

Cohabitation

Rethinking Humanity in the Age of AI

A Philosophical Thought

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To Roula Maloof

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Motive that propelled the author to prepare this work (this text was revised in 2022)

In 2013, a US national was working for UNOPS (a subsidiary organization of the general international intergovernmental organization named the United Nations) in the Democratic Republic of the Congo (DRC). He expressed reservations against UNOPS approving a project in the DRC, which UNOPS negotiated directly with the prime minister.

The government of the Democratic Republic of the Congo was going to finance the general organization named the United Nations (UNOPS) to implement on its behalf a project worth \$25 million. After the government of the Democratic Republic of the Congo deposits the money into the UN bank account, the United Nations will withdraw its administrative fee, and then it will use its procurement rules to justify waiving open competition and recruit a line ministry within the DRC government to implement the project, redepositing the remaining funds back into the DRC government's bank account minus the UN fee. The DRC government does not have to justify in its own financial books how this money was spent because it was converted into a non-audit item. Afterwards, the government line ministry that received the payment becomes accountable to the United Nations. And since each UN agency runs its own legal and auditing house, it is easy to fix the paperwork to make everything legally clean. The project involved opening 2000 km of roads with bridges and culverts in 2 years in the eastern Congo (a war zone area).

When the US national reported the irregularities in this project to his supervisors, they informed him that the organization would review the situation and take appropriate action. Then his supervisors gave him two choices: wait until his contract expires to go home or accept to temporarily relocate to Sudan. He was also told by his supervisor(s) that if he succeeds in growing the Sudan office in Sudan, the organization will help him achieve his career goal of becoming a UN Resident Coordinator. UNOPS signed the project with the government

of the DRC, which was negotiated after his departure for Sudan. However, a few months later, the project was cancelled, and the United Nations returned the money back to the government.

In Sudan, the US national committed the same mistake he did in the Democratic Republic of the Congo. This mistake was prioritizing the work program of the founding fathers of the UN over his self-interests. He objected to the decision of the Department for International Development (Dfid) [now called the Foreign Commonwealth & Development Office] of the British government to finance a project in Darfur worth 10 million euros, in which Dfid (the British government) wanted to bluntly violate the UN financial rules and regulations.

To avoid the financial loss that the United Nations (UNOPS) was going to incur in terms of administrative fees after DFID (the British) made it clear that it was not going to finance this project unless the conditions it was asking for were met, the supervisors of this US national placed him on administrative leave in 2015 to investigate a claim that they said was launched against him by one of his staff.

While on administrative leave and before UNOPS told this US national what charges were leveled against him or by whom, his supervisors informed him that the organization was restructuring and that it was not going to be using his services when his contract expires. However, in the same contract termination letter, the United Nations (UNOPS) invited this US national to apply to fill the position he was temporarily filling in Sudan, which was downgraded. Next, the United Nations Office for Project Services (UNOPS) administrators (i.e., his supervisors) sent the US national a letter informing him that the organization had cancelled the investigation. The United Nations did not tell the US national what charges were leveled against him, who filed a claim, interview him, or follow any of the UN rules and regulations in cases of misconduct while he was on administrative leave.

When the US national lost all hope of persuading his supervisors to reconsider, he filed an application in the United Nations courts seeking damages for libel, rather than for his termination. At the start of the legal proceeding, the UN judge asked the United Nations (UNOPS) to

resolve this case with this US national outside the UN court. The United Nations (UNOPS) made an offer to the US national, which also included regulating outstanding issues related to his pensions and health insurance, including offering him a new two-year retainer contract.

The US national refused the offer of the United Nations (UNOPS) because it did not include assisting him to pursue his career goal of becoming a UN Resident Coordinator, as was initially agreed. The court hearing proceeded. Surprisingly, the United Nations court system, after hearing all the details of the case, dismissed the filed application in 2017. The reason for the dismissal was justified on the basis of a rule that requires any staff member who rejects any decision made by the United Nations to submit his objection within 60 days.

To put it differently, the United Nations court dismissed the application of the US national and denied him the right to any claim because he did not question within 60 days the decision of the organization named "United Nations" placing him on administrative leave and waited until his supervisors informed him that they had cancelled the investigation to put into question his rights. Said differently, the mistake this US national made was his decision to practice tolerance as the preamble of the UN Charter counsels and not use his legal right to put into question why the organization named United Nations was placing him on administrative leave; it cost him his right to any claim! That is to say, had this US national exercised his legal rights (practiced intolerance), his chances to secure them would have been higher! In other words, the United Nations requires individuals to abandon tolerance in order to have any rights and instead encourages them to be intolerant!

The victors of WW2 granted the United Nations privileges and immunities. UN staff and individuals victimized by the United Nations cannot have their cases heard in civilian courts. All cases are heard in UN courts. This US national can go nowhere to claim his right as long as the victors of WW2 do not amend the UN Charter!

In 2022, a corruption ring involving UN managers who exploited the UN as a facade for their malicious activities was exposed and dismantled; these managers had targeted this same UN staff member

who refused to prioritize his self-interests over the values outlined in the UN Charter and the Universal Declaration of Human Rights before. UN member states chose not to request the imprisonment of those UN managers alongside the UN judges who protected them; instead, they accepted the UN's decision to end the contract of those managers while allowing them to keep all their wealth, health insurance, and UN pensions. Likewise, instead of UN member states requesting that the United Nations Secretary General reopen the case of this UN staff member to ensure he is compensated for the suffering caused by his refusal to participate in their unethical schemes, they believe that allowing this intergovernmental organization to ignore the case will help preserve their own power, wealth, and status.

Throughout history, people with considerable power have been denying the weak right, and so the way the intergovernmental organization named the United Nations, and in particular, the judges of the UN courts handled this case, is not new. What is new, however, is that this case once again confirms the elusiveness of seeking shared values by assigning a formal intergovernmental organization, like the United Nations, the role of custodian of morality and human rights while its administrators simultaneously pursue their own personal development. Throughout history, kings or kingdoms were reverted to a simpler form when they allowed false teachers to manipulate institutions or whenever those false teachers disliked the outcome.

If everything is relative, the victors of WW2 should be aligned to face the same end that the US national had to yield to at the hands of the United Nations (organization) in the course of time and things. In other words, if the decision of the US national to prioritize the philosophical ideas that the victors of WW2 laid out at the end of this global war over his self-interests led to his reversal to a simpler form by the United Nations (organization), the outcome then signifies that this organization should be reverting the United States and the victors of WW2 to face the same end in the course of time and things.

The purpose of this work is to establish if the families/dynasties that control the United States (the custodians of the idea of freedom) and the families/dynasties that won WW2 (the custodians of the Anglosphere) could continue to transform the conditions and outcomes

that matter to them while the administrators of the United Nations (the organization) have converted this global council into a market to buy and sell that is not any different than the one Jesus found was taking place when he visited a temple. Alternatively, if those aforementioned powerful families/dynasties should amend the UN Charter, thus granting any person whom the general organization named the United Nations victimized the right to have his case heard in civil courts, in this way, it would be avoided that the United Nations (organization) continue to disintegrate their power until a new authority absorbs them and starts to build on top of their civilizing mission.

Special Note to All UN Member States

This work is a treatise. It is an inquiry into the potential causes that triggered the apparent failure of UN member states to prevent conflicts and to make future wars impossible after World War II.

This work was not prepared to criticize the social order that ensued in the aftermath of WW2 or any government that came to power in the aftermath of this global war. This work is also not intended to provide any UN member states with ideas on what their leaders, thinkers, or populace should be doing or not be doing to prevent conflicts or strengthen peace. Likewise, the purpose of this work is not to share a view on how to social engineer the world to give the best results, nor was it prepared to suggest what leaders or nations should do or not do to maintain their strength and stability.

The victors of WW2 (the families/dynasties that control the international order or the money supply of the world) granted rights to the international intergovernmental organization named the United Nations (UN) to be an economic operator and to provide economic, political, social, and cultural solutions in UN member states, while UN employees are enjoying immunities and privileges.

This work was prepared for the sole purpose of understanding whether or not the international intergovernmental organization named the United Nations could revert to a simpler form, the victors of WW2, in the same way the Catholic Church managed to revert the rulers of the Roman Empire to one. The main aim is to understand whether or not the victors of WW2 would be able to continue to solidify their power while the staff of the organization named United Nations are plundering, abusing their authority, denying people rights, and most importantly, violating the fundamental principles that this organization was created to help protect.

I am, therefore, trying to form an opinion on whether or not the families/dynasties who won WW2 could continue to maintain their strength and stability while UN systems are feeding part of their decision-making process or if the strategies that the UN systems are

determining and implementing on their behalf in UN member states could result in their resizing. Specifically, I want to know if the heirs of the families/dynasties who won WW2 could consolidate their wealth, power, and status while the international intergovernmental organization named the United Nations (along with international aid organizations, NGOs, charities, and all those who believe that they should dedicate themselves to the service of their neighbor) is using their awareness to put into question how natural and legal rights should be distributed instead of doing what the founding fathers of the UN suggested, which was to let governments provide parameters for everyday behavior only. The implications of letting the intergovernmental organization named United Nations promote that it was going to end poverty and injustice in all their forms by 2030 (or at any later date in the future), and most importantly, letting this authority be in charge of such a dossier on the maintenance of the security and power of the families/dynasties that won WW2 are also studied.

As the above shows, this work was prepared for the sole benefit of the victors of WW2 (the families/dynasties who control the international order or the money supply of the world) and their heirs, and its content should not be interpreted to mean that it was prepared for the attention of any person, society, government, monarch, or nation, or for the intention of criticizing anyone.

Furthermore, one should, while reading this book, bear in mind that the intentions of the author are not to discredit, appraise, or criticize any UN member state. Nor are the intentions of the author to criticize the performance of any UN member state, regime, government, or ideology, including who governments decide should live or die or whether mankind should go back to adopting pre-1945 political dogmas or continue to strengthen democracy.

In addition, it is very important that readers keep in mind while reading this book that the reason why certain regimes or certain countries are mentioned and others are not has nothing to do with the intention of the author to criticize the referenced or analyzed countries. The world is composed of 193 UN member states. This means there are today 193 different political (and economic) systems whose architectures do not resemble each other. In principle, all the UN

member states are supposed to be strengthening democracy and the rule of law using liberal interventionism or the self-determination philosophy that was prescribed in the international rule-based postwar world order that was laid out at the end of WW2, but no nation is doing it, including the United States (the principal custodian of those two philosophies). The only reason why certain countries (regimes) are mentioned and others are not is due to the author perceiving that the way the political, economic, social, and cultural culture of those mentioned countries captures better the issues and ideas that he (the author) wants to build his arguments upon. It is very important that readers who originate from countries mentioned in this work, such as Lebanon and others, know that it is not the intention of the author to discredit your countries, the people of those two countries, the past or present leaders, or the past or present politics adopted.

The author's goal is to show, as I said above, a view that could have a bearing on the reason for the failure of the victors of WW2 (the families/dynasties that control the international order or the money supply of the world) to prevent wars between nations, including the failure to make people surrender their freedom to cooperate based on the work program that was specified in the Universal Declaration of Human Rights. The main aim is to provide to those powerful families/dynasties (and not the nations who won WW2 or UN member states) constructive criticism that, in the opinion of the author, they should not ignore if they do not want the fate that happened to the rulers of the Roman Empire to happen to them (i.e., their heirs).

The views expressed here are those of the author only and should not be interpreted as those of any organization that the author was affiliated with before or today.

Special Note to All Staff Members of the United Nations

An idea does not consist of physical matter. Ideas are visualizations. However, an organization is a legal entity (an artificial person) that real humans operate.

All references to the word “United Nations” in this study could mean (i) the idea that the victor(s) of WW2 came up with during World War Two to “unite” existing nations to maintain collective peace and security; and (ii) the formal general intergovernmental international organization named United Nations (UN), which the different UN member states created in the aftermath of WW2 and tasked with coordinating the work included in the UN Charter and the Universal Declaration of Human Rights.

This work is a treatise. In this present work, the author is trying to understand if the United Nations (as an idea and a class action) or the United Nations (as a legal entity or an organization) is threatening the capacity of the victors of WW2 (the families/dynasties who control the international order or the money supply of the world) and is preventing them from maintaining their strength and stability as Judaism, Christianity, Islam, Hinduism, and others did on the kings of the earth, the princes, the generals, the rich, the mighty, and everyone else, or not.

While reading this book, one should bear in mind that the author recognizes that many UN staff are wholeheartedly working at the United Nations (herein, the organization) to attain the goals specified in the UN Charter and that their efforts have made lots of constructive contributions to deepening peace and security in the world. The progress the United Nations (hereinafter the organization) has made to contribute to human development is impressive. The purpose of the author is not to discredit the efforts or achievements of the UN staff and, henceforth, the results they achieved to secure the goals stipulated in the preamble of the UN Charter.

On the other hand, it is important that UN staff also know that after the victors of WW2 (the families/dynasties that control the international order or the money supply of the world) approved that the United Nations (the organization) become an economic operator, its administrators are taking advantage of the idea of good to plunder, steal, launder money, accuse people erroneously, deny people rights, and most importantly, use the UN courts to destroy people's livelihoods, just as Ferdinand II, King of Aragon, and his wife Queen Isabella I of Castile were doing in the late 15th century/early 16th century in western Europe. Those bad apples at the UN (supervisors) are not able to balance their interests against the interests of the common good because they are not working in their roles to satisfy the best interests of society only but to deepen their own. The disregard and contempt that UN supervisors and UN judges are prompting could compel people to lose faith in this institution, thus deepening fear and want and justifying why we need to go back to cooperating based on pre-1945 political doctrines.

The purpose of this work is to understand if the victors of WW2 (the families/dynasties that control the international order or the money supply of the world) could prevent their collapse after they allowed the United Nations (hereinafter, the organization) to be operated in the same way people on the outside of the UN fence do.

Special Note to All People of Faith

This work is a treatise. It is an inquiry into the continuous denial of man of the ideas that are included in the biblical scriptures (which are different than the question of whether God created the universe or not) and man's ongoing search to explore new methods to improve connectedness, when in theory all the ideas that newborns are coming up with are nothing but a different way of saying what is already mentioned in religious scriptures.

The present work is exploring the impact of man's ongoing conviction that it is possible to rely on the ideas prescribed in the religious scriptures and, at the same time, let human imagination convince human ingenuity that it could escape from the danger that the scriptures say would happen to the person who thinks that he or she is exempt from the appeal that such scriptures tax. Said differently, the work is exploring the impact of man formulating continuous work programs that prioritize the idea of good and then thinking that the idea of good could be used to solidify one's own power without the person who is relying on such an idea having to enforce them on him (her) first.

Specifically, the work is examining the impact of man's decision (i.e., human imagination) to diminish the role of religiosity as a tool for controlling behavior in the aftermath of World War II, allowing technology (machinery) to take on the majority of the responsibility. In this regard, and if we are to consider that in theory there is no difference between having a machine deny a person a right and having a real person do it (i.e., enforce the law), the author is trying to understand if the moral degradation that the world would be knowing consequent to man stopping to use human reason as a principal interlocutor to improve well-being would help the families/dynasties that control the international order or the money supply of the world (i.e., the victors of World War 2) to maintain their strength and stability, or if it would revert them to a simpler form. In other words, the author is trying to understand if the decision of the victors of World War II to undermine the values that are included in the religious

scriptures could help them get their way despite the resistance of others.

While reading this book, it is important to remember that the author's intention is not to discredit or criticize any religion or faith, to disprove any belief, to instruct readers on whether to have faith in a particular religion over another, or to question any facts presented in any religion or religious text. Likewise, I am not trying to tell you what the ideas or prophecies that are included in the biblical scripture should mean to you or in your particular faith and/or if you should believe in them or not. I selected and analyzed all the biblical references solely because I believed they contained ideas that could help me better understand whether the decision made by the victors of World War II (i.e., the families and dynasties that control the international order and the global money supply) to act against the counsel of those chosen scriptures was wise for maintaining their strength and stability.

In publications in which the Prophet Muhammad (upon him be peace and blessings) is mentioned, Muslim writers follow his name by the phrase 'upon him be peace and blessings.' Whenever I mention the name of the Prophet Muhammad (upon him be peace and blessings), I do not include this phrase in this work. Readers who adhere to Muslim faith should understand that it is assumed and that no disrespect is intended.

