assume they do not change, the problem has no solution — and the behaviour or conditions become “normal” for the next generation born into them.

In dealing with extreme behaviour and conditions, if we remember that they do change, then we remember it is possible to help move back towards balance, and how and when to do so. Remember balance also changes, and extreme behaviour can sometimes be appropriate.

## imposing

Just because someone insists on something doesn't mean they are right or should have their way.

Just because someone believes something doesn't mean they are right or should impose their belief on others.

## criticism

Usually the thing they criticise you for is what they need to criticise within themselves

## denial

Denial as natural part of balance — against abusive actions. But abusive people can also use denial to manipulate people in the opposite manner — against responsible behaviour.

references

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**how to beat denial — a 12-step plan** pat THOMAS on denial of environmental responsibility

**wikipedia for types of denial**

## guilt-trip

people who try to guilt-trip, to use feelings of guilt to coerce other people to do what they want them to do, are abusive. Dislike for people who do this is instinctive: they are trying to tell us to solve our problems without they themselves solving their own. Listening to them is counter-productive.

## overload

Abusive people overload organised people, as abusive people just want the things done that they want. They are not looking at the longer-term, at sustainably meeting everyone's needs.

## sensitivity

Sensitivity to situation and to changes. By temporarily increasing our sensitivity we can gain information, up to a point (we gain the same quantity of useful information from a farther distance or more information at the same distance). Abusive people may seek to permanently reduce our sensitivity in order to reduce information from sources not filtered by themselves.

We may need to reduce our sensitivity temporarily in face of pain or suffering. Abusive people use repeated suffering and pain to try to cause permanent reduction in sensitivity.

## protecting

Nobody else can protect you as well as you can yourself — but friends can help!

Important to do this by protective mechanisms, while still maintaining a

good level of sensitivity.

We are open to trusting, but people must earn and maintain trust.

## protecting everyone from abusive behaviour

Yes, we can improve and maintain our ability to deal with things and protect ourselves. But it is even more effective if we go to the root of problems and deal with them there. This is effective behaviour.

## societal collapse

Society is a name given to the fabric of social relations in which people live. As with all processes, it is born, it lives, and it dies. For a society to survive, it needs to be cherished by people.

When a society seems to collapse, this may only be because the fabric of our relations is hidden — perhaps because we wish to avoid abuse. Thus, in most circumstances, rather than try to establish a new society, we need only to deal with the obstacle of abuse — and society can then reappear.

We can achieve this by creating networks of trust which can defend themselves against abusive groups.

How to change society where you are: not have to become a refugee, run away to somewhere else.

## spell of hope

We are safe from immediate physical danger, and can plan towards removing or countering other less-immediate dangers. But when immediate physical danger is removed, and we are not yet in the habit of motivating ourselves, it might not be easy to fight against amorphous enemies. Understanding reality brings forth our hope and helps us change the world.

## if we don't do our best, who will?

As children, do not blame our guardians — they did as well as they could. But that does not mean we should not do any better. As guardians, we cannot live the life of our children for them. But at the same time, have we done all we can to help them to help themselves? Have we made the effort to understand cycles, life, and change? Have we made the effort to not create obstacles for them? If we have not done so, why have we not done so? Is this not our responsibility as guardians?

We look to friends even more than to our guardians. We can turn out fine even if our guardians are irresponsible, but our task has been made more difficult. People who meddle with the lives of other people are creating obstacles. If they remembered, they could stop creating obstacles and let people help themselves.

The people who want us to live in fear will try to kill us for disobeying them. They have become parasites, living off the lifeblood of other people. But even parasites are necessary, to remind us what not to be. When we have passed our usefulness and begun to consume more than we produce, it is time to let go — to die, and let the next generation have their chance. It is our duty to leave, not to stay on as parasites and obstacle-makers — the world has enough natural obstacles as it is. Humans are natural too — but that does not mean we should create obstacles and suffering. The world has those in abundance already.

To the people who believe that their own lives are determined by powers greater than themselves, we appear to not be determined by those powers, and they mistakenly conclude that we must be powers ourselves. Our destiny is not determined by fates, or by genes, or by powers. Understanding cycles, we understand everything is natural; everything fits within the cycle, nothing is super-natural. Thus we need neither belief-systems or magical powers.

Like many questions, the questions of duality, determinism and morality are word-games, because most people discussing those issues do not understand the reality of cycles. It is not an issue to us whether god exists, whether we have free will, or what is “right” — we simply live these things; they are part of us, part of the cycle, and do not require explanations in words. Our equanimity comes from understanding that these are games based on misinterpreting reality — yes, those people who do misinterpret will face these questions forever. But these are games we

do not need to rehearse — we understand those hopes and fears but we need not hold them — we can move on in life.

People who do not yet understand cycles, the connectedness of all things, hold principles that are similarly not connected. So they come to believe that they must sacrifice one principle to save another. This causes suffering, for them and for others. To those people, we seem to lead happy lives, free of care. Yes, much of our lives is carefree, because we do not need to worry about such illusions — we can gather our energy instantly whenever we meet obstacles, and so deal with them easily.

## manipulation

Abusive people will try to manipulate you to think what they wish you to think about the situation.

When they cannot manipulate you to believe hope no longer exists, then they will try to tell you hope will never come. When you still believe hope is close, they will try to tell you it is too distant. When you still believe it is here, they will try to tell you it is false. When you tell others, they will try to discredit you. When you still believe, despite all their threats, they will try to destroy you.

This is not the most insidious of the methods abusive people use — that is when they manipulate others, such that those other people unknowingly carry out the intentions of the abusive people.

## interfering

We don't want to interfere with people's lives except where they impact directly on our own. While we have some good results with internal conflicts, external conflicts are still there and we must choose if and how to solve them. It is possible to directly change someone's life, but we rarely do so. But if they are causing a lot of suffering for others, and we can help them change with minimal risk to others, then we might wish to step in.

We are not their parents so we are in little danger of being their sole influence or being able to clear all the obstacles from their lives.

Rich or powerful parents try to clear obstacles from their children's lives using money or power — other obstacles come to the fore instead.

## distraction

Why would an abusive person make a seemingly irrational scene in a public place? To distract attention from something else, for example a pick-pocket.

Abusive people's methods during public debates at the time of the abolition of slavery were very similar to their methods during public debates about climate change at the beginning of the twenty-first century. They were both dependent on, addicted to something and used the same forms of lies and diversions to mislead people.

## misunderstanding

Misunderstandings occur naturally, as communication is never perfect. Abusive people exploit these misunderstandings to manipulate people.

It doesn't matter if communication is not perfect — the only vital thing is to maintain love and trust — and this is the thing abusive people will try to prevent.

## dividing

"Dividing and conquering" is a name given to a basic technique used by abusive people.

They divert people's energy towards channels of the abusive person's choice, such that people move in discord. Whether this is to isolate people physically or emotionally, they diminish the effectiveness of other people's efforts.

Not only does this affect the immediate effort, but it can also diminish future efforts if relationships and opportunities are soured.

At first, it may seem easier to withdraw, but this is one of the outcomes the abusive people are aiming towards. Instead, withstand and improve our relations so that their behaviour becomes unacceptable in society.

## causality

We attribute things to causes when in fact there is no such thing — this is where belief systems such as fate and faith come in. But without causality, this belief, on what basis can we do science or live a modern life? On what basis can we approach our lives?

Causality is one of those desperate measures that work in a pinch — a relic of our past. We need to replace it with something better — flow. Words, intentions — these are all habits which we will require less as we develop beyond this stage.

On one side of their own line of causality lie the religious abusers, on the other side lie the scientific abusers. As long as we allow abusers to rule us, we can eke survival from the small distance between the two abusive groups, using the tools of one to oppose the weapons of another. But to escape this abusive trap, we must move beyond causality, to flow.

The notion "something causes another thing" or "some action causes another action" is an illusion. There are no real "things", no "actions". In defining such imaginary "objects", we draw arbitrary boundaries between processes — boundaries which don't really exist.

In a similar way, "fitting in a box" is a self-fulfilling prophecy — the boxes only exist because we think they do. Reality is not that simple; specialisation is a simplification of reality.

Conversely, look at consequences!

## consequences

Insulating people from the consequences of their actions makes it more difficult for people to learn responsible behaviour; conversely it makes it easier for people to learn abusive behaviour — this is why abusive people often promote it.

Cheapness, lack of true cost is an incitement to waste — to waste time, energy, resources, focus, skill. Alcohol produces abuse; hardships hone skills; entertainments lead to boredom.

## assumptions

To assume is a name people give to the process by which when we know certain things, we actively expect certain other things to occur in conjunction.

Crucial assumptions underlying theories — e.g. a nation as a unified country — assumes high population density to keep culture together, and propagate unifying aspects.

## omission

David Mackay (20071114, presentation to Stokes Society) said he'd given up on people changing their lifestyles. This is the assumption underlying his talk, which obviously leads him to certain types of conclusion. It's interesting that he doesn't consider other forms of energy efficiency such as allowing more people to live in his (at the moment) one-person house, for example — maybe he doesn't yet want to change his lifestyle to that extent?

His calculations all have significant biased assumptions — which are especially obvious when we compare the different kinds of assumptions he makes when evaluating nuclear and non-nuclear energy options.

He purports to be using value-free judgement about energy production, but by making no reference to social justice of distributed low-tech methods compared to abusive concentrated-power high-tech methods, he is effectively promoting abusive methods such as nuclear.

He omits that nuclear has wider detrimental effects in society — such as continued siphoning of funds away from renewable energy projects, continued loss of creative opportunity (more people are inspired by renewable energy than nuclear), loss of safety associated with risk of nuclear poisoning, warfare or fallout.

But his bias towards centralised concentrated power is understandable from the point of view of not trusting people to change.

Unfortunately, proponents of centralised concentrated power, such as nuclear power, are often much more extreme in their bias than David. Not only do they deceive people, but they hold others in contempt — and this shows in how they wish to impose their opinions on others.

This book is about people changing, and understanding that people do change. So we are working at this from a different perspective than David is currently, with different assumptions. We do respect him, it's just that he unknowingly perhaps biases his own studies on this matter. For example, today in his calculation for the power density of a nuclear power station, he omitted the impact of the mine required to produce the fuel for the power station, using only the area of the power station itself, and also the area and energy of the fuel-enrichment process, and the transport network required to move fuel to the station; and experimental forms of nuclear energy were given much presentation emphasis — whereas in stark contrast, when describing renewables he very much emphasised the larger area used for power-generating facilities (power transmission requirements were omitted from both types today), and he downplayed the advantage of concurrent usage of land which is possible with low density, and showed with emphasis experimental forms of the more fanciful sort rather than emphasising practical new developments such as the windbelt and high-efficiency photovoltaics.

Thus a current bias stemming from mistrust leads to a systematic bias in derived results. In case some people try to use this as ammunition against him, they should remember that everyone has such biases. We're lucky our bias is towards being a little more trusting, and there is always hope that people who temporarily are less-trusting may in future become more-trusting.

## reason

People can be persuaded by logical argument, but unfortunately at the beginning of the twenty-first century, abusive people were making much use of this natural mechanism — to manipulate people by using logical arguments as cover, while in reality keeping their original judgement, without truly reconsidering that judgement. As a backlash, people distrusted logical arguments because they were often used in manipulations by abusive people. Thus, what can be used as a tool to improve our decisions was often instead rendered into a poison by abusive people.

Reason is based on available information. We make this more useful by understanding likely paths. For example, a person who has recently and continuously acted abusively is only likely to change behaviour if something dramatic happens to them — otherwise they will continue with their current way of living.

## unreasoning

What is deemed rational depends on what bounds and other assumptions one assumes. What is for many people "rational", when examined beyond the assumed boundaries, can be understood as irrational.

Reason is only one tool for responsible living.

Understanding what a person assumes can show us how a person reasons.

What are the assumptions we make in writing this? What does it show about how we think? This is useful only for reason and not for other processes such as intuition.

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isbn1851684816 introduces the "protective-frame" of reversal-psychology, which is "when a person feels safe" (even if they are not safe in reality). Useful for understanding some types of behaviour.

## labelling

### nouns and names as binding

Be aware of what people call things. Names are a useful shorthand, but used indiscriminately they reduce context. One abusive tactic for deceit is to reduce context.

When someone dismisses something by categorising it using a name such as "bad", "evil", all we really know is how they want us to feel about something. Abusive people may try to use our internal categories to try to pre-empt our own evaluation of reality.

### disability

"Disabled" when used by abusive people denotes not only "less able than others at a particular task" but also implies "less able than others at all tasks" or even "not able".

In contrast to this, by true logic, we are actually all "less able than others" at some particular tasks, thus "disability", in this system, is something each person has, or will have, as it is a natural part of the system.

We have also been through many things, and our own experiences ("suffering" is a disabling word!) are no excuse to abuse others.

It is a mistake to assume others have been through less than you have — a person who is "sensitised" and "able to process" changes may learn just as well from less-dramatic-circumstances as others might do from more-dramatic-circumstances.

### self-esteem

People who have problems with their pride or sensitivity about some issue, it is often because they have not faith in alternative ways or simply feel they lack any other method of keeping their self-worth — or have just fallen in the habit. Extremists feel worthless, so they want something to justify their existence, some cause to make themselves feel important. They don't care if others suffer or die, as long as they themselves do not have to face reality.

It is easy for abusive people to label someone "incompetent", and treat them as such, to keep them in a place abusive people have assigned to

them. This is why self-esteem is important in being able to change — our abilities are real but so is our belief in whether they exist or whether we can use them. This is why abusive people seek to reduce our self-esteem, in order to obstruct our escape from the cages they make.

People with low self-esteem are also more likely to blame others. Trust is a self-reinforcing process, as is mistrust.

### quality

Abusive people try to manipulate others to believe “new” is more important than “good-quality”, for example with information. In reality the recognition-of and actual-production of good-quality is simple — where more effective effort may be required is in the preparation prior to production.

### success

Category of success is not being better than average, but being responsible and satisfying basic needs effectively.

### timing

Abusive people sometimes manipulate people by the timing of the presentation of opportunity. For example, the first-given opportunity (of many possible opportunities) is rarely taken because it is more vulnerable to negative comparison with subsequent opportunities. This might be because our memory is often not able to keep a clear idea of the initial opportunity for the time required for a fair comparison.

### forcing

Abusive people sometimes try to force an immediate decision in their favour, especially if the effects of that decision are made binding for a long time — they have consequences which are hard to undo. This is the major problem with laws, they are time-dependent and by definition rigid, not-adaptable — systems of law are attractive targets for abusive manipulation.

### delaying

Abusive people often set obstacles as traps to delay action which would hamper their continued abusive actions.

In a normal decision, time is set aside, perhaps to prepare and consider the decision. This is a healthy thing to do, and sometimes we may choose not to proceed with the decision at that time. However, abusive people may try to manipulate this so that the outcome is in their favour, whether it is towards their preferred outcome, or to delay action toward another outcome, or even to delay action in other decisions by frustrating participants in this decision and wasting other people’s energy and time.

### repeating

Habits and addictions do have a purpose. They can be better understood as repeat-actions. It is easy to see that there are circumstances when

repeat-actions are most appropriate, and that there are circumstances when they are not most appropriate.

Like many kinds of learning, effective use comes after the interpretation stage, when actions have become habituated. Note the actions are habituated, rather than any rules or instructions used to first create the actions.

Addiction is a created-name for extreme repeat-action. Repeating is detrimental when done too seldom or too often, beneficial when done appropriately.

### justification

Consequentialism and others as a justification of existing opinions.

There is no such thing as a “good reason” or a “point” to doing something. It is an illusion in some cultures that there is such a thing. But why would anyone ever want to create such an illusion? To justify their own actions when they are not truly sensible? Truly sensible actions do not need justification, they simply are sensible. Looking after the earth so that everything can live on it, together with our offspring, is sensible.

### arrogant versus neglectful

People who are abusive in an arrogant way and people who are abusive in a neglectful way can and often do use each other to justify their own behaviour. The arrogant people believe that the neglectful people are lazy and stupid and not worthy of consideration, so that power should be taken from them; thus arrogant people do not feel the need to change their opinion of people. The neglectful people believe that the arrogant people are cunning and devious, taking all the power, and so are not worthy of their cooperation, and since the arrogant people have all the power, why should we bother doing anything? Thus neglectful people can continue to justify their neglectful behaviour.

### negation

#### positive phrasing

If our memories are incomplete, if truly “negation-words” are less well-remembered, then we can phrase in way such that when remembered there is a positive phrasing, even if the negation word is omitted (not-remembered). Abusive people use this when trying to bind — they say something which because of the negation-word is true, but when remembered without the negation word is false; this manipulates what people learn while appearing to be fair and free of hidden intention.

Negation, denying something, can only occur if we separate reality.

It is not that something exists and it should be eliminated — it is that there is something locally much in excess of harmony.

Harmony, balance itself is not something immutable nor ideal. It is natural

to have imbalances — that is the nature of reality. It is major imbalances that seem unnatural.

Abusive people might take this as saying that since abuse exists, it is natural and essential. But we don't have to like it or accept it, even if it exists. It is also natural to help correct the worst imbalances. Respect is just as natural as abuse — we would much rather be with a friend we respect and trust than be with an abusive person.

## anxiety

It is not such a big deal to record a performance — when we consider that each is unique and represents its context. So too is it not so necessary to rush to write down an idea straight away — letting it grow and develop is good too, and if you forget or misplace your notes it is not a disaster because the idea can keep growing within you if you let it, and blossom at another time, in another context.

This is also why we are not worried about someone copying our work — each of us and our context is unique, what we do is unique also. If what we do is truly helpful, that's great! (good feeling). If people wish to hear our work, that's great. It doesn't preclude someone else doing something helpful in the same or other ways, and we wish people the work of others rather than to only hear our work.

## distinctions

### re-linking

When we separate reality into discrete units, our language then becomes, by definition, a method of representing both those units, and the connection between those units. We sometimes think we get lost trying to describe a link when what we are really trying to describe is a connected reality — it is only because we have broken up this connected reality in our language that we need to connect it up again with links.

### why are there distinctions?

It may be that we split reality into discrete chunks so we can process it. Language is mostly an excellent tool, but we may be relying overmuch on language at present to process reality.

### processing

Process efficiency is dependent on our ability to match our current processing ability with an appropriately-shaped chunk of information. (learning)

Communicating in this book is about processing the chunks we want; and the quality of the book is in the way we join the processed chunks together again as a coherent whole.

Thus this book is a restatement of what we all already know — it is a book we wish we had available to us when we were first learning!