Definitions

The victors of WW2 (or powerful families, or most powerful families, or families/dynasties who won WW2, or families/dynasties who control the international order and the money supply of the world, or elite families/dynasties): This word shall refer to the group of men who stand to lose the most if their wealth, power, or status is taken away from them and placed in the hands of another group. This group of men exercises their power by presiding over the money supply of the world and the international order. In other words, this group of men owns and controls the system that determines the value of money, ensuring that no transactions occur on any operating platforms except for the one controlled by its members. To perceive how this group exercises its control over the world, one must regard its members as being nothing other than the people who own and administer the wire that feeds electricity into homes from the street. People would be living in darkness if they did not connect to this wire to have light. In theory, the members of this club can only be the families/dynasties that preside over the different religions; hence, no authority can outlive the authority of the group of people who rely on the idea of good (i.e., the idea of God) as a tool to solidify their power. The elites (the families/dynasties that control the international order or the money supply of the world) preserve their power through the rich countries, or the five permanent nations of the UN Security Council.

Five permanent nations of the UN Security Council: This word shall refer to the countries that provide legal functionality for the architecture that the elite families/dynasties that won WW2 want every member of the human family to respect. In other words, those five nations are the countries that legitimize the social contract (natural and legal rights) that the victors of WW2 want all people to respect. In principle, those five countries are a group of rich and poor nations that the families/dynasties that won WW2 want other societies to consider their opinions before taking action of their own. The families/dynasties that control the five permanent nations of the UN Security Council are not necessarily the families/dynasties that control the international order and the money supply of the world.

Rich nations (rich countries): This word shall refer to the countries that provide financial functionality for the architecture that the elite families/dynasties that won WW2 want every member of the human family to respect. In other words, they are the countries that own the companies through which most of the world's trading is handled as well. Until the end of WW2, those countries were based in Western Europe, and the families/dynasties that won WW2 used to make those countries their home bases. The principal job of the government in those rich nations is to induce the atmosphere that will determine which market is to fall and which one is to grow, which nation is to be engulfed in a civil war, and which country is to stay in peace. In other words, they pull the strings and levers that determine which nation has power or wealth and which one is engulfed in instability.

Nations that won WW2: This word shall refer to the western European monarchs and republics. It was the Old Powers (the western European monarchs and republics) who fought during WW1 and WW2, and they were the ones who won those two global wars. In real life, no society, kingdom, or nation that waged a war and won gave its spoils to another society or kingdom. In addition, the Western European monarchs and kingdoms started working to build wealth, power, and status at the start of the 2nd millennium and did not start to build military before WW1 or WW2 erupted. This work regards the role of the United States as the global policeman of the world, a functional role delegated to it by the families and dynasties that control the monarchs and republics in Western Europe. In other words, the United States is fronting on behalf of the families/dynasties that control the western European monarchies and republics, just as law enforcement agents front for the families/dynasties that control governments in any country.

Banks, large financial institutions, or corporations: This word shall refer to the legal organizations that the rich nations depend on to ensure that people are routing the money that created things through such service providers. Governments regulate the power of banks, large institutions, or corporations, and vice versa. All the wealth that banks, large institutions, or corporations gain comes from investment in research financed by governments.

Governments: This word shall refer to the structure (legal entity) that determines and enforces the natural and legal rights that people legitimize. Banks, large institutions, or corporations regulate the power of governments, and vice versa. All the wealth that any nation acquires gets determined by the families/dynasties that won WW2 through the rich nations. In other words, the families/dynasties that won WW2 decide which country to inject money into to increase its productivity, might, etc., and which country to build within it or next to it (i.e., in a neighboring country) competitors to weaken its government and impoverish its people. The families/dynasties make this decision based on how the balance of power is shifting within a nation and between nations as a function of progress.

Global policemen of the world: This word shall refer to the United States. In this work, the United States is not regarded as a member of the club of rich nations or the powerful families/dynasties that won WW2. The United States is viewed as a satellite state that the rich countries and the powerful families/dynasties control. In the aftermath of WW2, the families/dynasties that won this global war took on the global policeman responsibility that Great Britain was playing until 1945 and delegated its functionality to the United States. The job of the United States, acting as the global policeman, is to ensure that the social model desired by the families and dynasties that won WW2 is adopted in various UN member states in the aftermath of the war. This social model was summarized in the work program stipulated in the Universal Declaration of Human Rights.

Leading by example: The phrase “leading by example” shall refer to two relations: political and economic. The political meaning shall refer to cooperation based on the principles set forth in the UN Charter and the Universal Declaration of Human Rights. The economic meaning shall not refer herein to the readiness of the industrialized nations (the Italians, the Norwegians, the Germans, the British, the Americans, the Chinese, the French, the Russians, etc.) to follow the legal procurement rules during the implementation of projects. Rather, the economic meaning of the word “leading by example” shall refer to the preparedness of the rich and industrialized nations to ensure that no newborn stays idle. This can only happen when the industrialized nations and the rich nations recognize that all that people do on earth is

create material things to improve basic social services (water, health, and food), transportation, and communication, and that there is a vast empty space on earth that, if exploited and inhabited, would make fewer people live in fear and want. This shall mean that industrialized nations give the nations whose people are idle the blueprint (technology) that can show them how to build tunnel boring machines, pile driving machines, etc., to enable them to interconnect mountains or explore the sea (build submarines, roads on the surface of the sea to interconnect the world through such a network, build tall buildings in the middle of the sea, build large boats, etc.), thus preoccupying them with building instead of being devoted to stripping them of their power.

United States: All references to the word “United States” in this book could mean (i) the United States, as a philosophical idea as penned in the US Constitution about how “all men having been created equal” by the founding fathers of this country, which they named the United States; and (ii) the territory located in North America, which is known as the United States, and whose inhabitants depend on the idea “of all men having been created equal” to get their ways despite the resistance of others. This idea that the founders of the United States penned about “all men having been created equal” is the final axiom in man’s ongoing search to enhance morality. Its power to help mankind strengthen the idea of good was incomparable from 1776 to 1945. This idea enabled the American people to develop an understanding of themselves unprecedented in the history of the world. If American culture were endangered, later generations could not prosper. Any criticism or compliment expressed shall not mean the need to have this country promote nationalistic ideas intended to deepen the hegemony of this country over the international order, but rather to maintain the understanding that the American people have gained of themselves as compared to other societies around the world. This is because it is this understanding (awareness) that led them to be in favor of the idea that the WW2 war aims be to secure that all people live free from fear and want, instead of being in favor of extending domination.

PREFACE

It is uncertain what prompted the people of classical antiquity to consider the relativity and limitation of their understanding and to seek political and ethical truths by emphasizing the mind over theological doctrine. The growing complexities of their human society could have been the motive to create a noble character.

The philosophical teachings of Socrates, Plato, and Aristotle served as a cradle in the history of the world, responsible for people attempting to transition to establish an ethical system based on human reason rather than theological doctrine. Most of what is known about classical antiquity comes from the accounts of the philosophers of this age.

Many circumstances could have led Socrates to perceive that people were acting wrongly, prompting him to suggest that they rely on the power of the mind to achieve ethical understanding. One condition could involve correcting the limitations that distort an individual's perception of others' wrongdoing, while the other condition could involve creating confusion. Human events could have either accidentally or intentionally caused this state of awareness. The heightened state of consciousness experienced by people in classical antiquity likely made them aware that knowledge prompts them to ask questions.

I have no way of knowing what Socrates' motives were when he attempted to seek the Athenians' political and ethical truths. Prior philosophical ideas must have influenced his insistence on exploring the mind to arrive at political and ethical truths. People exhibit unnatural changes in matter not to help sustain survival needs, but to accumulate in-depth knowledge to address propositional knowledge. Historically, the growing complexities of human societies have supported the idea that how people practice knowledge to achieve their goals is not dictated by the means of producing knowledge to sustain their survival needs. Instead, people rely on the means of production of knowledge to limit the access of people to the knowledge that their senses make them continually gain. Humans have determined how people should act based on the means of knowledge production.

During classical antiquity, people's interest in recognizing the relativity and limitations of their understanding or potential was influenced by more than just the desire to become one with God or the Absolute in order to attain insight into ultimate or hidden truths. It is not what makes justified beliefs justified what makes people voluntarily accept and put into practice the means of production of knowledge that people put in vigor. People can only alter reality to align with their needs when they overcome the relativity and limitations that hinder their attainment of ultimate or hidden truths, without relying on external objects.

When Socrates taught the youth, he emphasized that only through the exploration of the mind could mankind arrive at political and ethical truths. Socrates jeopardized the means of knowledge production that the Athenians relied on to vigorously dismiss skepticism about various knowledge claims. Plato reported that early Greek philosophers like Parmenides, Heraclitus, and Anaxagoras influenced Socrates' philosophical teachings. Parmenides believed that those who explain the world based on the knowledge production methods relied upon by the Athenians to dismiss skepticism about various knowledge claims are deceiving themselves. Parmenides believed that only through the exploration of the mind itself could mankind derive the true and fundamental nature of all existence. Because people prioritize the mind as the ultimate arbiter of reality (i.e., they rationalize that only the seen, touched, etc., are worth considering) and allow the introduction of objects in their lives to change interpersonal dynamics, only insight into ultimate or hidden truths can overcome their limitations in understanding or changing things. Now, the crises and conflicts between people arise not from a limited understanding of nature and existence, but from differing views on how people ought to act; much of what humans perceive with our senses is basically an illusion because what we cannot see or touch is beyond our basic direct perception. This situation also means that people will continue to ask questions and use metaphysics, epistemology, or ethics to answer the questions they raise about the nature of reality and existence or to address the relative limitations of human understanding.

The paradox of questioning things instead of accepting why specific things are done in a certain way has been tossing mankind between people searching to understand the difference between how "there is a way which is and a way which is not," as Parmenides once said, and the statement about "man being the measure of all things," which Plato interpreted to mean that there is no absolute truth, but which individuals deem to be the truth.

The evolutionary history of human development demonstrates that people have created a distinction between objective facts or truths and subjective opinions. They aim to let such a paradox of questioning overcome the relativity and limitation of human understanding, which could be accomplished by exhibiting auditions accompanied by a demonstration process. Henceforth, the power of human reason becomes handy because it validates things. Deduction and inference help human reason to distinguish between good reasoning and poor reasoning in order to learn what they do not know. If people could determine whether God exists, they would understand how the world was created and who created reality. This insight will help humanity attain a union with absolute or hidden truths, enabling them to effect change. This is because there is a big difference between understanding how things get done in a certain way as compared to being able to change the underlying form of life.

The systematic approach that Socrates, Plato, and Aristotle introduced prompted a change in human history by helping humans adopt a sophisticated method for making choices based on deduction and inference. Their philosophical teachings guided humanity's transition from reliance on primitive tools to engaging with physical matter and each other, ultimately achieving practical results that enhanced the greater well-being of society through significant advances in knowledge, technology, commerce, culture, and more.

However, as knowledge continued to lead to increased productivity, people began to deepen their understanding of themselves and their surroundings, seeking to master the importance of the mind over the relative unimportance of the human body in achieving a complete understanding of reality; they increasingly realized that they could not be in two places or do two things at the same time. As people

continued to make choices that allowed the unnatural changes they exhibited in matter to be influenced by human reason, they increasingly based their decisions on deduction and inference. As this phenomenon continued, people increasingly relied on a systematic approach to fill the void left by their human bodies, since no one can be in two places at the same time. As this phenomenon led people to seek political and ethical truths in response to the growing complexity of human societies, it also resulted in increased productivity and a greater desire for progress among different individuals and communities. The more the latter necessitated systems of writing and accounting, the more knowledge was marking in different people a change in the way they were understanding themselves and equally prompting the rise of people seeking to strive for more happiness, fame, and power. At the same time, it prompted a phenomenon in which humans were distancing themselves from interacting with how they should unnaturally exhibit changes in matter in favor of other humans doing it on their behalf or letting the transition from relying on primitive tools and machines to the work be provided by sophisticated tools. The more reasoning prompted the rise of a leisured upper class, which grew by leveraging the relative security that knowledge and reasoning provided to certain individuals, the more the accumulation of material possessions created a gap between them. The more the gap was widening, the more human reasoning was making people chase and strive to improve their social standing. Therefore, as people strove for greater happiness, fame, and power, the pursuit of the good life accelerated the accumulation of knowledge and technology among certain individuals and communities more than others. As competition increased among people trying to establish an ethical system based on human reason instead of theological doctrine, knowledge and technology reached new heights. At the same time, this phenomenon was prompting, in an equal manner, perils and insecurity in the world, up to what appears to be people from all walks of life in modern times experiencing. An unprecedented degree of knowledge, technology, commerce, and the like is matched with a low level of peace and security, in which people appear to favor becoming less tolerant to peace and security rather than seeking to establish virtue and wisdom as Socrates, Plato, and Aristotle believed would happen when people strive to establish an ethical system based on human reason rather than theological doctrine.

People could continue to let human evolution ride on periods of peace and wars. It is surely perplexing to observe that while humans claim to strive for a better world, they often revert to a state of nature when it comes to agreeing on the management, distribution, and acquisition of the earth's resources. Humans refuse to surrender some of their freedom to the authority of other human beings, which is necessary for mankind to achieve a state where everyone can finally live their unique life in peace. The people into whom others consent their freedoms and submit them to their authority in exchange for seeking protection of their remaining rights do not know how to prevent their senses from returning them to their state of nature.

The opportunities and perils now confronting the planet's human communities embody the paradox that mankind has faced since Socrates passed away in 399 BC, standing in the way of enabling humans to come together to agree on who should rule and how. Although rational arguments exist showing why people cannot consent to sacrificing their freedom for self-interest, they still do what is wrong even when they know the right action. If the world of ideas cannot help people to triumph over the weakness of the will, it would not be possible to develop personal ethics through mastering deduction and inference.

The book *Cohabitation, Rethinking Humanity in the Age of AI*, highlights how people are refusing to develop a fairer and more just society that focuses on the equality of individuals, despite the fact that humans, as matter and motion, obey the same laws as other forms of matter and motion and are capable of using deduction and inference to distinguish between danger and safety.

The work aims to demonstrate that people's refusal to conduct an honest quantitative assessment of the impact of the unnatural changes they impose on the natural system through the tools they create may jeopardize the preservation of humanity, contrary to their beliefs. This conclusion is because it is the superior pre-programmed aptitude to reason that creates crises and conflicts in the world, and not the changes that the natural system is continually undergoing and influencing on its own, or God having equipped such aptitude with evil

and good as some people believe. People searching to achieve immortality and significance in their own achievement instead of seeking truth are destabilizing the endurance of the natural system, and the more they continue to let their interaction with the natural system be based on the way their superior pre-programmed aptitude dictates, the more the increased knowledge, technology, and commerce in the hands of people will accelerate environmental degradation, preparing mankind to face perils as per the one God in the story of the creation arranged when people's wickedness on earth increased. This conclusion means that, according to the Old Testament creation story, human choice should be motivated by the desire to remain ignorant and to do as God suggested: to lack distinction between good and evil—contrary to Socrates' teaching that ultimate wisdom comes from knowing oneself via human reason rather than from establishing an ethical system based on theological doctrine. The more a person knows, the greater his or her ability to reason and make choices that will lead to false happiness. The more a person interacts with the natural system using his own hands and not via the intermediary of tools, the greater his or her ability to develop strength and make choices that will extend his or her longevity.

The objective of the work is to encourage people to reflect on how the unnatural changes they consistently exhibit in objects influenced the world of ideas and manipulated their senses and behavior. The work aims to show what tangible physical changes we can anticipate in our world if people continue to believe that boosting people's access to knowledge or resources will improve peace and security. The question remains whether this approach will lead to a fairer and more just society that prioritizes individual equality. This approach will help people decide whether to prioritize the mind over the body in achieving practical results for society's well-being or vice versa. This approach would be useful in helping people understand the reasons behind humanity's attitude towards security and will also assist them in taking appropriate corrective measures to reverse the trend towards greater peace and security.

Search to establish an ethical system based on human reason rather than theological doctrine

Classical antiquity is a term that covers a long period of cultural history centered on the Mediterranean Sea, comprising the two civilizations of ancient Greece and ancient Rome. We have no way of knowing what caused the emergence of a new movement that questions the mythological explanations common during this time, which justified the existing social system. However, as the written literature unfolds from this period onward, there was a gradual shift in how people were explaining the natural system as compared to what the case is now, including the questioning of everything and everyone.

Myth is a means that people rely on to rationalize their early histories and explain specific natural or social phenomena. Myth has demonstrated its effectiveness in helping individuals confront significant aspects of their daily lives. People use myths to explain the purpose of religious rituals and the causes of environmental changes, leveraging their power to provide meaning to the world and to help frame answers to questions such as how the universe originated, whether life on earth will end, and where souls go after death.

There is another important function that myth has been serving to help people accomplish during the one life that each person has. The answers that people come up with to rationalize their own degree of

comfortableness with the world they see around them and/or what they end up making out the purpose of human life to signify. This gets used next to help people justify and rationalize social systems, which, as the case has been till now, continue to involve rights and laws and traditional rites and customs.

To give an example. During classical antiquity, the Greeks explained various aspects of existence and goodness, including the origin of the universe, the nature of its entities, the concept of the good for people, and the methods to achieve it by creating gods, goddesses, heroes, and monsters who were believed to be responsible for the universe's origin and the guiding thoughts that influence all things. As far as the social system in ancient Greece, the people believed that the gods and goddesses controlled nature and guided their lives. The people were divided into free individuals and slaves. The Greeks had different kinds of government, and the governments changed over time from monarchies, oligarchies, tyrannies, and democracies. Rich landowners used to govern the people in ancient Greece. Myth served the purpose of connecting those rich landowners to heroes of myth. Those rich landowners used to claim to be descended from a god, which justified their family's position of power in the culture because it was connected with the concept of divine right to rule.

As people progressed and began to define new problems and paradoxes, they rejected the classical antiquity explanation that multiple deities controlled nature and guided human lives, opting instead for more rational explanations. People replaced the belief in multiple gods and goddesses controlling nature and human lives with the concept of a single, all-powerful deity. People continued to establish various forms of government; thus, the social structures of the many different city-states evolved once more, including monarchies, oligarchies, tyrannies, democracies, socialism, and many others. At each period in time from ancient Greece until now, people were using a different government system. Likewise, many city-states were created and failed, and an equal number perhaps remained non-democratic, non-tyrannical, non-socialist, etc.

Indeed, the people's ideas about what made a good government changed over time, and surely the evolution that people made from

ancient Greece until now did not go unchallenged either. However, despite the large number of social paradoxes and orders that people experimented with, these experiments even became the basis for later mathematical, scientific, and philosophical studies. The characters, stories, themes, and lessons learned are what have changed; hence, until now, people have not reached a justification for a social system that can account for traditional pre-programmed natural and legal rights whereby rights and customs can also be integrated to a certain extent.

Therefore, the questions that we plan to grapple with in this work are going to be about what people have already done to justify a social system in which people would be willing to surrender some of their freedoms and submit them to the authority of their political system in exchange for protection of their remaining rights so peace and security could finally become static on earth. We think people had not yet experimented with one last social model to test if its approach could drive them to surrender some freedoms for peace and security to finally become static on earth. This social model is the one people began to experiment with in the year 1945, in which people recognized that all human beings are born free and equal in dignity and rights. Yet we all know what the progress has been like so far, including how people united to ensure that the inalienable rights of everyone to freedom, justice, and peace in the world became their common aspiration and began to work towards achieving that goal. The international organization that people created and named the United Nations has not yet managed to make a difference in the world, despite the barbarous acts that outraged the conscience of all mankind during two world wars. The situation has left people wondering whether people could live together in peace and whether good neighborliness is an attainable objective at all.

Throughout history, regardless of the social system people have experimented with, cohorts consistently refuse to surrender their freedoms and submit to majority rule. The legitimacy of any social contract will depend on the relationship between human behavior and conscience. Therefore, if people from antiquity to the present prefer their personal actions to be governed solely by their own power and conscience, then there will always be individuals who hold power over

others. If people did not want to live in their state of nature, there would always be a need to address the legitimacy of the city-state over the individual. Hence, it is people who are recycled all the time, not the doctrines. People can go back to using monarchies, oligarchies, tyrannies, democracies, socialism, unions, and so forth as a way to make people show more tolerance to peace and security. Thus, the reflection and contemplation that we plan to conduct in this work will focus on the relationship between human behavior and conscience. The goal is to comprehend the factors influencing individuals to limit their personal actions solely to their own power and conscience.

People use their power if they feel that their human life is solitary, poor, and nasty and they have no natural freedoms, including if they feel that the laws that they have surrendered their freedom to uphold do not offer them enough social protection. In this aforementioned case, people counter against the injustice that they perceive by resorting, when necessary, to violence to secure their natural rights or satisfy their best interests or those of the society they live in. People use their power to explicitly or tacitly plunder, rape, murder, and have unlimited freedoms, including the right to all things as well.

People can use their power to question and take advantage of every assumption about virtue, wisdom, and the good life. We have no way of knowing what life on earth was like before the two civilizations of ancient Greece and ancient Rome began. What we do know, however, is that from the days of the Greek civilization until now, people have dedicated their lives to the question of virtue and the legitimacy of the authority of the city-state over the individual. The aim is the formation of characters who exhibit good moral standards. But if, as we said earlier, people are not reaching knowing themselves, they begin to address more effectively the question of the relation between natural and legal rights, so the actions that individuals exhibit in the natural system they see around them would make them voluntarily consent to give up their natural freedom to obtain the protection required to secure their natural rights or satisfy the best interests of society. All that people do is interact with physical objects, and till now people, despite having reached the ability to think and write clearly, have the ability to bring to light unnoticed presuppositions, to explain complex ideas clearly, to tease out connections and implications, to see things in

a broader context, and to challenge orthodoxy. In short, people have now acquired the skills to reach more rational explanations for many things around them and about them. It is not predictable that people would ever come up with a universal process of reasoning that would allow people to begin to surrender some of their freedom to satisfy the best interests of society. Maybe this situation is due to new people being added at all times when already the short lifetime that people live is not sufficient to get all the people to accomplish all their projects. But again, it was already when people tried to have gods. Goddesses and a single God, plus every imaginable government, to get people to surrender some of their freedoms for the best interest of society, even though no deity was able to guide them through the inner divine voice that each person perceives. For how long do people plan to continue to emphasize the importance of the mind over the relative unimportance of the human body? It has now been more than two millennia that people have been emphasizing the importance of the mind over the relative unimportance of the human body, and until now, none of the social contracts that people experimented with have managed to reinforce the obligation of people to voluntarily consent to give up some of their natural freedom to achieve practical results for the greater well-being of society, including securing what is in the best interests of the majority.

Up until 1945 it was possible to claim that the rich were behind the ideas that led people to create monarchies, oligarchies, and tyrannies due to how much power they got over the others. But as of the year 1945, we began to witness that right when the people of the world became united to promote the development of friendly relations between rich and poor people and nations alike, the aim was to observe nothing else but the inalienable right of all members of the human family to freedom, justice, and peace in the world. In other words, it is not the poor who are losing here but the rich. It seems that peace and security have deteriorated to a level worse than the original problems that prompted people to come together for a solution.

The "Atlantic Charter," which specified peacetime goals and spelled out affirmation and adherence by all the nations to concrete goals concerning a post-World War II world, established certain common principles in the national policies of nations based on people's hopes

for a better future for the world. The Atlantic Charter, which a number of nations signed in 1941, contained clear guidelines on what countries were supposed to adhere to for the maintenance of peace and security in the world. The 8 points of the Atlantic Charter were "no territorial aggrandizement; no territorial changes made against the wishes of the people; restoration of self-government to those deprived of it; free access to raw materials; reduction of trade restrictions; global cooperation to secure better economic and social conditions for all; freedom from fear and want; freedom of the seas; and abandonment of the use of force, as well as disarmament of aggressor nations."

The affirmation is that all those nations that signed the Atlantic Charter in 1943 have created a situation in the world for less than a century now where it is not nations that need to sign an Atlantic Charter between each other but now people. This signifies that either people return to their state of nature or people strive to come together to pull each other up, or this latest experience informs, as Jean-Jacques Rousseau once claimed, "Man must be forced to be free." Therefore, as of the year 1945, the underlying form of life has now shown that the human condition is chiefly characterized by strife because it looks as if conflict is the underlying force of life. The question that becomes important to know its answer switches from how long people plan to continue to emphasize the importance of the mind over the relative unimportance of the human body so people can finally start to resist the natural movement of life and/or try to cling to what is known and what is considered safe. To find out where people learned that the mind can resist the natural movement of life in favor of clinging to what is known and safe.

We have no way of knowing how the political leaders during World War II established that all human beings should be born free and equal in dignity and rights to get them to reaffirm their faith in people's capacity to reason and to use the conscience that all humans possess to propose that people start to act towards one another in a spirit of brotherhood as people began doing after the ratification of all the nations of the Universal Declaration of Human Rights on 10 December 1948.

People don't know how they originated on earth and are divided between those who consider themselves religious conservatives and those who claim to be religious liberals. Religious conservatives constitute a significant portion of the global population, believing that God created the universe and relying on religious texts to outline their relationship with their creator. Religious liberals are the remaining segment of the world's population. Religious liberals establish a social contract based on the relationship between natural and legal rights.

What the religious conservatives and the religious liberals have in common with each other is that they are both interested in developing a profound understanding of how the world works and how it should work. For this reason, as people started defining problems and paradoxes, they began to reject any explanations of the world around them in favor of more rational explanations. To help humans understand the nature and purpose of life, they began undertaking activities aimed at developing intellectual abilities that are important for overall living. For this reason, people invented different areas of studies that could help them to provide answers to their questions. People invented science and philosophy. However, because of the limitation of science to provide explanations on the essence of things and the thought that steers all things through all things. Philosophy remains from the date when it was invented until now the activity that people pursue to understand themselves, the world they live in, and their own relations to the world and to each other. This limitation is because science has so far shown people how to produce energy to light our houses at night but not how the material from which people produce energy appeared on earth. This profound understanding about how the different materials from which people produce energy is philosophy, which is capable of providing a better explanation because people can draw perceptions from their unlimited human imagination aptitude. Therefore, people still until now don't know what it is to be human. Philosophy serves as a tool for people to ask, answer, evaluate, and reason about what it means to be human, in contrast to science. Moreover, since people don't know what it is to be human, this ignorance shuts the door on people getting to know many other things, like what the human mind is.

We have no way of knowing from where people established enough empirical evidence to support for them that the human mind knows how to distinguish between good and evil beyond the capacity that primates are equipped with to distinguish between safety and danger. This is because it is true that the human mind knows how to distinguish between good and evil. The opportunity for the founders who envisioned uniting people to ensure the inherent rights of all humanity to freedom, justice, and peace in the world would have begun to take root. The peace and security wouldn't have deteriorated to the abysmal low levels that they are at now in many countries around the world. Therefore, the abysmal insecurity that people have created in the world raises the question of what type of social contract is needed for people to live happily. If people do not want to be governed on the basis of a social order in which they agree to work together for the inherent right of all humanity to freedom, justice, and peace in the world, then they should strive for an alternative.

Before questioning the best political institutions or the best way to live, we should first consider how we know about people's efforts to balance their own desires, needs, and rights with those of others. What we think is better to start off with is what we know, and how did we get to know about people's pursuits to balance humans' own desires, needs, and rights against those of other individuals to find what matters most for the human mind in life.

We have no way of knowing how people concluded that the mind should be emphasized as responsible for actions, rather than the relative unimportance of the human body. However, it is important to note that the purpose of philosophy is to teach humans how to develop their understanding and skills through their minds. Most historians and philosophers alike claim that some of the world's greatest philosophers of the past and the present who were behind not simply the knowledge that we know but were the ones who helped mankind to develop deep understanding and wisdom are philosophers who hailed from Greek antiquity. The philosophers who lived in Greek antiquity were the ones who inspired humanity to begin learning everything possible about reality.

We have no way of knowing why the philosophical thought and work of specific philosophers from this Greco-Roman world survived as compared to others. Socrates (470/469–399 BC), even though he didn't leave behind any writing and all we know about him is through his students, Plato (424/423–348/347 BC) and Aristotle (384–322 BC) are three Greek philosophers whose philosophical thought and work survived and ended up becoming what shaped and influenced the progress that people made in the field of philosophical thought and science till now. In fact, most historians and philosophers claim that Socrates is the main source of Western thought, and let us along the way add that with his student Plato and Aristotle, who happened to be the student of Plato, to it. Those three philosophers were behind the evolution of the philosophical thought of the world till now. This is because when the Roman Empire conquered Greece, it took along many aspects of the Greek culture, such as literary and architectural styles, and incorporated them into its own. The work of Socrates, Plato, and Aristotle was among the literary works the Romans brought along. The political thought of Socrates, Plato, and Aristotle continued to find its way into Europe, from Europe to the Americas in the west, and even to India and China in the east. The establishment of international organizations, such as the United Nations, by people from around the world aims to address various viewpoints on subjects while seeking to establish truth through reasoned arguments; this initiative is merely an extension of the philosophical thought that originated with Socrates and later influenced Plato and Aristotle.

As we said earlier, little is known about Socrates' life except what was recorded through the writing of his students. It is evident that whatever information is present about Socrates' life or his philosophy doesn't present a completely accurate picture. However, what we are interested in contemplating more here in this work is not Socrates' philosophy and its effect on his famous student Plato and then from Plato to Aristotle, nicknamed the main source of Western thought and even the world, as we said, but rather why the political climate in Greece sentenced him to death.

We have no way of knowing about the exact legal troubles that Socrates was involved in that pushed the political climate in Greece to sentence him to death. The students who knew Socrates claimed that

he devoted his life to philosophy. Socrates selected truth as the ultimate virtue, suggesting that reason and logic in discussion could lead to its attainment. Likewise, Socrates estimated rationality as the proper means for persuasion, the discovery of truth, and the determinant for one's actions. To Socrates, truth, and not excellence, was the greater good, and each person should, above all else, seek truth to guide one's life. It would be irrational to assume that Socrates was involved in any embezzlement, fraud, crime, or the like, especially since none of what his students wrote about him portrays him to have been a delinquent. In fact, most of what is known about Socrates' life indicates that he dedicated a significant portion of his time to the intellectual development of young boys in Athens. He was accused of corrupting Athenian youth and sentenced to death, according to his students' writings.

We have no way of knowing the specific actions or teachings of Socrates that led to his sentencing for corrupting the youth of Athens. According to his students, Socrates taught all Athenian youth how to achieve practical results for the greater good. How could it be possible that Socrates, while showing the youth of Athens how to establish an ethical system based on human reason rather than theological doctrine, could be condemned to death for stressing such a discourse, given the beliefs of the political climate in Greece at that time?

People can speculate until the end of the world on what was going on through the minds of those people who represented the political climate in Ancient Greece to lead them to convict Socrates to death. Likewise, consider what Socrates' wrongdoing really was. Socrates had to have attacked the political climate and conventional wisdom to the extent of getting them angry enough to condemn him to death. Therefore, Socrates made the political climate during ancient Greece feel threatened due to what they accused him of: corrupting the youth of Athens. If Socrates weren't a felon, he could only have been corrupting the youth of Athens to make the political climate feel threatened by his actions, showing them that if he continued, their way of life would be at risk, which was his goal: to teach them the value of the mind. Socrates taught the youths to value truth above all else and that it could be attained through reasoned discussion. Socrates could only have taught young Athenians the mind's importance in

rationalising things and its power to properly seek means of persuasion, for the discovery of truth, and the determinant for one's actions.

We have no way of knowing how people originated on earth, but those who believe that God created the universe and rely on religious contracts to define their relationship with their creator base their beliefs on a story from the Old Testament of the Bible that describes how, according to their faith, God created humans. In this story, it says that God, after he created humans, commanded that people stay away from distinguishing between good and evil. In fact, the myth continues by stating that immediately after the first two humans disobeyed their creator, God, He felt deep disappointment in their actions. From that event onward, the entire Bible turns into a classroom on identity and the place of good and evil in the world, including what people need to do to reach excellence. Should we say that Socrates' approach to challenging the conventional wisdom of ancient Greece, even before the start of Greek civilisation, prompted people to begin asking questions in order to arrive at political and ethical truths? Socrates sparked a desire for wisdom that threatened the wealthy and powerful, leading to his death.

This is because not long after Socrates lived, Aristotle, who was also teaching people about the importance of the mind, was condemned to death due to the political climate of that era. Aristotle was, along with his students, researching subjects ranging from science and math to philosophy and politics and nearly everything in between. Could Aristotle, because he was also teaching the young Athenians about metaphysics (the study of nature) and epistemology (the study of knowledge), be transitioning people from remaining ignorant into becoming wise? Therefore in turn, some admired the common people he was teaching to discover themselves, while others vilified them. Those who vilified him are the people who were running the political climate because they grew frustrated due to how he threatened their way of life and placed their future in an uncertain state. Jesus Christ was considered corrupting people during his life, and he was sentenced to death. In fact, if we are going to list all the people who were condemned for corrupting the minds of people from the days when Socrates lived to now, we can fill a volume.