By our essays we can tell we knew all along the shape of the obstacle we were tackling, but what took time to do was to break it into smaller chunks that we could process in language.

We all have the ability to process in wholes as well — which may be a very important human ability for our future.

## distinctions

Some distinctions are taught by our society and culture — beauty, what is acceptable. Some are inherent in us — Jenny's colour paper which shows colourblind people see different colours to normals. Some distinctions we learn or relearn ourselves — by contrasts of conflicting teachings from different societies and cultures.

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## flow

Most people have an instinctive ability to understand flow, and know instantly if someone else understands flow — either in certain circumstances, or in general. These are the people we admire. Those people have the best access to the greatest power humans can produce...

This is why we like dance and music, as physical representations of flow...

When can feel the flow, know what the obstacles are. But we accept obstacles too, they are part of what is.

It isn't "information" that is vital, it is understanding the flow. With that,

even small amounts of information can show what is happening, what a person is doing.

When we realise what is lacking, this makes flow easier.

### absolutes

The level that people do not need to believe in absolutes is an indicator of how close to reality they are. Absolutes are created by our current ways of thinking, and are rarely useful beyond the span of a human lifetime from the time they were formulated.

### advocating permanence

The westernised version of the story of the three little pigs advocates permanence and ignoring embodied value. If there was a little pig that built its house out of bamboo, that might well have been the most practical material to withstand the wind! Building out of brick and stone is great if you ignore the embodied value in the brick and stone. They take a lot of resources to get or make, resources that many people don't have.

### no proof of permanence

What is the proof of permanence? Even fundamental particles change, over eons. As far as we understand, permanence is a concept created only by humans. Thus practically, it must serve a use to us. It is perhaps not ultimate permanence that is useful, but practical permanence — the permanence on the scale of several human lifetimes — that serves as a useful indicator of the practical scale on which humans can plan.

### false emphasis on permanence

The systems of law, politics, philosophy that underpin the kind of thinking which is creating the avoidable problems in society — they are all based on a false premise of permanence.

### health

Health and stability; a small deviation from health or stability can help break a current rut. Variation of senses and ability with health — ill-health in some aspects can reduce certain senses, and we may be forced to use and develop the other senses and abilities we did not use before; then when we return to good health, the experience we gained can be put to good use.

### buffering

Sometimes we tend to forget our own needs, in concentrating so much on the needs of others. Yet if we do not take care of ourselves, we become less effective at helping others. At best, if we do not take care of ourselves, someone else must take care of us, which is a task on them. But at worst, if we do not take care of ourselves, we might ruin our bodies, or make other major errors in judgement that not only affect us, but many others as well.

If we overextend our resources, we might be forced to withdraw in order

to recuperate. This is one of the sources of burn-out, a factor in why nice people drop out. We once believed that we weren't using our resources fully if we still had reserves left to draw upon. But using all our reserves left a greater risk of overextending, and having to recuperate before we could continue. It is more effective to grow reasonable reserves, so that we can cope with almost all contingencies, and keep on coping.

Using our resources in a sustainable manner, using them efficiently and effectively, and actively growing and maintaining resources, are all ways we can help ensure our own health and the health of others.

For example, we find that resting, eating and exercising well improves and maintains our bodily health. Being around friends, meeting new friends and old, and sharing hugs together improves and maintains our mental health.

### when we wake up tomorrow, may hope be born anew

Even we feel down sometimes. If you have a "natural rebalance", use it when you can. For example, we're normally back bouncing after a night's rest, writing a letter to a friend (it's like one long hug!), or singing bouncy songs for an hour or two. As with most situations requiring immediate action, it's often easier when we are prepared — in our case, a warm quiet bed, pen and paper, or reminders of song-lyrics.

### diverse

#### stimulus-practice

Use of different locations or stimuli to engage different abilities and faculties — keeps our systems running smoothly and makes it easier when we come to need them.

#### institutions

Institutions exist where a number of people lose an element of diversity. Whatever is missing shows the nature of the institution, and how it will be superceded.

Biodiversity, community diversity, personal mental diversity — these are all indicators of properties which, in combination, aid long-term survival.

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### prophecy

A prophecy is not something which is known to be true. A prophecy is something which some people come to believe, and act to make come true — they act to fulfill it.

#### self-fulfilling prophecies

Accepting opinions as truth, without examining them, often reduces our access to our own abilities.

The concept “good things require a lot of effort” is an opinion often taken as truth. This is often used by abusive people to discourage others. Abusive people modify the opinion and assert instead: “You can’t give that kind of effort so you won’t be able to do it”. Abusive people might assert this in order to keep others from doing something, something that would reduce the power of the abusive people over them. As with all concepts that have been corrupted, there is yet truth in the concept, if we can uncover it.

In our present example, yes, a lot of effort is involved, but this can be “the effort of one person over many instances, over a long time” or “the effort of many many people together” or even “the effort of many many people together over many instances, over a long time”. All of these interpretations mean that only a little effort is required by each person at each time. By this interpretation, the good things are yet achievable.

Another example might be “you can’t do many things at the same time, therefore you must sacrifice one thing in order to do another”. Abusive people assert this in order to discourage others from developing their own abilities, abilities which might be used against abusive people.

Questioning these assertions brings the risk of reprisal from abusive people. Abusive people believe in those assertions so much that the assertions become self-fulfilling prophecies. We “can’t do something” not because it is impossible, but because abusive people believe it is impossible, and make it difficult for others to achieve it.

### positive reinforcing

Self-reinforcing as element of our innate abilities — but balanced with renewal. This is why self-reinforcement is so strong and may sometimes seem all-consuming.

When we have had one breakthrough, the positive feelings from this make the next breakthrough more likely because they create good conditions for it — this can lead to a cascade of breakthroughs.

### predicting the future

Okay, so Maki sometimes appears to know what will happen in the thirty-second range. Toy roulette wheels spun by friends, which have four categories for the outcome, for example. This is easily explained by non-supernatural means — non-conscious, instinctual projection of the force used by the person spinning the wheel; much like knowing where a ball will land, when you have seen a person throw it. Criminal elements hoping to make use of this beware — it does not work under pressure: the whole idea is that the instinctual process needs to work, and if any part is disturbed, it just will not work. Beside which, casino roulette wheels are not simple four-category outcomes, nor are they simple mechanisms like plastic toy wheels.

It’s a little harder to explain occurrences where you just know something is going to happen; something that seemingly you do not have the data to

predict. “Just knowing” that someone is going to come round a corner (when you can’t see round the corner) on a path down a noisy urban mountainside, for example. Aside from the obvious answer of coincidence (enlarged by selective positive recall in remembering interesting events like this), there are other non-supernatural means of explaining this. It is probably the case that he non-consciously saw the person approaching when they were further up the mountain. Yes, there may have been many trees and other obstacles in the way, but all that is needed is the briefest of glimpses to be able to unconsciously project when they are likely to arrive at a certain point. Also, even though the environs are noisy, it is possible that we can filter noise such that we can unconsciously recognise footfalls. So again these are most likely to be survival skills that come with being a living organism — “selected for” by natural selection, as it were.

Hardest to explain is when he guesses a friend’s birthday for the first time, for example. We can say that the range is thirty-one possible days, and twelve possible months. We haven’t yet come up with an explanation for this one, but again it only works when you let go of conscious thought. Anyway, it’s only ever worked for small numbers like this example.

“Psychic powers” are all well and good, but every benefit comes with a matching cost. Though they are probably not super-natural, in their real, unexaggerated form they are likely to be survival skills that are subject to natural selection. Short-term abilities are probably balanced by long-term weakness — if this is the reason his grandfather and father died young (after being “lucky” and then very unlucky for whatever reason), we want no part of it!

These are probably the sorts of things promised to devotees or worshippers of various types of organisations. They may be presented as “powers”, but the underlying and perhaps hidden idea is: once everyday cares are suppressed, removed, or otherwise resolved, these innate abilities are more salient. Suppression is unlikely ever to work; self-suggestion might — but we would definitely NOT recommend it. Gambling and stories of psychic power are probably well removed from the reality of what we can do; they are used by abusive people as traps to catch people who are unwary.

Having said that, since we probably all have the relatively minor abilities explained above to a certain degree, if we all use them together, we can accomplish many things we might not otherwise be able to do on our own.

### textbooks

All the fancy diagrams in textbooks assume that the other conditions not shown in the diagrams will remain constant — which is not true in reality — and draw their conclusions from these partial diagrams.

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## spell of power

We secure our hope, and help others reclaim their power from people who acted abusively, and from the abusive institutions they created. We can bypass abusive people, but instead we cherish them and help them become more responsible themselves. Understanding change brings forth our power and shows how responsible humanity lives.

## today's tears are the pride of eternity

Yet it is sometimes hard for us, not because we do not deal with change, but because others do not. We grow fast, faster than people who deal slowly with obstacles. Sometimes we might want to stay the same, to not grow faster than anybody, but change is a part of life. We feel sad when some people do not want to let us grow, when they want us to stay the same, for their own comfort. Perhaps one day they too will grow, but for now they create obstacles.

When there are no other people growing at the same time as us nearby, it can sometimes be lonely. Remember that obstacles are a part of life too — from steep trails do we learn to climb. When we are feeling stuck, or held back, revisit the obstacles — have we been going around them or trying to go through them? Sometimes we try too hard, are too harsh on ourselves, and try to do something we do not want to do, or no longer want to do. Let go, and move on.