Those accused of corrupting people's minds in favour of seeking political and ethical results all argued that human choice is driven by humanity's desire for the inalienable rights of every individual to peace, justice, and freedom. In fact, all the people who were condemned to death preached that the ultimate wisdom comes from knowing oneself. The more a person knows, the greater his ability to reason and to make choices that will bring true happiness to all but one person. This was God and later Jesus Christ, who claimed to be his son and who once told a young boy that if he wanted to win a treasure in heaven, he should go ahead and donate all his material possessions. Let us also mention Mohamad, SAAWS, who encouraged people to donate a small percentage of their material possessions to achieve happiness; however, even today, very few people follow this practice. Let us also mention Mohamad, SAAWS, who encouraged people to donate a small percentage of their material possessions to achieve happiness; however, even today, hardly any people follow this practice.

We have no way of knowing how Socrates believed that the more a person knows, the greater his or her ability to reason and make choices that will bring true happiness. But the question that we want to contemplate here is something entirely different. Could the choice to seek more knowledge about this phenomenon be making people more miserable? In other words, could the choice to seek more knowledge lead to the ultimate wisdom that Socrates claimed would come from knowing oneself? But then, could the wisdom that comes along distort people's ability to translate their knowledge into choices in which they seek to arrive at political and ethical truths?

If we are to take human history and compare, the more people's knowledge increased, the more peace and security diminished. The more people believe that an increase in their knowledge will enable them to translate that knowledge into a political climate aimed at achieving political and ethical truths, the more they may be mistaken. Instead, the more people find that, despite how much they think they have progressed in understanding themselves, their ability, knowledge, and virtue seem to not help them to translate their knowledge into politics whereby governments could seek to arrive at political and

ethical truths. Could it be that the more a person knows, the greater his or her ability to reason and make choices that will bring true happiness, as Socrates believed, diminishes instead?

Indeed, what Socrates claimed would happen on earth when people begin to emphasise greater importance on the ability of the mind when making their choices. Socrates is not even around to share with him that even when people agreed to recognise that all human beings are born free and equal in dignity and rights and became united with each other to promote social progress and better standards to attain, people have so far failed to seek to arrive at political and ethical truths. This situation is leaving people wondering if governments worked best when they were run under monarchies, tyranny, oligarchy, or democracy. How long should people continue to wait on ultimate wisdom being something that gets born from within after a person reaches knowing himself when each person has one life to live? People can continue to tinker, as ultimate wisdom is achieved when individuals gain a complete understanding of themselves through human knowledge. The problem is that, as per what the religious conservatives believe, a god had created humans. This God told the people whom he supposedly created in his image to avoid distinguishing between good and evil, and all the people who claim to be descended from the first two humans that God has created have not managed to reach the ultimate wisdom that Socrates believed people could reach through their minds. To date, those people who consider themselves religious conservatives and who lived much earlier than Socrates lived have not been able to sketch under the pact they have with their creator a contract that would allow them to start to act towards each other in a brotherly spirit. The question is then, what are the likelihoods that people are eventually going to reach this ultimate wisdom that Socrates claimed the mind could translate into when people who claim they have a religious contract with their creator? Only a handful of people have been able to arrive at being able to emphasise the importance of the mind over the relative unimportance of the human body to claim.

Therefore, given the fact that we have no way of knowing if Socrates had access during his life to a copy of the Pentateuch, which the Bible attributes to being written by Moses and in which the story of the

creation is reported. Let us also mention that Moses lived between 1500 and 1300 BC, and so even though whatever events he recounts occurred before his time. However, the fact is that the accounts that Moses narrated were handed on from generation to generation till now, passing through the period of time when Socrates, Plato, and Aristotle lived. Let it also be said that we have no way of knowing how people in those early societies passed on those writings that Moses wrote on the story of the creation of the universe. But if we take into consideration that Moses lived before Socrates, Plato, and Aristotle. Next, if we consider that it is not important whether what Moses reported is true or not, what is important is what is written. This is because what Moses handed down represents what the predominant understanding about how the world might have originated is like, and this understanding has had a much more lasting impact far beyond what Socrates, Plato, or Aristotle were preaching or believed.

Therefore, since we have Moses, who claims that God gave him the ultimate wisdom that people should follow, human desire for happiness becomes universal. Thus, if we compare what Moses was preaching and what Socrates was doing. Moses was not preaching, emphasising the mind over the relative unimportance of the human body, as Socrates did. Moses was preaching simply that people's happiness was motivated by abstaining the body from exhibiting certain acts. Moreover, since Moses based it on what his God instructed him to preach for the greater well-being of people, humans divide reality into two separate realms, the world of the senses and the world of ideas, declaring that the latter, as Plato did, is the only important one. This is perhaps because Moses was aware that even though the perceived world through our senses is deceptive and changeable, he didn't go ahead and insist on suggesting that the world of ideas could be the only constant, as Plato did. Never mind Plato's student Aristotle, whom his teacher Plato inspired; hence, his objective was to come up with a universal process of reasoning that would allow man to learn every conceivable thing about reality.

But the question that we would like to pose to those three philosophers if they happened to be alive, and perhaps Moses would be doing the same if he were alive too since he appears to be on our side of emphasising the importance of the human body over the relative

unimportance of the mind, given how all that Moses proposed is to abstain the body from the deceptive senses. Moses didn't preach based on what we know about his people and how to attack the values of the political climate he was living in when he was in Egypt. Moses took his people and left Egypt behind to the Egyptians. Moses didn't tell his people that the more a person knows, the greater his or her ability to reason and make choices that will bring true happiness, as Socrates did. When Moses returned from the mountains and saw that his people's choice was motivated by the desire for happiness, he toppled and put an end to all that their minds were making his people pick when he was away. In this context, the question that we would like to pose to Socrates, Plato, and Aristotle is how did they expect to develop a fairer and just society that is established on the equality of the individual's knowledge, which is not a constant, and how did they expect the perceived world through our senses to be knowledge that makes it changeable to get it to be deceptive!

We have no way of knowing if, when Alexander the Great conquered much of the world and the Greek language was introduced to the Hebrews, the Greeks decided not to take into consideration the literary and mythical aspects of the Jewish culture and to seek on their basis to arrive at political and ethical truths. Surely, if it weren't for the people having picked the emphasis of Socrates, Plato, and Aristotle on the importance of the mind over the relative unimportance of the human body, humans wouldn't have gotten to question everything to explore all the things that we know about metaphysics (the study of nature) and epistemology (the study of knowledge). Due to how much their work influenced how knowledge could be obtained through interacting with objects, people were able to understand many things in the universe through the different fields that people developed fields of study in, like astronomy, biology, mathematics, political theory, and so forth, to understand the nature of life.

Yet, as we said earlier, the growing complexity of human societies necessitated systems for which people dedicated their lives, producing many positive outcomes. However, since the year 399 BC, the ultimate wisdom that people pursued and hoped would change people so the lives of all the human family would be enriched managed to enrich everything that exists on the outside of the human body, minus one

detail that people embarked on in the first place. The ultimate goal is the formation of a noble character.

Surely, the more a person knows, the greater his or her ability to reason and make choices that will bring true happiness. People can continue to get to know themselves until they manage to establish an ethical system based on human reason; rather, whenever a group of people feels that their way of life is threatened and their future is uncertain, they seek to arrive at political and ethical truths through acts that can make the conscience of mankind become outraged. However, from Greek antiquity until now, we have a situation whereby the people continue to seem to prefer to hold to different points of views on issues and are establishing the truth through unreasoned arguments, unlike how Socrates, Plato, and Aristotle predicted would take place when people begin to use processes of reasoning that would allow man to learn every conceivable thing about reality to establish the truth. This leaves people wondering if perhaps humans would have reached to justify a social system that can account for traditional pre-programmed natural and legal rights whereby rites and customs can also be integrated to a certain extent if people stuck to what Moses was preaching and which doesn't involve any deduction and inference to maintain peace and security in the world.

However, hence, people were not able to control their minds even when Moses shared with his people the laws that he claimed God dictated to him until now. In other words, to emphasise the importance of the human body over the relative unimportance of the mind. Moreover, given the fact that people are able to appeal to logic to settle whenever they hold different points of view on issues, their differences. Then not much after, people come to recognise the inherent need to disregard any contempt for what has outraged their conscience; it is either new people or sometimes the same people who relapse into getting compelled to exhibit the same recourse they have pledged to stay away from exhibiting. We can say that since humans appeared on earth, we have continued to emphasise the importance of the mind over the relative unimportance of the human body, so humans start to finally resist the natural movement of life and/or to try to cling to what is known and what is considered safe. We think that there is one last recourse where we could scratch in to support that Socrates,

Plato, and Aristotle's proposals for developing a fairer and just society based on equal knowledge are impossible because knowledge is not constant, and sensory perception makes it changeable and potentially deceptive. This recourse involves examining two events from the Old Testament, specifically between the time when, according to religious conservatives, God created the earth and when Jesus Christ claimed to be the son of God.

The religious conservatives state in the Old Testament creation story that God created the universe and the humans who inhabit the earth. The story of the creation report says that God commanded his first two creations to avoid distinguishing between good and evil. We all know what happens next: Adam and Eve disobeyed God, and God put enmity between him and man. The question that we would like to pose is simple and straightforward. Why would God get angry if Adam and Eve detected their existence and began to emphasise the importance of the mind? As Socrates suggested, people should engage in self-reflection and critical thinking to achieve practical results for their greater well-being. Adam and Eve were the only two people created by God. If we trace the lineage from Adam and Eve to Moses, we see that the insecurity they faced is the same as that of Moses, Socrates, and today.

If we are to compare the entire period during which religious conservatives believe God created man to the present, we must consider the changes that have occurred. During the intervals from when God created Adam and Eve till when those two decided to detect their existence, the story of the creation in the Old Testament of the Bible reports that those two didn't have a desire for knowledge, but they were happy. From the moment Adam and Eve disobeyed God, people's desire for knowledge has made them unhappy. From the day when God spoke to Moses to suggest that he tell people to emphasise the importance of the human body over the relative unimportance of the mind until Socrates lived, God's command didn't help either in convincing people to achieve practical results for the greater well-being of society. From the date when Socrates lived to now, and suggesting that people emphasise the importance of the mind over the relative unimportance of the human body, peace and security have gotten worse in the world. Let us also mention that during this interval

between the time when Socrates lived and now, we had Jesus Christ. We suggested to people going back to doing what God suggested, but we know very well enough about what happened to him next.

Let us do some deduction and inference as per the way that Socrates, Plato, and Aristotle taught us. When God proposed to Moses what people should do, he referred to his famous two tablets. God didn't make any adjustment in the creatures that he created in his image and called man. We can then say that this creature that God created and distinguished from any other living creature by pre-programming in its human body the mind that Socrates counted on its potential to seek to arrive at political and ethical truths between people—didn't change. We can say that the only difference between the time when God placed enmity between Himself and man and the time when God favored man on earth is that people began to distinguish between good and evil in their pursuit of truth. People from this day onward have been hoping to establish an ethical system based on human reason rather than mystical doctrine.

We have no way of knowing what the social contract of the people who lived from Adam and Eve till when Socrates, Plato, and Aristotle lived looked like and/or how those earlier people were doing to triumph over the weakness of their will up until those three distinguished philosophers showed the philosophical thought that can assist people to conquer their state of nature. But again, it is impossible to imagine that during all the civilizations that preceded the date when Socrates lived, those much earlier people didn't have their own share of problems that required them to explore philosophical thought, political philosophy, theology, cosmology, epistemology, justice, and so forth, requiring them to reach their truth. This is because to imagine that the people who survived during those earlier civilizations didn't necessitate systems of accounting is naïve. In those societies, the people must have had different points of view on issues given how they subsisted on the basis of their own understanding of the development of government, economy, religion, and social structure. Therefore, only one condition could have created the birth of the need to expand the purpose of truth to the common man alike so those people begin to reason through issues to reach the greater good and to not keep this understanding in the hands of the wealthy and affluent.

This could be either the complexity of human societies that was being intertwined during this specific time in our human history and which necessitated that people require reasoning more or the people who lived until Socrates introduced his favored method to reach the truth were primitive.

According to the literature that is available on human history, the roots of civilization reach back in the Fertile Crescent to between 8000 and 5000 BCE. We have no way of knowing if those much earlier people who formed civilizations that preceded the Greek civilization or when Socrates lived had a passion for definitions and hair-splitting questions related to understanding themselves, the world they live in, and the relations they have to the world and/or to each other. Thus, through the system of logic they were using, they were seeking truth to guide their lives with regard to finding out from where everything comes or from what everything is created and so many other questions to arrive at political and ethical truths. But when we take into consideration that the choice of those earlier people must have been motivated by their desire for happiness, otherwise they wouldn't have had any reason to progress to mark the changes that human history is continually undergoing. We don't need to delve into the origins of human history to understand how the people in those earlier civilizations were discovering the truth. We only need to examine the time when Socrates, Plato, or Aristotle lived, as the problems and paradoxes defined by people in that specific civilization represented the pinnacle of ultimate wisdom. Socrates' work was adapted to elevate the ultimate degree of wisdom. People define change as being the act when the future course of something becomes different from what it is or from what it would be if left alone. To give an example. Right before Socrates introduced his method, in which he was showing people that by questioning and/or asking questions after clarifying questions until a person arrives at his own understanding to establish the truth through reasoned arguments. The people must have been relying on a different form of discourse when they were establishing the truth through reasoned arguments. This method that the people were using was evidently one that didn't have a debate involved since, after all, this is what Socrates introduced as a fundamental method to reach the truth.

The method that the people were using up until Socrates started showing how, through debate, people can reach the truth was called "sophism. " The Sophists were practicing debates so that, through this process of questioning or persuasion, they could prove that the opponent's argument was incorrect. The Sophists were persuading, informing, or motivating by relying on the basis of rhetoric.

In other words, the sophists were not attempting to reach the truth through the process of reason and logic in discussion. The Sophists didn't involve a logical debate process or require proof to get to the truth. The truth for sophists was based on getting people to discover it through demonstrating the highest value without resorting to logic to reach this state. Perhaps the easiest way to explain Sufism is to correlate this teaching to religion. Religion is a mystic teaching. We have no way of knowing how the people practiced religious beliefs before Socrates introduced his favored method of reaching the truth through logic and proof. But if we take the command that Moses was preaching. Those commands emphasize the importance of the human body over the relative unimportance of the mind. Moses told people, for example, to not kill other human beings. In Sufism, people demonstrate excellence by seeking to endeavor to achieve what Moses was telling people to abstain from doing. Socrates's method involved preaching to people about why killing another human being is no good and then, right after another human being kills another man, discovering who is guilty through the process of logic and proof. In other words, this approach emphasizes the importance of the mind over the lesser significance of the human body, as religion and government have now shifted their focus. Let us refer to it as a combination of Sufism and democracy, which Socrates, Plato, and Aristotle believed should guide the politics of governments to achieve practical results for the greater well-being of society. Democracy means, in simple terms, the transition from ruling based on doctrine to ruling by the people through debating. As we said earlier, Socrates believed that when debate is introduced into politics, this translates to the best form of government being neither a tyranny nor even a democracy. Socrates believed that governments worked best when ruled by individuals who had the greatest ability, knowledge, and virtue and when they possessed a complete understanding of themselves.

We believe it is unnecessary to elaborate on how human life has changed since people transitioned from practicing Sufism to adopting the democratic discourse that Socrates, Plato, and Aristotle advocated for in its ability to establish truth through seasoned argument. From the year 399 C.E. to the present, the world has changed in countless ways across all areas, including population growth, knowledge, technology, and commerce, resulting in practical outcomes that significantly enhance the well-being of society. However, people's motivation by the desire for happiness has come at a high price and/or been challenging. The rates of population growth and environmental degradation that human growth has greatly accelerated have weakened human tolerance for peace and security. While the democratic discourse that Socrates, Plato, and Aristotle believed in has the power to establish truth through reasoned argument, such a treatise creates opportunities and, most importantly, introduces perils that humanity has never before confronted during a similar crisis in its entire history.