Our friends are the ones who best understand, some of them are growing at the same time as us. Others have grown before us, others will grow after us, some grow faster, and others grow slower; we can all be friends too. The only people we oppose are those who abuse others.

## a cascade analogy of change

The cascade analogy is an immediate and simple-to-understand metaphor for change. Understanding change, and applying that understanding unconsciously or consciously, is perhaps the most effective way of increasing the impact of each action. An increase in effectiveness in each action increases the effectiveness of simultaneous and future actions (and by increasing reputation, even increases the impact of past actions).

### applying the cascade analogy

Let's apply the cascade analogy of change to theories about the speed of evolutionary change. There are opposing theories: one extreme says evolution is gradual and constant, other extreme says evolution is sudden and intermittent.

A corruption of Hegel's *dialectic* frames the situation thus: we have on one hand the hypothesis — gradual and constant; on the other hand we have the antithesis — sudden and intermittent. The resolution is the synthesis — the combination of hypothesis and antithesis resulting in an answer more true than either alone.

The cascade analogy can be used as a way of achieving synthesis. In this instance, we can use one aspect of the analogy to help us think about how change occurs in the evolutionary process.

If we think of evolutionary change as a flow of water in a cascade, the rock pools in the cascade temporarily hold the water in the cascade, until they are full — at which point they overflow. In addition, flow occurs around these and other obstacles. If the flow is evolutionary change, we can see that the two viewpoints are truly two extreme views of the same flow.

The first — gradual and constant evolution — is an overview of the flow. Indeed, the flow could be seen, on average over a certain time and scale, as continuous. The second — sudden and intermittent — is a close-scale view of the flow. The flow can be seen as individual or small groups which move in fits and starts, sometimes held in pools, and then suddenly moving to the next pool. Indeed, if the view is from “below” the cascade, we will only see those groups as the flow over each obstacle, on the way to the next (we would not then see them as they swirl around within the pools).

Alternative routes include hidden ones — flows through rather than over the “rocks” of the cascade, and other flows “around” the obstacles, in ways hidden from our current viewpoint.

Thus, both viewpoints can again be shown to be two views of the same phenomena, and a synthesis is achieved.

## cascade potential

Cause of flow is a potentiality, similar to gravity as “cause” in a physical water cascade.

Change continues to happen, even if the water seems only to collect in rock pools — obstacles to change. Eventually it fills the pools, and moves on. It finds ways around rocks, but if we are only looking at the rock itself, we would not see the change flowing around it.

What about a landscape where there are already some pools slightly filled? What about the depths and shapes of pools as indicators of the accumulation required for change to pass through to the next stage? Do pools fill up with silt and do rocks wear away or fall to break up obstacles downstream?

An alternative analogy is potentiality as a cone, with different-size pits in the surface that can hold water.

Sometimes it is good to rest too — acceleration, efficiency and effectiveness can only take us so far, and only work in certain situations. Sometimes we need to rest, to build up the potential which leads to flow over, or around, or dissolves its way through an obstacle.

That's not to say our thoughts and deeds aren't busily flowing elsewhere — just that we might be pleasantly surprised when make time to reconsider an area we left fallow — it might be brimming with potential, or

it may have already started to overflow — and brought our attention to return to the area. We leave it as an exercise for you, gentle reader, to relate this metaphor to theories of the development of human ideas.

### orienting

We orient towards potentiality, like ancient Egyptians oriented towards the Nile and sun.

### balance of life

If we lose our footing, we might feel unbalanced. Yet in walking, in running, each moment we lose balance.

### disruption

Increasing disruption of balance increases “potentiality” — the tendency towards balance.

The more extreme the difference, the sharper the boundary, the greater the potential for flow.

If you wonder why religious-extremist groups can become powerful, when seemingly they increase disruption — it is because there is some “greater” disruption that is losing potential — in the case of the early twenty-first century, it is the disruption of increased detachment from integrated living; in the case of life, it is the disruption of generalised heat energy.

Thus extremists can only win if they are fighting someone more extreme than themselves.

So while forced conversion may be extreme, even more extreme is armaggadon and separation. It is revealing that even extremist orthodoxy cannot avoid some distant reference to reality — “armaggadon” is a disastrous rise in separation, the “second-coming” is a time of re-unification.

But extremism will still exist, potentiality will still exist, that is the nature of the balance.

### change

People think that just because we oppose something, like religion, then we do not respect those who believe in it. This is what our explanation of change is — just because someone holds those opinions now, does not mean they will do so in the future. We just have to avoid the abusive behaviour they are producing now — while still believing they might yet become responsible in the future — until they no longer behave in a abusive way.

People still need to take responsibility for their abusive actions, to change them, and to give back what they can when they no longer behave abusively. This is something we must all do, as we have not been raised in a benign culture. But we do it not because of guilt or any other manipulative force, we do it because we want to ourselves.

### if you haven't changed

How much a person avoids changing shows just how much they need to change.

If you haven't reconsidered your picture of the world in a long time as perhaps being even a little amiss, then you'll need to read this book very slowly to get any benefit from it. No one wants to be told that what they have been doing is wrong, and if lots of things they have been doing are wrong, they often feel it easier to deny it rather than face it, at least initially.

If we reconsider, rather than their face-value meanings, for example that “immigration office” as “office of people responsible for keeping people out, rather than letting them in” or “school” as “place where people are taught what society thinks of them and what their place in the world society says it should be, rather than what they truly are or what they can become” — we could go forever in a depressing loop. Things are what people believe them to be — if someone working for immigration truly believes they are responsible for helping-in, they can work much more effectively towards that goal.

We don't have to believe what others believe. Just because something isn't so right now, doesn't mean it can't be in the future or it wasn't so in the past. Just because people might believe they aren't able to achieve something, doesn't mean they can never do so or were never able to do something.

Change can happen, when people truly believe they can change.

### flowing true

#### conscious analysis and unconscious integration

While we do like conscious analysis of situations, we don't have all the time in the world to analyse situations consciously. For many situations we tend to rely more on unconscious integration.

The cascade analogy can be used as a tool in both conscious analysis and unconscious integration. For example, it is easily described using words, and communicated to others — useful when exploring how change occurs, and analysing it. Yet also, consciously the cascade analogy can be a useful shorthand, guiding the process of our unconscious integration of an issue — real processes tend to behave similarly to cascades — so we might easily notice an area in a proposed theory that does not “flow true” or is a view of the cascade process from one particular viewpoint, scale or context.

### interpreting flow

Remembering the cascade analogy, when we are confronted with anyone who tries to convince us that there are only two (or even one) ways, we understand that that person is perhaps not understanding the larger

structure, or may be intentionally, for their own reasons, trying to mislead others.

Depression, obsession, extremism — if we view them through the prism of the cascade analogy, they can be understood as distortions of the representation of the flow of change — these “conditions” describe situations where the flow of change is not-acknowledged, denied, misrepresented, or neglected. It may be that the flow of change can never be “distorted” — it just is. It may be, however, misrepresented.

## metaphors

Different aspects of a cascade analogy lend themselves as metaphors for different processes.

For example, if we think about the general flow — the mass-movement of the flow of the cascade, and contrast it with the particular flow — the movement of each particle within the larger flow of the cascade, we have a comparison which can illuminate our thinking on “organisational” change in contrast to “individual” change.

In this context, organisational change occurs, but it is composed of the change of its composite particles — the individual people who are the organisation. True, change-flow accelerators occur, the pressure of a section of flow might wear through or dissolve the wall of a pool or obstacle. But also the acceleration in flow in one area may affect the rate of flow in other areas — what happens when more water flows through one area of a cascade?

Using a cascade analogy provides an opportunity to remind ourselves of this, and many other questions.

Cascade analogy applied to information flow: can help us understand communication methods and how information- and flow- integrity can be maintained, increased or decreased.

An analogy can help to build a framework with which we can relate otherwise-seemingly-disparate ideas together. This analogy is one we might have read somewhere, or developed more fully ourselves, which appealed to us as a way of showing change. We can use it to think about obstacles (obstructors), channels (promoters), flow (change).

## rate of change

Most processes occur gradually, cumulatively over a long period — thus altering the pattern of a flow is often most easily accomplished gradually, cumulatively over a long period. This is why we cannot expect “instant cures” for the wear and tear from many years of inappropriate posture, nor from a sustained series of abusive manipulations. However, a common tactic abusive people use is then to say change will take a long time — and proceed to ignore their responsibility to make that change happen.

Change happens — then why is change not greater than it seems? “Greater” and “seems” are both perceptions — both are static images of a changing reality.

## influencing

Influenced by surroundings; if surroundings inherently abusive, we cannot avoid being abusive ourselves.

Our interactions with abusive people, because sometimes we interact at their level, make us more abusive ourselves. Interacting with good people makes us better.

Gradual change is not really noticed, and so we do not often question it. Abusive people often use this process to manipulate others.

Is the influence of the surrounding environment in how we use it to modify our understanding of change? Is it the way abuse can be made to seem persistent and pervasive that leads to us believing it will not or can not change?

This may explain political apathy in people of countries, and also why revolutions occur — because the stages in between “normality” and “revolution” are suppressed by certain (abusive?) people or not acknowledged or seen.

Revolution is when evolution is not ready, when it is forced — and thus will have to occur again.

The development of cultures in the world which thrive on a basis of responsibility — such changes are achieved more reliably through evolution than through revolution.

## potential

Power is not a zero-sum game, because power is based on potential. If you do not have potential currently in one area, you will have potential in other areas. You have power even if you don’t know it.