Socrates, Plato, and Aristotle dedicated their lives to the question of virtue and the formation of a noble character. Historians claim that after Socrates' death, Plato traveled for 12 years throughout the Mediterranean region, studying mathematics with the Pythagoreans. In fact, historians claim that in his later years, Plato started to take a closer look at his own early metaphysical ideas (the study of nature). Plato even suggested that the world of ideas is the only constant and that the perceived world throughout our senses is deceptive and changeable. Evidently, the impact of Plato's work on the nature of humans, including his beliefs on the importance of mathematics in education, has had a great impact on his student Aristotle and a lasting impact on understanding the universe as a whole. In fact, Aristotle believed that knowledge could be obtained from physical objects or material of terrestrial origin. Aristotle, in most of his philosophical treatises, discusses how man might obtain information about objects through deduction and inference. Aristotle was true in admitting that good living to some degree challenged the more restrictive laws of proof or logic since the real world posed circumstances that can present a conflict of personal values. However, it was the individual's responsibility to reason cautiously while developing their own judgment.

However, we find it unclear in Plato's and even more so in Aristotle's work that both philosophers believed in the importance of mathematics for obtaining knowledge. In the case of Aristotle, he recognized that human interpretation and personal associations played a role in humans' understanding of those objects. In fact, Aristotle, in his book *Metaphysics*, discussed the topics of matter and form and clarified the distinction between the two. The work of those two great philosophers doesn't consider the importance of the continuous change that objects are undergoing and, consequently, its effect on the world of ideas, as Plato called it. This is because, as we said earlier, the world of ideas is itself constantly changing. How does the world perceived through our senses avoid becoming deceptive when the world of ideas is always changeable? In other words, the central ideals of justice, wisdom, and moderation of the individual and society are to achieve practical results for the greater well-being of the human family. The more a person knows, the greater the person's ability to reason and to make choices that will bring true happiness will increase. The more a person knows, the more the perceived world through our senses is motivating at the same time as our desire for happiness. Then, how can people be happy if the world of ideas and the objects are constantly changing? Putting it differently, how can we rely on a discourse process that teaches people to attempt to establish an ethical system based on human reason and the highest excellence whenever people who hold different points of view about a subject wish to establish the truth through reasoned arguments? Both the world of ideas that are at their disposal to guide people who are holding different points of views and the object over which people have conflicts are constantly changing.

In fact, what is puzzling here is that just a few years before Socrates was born, Heraclitus of Ephesus (c. 535–c. 475 BCE) had passed away, and when Heraclitus was alive, he was preaching that "life is a flux." Perhaps Socrates didn't know about the work of Heraclitus, but this is not the case with Plato because he talks about him in his work, and therefore the likelihood of Aristotle having known about him is high as well.

Heraclitus of Ephesus was a pre-Socratic Greek philosopher who developed a physical theory of matter and the world. The pre-Socratic philosophers are called as such, not necessarily because they were inferior to Socrates but merely because they came before him. There are not that many details known about the life of Heraclitus except for preserved fragmented statements that figure in the work of Diogenes Laërtius, who was a biographer of the Greek philosophers. What distinguished Heraclitus's work from other pre-Socratic Greek philosophers of his time was his insistence on ever-present change as being the fundamental essence of the universe, as stated in one of his famous sayings, "Life is flux."

The idea that all things are in constant change, which is what Heraclitus was trying to assert, puts all the knowledge and understanding that people pursued and gathered so far on the nature of life and the purpose of the human life in contempt. This is because if change is the only constant in life, then this signifies that knowledge doesn't indeed teach anyone many things, as even Heraclitus also claimed. This is because whatever Heraclitus was insisting on conveying when he claimed that "life is flux" is true. In other words, whatever knowledge that arises from one change immediately vanishes into another due to how all things are constantly in flux. This means that becoming knowledgeable about things is good, but in essence, this doesn't teach one to be able to detect good and evil (or have intelligence as Heraclitus called it) because, in any way, the continuous changes that are always arising will make it so that whatever knowledge that a person gains vanishes into another.

We have no way of knowing why Adam and Eve disobeyed God, as the story of the creation in the Old Testament of the Bible reports. We can consider two possible motives that may have driven Adam and Eve to desire the ability to distinguish between good and evil, ultimately leading them to disobey God and causing God to create enmity between Himself and the living creature He made in His own image, whom He called man. Either Adam or Eve wanted to detect their existence for the purpose of distinguishing between good and evil to broaden their knowledge on the nature of life and the purpose of human life. Alternatively, if those two wanted to understand the one thing that underlies those two phenomena. If Heraclitus's claim on life

being a flux is true, people can never reach to know how the absolute truth underlying all forms of life exists or not if the only permanent fact in our world is change.

Calculus is a mathematical tool used to analyze changes in physical quantities. It was developed in the seventeenth century to study the scientific and mathematical problems of the time. Several great minds challenged calculus, and this culminated in 1673 when Gottfried Leibniz (1646 - 1716) developed one of the most fundamental concepts in all of mathematics: the notion of function or relationship. Therefore, calculus is the study of how things change. Heraclitus has claimed that life is a flux. If life is a flux as Heraclitus claims, then it should be possible to provide a framework for modeling if the world of ideas and the world of the senses are interrelated, given how humans and the objects that people interact with are continuously changing, and to deduce the predictions of such a relationship.

Putting it differently, Aristotle believed that knowledge could be obtained through interacting with physical objects. Plato and Socrates claimed that the more a person interacts with objects (meaning questions), the more this practice develops a fairer and just society that is focused on the equality of individuals. This approach, according to Socrates, establishes the foundation for modern democracy because when people's knowledge increases. This situation will help people to have power over human senses. When humans have power over their senses, which Plato calls deceptive and changeable, this understanding that people will gather of themselves will enable them to achieve practical results for the greater well-being of society.

Now, as we said earlier, Aristotle agrees that objects were made up of a potential that circumstances then manipulated to determine the object's outcome. We plan to check using calculus in what way the changes that people are permanently exhibiting in objects through the world of ideas are dubbed to manipulate their senses to behave like. If we manage to find that the world of ideas and the world of senses are interrelated, then we are going to take the relationship that calculus has helped us reach and compare if the findings between the analytical work and the actual conduct of people are matching. If we show that the analytical relationship matches with the conduct of people, then it

is up to people to decide if they want to continue to let how to achieve practical results for the greater well-being of society by emphasizing the importance of the mind over the relative unimportance of the human body, or if this should be done the other way around. The good news is Aristotle recognized that human interpretation and personal associations played a role in our understanding of those objects. Since all the people in the world became united as of the year 1945. These insights should help a lot to establish how the changes that objects and the world of ideas are continually undergoing have played a role in understanding the changes. Let us in the next chapter carry out this exercise.

People search for immortality and significance

We concluded the previous chapter by stating that in the last century, the rates of population growth, knowledge, technology, commerce, and other factors have led to practical results that enhance the overall well-being of society. At the same time, the progress people witnessed, motivated by the desire for happiness, greatly accelerated the world's perils and insecurity, making people less tolerant of peace and security. We stated that many philosophers concede the influence of Socrates, Plato, and Aristotle on Western culture since its inception. It has been from 399 BC, right when Socrates died, until now, and people have been trying to establish an ethical system based on human reason in accordance with the philosophical teachings of those three philosophers based on what they claimed would happen when people came to know themselves. However, to this day, people have failed to arrive at political and ethical truths, despite the long history of humans dedicating their lives to the questions of virtue and the formation of a noble character. However, Plato believed that understanding the universe and its mathematical principles was essential for developing a fairer and more just society focused on individual equality. Now, consider how Aristotle believed that man might obtain information about objects through deduction and inference. Moreover, humans are beings of matter and motion, obeying the same laws as other matter and motion. We proposed this hypothesis based on Aristotle's agreement that circumstances manipulate the potential of objects to determine their outcomes. To verify using calculus in what way the

changes that people are permanently exhibiting in objects through the world of ideas are dubbed to manipulate their senses to behave like. In other words, we wanted to find out what tangible physical changes we can anticipate in our world if people continue to believe that by boosting people's continued access to knowledge or resources. This approach will foster a more equitable and just society, prioritizing individual equality. If we discover that the worlds of ideas and senses are related, we will compare the analytical findings with people's actual behavior to see if they match. If we show that the analytical relationship that we come up with doesn't match with the conduct of people. We said it was up to people to decide if they wanted to prioritize the mind over the body to achieve practical results for society's greater good, or vice versa. In other words, using calculus, we can predict how we expect life on earth to change as a function of the physical changes that knowledge is bringing about in matter and human behavior. As such, this data would be useful information; hence, calculus would have helped to establish a cause of humanity's attitude towards security and will also help people take appropriate corrective measures to reverse the trend toward more peace and security.

Matter is the physical aspect or manifestation of the universe. As such, it is taken as anything that has mass and occupies space and appears in the form of a solid, liquid, or gas. Matter can be divided into living and lifeless things. Let "lifeless things" refer to all physical objects that are combined with the surface of the earth, including trees, plants, vegetation, and similar items, as well as any physical objects like boulders and sand that, while not attached to the earth, are still physical in nature. Let the term "living things" refer to any living creature that exists on earth and possesses a soul. Not all living creatures that inhabit planet Earth are physically connected to its surface; instead, they possess unique bodies in which the three forms of matter come together to create a distinguishable form. The soul exists in the physical bodies of all living creatures. We have no way of knowing whether the soul is composed of matter or how it became pre-programmed into the physical bodies of all living creatures. This work does not address how the soul became pre-programmed in the physical bodies of all living creatures on planet Earth.

Most living creatures, including humans, need air, water, and food to survive. Some can only live on land, some in the sea, and some in the air. Air is abundant, as are all the living creatures that depend on it for survival; in fact, air is a plentiful resource. Most living creatures require water to sustain their survival, which they obtain from various sources: some from the water that runs on the surface of the earth, some from aquifers located beneath the surface, and others from the sea. As far as food, all the living creatures that live on the surface of the earth obtain it from trees bearing fruits or seed-bearing plants that are amalgamated to the earth and from living creatures that live in the sea. Sea creatures that spend most of their lives in the water eat only what they observe there. However, all the living creatures, including man, are creatures who prey on each other. In addition, all the living creatures, including man, depend on the natural system and on the alternating cycle of night and day, cold and heat, summer and winter, and seedtime and harvest to build their lives around.

All living creatures are pre-programmed with the ability to reason, produce sound, and manipulate inanimate objects; however, the degree of development and the specific tasks that each creature can perform with its unique physical body vary by species. All the living creatures, without any exception, are pre-programmed with the aptitude to distinguish between safety and danger.

We cannot know if certain living creatures have recognized their bodies' limitations and thus decided against developing meaningful communication. Likewise, the same body limitation has prevented many living creatures from unnaturally changing lifeless objects into tools. Let us just say that land-dwelling creatures who are two-legged as compared to four have had far better luck with unnaturally changing matter as compared to living creatures who cannot survive outside of water or even land-dwelling creatures that are pre-programmed with any form of legs.

One of the living creatures, whose body has enabled it to develop a distinctive sound and exhibit unnatural changes in matter for purposes beyond self-sustenance, managed to distinguish itself from other living beings by converting its sound into meaningful signals that prompt action when heard by other identical creatures. Likewise, using its free

hands, given that it is two-legged, to unnaturally change lifeless objects so they can be converted into tools. This unique creature, who was able to achieve those two additional aptitudes, named itself "man." Let us say that what distinguishes this living creature, which has the pre-programmed ability to reason, speak, and unnaturally change matter, is solely its capacity to alter matter in ways that the natural system does not produce and that other living creatures cannot exhibit. Let us then distinguish this living creature, which we call man, from other living creatures through its ability to reason, speak in an intermediate way, and use complex tools. Let us from herein onward refer to the living creature that named itself "man" with other appellations, such as "people," "humans," or "human beings" for ease of lexicon. Let us refer to all the other living creatures who do not possess any ability to reason, speak, or use complex tools and cohabit the earth with people as animals, livestock, birds, fish, grains, insects, and reptiles. We differentiate all living creatures by their unique bodies, as we mentioned earlier.

We have no way of knowing how the soul, which exists in all living creatures, was pre-programmed with the capacity to reason. Our work begins one split second after living creatures became pre-programmed with the aptitude to reason and/or to distinguish between danger and safety, which all living creatures are naturally possessed with. However, in this work we are studying what the impact of the aptitude of people is to reason beyond what the rest of the living creatures have had to do during the only one life that each human being has. Herein we are referring to the impact of people's aptitude to convert the sound humans make so it starts to convey a meaning that, when other human beings hear, this reverberation could influence others to unnaturally change lifeless objects. Let us also add the impact of the aptitude of people to use their reasoning to command their hands to unnaturally change lifeless objects so they can be converted into tools. Therefore, it is only humans who

can exhibit unnatural changes in matter that go beyond self-sustenance, as the rest of the living creatures do throughout their lives. In this work, we take as constant what animals, all flora, all fauna, and all naturally occurring resources obtained from landscape and water

sources and/or objects of terrestrial non-movable origin (like plants and mountains) engender to threaten human life.

Our work begins one split second after the first living creature that named itself "man" made unnatural modifications in the natural physical world or matter whereby the sound this living creature made started to convey a meaning that, when other human beings heard it, its reverberation influenced them to unnaturally change lifeless objects for intentions aimed at other than to sustain their survival needs. Let us also add the unnatural modifications that man exhibited in the natural physical world or matter, using its naturally preprogrammed hands to unnaturally change lifeless objects so they can start to serve intentions that are not necessarily aimed at sustaining survival needs.

In other words, we are referring specifically to the first instance in which the first living creature (or group of creatures) that named itself "man" began to unnaturally alter matter, not necessarily for the purpose of sustaining survival needs as is the case with the rest of the living creatures who cohabit the earth with man and who only do it to displace their bodies and to sustain themselves by using directly either their mouths to drive the food into their bodies or their hands. Rather, in the first instance in which this living creature that called itself man began to sustain its survival needs through relying on its pre-programmed aptitude of reasoning, which helped it to detect that it could command using the mouth and the hands that it was naturally pre-programmed with to unnaturally change matter so as to use or produce tools that act as an intermediary between its own hands and the mouth from where the food enters the body. We could also say that our work begins at the first instance right after humans detect that they don't need to have the food enter directly into their bodies through the action of their mouths to survive, which all the four-legged animals do during their entire lives as compared to certain primates like apes, kangaroos, and so forth, who could use their hands to help them introduce food to their bodies through the mouth. Actually, all our newborns experience immediately right after birth the case where the food is introduced to their mouth when they are breastfeeding or a feeding bottle is used to help them in this process.

Right after the first instance in which people began to exhibit unnatural changes in matter for purposes intended to sustain their survival needs that are based on reasoning beyond distinguishing between safety and danger, including reliance on the sound they make to convey a meaning that, when other human beings hear it, its reverberation influences them to unnaturally change lifeless objects. Let us also add the unnatural modifications that man exhibited in the natural physical world or matter right after humans began to rely on their naturally pre-programmed hands to unnaturally change lifeless objects so they could start to serve intentions that were not necessarily aimed at sustaining survival needs. We could say that life on earth stopped continuing to be intended for the purpose of these living creatures existing just for the purpose of sustaining themselves as the rest of the living creatures with whom people cohabit the earth do only during their lives. Life on earth switched into becoming, and specifically for man, into becoming how to make sure that the unnatural changes that humans exhibit in nature using their superior reasoning ability, which exceeds the capacity of the natural system and the rest of the living creatures with whom people cohabit the earth, become continuously sustained. This is because humans depend on the other living creatures to sustain man's survival needs and on the lifeless objects that humans began to produce out of them—tools to be able to sustain their survival needs. The problem is that all the lifeless things that humans began to rely on to produce tools so they could act as intermediates to help them sustain their survival needs are directly called "man," rather than using their hands or mouth as the rest of the living creatures do. First, it is the natural system that, first of all, the lifeless things and even man along. Second, due to the nature of exhibiting. A system being governed by the alternating cycle of night and day, cold and heat, summer and winter, and seedtime and harvest is what people are obliged to build their literature around. Plus, life is around it. The surface of the earth is not possible to plan for; most of the food is what most living creatures survive on. The problem is that when humans began to produce objects, they, as intermediates, helped them sustain their survival needs directly, rather than using their hands or mouth as the rest of the living creatures do. Humans must forgo arable land or habitable land for this purpose.

However, because all the living creatures know naturally how to distinguish between danger and safety and know even how to reason to detect that they need to eat to sustain their survival needs. We could say that this extra activity that humans began to exhibit to produce tools that act as intermediates and not to do as the rest of the living creatures do to sustain their survival needs by relying directly on their hands or mouth is man's most important challenge on earth until now. This conclusion is because the human body is not unlike the rest of the living creatures that can resist cold and heat, survive in water, survive in hibernation, and so forth, and therefore, as of the date that humans began to use their superior reasoning aptitude to help it work in favor of their own good. Humans have been using their superior reasoning aptitude to exhibit evil and wicked acts. The problem is that if the wicked acts committed by people were limited to merely subjecting others to annihilation, the overall severity of the issue would be less significant. This is because any person who becomes alive has to eventually die. People are like walking dead, and regardless of whether a person dies at the age of 10 or 100, it is inevitable. The real concern here is why people are not able to exhibit a friendly attitude toward other humans in the same way the rest of the living creatures do when they are among creatures of their own, so instead of a person perishing unnaturally due to a wicked act, everyone can perish naturally when his time is up. Specifically, this living creature that calls itself "human" is endowed, as we said, with a superior aptitude to reason that exhibits ingenuity that goes beyond what the rest of the living creatures can exhibit.

We have no way of knowing how humans came to believe that their superior, pre-programmed aptitude for reasoning, along with their ability to produce sound and its tone, can be retained and standardized to convey specific meanings. Similarly, to unnaturally alter matter using a level of ingenuity that matches the natural system's unaided operations, one must consider that humans have a purpose in life beyond merely serving the needs of other living creatures with whom they share the earth. The goal is nothing but being the prey for another living creature. There has been an ongoing debate about how the world came into being, from our ancestors to now. There are those who believe in the Big Bang theory and that humans are related to primates,

like apes, on the tree of life, and then there are those who believe that Almighty God created the heavens, earth, and humans.

Earlier, we stated that our work begins immediately after the first living creature, which named itself "man," began to use its superior pre-programmed aptitude to reason and produce tools that act as intermediaries to introduce the food required for sustaining life into their mouths, rather than continuing to do so directly using their mouths or hands, as the rest of the living creatures do.

However, if we consider that right after a newborn becomes among the living, there is an interval of time in which the body of the infant doesn't unnaturally alter matter using its superior pre-programmed aptitude to reason. The survival needs of the infant are met by placing the food directly in the mouth of the infant. Our work begins one split second after the infant begins to use its superior pre-programmed aptitude to reason, speak, or use its hands to unnaturally change matter, as we said. But, as we just showed, before this infant began to use his superior pre-programmed aptitude to reason, speak, or use his hands to unnaturally change matter, he was among the living and unnaturally changing matter through his breathing and the food that was being introduced in his mouth. Most importantly, the people who were caring for him possessed this superior aptitude to reason, including speaking and unnaturally changing matter.

This shows that the infant began to unnaturally alter matter right from the moment he was born, except that the degree of unnatural changes that the newborn was exhibiting to consider that he has an intention in life other than to sustain his survival needs is nonexistent. It is right from the moment when the newborn begins to use its superior pre-programmed aptitude to reason so as to use or produce using its hands tools that act as an intermediary to introduce the food that all living creatures require to sustain their lives into their mouths instead of continuing to do it using the mouths or hands directly as a means in the same way the rest of the living creatures do. The first instance was when this infant began to consider that people have a purpose in life other than to serve beyond what the rest of the living creatures with whom people cohabit on earth fulfill. This is nothing but being the prey for another living creature.

Moreover, since it cannot help in our analysis to pose this question now when the world is inhabited by 7 billion, what led them to consider that people have a purpose in life other than to serve beyond what the rest of the living creatures with whom people cohabit on earth fulfill? This is nothing but being the prey for another living creature. This is due to, as we just showed, whenever a person is born now, it is the parent of the newborn who orients the newborn to consider that people have a purpose in life other than to serve beyond what the rest of the living creatures with whom people cohabit on earth fulfill. This is nothing but being the prey for another living creature. This orientation or conditioning begins right when the infant reaches the age to use or produce using his own hands tools that act as intermediaries to introduce the food that all living creatures require to sustain their lives into their mouths instead of continuing to do it using the mouths or hands directly as means in the same way the rest of the living creatures do. In like manner, because all human beings are obliged to consider what their procreator or the society that they live in tells them about what purpose people have in life, they consider that their survival is to serve beyond what the rest of the living creatures with whom people cohabit on earth fulfill. This is nothing but being the prey for another living creature. We need to go as far back in time as we can to the first people that lived, who are considered the procreators of all the living, to review what makes them hold on to the consideration that people have a purpose in life other than what the rest of the living creatures with whom people cohabit on earth fulfill. This is nothing but being the prey for another living creature.

We reject any narrative from the segment of the population who believes that humans are related to primates, like apes, on the tree of life that articulates a motive for why people consider they have a purpose in life other than what the rest of the living creatures with whom people cohabit on earth fulfill. The religious liberals' view of life and human purpose is self-made, making them prey to other creatures. The segment of the population that believes that humans are related to primates, like apes, on the tree of life can articulate how Earth originated and evolved as a result of the Big Bang Theory. The same religious liberals can explain how life originated from non-living matter and how apes evolved to possess the advanced reasoning

abilities that modern apes, which identify as humans, exhibit. The religious liberals show how those two creation events took place (i.e., physical earth and living things) in a very convincing way. But what the religious liberals cannot show is what purpose the physical earth and the living things serve in life because the hypotheses they use to articulate the intention of such creation are not the result of an absolute truth process but a chaotic ordered process. Moreover, the segment of the population who believes that humans are related to primates, like apes, on the tree of life has not been able to take the hypothesis they make on the common understanding of the nature of life and the purpose of human life beyond the position they stand on since they began to disseminate such a scenario for the creation.

This narrative differs from the one articulated by religious conservatives and those who believe that Almighty God created the heavens, earth, and humans. Religious conservatives hold to a common understanding of the nature of life and the purpose of human life on earth that they claim was the result of an intervention made by a creator. This doesn't mean that those who believe that Almighty God created the heavens, earth, and humans and came up with a common understanding of the nature of life and the purpose of human life on earth are entirely fictional. What they may be expressing is the belief that humans on earth are intended to serve a purpose beyond that of other living creatures.

However, the belief that an Almighty God created the heavens, earth, and humans is passed down from one generation to the next through a book called the Bible. The story of creation in this book explains how all living things were created. Moreover, in the same book, believers in an Almighty God who created the heavens, earth, and humans pass down their beliefs from one generation to the next to keep their faith strong. We read about the steps that God followed to create the universe. We also note that God asked his first two creations to work and care for the earth. Then, we read that God commanded his first two creatures to abstain from using their aptitude for reasoning to distinguish between good and evil. Most importantly, we learn that God was deeply upset when man defied him and created enmity between himself and creation. If we are to consider that if humans didn't defy God and/or stayed away from exhibiting any unnatural

changes using their superior pre-programmed aptitude to reason to use or produce using their hands tools that act as intermediaries to introduce the food that all living creatures require to sustain their lives into their mouths instead of continuing to do it using their mouths or hands directly as a means in the same way the rest of the living creatures do. This would have prevented people from considering that they have a purpose in life other than to serve beyond what the rest of the living creatures with whom people cohabit on earth fulfill. However, instead of what we have suggested, humans serve on earth, and as we said, nothing but being the prey for another living creature. The intention of people is clear, as suggested by God, that humans spend their lives doing that, which is to work the earth and to take care of it. Of course, what wouldn't be clear here is if people are working the earth for the other living creatures who cohabit the earth with humans to eat and survive or if the purpose of all the living creatures is to serve as food for humans, as God suggested. But this is not important anyway since when humans perish, they again become prey for other living creatures.

If people considered that they have a purpose in life other than to work the earth and to take care of it as per what the segment of the population who believe that Almighty God created the heavens, earth, and humans intended man to serve, then later mankind disobeyed God. Certainly, based on the way God decided to remain invisible from his creation, it is difficult to imagine that he was planning on ending up tracking and forcing people to adhere to his will. But if, as God claims, he created man in his image. Then, for sure, if the decision that people took to disobey God was not due to what the Greek philosopher Protagoras (c. 490–c. 420 BC) proclaimed man could be, the measure of all things, God must have incorporated a default that would trip automatically in the same way people do when they create objects and make them trip when they go off track.

It would have been a problem if both supporters of the Big Bang theory or human primate ancestry and proponents of divine creation disrupted global peace and security. But the absence from the hands of the segment of the population who believes in the Big Bang Theory that humans are related to primates, like apes, on the tree of life of any evidence to support how to consider that humans have a purpose in life

other than to serve beyond what the rest of the living creatures with whom people cohabit on earth fulfill. This is nothing but being the prey for another living creature, and as per what the religious conservatives who believe that Almighty God created the heavens, earth, and humans consider, God created man to work and to take care of the earth, and then man disobeyed him.

Accordingly, there are only two logical reasons to justify, through them, how humans may have considered that their purpose in life is one other than to serve beyond what the rest of the living creatures with whom people cohabit on earth fulfill. This is nothing but being the prey for another living creature and working the earth and taking care of it. These two reasons are that it might very well be true what Protagoras once claimed about man being the measure of all things, which Plato interpreted to mean that Protagoras was trying to say that there is no absolute truth but that which individuals deem to be the truth, or indeed, the absolute truth does exist, and people decided to disregard it in order to look for immortality and significance in their own achievements.

Again, it wouldn't have been a problem if people had decided to disregard God's command in order to look for immortality and significance in their own achievements by proceeding to rely on their superior pre-programmed aptitude to reason to produce tools that act as intermediaries to introduce the food that all living creatures require.

To sustain their lives through their mouths instead of continuing to do it using their mouths or hands directly as a means in the same way the rest of the living creatures do due to how the natural system regenerates, which means that humans must be at all times in pursuit of how to sustain their survival needs. Regrettably, this vacuum that God caused by preferring to remain invisible from his creation served as a precursor to letting people begin to use their superior pre-programmed aptitude to reason to produce, using their hands, tools that act as weapons that end the lives prematurely of other human beings so other living creatures prey on their physical bodies ahead of their natural death.

Moreover, this vacuum that God caused by preferring to remain invisible from his creation may not have been as drastic as it has evolved to be if God continued to intervene on earth as he was doing in the early days. But God's decision to never again destroy all the living creatures, as the story of the creation in the Old Testament reports him having done when man's wickedness increased on earth, left a major problem. People continued to advocate that life on earth resulted from the Big Bang theory and that humans are related to primates, such as apes, within the tree of life. But the absence of God permitted the superior pre-programmed aptitude to reason that God may have pre-programmed in people to be on the loose. But again, this may not necessarily be the case, because based on what Protagoras claimed—that humans invented God—it may very well be that humans are related to primates, like apes, on the tree of life. Accordingly, this vacuum allowed the philosophical thought of many people to challenge the principal intention that humans were supposed to fulfill for God on earth. Therefore, this work extends to questioning the philosophical thought of Socrates, Plato, and Aristotle. What then is of concern to us in the work that those three philosophers elaborated is figuring out how they reached the conclusion that the more a person knows, the greater his or her ability to reason and to make choices that will bring true happiness will increase. This is because if Protagoras were wrong, life on earth should have been perhaps much more peaceful from when those three philosophers began to preach that humans need to emphasize the importance of the mind over the relative unimportance of the human body to seek to arrive at political and ethical truths. Those three philosophers were preaching the opposite of what God commanded people to stay away from doing, and this was to distinguish between good and evil.

Therefore, what Socrates, Plato, and Aristotle believed people should pursue to arrive at political and ethical truths, which, as we just showed, doesn't deviate at all from what those people who believe that Almighty God created the heavens, earth, and humans did much earlier, was to disobey God to pursue immortality and significance in their achievements. That's because what those three philosophers were preaching was nothing but how to get through knowledge so people become able to distinguish between good and evil to arrive at political and ethical truths. In other words, what Socrates, Plato, and Aristotle

instigated is not any different than the story that the Bible reports about when Adam and Eve disobeyed God. In the case of Adam and Eve, it was the serpent who whispered in the ears of Adam and Eve that when they reached to distinguish between good and evil, they would be like God, knowing good from evil. In the case of Socrates, Plato, and Aristotle, it was their superior pre-programmed aptitude to reason that led them to this conclusion. Therefore, neither before Socrates was born nor after his death did people manage to establish an ethical system based on human reason or theological doctrine. We can consider that the only motive driving humankind to believe in a purpose in life beyond serving others is rooted in the idea that people fulfill roles greater than those of other living creatures, from Adam and Eve to the present. Such a life is nothing but being the prey for another living creature or working the earth and taking care of it as per what the segment of the population who believes that Almighty God created the heavens, earth, and humans intended man to serve, but then later mankind disobeyed God. This motive leads humans to seek immortality and find significance in their achievements.

Henceforth, we can say that people from Adam and Eve until now didn't disobey God in favor of seeking immortality and significance in their own achievements. The people considered their only purpose in life to be serving more than the other living creatures with whom they cohabit on earth. This is nothing but being the prey for another living being and working the earth and taking care of it as per what the segment of the population who believes that Almighty God created the heavens, earth, and humans intended man to serve, but then later mankind disobeyed God.

People wouldn't have begun to use their superior pre-programmed aptitude to reason to then produce using their hands tools that act as intermediaries to introduce the food that all living creatures require to sustain their lives into their mouths instead of continuing to do it using their mouths or hands directly as a means in the same way the rest of the living creatures do. Likewise, to use the same tools to end the life of another human being so other living creatures start to prematurely prey on their physical body before their natural death. Consequently, given that there are only two reasons that can cause premature natural death. Those two causes are natural death and unnatural death. Let

natural death be motivated by aging, sickness, and impairment to distinguish between safety and danger. Let unnatural death be motivated by any object that instigates such an outcome. There are two objects that could cause unnatural death. One is the objects that people use their superior pre-programmed aptitude to reason to produce, and the other one is the human behavior. Human behavior is not made of matter, and therefore it can only accomplish its objective through the help of tools or the person's own hands or mouth. However, since the objects that people use to influence unnatural death on others could be through the help of the mouth, hands of another person, or the objects that people produce. A person cannot inflict an unnatural death on their own life using their own mouth or hands, but only through the help of objects. Thus, we can say that if people didn't go ahead and rely on their superior pre-programmed aptitude to reason to unnaturally change matter to produce tools and remained pursuing how to sustain their survival needs using what other living creatures till now do (i.e., their mouths or hands directly). The people who are using those tools to end the lives of other human beings so other living creatures start to prematurely prey on their physical bodies before their natural deaths would have been avoided. If people didn't make tools, other creatures would only prey on their bodies after they died.

Moreover, any unnatural death that any person can cause to another person could only be done through the mouth, hands, impairment between safety and danger, or foreign objects. Thus, there could be two sources that motivate all the insecurity that people have known since the day when humans disobeyed God. Either people's use of their superior pre-programmed aptitude to reason to unnaturally change matter to produce tools creates crises for people on earth, or what Plato interpreted as what Protagoras was trying to claim about man being the measure of all things is true. In other words, Socrates, Plato, and Aristotle believed that as a person gains more knowledge, their ability to reason and make choices that lead to true happiness also increases.

Evidently, what Socrates, Plato, and Aristotle deemed would take place on earth when people begin to emphasize the importance of the mind over the relative unimportance of the human body is one thing, and the consequences their philosophy has caused to prevent people from going back to practicing what God suggested is another. This is

because from the day that those three philosophers left us with their philosophical teachings on what we should do to attain ultimate wisdom until now, man has been able to reach many breakthroughs, minus the mere basic one of converting the world into becoming peaceful. The world of ideas that those three philosophers prescribed for us is unable to register any progress in the deceptive world of senses. Moreover, because no one knows why God wanted man to be unable to distinguish between good and evil, especially since knowing good could help man to sustain his survival needs better. Even more, what is so strange in God's reaction to being against man distinguishing between good and evil is that he must have known that the natural system that controls all the lifeless things and all the living things, including man, is dynamic, and therefore, it is all the more necessary for humans to be able to distinguish between good and evil to know how to sustain their survival needs better. Surely, we now have a crisscrossing situation between what humans deem is important for them to seek immortality and significance in their own achievements and what God intended humans to achieve on earth, if the segment of the population who believe that Almighty God created the heavens, earth, and humans didn't invent this story about the existence of a God out of how man is capable of being the measure of all things, as Protagoras claimed.