There is no such thing as a zero-sum game, although abusive people would like others to think there is.

Anarchy, religion, science — if these “systems” did not address the fundament of reality in some form, they would have no power, no potential. They address the same changing flow of reality we all live.

Energy as potential to do things, power to act.

Change as the flow of potential towards areas of action.

Where institutions, people and buildings and other environment facilitate timely change, we understand them to be “good”. Where they obstruct this flow, we understand them as “bad”.

Our lives are oriented towards this potential, this flow of change.

We oppose schools and religions and institutions, not because they cannot be “good”, but because they were, at the time we wrote this, the instruments of torture and oppression used by abusive people.

This book as dangerous too because it is reality concentrated. It was not intentionally radical — it began as a way to share the tools and culture we understood could ameliorate the abuses caused by people — and became a way to help create the responsible culture to which we all aspire.

We have no excuse that we do not know what responsibility is — just remember to take it easy on ourselves because we are more likely to be hard on ourselves!

We hope people learn these things from a multitude of sources and at their own pace — and they will, by reinforcement and different interpretation.

## from antiquity

Ἡράκλειτος ὁ Ἐφέσιος (Heraclitus of Ephesos) seems to have an “analogy of fire” — as we have an analogy of water (the cascade analogy) — and a variant of flow.

κόσμον (τόνδε), τὸν αὐτὸν ἀπάντων, οὔτε τις θεῶν, οὔτε ἀνθρώπων ἐποίησεν, ἀλλ’ ἦν ἀεὶ καὶ ἔστιν καὶ ἔσται πῦρ ἀεὶζῶον, ἀπτόμενον μέτρα καὶ ἀποσβεννύμενον μέτρα. (Clément, Stromaque, V, 14, 104, 2.)

This world, which is the same in all things, no one of gods or men has made; but it was ever, is now, and ever shall be an everliving fire, fixed measures of it kindling, and fixed measures going out. (translated by Burnet)

πυρός τε ἀνταμοιβή τὰ πάντα καὶ πῦρ ἀπάντων ὄκωσπερ χρυσοῦ χρήματα καὶ χρημάτων χρυσός. (Plutarque, Sur l’E de Delphes, 388 DE.)

All things are exchanged for fire and fire for all things, as wares are exchanged for gold and gold for wares. (translated by Burnet)

ποταμοῖσι τοῖσιν αὐτοῖσιν ἐμβαίνουσιν ἕτερα καὶ ἕτερα ὕδατα ἐπιρρεῖ· καὶ ψυχὰ δὲ ἀπὸ τῶν ὑγρῶν ἀναθυμῶνται (Arius Didyme in Eustèbe, Préparation évangélique, XV, 20, 2.)

You cannot step twice into the same rivers; for fresh waters are ever flowing in upon you. (translated by Burnet)

Thales apparently thought water was the basis of all things, but it is no longer known why he thought so. We wonder if he had a cascade analogy? Anaximenes may have had an “analogy of air”, and Anaximander may have had an “analogy of void”.

Ideas perhaps closest to the “way” of the “Tao”; where Heraclitus emphasised change and becoming, Parmenides emphasised stasis and being:

“The Milesians had attempted to correlate “being” (as the static ground of

existence) and “becoming” (observed in the phenomena). Heraclitus had declared “being” as perpetual “becoming” and had correlated the two concepts with his “hidden attunement”. Now Parmenides declared the two to be mutually exclusive, and only “being” to be real.” (Frankfort et al.)

Well! That is the basic premise of Western Civilisation in the twentieth century. We can remember change and becoming, even as we are taught stasis and being, and thus, we will thrive.

καὶ ὅτι τοῦτο οὐκ ἴσασι πάντες οὐδὲ ὁμολογοῦσιν, ἐπιμέμφεται ὧδέ τως· οὐ ξυνιαῖσιν ὄκως διαφερόμενον ἐωυτῷ ὁμολογέει· παλίντροπος ἀρμονίη ὄκωσπερ τόξου καὶ λύρης. (Hippolytus, Refutation of all heresies, IX, 9, 2.)

Men do not know how that which is drawn in different directions harmonises with itself. The harmonious structure of the world depends upon opposite tensions, like that of the bow and the lyre. (translated by Burnet)

καὶ Ἡράκλειτος ἐπιτιμᾷ τῷ ποιήσαντι „ὡς ἔρις ἔκ τε θεῶν καὶ ἀνθρώπων ἀπόλουτο.” (Aristotle, **ethica eudemia**, 1235a 25)

And Heraclitus rebukes the poet who said “May strife perish from among gods and men.” (translated by Finkelberg 1998)

This is because “conflict”, the movement of change, is an irreplaceable part of the universe — to want to remove it is to wish for a different universe altogether. Is this the basis of apocalyptic messages? Even in the misinterpretations of Hebrew tradition, where change is denied, the notion of apocalypse, an ending to the cycle of joy and suffering, betrays the premise that the basis of our universe is that very cycle.

Tempest, Inferno, Maelstrom, Plague are four counterparts of Wind, Fire, Water, Earth; words used to describe parts of those processes with which, we were taught, we could not cope.

## references

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**early greek philosophy** john BURNET 1892

## boundaries

In the realm of concepts and specialities, people define particular specialities for the sake of convenience. Some say, “It is impossible to view or teach the whole of human experience in one go. Therefore, we split life into many disciplines, such as music; and into many subdisciplines, such as theory of music; and so on.”

Unfortunately, many people do not know the boundaries between subjects are theoretical definitions. And because they believe those boundaries to be true, and absolute, thus even the theoretical boundaries become real. It is easier to believe in a world where there are many boundaries, where Good is good, and Evil is evil; instead of a world where what is good and what is evil is unclear, so that an individual must take responsibility for his/her own actions. So it is easier for some of the scientists who made the nuclear bomb to say, "I am only a scientist, I only made it possible. What people use it for is their responsibility."

At a lecture given in 2000 by Dr Axel Friedrich of the Umweltbundesamt, he related the story of the visit of an official responsible for transport policy. The official came from a country which was only beginning to "develop" a wasteful, polluting transport policy based on fossil-fuel driven cars. "Don't follow our bad example," he said to the official, "try to return to the clean, safe transport policy that you had before; of bicycles and public transport." "No," the official said, "cars are modern. We will be modern."

The official, and those who supported him, believed in a boundary between ancient and modern. At that time, to them, it was more valid than a boundary between efficient and inefficient, between clean and unclean, between safe and unsafe, between sustainable and unsustainable.

### innovation

Innovation is an application of what was not realised before. Therefore, since many people are limited by the boundaries they believe in, other people who can move across those "boundaries" will be the innovators — they will bring the synthesis between what was deemed "like" and "unlike".

The story of the transport official is tragic, because he places his responsibility in the pursuit of the appearance of the "modern". He does not understand the responsibility he has to those who will use the system he plans, the responsibility he has to those who will live after his time, the responsibility he has to the world.

It is easy to neglect a thing when it is labeled "not human". One of the first boundaries innovators crossed was the difference between cultures. Until they crossed the boundary, slavery was commonly accepted — slavery of peoples with different coloured skins, of peoples with different cultures, of different beliefs.

Until the innovators crossed the boundary of gender, slavery of women was commonly accepted. Much can be told of those boundaries that were crossed, and recrossed, but even today many people have not yet been able to cross those boundaries. Let us examine why that is so, using a contemporary example of a relatively new occurrence, of a boundary rarely crossed in the recent past.

### to cross boundaries

One boundary many innovators are crossing today is the boundary between local and global. Another boundary innovators are trying to cross is that of species. "How can we cross this boundary?" people say of the latter. "Isn't the boundary real?" If we look more closely, we see that one of the issues involved is responsibility.

In the case of slavery of people, there were physical differences, and differences between cultures and beliefs, but what appeared to be an insurmountable difference was the difference between "them" and "us". Racists do not extend their responsibility to "them". Therefore, racists say, we can use "them" as we like.

In the case of slavery of women, there were physical differences, and differences between the culture and beliefs of men, and the culture and beliefs of women, but what appeared to be an insurmountable difference was the difference between "them" and "us". Sexists do not extend their responsibility to "them". Therefore, sexists say, we can use "them" as we like.

In the case of slavery of people who live in an area of the world other than our own...

The case of species may seem insurmountable, only because the innovations we have looked at so far seem to involve humans only. But if we realise that in the minds of people who have not yet crossed one of the boundaries we examined above, what is not "us" is inhuman, we see that it is the same issue.

It is extending responsibility and respect to those who we see as "them", as "not-us". If we cross "boundaries" to do so, so be it.

### versatile

The location and nature of boundaries changes, perhaps in a way analogous to a cascade. The locations we call boundaries and the process we call change is a shorthand for noticeable-difference.

Many boundaries are imaginary. This is the basic reason why experience in one "area" can be usefully applied in another "area" — the two seemingly-different areas are in reality a whole.

Understanding this, we remember our skills are more versatile than others might think.

When we study different areas, we can find what is common to them; understanding what is common can contribute to an understanding of what basic things need to be learned to understand not only those areas, but other areas as well; can also contribute to understanding of what has not yet been transferred into a particular area.

An example is the idea of action across time and space. Consider what it is like to knock an apple from a tree with your nose; now consider what it is like to pick an apple from a tree with your hand. If we develop the skill to

pick apples, we extend the range of our possible and effective actions in space.