We surely have no way of knowing if God does exist and mainly if, before God put enmity between him and man and before he lashed his anger on all mankind and cursed the ground so that it would produce thorns and thistles, life on earth was any better. The take we have with God is not the fact that he cast gloom over mankind and condemned it to its present situation as the story of the creation in the Bible narrates. But rather, if that was not enough suffering for humans and enough punishment for Adam and Eve's disobedience, then mankind was ruined and paradise lost, as the Bible narrates according to God. For mysterious reasons, what we have in a big chunk of the Old Testament is a God seen running around, fighting wickedness, and establishing covenants and laws on how matter should be transacted on earth, to the extent of looking some with favor amid all the peoples there were.

In other words, what doesn't make sense in what God was doing when he began to run around establishing covenants and laws on how matter

should be transacted on earth is that all a person can do during his entire life on earth is alter matter. God was against Adam and Eve altering matter to detect their existence to be able to distinguish between good and evil. Yet after God destroyed all life on earth, God is depicted to have a change of heart and move on, dictating to people how they should transact with matter on earth. The impact of that change of heart suggests that God was in agreement with the earlier people who believed that humans have a purpose in life beyond merely serving the other living creatures with whom they share the earth. The result is nothing but being the prey for another living creature and working and taking care of the earth, and then man disobeyed him. This is because God's action in helping people establish covenants and laws regarding how matters should be transacted on earth indicates that God agreed with humanity's pursuit of immortality and significance through their own achievements.

Yet there is one intervention in which either God contradicts himself or a big chunk of what is reported in the Old Testament of the Bible about how God was intervening in the way people alter matter is a total myth. This particular case is the intervention in which God stated that he would never again destroy all the living creatures, as the story of the creation in the Old Testament reports him having done when man's wickedness increased on earth, leaving a major problem we need to address regarding this intervention by God is the statement in which he says, "As long as the earth endures, night and day, cold and heat, summer and winter, and seedtime and harvest will continue."

We have no way of knowing what exactly God was trying to convey when he said that he would never again destroy all the living creatures as he did as long as the earth endures. This is because God created man in his image and preprogrammed in him this superior aptitude to reason. There are only people who unnaturally alter matter on earth since God has preferred to remain invisible. If all that people do during their lives is alter matter, and God is alluding to the fact that he plans never to interfere as long as the earth endures. This now takes the matter to a different level because endurance means that the earth remains in the same state. What God didn't want on earth to happen is that night and day, cold and heat, summer and winter, and seedtime and harvest give in. Therefore, if God were referring to the earth not

giving in and existing in the same state to avoid dealing with or accepting something unpleasant for a long time. The only two things God must endure constantly are the natural system and man, for the natural system and man alone prevent the natural cycles of day and night, cold and heat, summer and winter, and seedtime and harvest from ceasing to exist. However, the natural system is a process going on without ending. Humans are unnaturally forcing the natural system to adapt to their needs. If humans began to seek immortality and significance in their own achievements when Adam and Eve disobeyed God, the state of night and day, cold and heat, summer and winter, and seedtime and harvest would have been unstable and variable. If night and day, cold and heat, summer and winter, and seedtime and harvest began, many investigators claim that they are dodging from alternating in their appointed time. Since the presumed creation, there has never been any irreversible change in the way night and day, cold and heat, summer and winter, and seedtime and harvest alternate, except for the biblical references to God having interfered. Could Socrates', Plato's, and Aristotle's belief that the more a person knows, the greater his or her ability to reason and make choices that will bring true happiness, be what has contributed to all the shifts in the way night and day, cold and heat, summer and winter, and seedtime and harvest alternate, and which many scientists and researchers support that the natural system is confronting? This is because if our presumption is true, it was Socrates, Plato, and Aristotle who preached that humans should emphasize the importance of the mind over the relative unimportance of the human body.

Clearly, we don't mean to suggest that people should prioritize the body over the mind, as they did before Socrates showed that the opposite is true. If God is absolute, he couldn't have commanded people to stop stealing. If all that people do on earth is alter matter, then their actions are limited to changing the physical substances around them. In other words, if matter is constantly changing, how can God establish a law that commands people not to steal when the only thing they can steal is matter, which is always in flux? Let us present an example. For example, if we fill a cup with water and place it on a table, how can one person ask another not to steal water if God arranged for the natural system to cause the water to evaporate from the cup in a couple of days? Even if we take the "do not kill"

command that religious conservatives claim God instructed. If any newborn is destined to die, the natural system sees that this happens. God couldn't have issued a command to avoid killing another human being if He created humans to age and die. This conclusion is because whether a person dies at 10 or 90 years old, they don't accomplish anything except alter matters. As we demonstrated earlier, all the unnatural deaths that people experience result from humanity's pursuit of immortality and significance. If people followed God's instructions to work and care for the earth, there would have been no risk of unnatural death.

Henceforth, since people were establishing an ethical system based on theological doctrine rather than human reason, they failed to persuade humans to abide by the Ten Commandments that Moses claimed God passed on to him. Next, when people began to practice ethical systems based on human reason rather than theological doctrine, they followed the suggestions of Socrates, Plato, and Aristotle. They still didn't manage to persuade humans to abide by the ultimate wisdom that those philosophers claimed could be achieved through knowledge. This approach to politics advocates for a form of government that is neither a tyranny nor a democracy, and it emphasizes ethical truths based on the development of noble character. This scenario signifies that either people are working on letting immortality and significance in their own achievements drive them to face their own end, or the progress that they are making is misleading them to believe that they will one day reach the form of the noble character that Socrates, Plato, and Aristotle sold to the world—that world of ideas will be achieved.

We cannot know what people expect when they continue to pursue knowledge in hopes of achieving their goals. In addition to its usefulness in helping people stop the aging process and seek immortality, all knowledge serves to strengthen an individual's connection to the world of the senses. It is all the more bizarre how Socrates, Plato, and Aristotle expected that the more a person knows, the greater his ability to reason and make choices that will bring true happiness widens. This phenomenon is because knowledge fuels the human imagination, driving ingenuity and allowing people to recognize that their purpose on earth extends beyond the intentions God pre-programmed for them.

Plato's interpretation of Protagoras' allusion to the absence of absolute truth—replaced by individual perception—is correct. This notion arises from the truth that people began to rely on when they realized their human imagination was pre-programmed, which likely stimulated their senses to believe they could compete with the natural system. People's perception made them ignore that it was only possible because there is an absolute truth that this living creature that calls itself man is pre-programmed with the aptitude of imagination. If this aptitude had not been pre-programmed in humans, it would not have been possible for them to meet their survival needs, given that the earth operates in cycles of night and day, cold and heat, summer and winter, and seedtime and harvest, all of which require continuous use of imagination.

If all that people do, as we said during their lives, is unnaturally change matter, and their superior pre-programmed aptitude to reason is also pre-programmed with an ability to imagine. This ability to think of new things has surely helped people to form a mental image that imagination spearheaded to lead humans to perceive that when they produce tools, they could act as an intermediary between their survival needs and their hands; this capacity will help humans to confront and resolve the problem of addressing their weakness to sustain their survival needs and to rule over the rest of the living creatures with whom people cohabit on earth.

However, this work focuses on why humans started using their imagination to create tools that serve purposes beyond merely meeting survival needs, rather than solely acting as means to assist in sustaining those needs. Similarly, we avoid discussing whether human imagination leads people to consider humans related to primates, like apes, on the tree of life and to seek proof thereof. Alternatively, let their earthly desires drive them to imagine that they can own the world and rule it. Let us also consider man's attempt to stop the aging process in order to defy death. Our concern is directed at establishing how people perceived that God couldn't have pre-programmed in their configuration a default that trips naturally in the same way people design their tools, and the consequences of such a default are stumbling people's efforts because this reference in which God states

that he will never again destroy all the living creatures as he has done as long as the earth endures has two connotations. God could have included this default to prevent people from ever giving in to the unnatural changes in nature, or God lifted his hand from people, but for sure he must have kept this default because, first, this default was built into the body at inception, and then the wear and tear on the natural system due to all the unnatural changes is becoming more visible.

Yet we are fully aware that to reach our objective, it passes first through establishing on what basis Socrates, Plato, and Aristotle reached the conclusion that people emphasize the importance of the mind over the relative unimportance of the human body. Therefore, when people reach the point where the more they know, the greater their complete understanding of themselves, it would motivate them to seek to arrive at political and ethical truths. Such ultimate wisdom, which forms the foundation for a noble character, motivates people to achieve practical results for the greater well-being of society. This situation stems from human insecurity, which has persisted since the time of Socrates, Plato, and Aristotle, who taught that knowledge would enable people to overcome their senses. This insecurity would have been manageable if it had been confined to the preaching of God's intended purpose for humanity on earth, adhering to the principle of distinguishing between good and evil. We have no way of knowing what human activities were like before Socrates, Plato, and Aristotle began to preach their philosophical beliefs. This phenomenon is because people accepted being contained, allowing their pre-programmed aptitude to reason, speak, and use complex tools to aid them in unnaturally altering matter to produce objects not specifically destined to sustain their survival needs directly, instead of using their mouths or hands like other living creatures to sustain their survival needs. People began to use tools as weapons and, most importantly, to structure mankind's survival needs and earthly desires based on knowledge. In other words, humans began to let the objects they produce serve to manipulate and dictate how they exchange with one another.

Therefore, it has yet to be proven that questioning everything, as Socrates, Plato, and Aristotle did, can help attain ultimate wisdom.

One benefit of this practice is that the knowledge gained motivates people to translate their maturity into political actions that are most likely to achieve practical results for the greater good. Instead, the philosophical practices of Socrates, Plato, and Aristotle have led people to develop a complex and often incomprehensible relationship with the earth, with each other, and with other living creatures. We have no way of knowing what human life was like before Socrates was born. However, from the death of Aristotle until now, people have approached the fundamental question of justifying the custodianship function over all living and lifeless objects in various ways. Yet until now, despite the many diverse forms of social and political systems that they have tried, which ranged from ruling by single individuals to a few individuals to what it is currently, the sovereignty, like in many countries, is by the people or under a democratic system, and humans have not reached a consensus on how to resolve a fundamental related question that involves who should rule and how.

The inability of people to agree on the type of government that should hold power and how sovereignty should be established—whether through the rule of law, the constitution, officials, or the citizens—has made it impossible to create a functional political system.

We have no way of knowing what is hindering people's efforts to establish a functional political system that addresses mankind's aspiration to determine who should rule and how. However, what we do know is that, thanks to Socrates, Plato, and Aristotle, people are fully aware that humans rely on the earth to meet their survival needs and that the natural system regulates these needs through cold and heat, summer and winter, seedtime and harvest, fruit-bearing trees or seed-bearing plants, and water. People divided the surface area of the earth into territory and put it under their jurisdiction. They restricted their mobility to go freely from one place to another to meet their survival needs. As far as the animals that people prey on to sustain their survival needs, those living creatures fall into three categories. One group lives on land with humans, another in the sea, and a third on land that can fly over both. Humans, based on their experiences with the living creatures they share the earth with, have categorized those that can be controlled and domesticated as their primary source for meeting survival needs. Humans avoid and hunt creatures they

can't control because they're afraid they could be harmed. Humans don't mind living among domesticated animals.

However, people should instead take as an example how other living creatures exhibit friendly relations toward their species and specifically use their pre-programmed aptitude to reason, which is less developed than the unique ability that humans possess. In this case, humans would rely solely on their pre-programmed reasoning ability to distinguish between danger and safety, a trait shared by all living creatures, and would use this ability as the basis for establishing an ethical system, similar to that of animals. In other words, emphasize the importance of the human body over the relative unimportance of the mind. People picked a credo inspired by Plato's philosophy of dividing reality into two separate realms, the world of the senses and the world of ideas, declaring that the latter was the only important one.

We are not referring here to the theological credo in which the emphasis on the importance of the human body outweighs the relative unimportance of the mind. However, we prioritize the significance of the natural system over the relative insignificance of the human body. Let us carry out this analysis in the next chapter.

People's incomprehensible management of the natural system

We ended the previous chapter by suggesting that people's efforts to justify a functional political machinery might be stumbling, so each generation has to figure out why people still cannot rule and how. This dismissal of the natural system's importance may be linked to a belief that the world of ideas and the world of the senses are relatively unimportant. God's Old Testament promise to never again destroy all living things as long as the earth lasts raises the question of whether people's inability to agree on who should rule and how is linked to their strange relationship with the earth, each other, and other living things.

Let the term "natural system" refer to the physical world and everything in it, such as trees, plants, shrubs, mountains, water, oceans, air, stone, the landscape, and any feature and product of the earth minus any living creatures like people, animals, fish, insects, birds, and so forth. Let the term "matter" refer to anything that occupies space and has mass minus the soul of all living creatures. People don't know what gives life to the body or know what is behind the actuating cause of any type of life. That is said, we have no way of knowing how the soul originates in each living creature, but we agree with the claim made by the people who practice religious belief that the soul is not made of matter and it is an immaterial essence. In other words, we agree with what scientists and researchers claim about organs being behind what gives humans the power to exhibit the aptitudes that

people display. However, we consider that any form of bodily sensation, perception, consciousness, and so forth is evoked by an immaterial essence.

Let the soul be the feature that gives life to the body; thus, through it, people experience sensation, perception, imagination, survival needs, earthly desires, and so forth to, consequently, exhibit change in matter through what people term "human behavior." All living creatures have detention time that is measurable in terms of years. Death signifies an outflow from the state of being alive and marks the end of a living creature's ability to exhibit change, as it no longer requires air, water, or food, which are essential for internal bodily movement and survival. At death, all those capacities that arouse emotion and sentiment stop, and humans until now have no idea about why people perish and what happens to the soul when a person dies. After death, the physical bodies of all the living creatures decompose.

The natural system and all living creatures share a common characteristic: they continuously work to displace each other, while each bodily creation exhibits unique traits. The natural system naturally maintains its rejuvenation through the alternating cycles of night and day, summer and winter, cold and heat, and seedtime and harvest. Living creatures obtain the elements necessary for their rejuvenation from the natural system. Let us call the process through which living creatures seek to stay rejuvenated "survival needs." The natural system rejuvenates from fixed positions on the surface of the earth, whereas in the case of living creatures, the process happens while such species are mobile. The rejuvenation of the natural system and living creatures changes according to the way night and day, summer and winter, cold and heat, and seedtime and harvest alternate. Living creatures have always had to move around the natural system to sustain their survival needs, and not the other way round. The lifeless objects are neither destroyed nor created, as established by the law of conservation of matter; conversely, living creatures must copulate to reproduce and are destroyed after a certain time.

The difference between the natural system and living creatures is that the natural system does not have a choice regarding the physical location of its elements, whereas humans do have that choice.

Moreover, the natural system changes the elements from one state to another, whereas the disadvantage for living creatures is that they only change to grow old, and certain species can only reproduce until a certain age. What actually makes the difference between the two—a difference that constitutes the focus of our interest—is how the natural system and living creatures compete, as we said, to displace each other. But the most important difference in this respect is in the way the natural system cohabits in comparison to living creatures. We will also discuss how living creatures compete to displace each other for their own benefit and how they cause unnatural changes in the natural system.

The trees, plants, vegetation, mountains, oceans, and so forth are amalgamated together into forming one single body with the earth. The air above the trees, plants, vegetation, mountains, and oceans continuously serves to create chemical and physical changes (reactions) throughout the landscape. However, the air and the other features and products of the earth constantly engage in a show of strength with the living creatures.

When living creatures move on the surface of the earth from one position to the next, their physical body displaces a volume of air equivalent to the volume their body was occupying. Thus, each time a living creature moves from one place to another, the original coordinates where its physical body was located become scarce for the natural system, as that space has been occupied by the creature. Therefore, each time a living creature displaces itself, the original point in space where the physical body was filling becomes a scarcity for its body but an abundance for the natural system (air will fill the empty space). However, at the new point the living creature moves to (i.e., at the new coordinates), the physical body becomes abundant in this new location, whereas the natural system (or physical matter) becomes scarce and displaced.

This phenomenon is also entirely different from what happens if two living creatures and two liquids, A and B, start their journey at point x and go to point $x + \Delta x$. At point $x + \Delta x$, the two liquids will combine to form a single body; however, if they cannot combine due to differing physical properties, nature allows both to exist side by side,

while living creatures will arrive at that point, each occupying a separate volume of space. In other words, a living creature cannot fill in the volume of space already occupied by the second one. There is always an interchange of space between two living creatures.