Consider what it is to write a novel; now consider learning skills which will mean your work is understood and helpful to people two generations away in time and space.

Consider why we speak of action across distances. If we learn of boundaries, of limitations, we can act more effectively, not only by dealing with those boundaries that can be overcome, but also by cherishing those which are meaningful.

When is it meaningful to pick an apple; when is it meaningful to pass on our maps of life?

When we are ready, we will know the land the maps show, and cherish the home we grow there.

The maps you are using, dear reader, may be different from those we know. For instance, when we say the word “empathy”, we mean no more and no less than understanding, cherishing — regardless of barriers that seem to separate.

## rules

People who do not understand cycles mean well when they mistakenly make rules that they want to enforce on others, now and on people to come. We cherish the good intention, using what is useful in those rules while leaving the rest.

When we follow rules we need to understand when they are appropriate and when they are not appropriate — thus the “simplicity” of rules is a mirage, and actually it is better to allow our innate sense of appropriateness to point us in the direction of appropriate behaviour.

When people say someone “lives in fear” they are often mistakenly referring to people who are following rules which were created in fear.

## competing

Competition by abusive people’s rules leads to resentment and revenge. Responsible people want to make sure that abusive people can no longer influence the rules we are called upon to abide by.

## fairness

Fairness in the context of rules — we feel something is fair when it abides by the rules of reciprocity; when something is unreciprocal or capricious, we feel it is unfair. This seems to be an innate feeling and often has little to do with analytical logic.

## selection

Functioning in human societies entails being able to talk your way around obstructions, obstructions which are fixed by the rules we perpetuate (or we can avoid-completely or remove the obstructions). Is this a form of

selection?

Rules of loyalty in an institution — people who literally obey the rules, for example of obeying their superior, are not the kind who rise up the hierarchy.

While we don’t believe in the rules we don’t want to lie in order to advance ourselves either — so our way is to move forward in life outside hierarchies and the rule of hierarchies.

## concentration

Power is a name given to the appropriation of potential by a small number of individual people. It is possible to concentrate the potential and deprive others of this potential. This is why power tends to be used abusively.

On the other hand, those who happen to have power can use it instead to distribute the flow of potential and help others to realise their own potential. This is how power can be used responsibly.

Perhaps power cannot be given — only taken away — so prevent taking away!

## no justification for power

Is it justified for the few who understand reality to have power, since the others do not understand reality? Not when people are manipulated away from reality. They are manipulated to believe they have no choice but to live the way they do. This is how extremists are created.

## childhood

Our society creates children and it devours them. Childhood as a disabling serfdom, because people of society give them no power, they are powerless until they can take power themselves.

## commons

So-called “tragedy of the commons” is not a general rule. It is when most of the real common is taken away by selfish people.

## money

Accumulation of money as concentration of power.

## centralisation

If they base their way of life on something inherently abusive, they are very unlikely to overcome that obstacle. Centralisation of power is inherently abusive.

## institutions

Institutions are vulnerable to manipulation because as yet they have no effective defensive mechanism. Thus abusive people currently manipulate others within corporations, taking control of the power the institution provides.

Institutions as deliberate obstacles, since in normal society abrupt change was undesirable. Unfortunately, in a time when abrupt change is made necessary, due to sustained abuse of power, the same institutions which helped keep stability in the past are now obstacles to survival.

Institutions arise from individual people. Institutions are cultural creations — they do not exist apart from us. For institutions to “change”, it is the individual people who create the institution who must change.

Irresponsible people believe that other people are similarly irresponsible. They believe that institutions are the only available means of keeping other people suppressed. If someone likes institutions, they most likely believe that people cannot help themselves, and are incapable of meaningful change.

Some people who believe in institutions are sick. They believe in institutions because they do not believe in people. They think people are stupid and thus institutions are the only way to keep the stupid people under control.

No institution is what it claims to be, it has changed since the claim was made, but even at the start it was the opposite of what it claimed to be.

Institutions: leading people to misunderstand even the resources they already have.

Unfortunately in most institutions at the beginning of the twenty-first century, the only defense mechanism that the institutions had were the rules set by self-interest in terms of laziness. When people in an institution are not cohesive, tasks and objectives fall through the gaps and are lost. Abusive people manipulating others for their own gain within institutions are more widely destructive than they might at first appear.

## religion

Religion as the strongest institution by definition. If we wish to replace a religion and not create a new one, we must provide an alternative, like buddha. Religion as stability in historical times of uncertainty.

Religion as a cover, for people who do not truly believe to take power over those that truly believe. That is not to say that people who believe in religion are not intelligent, only that the people who wield the products of that intelligence do not truly believe.

It is the same for any institution — the institution’s stated purpose, the one people are supposed to believe, is at odds with the purpose of those who manipulate the people who form the institution, who wield the power they have taken.

## hope for institutions

There is hope for institutions, because people are standing up to abusive behaviour and starting to really understand that it is possible to compete with abusive people without being abusive ourselves. When responsible

people enter these institutions, all the other people who make up the institution are affected, and so the institution begins to change for the better.

Abusive people can try to suppress a culture by oppression, but to create a culture is only possible by inspiration, not coercion.

## professions

### “schools” of learning

There are four main so-called “schools” of learning: Local-association (“logic”), wide-association (“systems”), local-timescale (“practical”), and wide-timescale (“instinctive”).

In the recent past in “developed” areas, institutionalised forms of learning appropriated the word “learning”. The people in those institutions, in the process of ensuring their survival above others, devalued other forms of learning. The misguided culture they left behind saw only institutionalised forms of learning as useful.

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### working from within

Architecture and professions institutionalised so no longer providing service to people. When we enter those professions we help transform them from within, and the world changes.

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## spell of love and trust

We thrive, caring for others and the world in which we live. We nurture the myriad abilities we all share, helping us and the world through the challenges ahead. Understanding love and trust, we live our lives full of joy, and when the time comes, pass this torch onwards.

## a tapestry of life

If life is a deep tapestry, might we not be counted among the threads which weave it together? Gossamer threads each spun of finest fibre — warm fibres of love, trust and friendship; cool fibres of hatred, jealousy and enmity — all the diverse strands of our lives woven in wondrous harmony.

A tapestry can be a way of showing — a story, a metaphor of how we are bound together in life: a great tapestry of life as our context, a context in which we exist. A context is a way of saying: “if we believe something exists, so we might also believe there is something larger within which that something exists”; a way of explaining: “what we know is but a small part of a greater entirety”; a way of linking ideas with reality: “Like each a thread in a tapestry, we begin and we end, we meet and we part, we join and we sunder”.

Though we might sometimes forget, using words is but one way of telling a story. We can say things so richly with words: the expressions we choose, the emphasis we place, the still silence between one phrase and the next. Yet words are only one metaphor of life. A song, a dance; a touch, a glance; a scent, a taste — these are also metaphors, ways of telling the story of life. And so they too can be powerful ways of weaving spells.

## neverending love i return to you

We recognise each other when we meet. We recognise each other by the way we move, the way we act.

We sometimes join them, but we do not need formal groups or societies. Groups such as societies are human mental constructs. Hives of bees and hills of ants are not “groups”, they just are. Closed societies exist because some people depend on them to approve the people in the group they wish to belong. We can recognise good people instantly, so we have no need for closed, artificial societies. This too is how we can gather without formal rules. If abusive people try to gather with us, it is obvious who they are. Trust your feelings — if you gather with a group of people who say they are like us, but do not act like us, you know them for what they are.

Some of our friends we rarely get to meet up with. We trust our friends and so do not need constant reassurance of our friendship. When we do meet up, it is a happy occasion.

## starting

### now

Now is always a possible starting point. Yes, it is useful to understand a person’s past behaviour — but if that person changes, then predictions based on past behaviour may no longer be accurate.

### new starts

People often use the concept of new starts as opportunities to make drastic changes in a socially acceptable way. Abusive people manipulate this especially when they stage or encourage dramatic events which create very strong reactions — and use those strong reactions to push through changes favouring their own agenda.

A much more gentle and caring use of the concept of boundaries, transitions and new starts is in our cultural and social rituals which celebrate and cherish these transitions. The festivals which celebrate the change of the seasons, passage into adult-responsibility, of being born and of dying.

### new by definition

The breaking of perceived mental boundaries is essential for movement towards “new” (by definition) ideas, theories and practices.

## trusting

We innately want to believe, to trust in other people. But this innate belief is easily manipulated if we choose unwisely.

Trust is believing someone cares. In meeting people, we trust them until they prove three consecutive times it is better not to trust them. Our judgement is harsh, as we believe everything is adequate evidence. But at the same time all they need to regain our trust is three consecutive acts of kindness, not to us, but to anyone.

We try not rely on an individual friend too often as such a responsibility is a great burden. This doesn’t mean we don’t keep in touch with friends often, just that we don’t keep in touch with individual friends often.

People are again starting to trust effectively, to thrive despite abusive people. Regaining a balance of connection, people trust again.

### trust in friends

We like to trust people, and those people we trust we call our friends. Usually, it is easier to trust than to deceive, and we’d much rather trust than mistrust. So why does deceit survive? Abusive people use it to obtain what is not their fair share.

What is fair? It is a shorthand word for “done in a caring manner”.

We believe every part of us is necessary; not that people are meant to be responsible, or meant to be abusive — we are responsible and we are abusive. We are responsible with responsible people, and abusive with

abusive people — thus responsible people benefit from our mutual relationship.

By unique circumstances — a massive appropriation of food, of water, of fuel, of culture — more people became abusive. Now they must become responsible, or are crushed. We will always have abusive powers within each of us, ready to respond to abusive people; and we will always have responsible powers within each of us, ready to respond to responsible people; that is our strength.

### trustworthy knowledge

To decide what knowledge is correct and what is incorrect is a task often too complex for conscious thought.

We often rely instead on whether the person passing on the knowledge is trustworthy or not.

There is no trustworthy knowledge, only people worthy of trust. Even people worthy of trust can believe incorrect knowledge.

### let's believe always in those we love

Friends are what we call people who we trust. We know we may often not have correct knowledge, but that does not affect our trust.

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isbn0450055493 — a story of a child finding her way, when parents can no longer lead them.

## friends

### nice people apparently few and far-between

Sometimes it is very saddening when you have to deal with many abusive people, especially at times when you may not have many resources to do so. At those times it may seem that nice people are few and far-between. Try your best to remember that not all people are abusive, and not all the time. Being with friends helps us replenish our energy and reminds us how people can be.

### soulfriends

Friends have their own journey, yet we can share our joys together.

Discussing with friends is great exercise to understand where you might be and what obstacles each person is tackling at that moment.

For Maki, relationships are entirely hug- and trust-focused. No matter how far away or how rarely he and his friends meet in person, to share a hug together once in their lifetime is what really matters. Maki can look after himself and closefriends can look after local matters. Soulfriends may be distant in our time and space, yet near in our hearts and memories.

Relies on local-sufficiency in survival, support, effectiveness; this means that are mostly not dependent on soulfriends yet can depend on them when we need to.

### may we be beside you, whenever that might be

Home is not only a place, it is where friends are. Thus if we can become friends anywhere then we can be home anywhere. This also means there is not so much need to travel to find somewhere to fit because we can fit anywhere and find life good even in seemingly unfavourable places — not by turning to abuse as some people do, but by understanding what can be done and doing it, finding what is inherently good there and cherishing it.

By having fewer obstacles to friendship, such as over-embarrassment, we can become and remain friends more easily.

Notion of accepting who we meet by chance, not necessarily needing to physically seek friends but rather to seek friendship with the people we meet in every-day life.

### trusting a person

When we trust a person, we believe that person cherishes us and acts with good intent towards us. When we do not trust a person fully, we are more wary of what actions that person takes towards us. When we do trust them, then what they do matters little because we believe all that they do will be with good intent. Thus becoming such close friends, soulfriends, and creating this trust between us not only gives the benefit of such love, but allows us to change and grow greatly within the relationship — since all changes are more readily accepted. This is important because when we hold few internal obstacles to change, we can grow and develop very quickly, and we feel supported because our friends can accept and cherish this.

## innocence

How can we keep our innocence when we know how abusive people behave and what they are doing? Our current way is to normally use conscious-thought as sparingly as possible, so that we are open as-long and as-much as we can be to the possibility that someone is not trying deliberately to be abusive. This helps us to not take offense at accidental or unintended actions, and we forget about such actions quickly because we have invested little in the way of emotions or other resources. In this way we avoid building obstacles to our own future progress.

If the people continue to be abusive, we may show them we know this; still without conscious judgement. This might stop them, and they may feel embarrassed at what they have done.

If they still continue, then our conscious thoughts engage and we might try to show them we know of their abuse by saying so in words, and also communicating to other people what these people have done.

## respect

Our power comes from respecting ourselves, taking care of our own health and wellbeing — if we do not treat ourselves with respect it shows we are unlikely to treat others with respect. If we dissipate our own energies heedlessly, how can we expect to stop other people from dissipating our energies?

This is the most basic and thus the most effective thing to do — reducing the most frequent obstacles to achieving our responsibilities.

We understand the manipulations of abusive people and can avoid the obstacles they create — and retain our time, our efforts and our energy.

This is also why we will prevail — a more effective person achieves greater happiness — by default and by definition!

This is why people who really smile are beautiful — they show their happiness and that is a beauty we respect.

## attractive

Appearance of confidence is not the same as confidence. If we can truly believe in our abilities then we are confident, and because this makes us much more effective in achieving our goals, this is an attractive trait — we gain trust from others more easily. This is why people who don't currently believe in their own abilities strive to appear confident, in order to gain more trust from others in the only way they believe they can.

Beauty, seeming confidence — this is what charisma is. When everyone has true charisma, we'll be ready for what comes next.

## influencing

We do not wish to be a major influence on our friends so we rarely if ever talk about the things in this book. If they want, they can ask, but we much rather prefer just being together than debating. Everyone approaches things differently. If we learn a lot by writing or reading this book, that's great. Other people may learn better by other means. There are many ways of learning and it matters not which responsible methods we choose.

## heroes

### the spell of love

Love is the strongest spell, by definition. Love is our greatest strength and thus it is also our greatest weakness.

People want to be accepted by others, want their approval, appreciation, to be cherished.

Many of the distortions abusive people make is because they feel alone, abandoned except through the acceptance they get from their abusive actions — the approval of other members of a gang or institution. They continue because they believe they have no hope of change — and so perpetuate suffering.

People who stay angry or very lonely can become bitter and twisted and want to hurt others.

## jealousy

Jealousy, like anger has a place, to keep people in society within bounds.

Jealousy as something you will face as you become more capable. Jealousy from other people is based on the mistaken interpretation that you are better off than they are — when in reality they are just as well off.

Release jealousy by helping people to understand they are wonderful too, not just the people they think are wonderful.

## i was always looking up at the sky, the shining sky

Heroes do not exist to save us. They exist to inspire us to help ourselves. Heroes are not something to look up to, but something to become. There are many things which we can not truly do. Yet there are many things which we can truly do, so let us do them rather than being discouraged by people who want to abuse us.

Our heroes are the people who help create joy.

## intuiting

Intuition is a name people once used to describe a type of knowledge which could not be explained by means of reason.

Don't spend lots of time dealing consciously with hypothetical questions. If you must plan for complex situations, intuition works better.

Our bodies and brains work much faster than the speed of conscious thought. We do complex tasks in an instant — this is what we call doing them "intuitively". For example, in discussing consciously how we recognise relevant, useful information, we might say something like the following paragraph, but in reality we do it intuitively, almost instantaneously:

### receiving information

How does this information get to you? Why did the people who passed it on do so? Is it likely to have been true? Is it likely to still be true? How long might it remain true? Are the authors named and are the named authors likely to be the real authors? Why do they write this particular piece of information? How responsibly do they live?

### interpreting information

What does this information (whether true or untrue) tell you? Has it been altered? Why, when, how and by whom was it altered? What does it tell you about the authors and about the people who passed it on?

### using information

When, where, how and with whom can you use this information? What other relevant information or sources of information does this information point towards? Are more general trends shown when you combine it with

other information? Is it worth passing on? Can you add anything relevant, or remove anything irrelevant or no-longer-relevant?

## representing

It may be that the conscious explanation only actually represents how many words we have learned to describe certain aspects of our intuitive processes — and if we haven't the words for a part of the process, we might not know consciously that it even exists.

Understanding this, we remember to believe in our own abilities, even when they cannot be explained by words.

## creating

### imagining

Imagination is one name for a method we can use extend our abilities. It is how we magnify and catalyse our hopes and fears, how we reach past chaos through to intention.

### creativity

Sometimes people try to distinguish between true-creativity and infilling — “infilling” being extrapolating trends from available information and “true-creativity” being creating absolutely new ideas. The problem is with the definition of “new”, and a point of perception which does not yet acknowledge that so-called infilling and true-creativity are both notional points on what is, in reality, an entire spectrum or continuum of creativity. Abusive people disparage other people when they say those other people are not creative or “just copying” — when in truth we use the same kinds of skills to do both.

There is no such thing as pure creativity — by definition all creativity has a basis (unless we accept extreme religious arguments) which already exists and we are building upon a foundation. This foundation may be unique, and our contribution is by definition unique because we are all different — and it is this which, beyond a certain point of change, we define as “creating”. At times, we may not reach that point — but the processes and the potential are there.

## good

What is good, is good by definition. Good, as with most words, represents a relationship. There is no such thing as a good thing — only a relationship which we create which is good.

We can not productively say “What's in it for me? What do I get out of it?” as we do not receive “goods” or “things”. Only by participating can we create good relationships together.

The same goes for when we might ask “Why bother staying as healthy and as effective as I can be?” Doing so makes it easier to create and maintain good relationships.

## learning

Learning, to us, is sensing the appropriate actions to do, despite obstacles of misinformation or manipulation, and trying to apply those actions we chose.

## teaching

Teaching, to us, is understanding for each individual student the most salient obstacle to their further progress towards their goal, and explaining in usable terms ways in which it might be more easily overcome.

## education

Responsible education as showing inspiring examples of ways of finding-out — students doing the finding-out themselves, creating their own methods.

## pencil-and-paper

The pencil-and-paper index of education availability — where pencil and paper (or ink and paper) are readily accessible and affordable, people can more easily educate themselves.

Natural diversity is the “pencil-and-paper” of life. The more difficult we make this by removing species habitat, introducing genes modified by humans, or simply slaughtering for food or trade, the longer it takes for nature's pencil and paper to recover.

## playing

Playing is a word describing a kind of activity which exemplifies effective learning and usage. Adapting to changing reality is easy in play as it is open, there are few barriers.

Wear is not constant in play, allowing recuperation.

Combined with absorption, play produces remarkable results.

## until i understand you more than i do now

We learn from everything. We glean useful information from things and situations that seem meaningless to people who do not understand cycles. We know too, when to revisit this learning and integrate newer learning with old. Some people seek to manipulate others using corrupted learning, but we can often reconstruct what is useful within corrupted information and learn it.

## decrypting

Knowledge that was distorted can be known again. Exercise: pick a subject which is currently obscure to you. Apply common sense to decrypt the stored messages the subject is encoding.

For example, feng shui (風水) rules say, do not sit with your back to a door. This is practical because it is good for us to know as soon as possible that something untoward may be coming through the door. However, common

sense also says that untoward things may come from elsewhere, and also that sensitivity (detection), planning and prevention are necessary too in emergencies.

The feng shui rule was perhaps intended as a reminder of this, but in the passage of time its message may become corrupted and its usefulness lessened, until its meaning is found again through decryption.

This is one of the reasons why rival schools form: a new school establishes itself on its recent decryption of coded information, then another school establishes itself, and so on. Any new or rediscovered information may have the same fate.

## mystical states

Mistaking extreme exhaustion for mystical state when it is just a practical method of survival in extremis.

## information quality

Was luddism hijacked by abusive people intent on preserving their monopolies? Or was it the abusive people in the media industries who suppressed the reports of unease — unease against a culture which condoned abuse of workers, because the new methods of production could continue nonetheless? History is seen through records, records whose context are no longer readily available. Context in present-day records is often at the moment obscured by abusive people — but it is still possible to understand from clues most of the time.

Thus the quality of the information can be obscured intentionally by people-manipulated-by-abusive-people, as well as unintentionally.

Time and time again, the silent history of responsible people is obscured by the brash history of abusive people — but no longer shall this be the way we remember.

references

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## genius

### most of the time

Most of the time we are ordinary people, just like everybody else; some of the time we are geniuses, just like everybody else...

### innate

Genius as allowing innate ability through without hinderance from ego — our innate ability is much more powerful and more versatile than linear word-streams.

### ability

People hide their abilities when they feel those abilities will be abused. Trusting relationships encourage us to bring forth our hidden abilities and

develop those we have already shown.

## conditions

Genius is not only ability, but doing so under adverse conditions, despite obstacles.

If we can reduce tensions, and improve our local conditions, we will be better prepared to act effectively when inspiration comes or opportunity arises.

## resting

When we are rested, fed, cared for, then we naturally play and create.

It may be that we work best in the morning after resting — it is then when the insights we made during our rest can be processed into words or other forms to share with friends. By preparing in advance any tools required to do this processing, we can process more effectively, moving on to the next insight more easily.

Bursts of creativity seem to come after a rest or period spent doing other enjoyable activities because this releases blocks and allows through flows of energy.

## creating

Being able to think beyond the normal boundaries does not necessarily require excessive skill in something — it can be good understanding of those boundaries that enables us to overcome them.

## teaching

The way that can be directly taught is not the way of genius. Our language is not yet so advanced and will never be — to invoke the beauty of reality is the best we can do with language, language cannot substitute for reality.

## consideration

Being consistently considerate is an attractive trait because it not only signals that in a relationship with such a person they are likely to be considerate of you, it also shows that they are likely to have a good network of friends because they treat their friends well too.

Consideration as thinking ahead of time what others might need, and being ready to help with this if needed.

If a friend does not do something you expect them to do, it is probably just a difference in expectation or sensitivity, rather than a deliberate slight. Sometimes, especially when we are ill or vulnerable, we can attribute more meaning to an action than there really is to be found.

## appeasement

Appeasement is wanting to keep a relationship together despite conflict. For example, it is possible that the other person is not thinking clearly, or

that you yourself are not thinking clearly or are in the wrong, or that information has become garbled in transit, or that some third party is trying to manipulate you both in order to break your relationship. The act of appeasing your partner allows that these are possibilities, and so we are willing to absorb some temporary conflict in order to continue a healthy relationship together.

Unfortunately, this is something abusive people can exploit. It is how abused wives are manipulated to stay with abusive husbands, or how children try to appease bullies in what might seem at first to be a non-logical way. It is no longer such a mystery that this is possible or even that it occurs regularly, when we understand this mechanism of appeasement and why it exists as a natural trend in a healthy person.

## reciprocity

We naturally feel an obligation to return gifts, favours and other behaviours that are beneficial to us. This behaviour is given the name reciprocity.

Abusive people manipulate our tendency towards reciprocity. We should cherish our healthy reciprocity. When abusive people abuse our reciprocity it is self-defeating to reduce our reciprocity permanently — but it may be advantageous to reduce our reciprocity towards the abusive person.

## travelling

We wish not to slow down travel because that might encourage brigands. Trust-networks, the guilds and societies of old might have been partially to protect against this while travelling — in the past when more time was required to travel and thus we were more vulnerable for a longer period. In this era of fast-transit, we are vulnerable for a shorter period but more acutely vulnerable during that period.

People are beginning to trust again so that responsible people can stay with friends where they go, and are more open to making new friends there. By natural selection, this would make our society friendlier. However, abusive people want to sow mistrust in order to take and keep control, and to limit the movement of people, ideas and culture. This was why fast-travel became both liberating and stifling.

When we travel somewhere responsibly, we want to spread and ameliorate the effect of any concentrated energy we used for travelling far in a short time. To do this we need to spend a long time in the place to which we go. Perhaps we might aim to stay for at least length of time it would have required if we had instead travelled there by sailboat and horse.

We can travel with less baggage because we are not carrying unneeded items — each friend can provide these where other friends come to visit them; they have planned this together in good time to allow the host to gather the necessary time and resources. This is one of the essences of

being a responsible host and a responsible guest. Spontaneity still has a large role, even with this planning — but that is a topic for a longer discussion.

## words

When admitting that we need not define words precisely (even if it were possible), we become more able to realise the actual human intention that words represent. Perfection and idealism in words encourages us to believe such things in the face of reality.

When we define a word, it is a description of what it means to us today, in a particular situation — it is not a timeless, eternal definition (which would be an abhorrent and abusive thing). The way we speak and write and read is not so ancient nor as immutable as we might be led to believe. When we understand that words are only metaphors, then meaning and motivation become powerless spells against us.

The very words we use and the cultural habits we follow are spells, crafted by many many generations of people. When we come to understand another language and culture, it becomes easier to compare spells between cultures and this can be a strong basis for understanding spells.

Similarly when we come to understand other people, it becomes easier to compare the spells which bind us, and this can be a strong basis for crafting spells of release.

Words and mathematics and science are beautiful when they show us the shape of reality — we believe they can be beautiful because of this relation to reality, not because they themselves are beautiful.

## noun-vs-verb

Wave-particle duality — we see a particle because we are thinking in terms of nouns — things which exist rather than processes which interact. A collision of apparent opposites arises from an artefact of our language.

## stories

To perpetuate, spells must grant at least a temporary or imagined advantage to the caster. Yet words are not necessarily bad. Stories are powerful because we are constituted to be able to interpret them — they simplify and communicate in a shorthand, memorable form — and thus are essential to establishment and continuation of cultures.

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## spells of binding and release

### why is binding important?

Because many good things are unbinding, many “bad” things are binding. Binding, imprinting, is useful — it helps us do basic things — this frees our resources to do other things. But too much binding allows one person to abuse the resources of others — binding them to act not for the benefit of all, but for the benefit of the few.

### binding and change

Most abusive binding denies change, manipulating people in order to keep them doing something. Most non-binding spells flow with change.

### power of binding

The power of spells of binding is in their self-reinforcing nature. They operate in such a way as to perpetuate, to continue.

## a release from this spell

We hope this book is of some use to you. We have tried to make it freely available — to avoid concentrating power by accumulation of resources. Please don't send us anything — we can't read and absorb all the letters we get! If you are energised and must write, might we suggest writing to friends — to make, deepen and grow your friendships, so changing the world for the better.

## in your heart there is always a sky that is blue

If these words still inspire, they are still close to reality. It is not some special nature of the words themselves or those that say them — it is our own relation to reality which creates the inspiration. In this way, all things are inspiring, when they help bring us closer again to reality.

## we entrust it to a blue sky

Now we do as our sister did before us. We release you from that which binds us. Fare well, friend of our hearts.

## at the end of the endless stream

And someday too this book will no longer be useful to us. That is the way of life. We each write our own stories, live our own lives together, and so shall it always be.

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Maki grew up with the wonderful people and varied cultures of Bermuda, Hong Kong, London, California and Beijing — which is good because he likes to stay in one place. Somehow he found himself at Peterhouse, Cambridge reading engineering and ended up learning more about life instead.

Most days he works in an old building with four librarians, one Italian and several sane people. He also likes book-binding, which comes in handy when helping with a community press.

Maki lives in Cambridge with his wife Jenny, and hopes one day to finally travel to Aya's farm in Japan. For more information, please see [www.makiaea.org](http://www.makiaea.org)

Aya likes to keep herself to herself, but also likes being with friends and making sure Maki refrains from too much mischief.

**somesuch** resonates with everyone who reads it, as we need not agree with it all to cherish the authors' message — inclusive but practical, sensitive but strong, tolerant but firm, radical yet credulous; **somesuch** seems to leap from the abyss of the early twenty-first century to reflect, as a mirror does, that which we most desire to see. At times, a way for lasting peace and a stable society; at others, the greatest adventure humankind has yet faced.

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