The consequence of this phenomenon—whereby living creatures are continually displacing the natural system on earth, rather than the other way round—is that living creatures are continually altering matter unnaturally in two forms to satisfy two needs. Those two needs are cravings that the natural desires long for as well, but as we said, their components like trees, plants, water, mountains, and so forth must accomplish such yearning from fixed positions on the surface of the earth. Let one of those two needs be a state of cognizance to sustain survival needs due to internal bodily changes or feelings, and the other one be called "earthly desires." Let us call this first cognizance a system for survival needs. The second need is a state of cognizance in which the belief in the breadth of life that inhabits each living creature, as well as every component of the natural system without exception, motivates both living and non-living things to strive for survival. Let us call this second cognizance system "earthly desires." This is because the earthly desires cover the desire to resist change. This is because only change is detrimental to the earthly desires of any component in the physical world, including the immaterial essence that is inherent in the breadth of life and the soul.

Dividing the needs of each component of the natural system, including every living creature without exclusion, is important for understanding what we will discuss next. This approach allows us to say that due to all the elements of the natural system being components that are amalgamated to the earth, all the elements must meet their survival needs and earthly desires from fixed positions on the surface of the earth. This signifies only a change in the way of night and day, summer and winter, cold and heat. and seedtime and harvest alternate can naturally endanger the survival needs and earthly desires of the different components of the natural system to get them to function in a manner unlike how they were originally programmed to survive. The other source that can endanger the survival needs and earthly desires of the natural system is the unnatural changes that all the living creatures exhibit to interrupt how the components that make up the

natural system function based on each element's own unique characteristics or blueprint. That said, this scenario signifies that all the living creatures require continually displacing the natural system because living species obtain their own survival needs from some of the components of the natural system. The way in which living creatures compete with one another to displace each other for their well-being, along with the unnatural changes they exhibit in the natural system, is imperative to understand. This is because the way living creatures exhibit unnatural changes in the natural system determines the level of endurance that the natural system can sustain, which is necessary for their survival.

Not all living creatures are alike. Among all the living creatures on the surface of the earth, only one species poses a risk to the natural system through its survival needs and earthly desires, exceeding the impact of other species. The risk that this living creature poses outweighs all the rest of the other living bodies' yield, because it is the only living creature whose pre-programmed ability to reason offsets all the rest of the creatures.

Earlier, we said that all the living creatures possess two types of cognizance systems. We referred to this as a survival need, which is linked to internal bodily changes or feelings that signal to the human body when it requires more food intake. We referred to this as the system for recognizing survival needs. The second system, which we called "earthly desires," is defined as a cognitive aptitude linked to a state of consciousness or a mental process that allows living beings to recognize their own existence, thereby eliciting feelings that make them aware of being alive. This pre-programmed aptitude allows the breadth of life to recognize that it is alive and serves as the programmed ability to reason, which each living creature uses to manage its welfare. In this regard, there is only one living creature that possesses a pre-programmed ability to reason, which distinguishes it from all other creatures. In other words, its earthly desire is not limited like the rest of the living creatures; their desires are pre-programmed to only yearn for one thing, and that is to stay alive. From this point forward, we will refer to this living creature as "man," "people," "human," or "human beings." Its earthly desires encompass not only the basic need for survival that all living creatures express but also

extend to include better food, clothing, housing, education, entertainment, transport, and similar aspirations.

There is nothing wrong with any living creatures expressing earthly desires, especially if, as we said, such longing exists in the human body for the purpose of letting any living creature and any component of the natural system be conscious of being alive. The problem is that humans are counting on their superior pre-programmed ability to reason, which offsets, as we said, all the rest of the creatures. The goal is to use this superior ability to create conveniences that exceed what humans need to understand about being alive. People are using their superior pre-programmed ability to reason to adapt to the natural system so that its elements can be utilized to create amenities that enhance the quality of life. People are going along with what their own unique superior programmed aptitude to reason legitimized for their body without any proof in their hands to support if this specific unique superior programmed aptitude in question was pre-programmed for the purpose of it being used to attend to the natural system instead of the natural system serving as a supplier for humans' propensity.

People on earth are divided between a segment who believes that an absolute truth in the form of a god created the universe and another segment who believes that humans are related to primates, like apes on the tree of life. Until people came to agree that they needed to worship a single God, people were worshipping multiple gods and goddesses. People with religious beliefs have unclear expectations about exhibiting impeccable manners during worship. This is because it is one thing that God created the universe, and indeed, he merits all the veneration and adorations. However, God designed the survival needs of all living creatures to rely on the natural system, which in turn depends on the alternation of night and day, summer and winter, cold and heat, and seedtime and harvest. In addition, God preferred to remain invisible from his creation, preferring that night and day, summer and winter, cold and heat, and seedtime and harvest gauge so people do not abuse their only source of sustenance and that of the rest of the living creatures and even the components of the natural system that cohabits with them. At least, it is unclear why the segment of the population that believes a god created the universe does not exhibit the same demeanor when interacting with the natural system, given how

its grievances or approval is detectable as compared to a god, whose existence is not. This is especially true considering that humans rely on the natural system to meet both their survival needs and earthly desires, rather than on God.

If God wanted to be worshipped, he would have created more than just humans with superior reasoning abilities, so that more than just humans would worship him, given that he created so many other living creatures to cohabit the earth with humans. It is one thing to rule over all the living creatures and to subdue the earth, as religious conservatives believe that God commanded humans to do on earth. But until now, the natural system is the one that continues to rule over the elements from which people sustain their survival needs and earthly desires. Yet despite people being fully aware that there is a shakeup in the way night and day, summer and winter, cold and heat, and seedtime and harvest alternate. This change would be detrimental not only to mankind but also to all the living creatures and even the natural system until the physical world recovers and humans build resilience. Until people determine whether their intention is to care for the natural system rather than exploit it as a resource for human desires, they will begin to treat the natural system with the same reverence as those who claim to adhere to religious beliefs. After a person is among the living, being entangled in the reality of mankind's evilness is one thing; however, the lives of those who weren't born yet are drawn into man's evil web without having done anything wrong if mankind cannot guarantee that any newborn will live in dignity.

Therefore, only people who prefer to sustain their survival needs in ways other than using their mouths and hands directly, as the rest of the living creatures do, will be able to achieve this. Instead, people state that a state of consciousness (and their earthly desires) under the auspices of their superior programmed aptitude to reason decided to introduce instruments and tools aimed at freeing the body from being enslaved to working and taking care of the earth due to how most of the food that people eat is derived from plants, which require time for seeding and time for harvesting. Yet for unknown reasons, the superior programmed aptitude to reason that only humans are pre-programmed with was not content with what it managed to spare the body from having to contend with to manage to eat. The superior programmed

aptitude to reason continued to develop earthly desires, instruments, and tools that benefit the body by extending its longevity and, most importantly, enabling a deeper understanding of how the natural system works, allowing for greater indulgence of the body.

We have no way of knowing if all those things for which humans are yearning in modern times and that cover how people can put their hands on better food, clothing, housing, education, entertainment, and the like are a result of the superior programmed aptitude that people possess to reason, tricking humans into thinking that it can shield the human body against the aggression that the natural system would unleash when its endurance becomes weakened. The precarious attitude toward understanding the importance of maintaining the natural system's endurance has shifted humanity's focus away from this essential task, despite the tools and instruments provided by the superior programmed aptitude to reason. However, if people have not become weary of the natural system despite the many signs that scientists and researchers are highlighting, they should take notice. Humans are, until now, taking for granted that the natural system's endurance is not being surpassed and therefore, because there is no one to say "enough" to their superior programmed aptitude to reason. Humans continue to convert the earth into an experimental theater. Therefore, there could be only one explanation that could be making people unwary of a change in the way night and day, summer and winter, cold and heat, and seedtime and harvest alternate, thus preventing people from recognizing how such slip-ups could bring devastation on mankind. This scenario is only possible if the superior programmed aptitude to reason lacks the ability to distinguish between danger and safety, contrary to popular belief. This is because the superior programmed aptitude to reason is an aptitude that knows how to distinguish between danger and safety as per what people claim. People wouldn't be since they appeared on earth and, until now, are still working on figuring out how to contain the incomprehensible relationship that people developed with the earth, among one another, and even with other living creatures.

Therefore, as we mentioned earlier, people still do not know whether their purpose on earth is to care for the natural system or to have the natural system serve as a supplier for human needs. This conclusion is

because it makes no sense if the universe is based on something absolute, as religious conservatives believe that God would have been a passive entity as he is portrayed by those scribes who wrote about him. In the physical world, people have observed reversible and irreversible processes. The birth of any living creature is an irreversible process. In the Old Testament's creation story, God told people how to be righteous. God's intervention in the creation of humans in His image and the alternation of night and day, summer and winter, cold and heat, and seedtime and harvest is only reported at times of His intervention. In fact, if God and all the members of his governments cautioned people about what is yet to come after death and warned people about the manners humans were to conduct on earth to merit what scribes claimed those sources said awaits those who are unworthy of it. Therefore, there could be a reason for that. Such behavior might signify that God wasn't concerned about bringing any sort of modification to the way he made humans function. It would be naïve to assume that when God saw people choosing to pursue immortality and significance through their achievements rather than focusing on the purpose for which he created humanity, he returned to his design drawing board to alter their focus. Therefore, since God did not alter the blueprint of his only creature, whom he claimed to have created in his image and called man, he included no feature to prevent people from abusing the natural system. This conclusion means that God must have included a trait that would make people able to distinguish between good and evil, unlike what people consider their superior programmed aptitude to reason, which was pre-programmed to serve in their life. This conclusion is because the superior programmed aptitude to reason can distinguish between good and evil. To begin with, religious conservatives would recognize the need to live according to God's guidance to attain eternal life.

Likewise, since God had not yet sent another son, the religious conservatives claimed that Jesus Christ's crucifixion was preordained as part of a divine plan, allowing this new son to suffer and die as a sacrifice to atone for humanity's abuse of the natural system, in accordance with their belief that Jesus accepted this role to pay for everyone's sins. In this way, people can continue to commit sins and abuse the natural system. Unfortunately, this time, it is not God who is sending another son to warn people that the natural system is

beginning to show signs of wear and tear, but scientists and researchers.

Moreover, people believe that procreation involves passing on material possessions to their offspring, as if God were not already overwhelmed by humanity's incomprehensible management of the natural system. Instead of increasing in number to cultivate the earth as God intended, people are accumulating material possessions. People are increasing in number and passing on the material things they accumulate to their offspring, hoping these possessions will serve as a cushion for their children to achieve immortality and significance in their accomplishments.

We have no way of knowing why people take God's commands about seeking immortality in the afterlife unseriously, preferring instead to reach immortality only on earth. Many of the creations that humans make using their superior reasoning, speaking, and tool-use abilities do not actually complement their natural ability to distinguish between danger and safety. For example, before people realized they could create a sharp blade for cutting, they used their mouths as tools to tear apart the food they ate. In earlier times, people used their mouths as tools to tear apart the food they ate. Then people progressed to using sharp stones and wood, which eventually led to the development of modern tools like electrically operated blades for cutting. With each refinement of human progress, the level of danger associated with the tools they used also increased. When people developed the electrically operated knife, they faced new dangers. The danger stopped coming only from the blade, but now it was coming from the electric current as well. If people agreed to stick to doing their cutting using their hands or mouths, they would understand that their increased access to danger was due to their superior pre-programmed aptitude to reason, not fortune.

Therefore, we can consider that the things that people create using their pre-programmed aptitude to reason, speak, and use complex tools can be divided into two categories. People produce things to complement their natural aptitude for distinguishing between danger and safety, and they also create things to enrich their lives or provide pleasure. In our example, the knife's invention to slaughter animals

complements people's natural ability to distinguish between danger and safety. However, making use of a knife to cut a piece of steak during mealtime doesn't help to complement people's natural aptitude to distinguish between danger and safety; rather, it endangers them. If, as we stated, the superior programmed aptitude to reason is defined as the ability to distinguish between danger and safety, then it should have advised the body to avoid using the knife. If the superior programmed aptitude to reason disregarded the human body's use of a knife to cut a steak, as mentioned in the previous example, it would have been more effective. The superior programmed aptitude to reason exhibited a perceived judgment when it accepted the body's use of the knife, considering that the act of splitting an object required the knife to be used for creating smaller pieces. The superior programmed aptitude was providing a significant benefit to the body by saving it from expending excessive energy and time to perform the same task with a primitive tool or without any tool at all. The absolute truth, as we just showed, is that the invention of the knife didn't enrich human life but endangered it. The superior programmed aptitude to reason is the only entity that benefited from the knowledge that the body could depend on a knife for faster cutting. However, the superior programmed aptitude to reason is not made of matter, and therefore the superior programmed aptitude to reason would have no way of knowing whether the knife is a tool that endangers the body, because if it did, it should have reasoned to advise the body to stay away from being near a knife. When a person is cut, it is the body that feels or emits the pain, not the superior programmed aptitude to reason; even when a person heals from a cut, it is the body that does the curing, not the superior programmed aptitude to reason. Let us also recall that the preservation of human security is a process in which the body is prevented from harm and not a practice in which a demand for health and cure care services is created.

Furthermore, given how all living creatures can distinguish between danger and safety naturally, human beings are not any exception. A person who is born blind and deaf can only rely on this pre-programmed aptitude to distinguish between danger and safety to carry on with his life. All the different living creatures were created to interact with the natural system, each one based on its own unique physical configuration. Let us also consider how any change in the

way night and day, cold and heat, summer and winter, and seedtime and harvest alternate can affect the survival needs of each living creature differently. For example, consider the case of humans. This species lives on the surface of the earth, and its survival needs are specifically interconnected to the way night and day, cold and heat, summer and winter, and seedtime and harvest alternate. A change in how such properties alternate affects human life in a very undesirable way. If people neglect to cultivate and care for the earth, it becomes overrun with thorns and thistles, exacerbating the situation. Additionally, because most of the food that people rely on comes from plants, it is essential for them to continually tend to the earth and care for it to meet their survival needs, which also includes maintaining the fruit-bearing trees to prevent their death. Actually, the sustainability of the food that people rely on comes from the continuous alternation of night and day, cold and heat, summer and winter, and seedtime and harvest. Let us also add that the food that people nourish themselves from is even more fragile to any form of instability in the way night and day, cold and heat, summer and winter, and seedtime and harvest alternate. Humans depend primarily on seed-bearing plants rather than seedless ones, which means that their survival requirements are unique compared to those of other living creatures that rely on these plants. However, one must first address the preceding question before understanding what enables all types of living creatures to recognize their physiological and anatomical dietary needs for improving their chances of survival. This phenomenon may be due to different creatures being limited by their physical configuration. The question arises about how living creatures come to recognize their need to eat to meet their survival requirements. This conclusion arises from understanding that all living creatures are designed to eat based on their recognition of the need for food, as all species rely on matter-based nutrients for sustenance.

We can't know if the innate ability to tell danger from safety in all living things is based on the idea that all species can tell when their body's needs are at risk. If this specific pre-programmed natural aptitude is in any way connected to how all living creatures recognize after birth that their survival depends on air, water, and food, it varies based on how each species sustains itself. However, in the animal kingdom, some mothers nurse their infants after birth, while others

completely abandon them, yet their young still manage to survive. This scenario means that the pre-programmed aptitude that all living creatures possess to distinguish between safety and danger is an ability that living creatures cannot consistently use when other creatures are confronting challenges to their survival. Otherwise, animal mothers wouldn't abandon their newborns to the elements and predators immediately after birth. But the creatures that are abandoned at birth learn to survive by preying on other species or grazing. This scenario indicates that these creatures must be pre-programmed with an ability that allows their internal body systems to send signals related to their programmed instincts, helping them distinguish between danger and safety, and highlighting the fact that if food is not introduced into their bodies, their survival will be at risk. Alternatively, these creatures are pre-programmed with a basic reasoning ability that enables them to understand the necessity of meeting their survival needs in order to stay alive.

If our hypothesis is correct, it suggests that there are two sources that help living creatures, whose mothers abandoned them, recognize the need to eat in order to survive. Then, the pre-programmed reasoning ability that we attribute to each living creature must vary in its degree of development, culminating in the unique aptitude exhibited only by human beings. If such a premise is true. This conclusion would indicate that humans use their pre-programmed aptitude to reason in ways that exceed the reliance of other living creatures on similar aptitudes, which primarily serve to meet their basic survival needs. This suggests that humans must have started to depend on this reasoning ability, either voluntarily or involuntarily, only after they recognized that the sounds they make convey meanings that prompt actions from other humans when heard. In addition to the sound, people were also conveying meaning through their sensory experiences. People exhibited unnatural changes in physical objects, which the senses also perceived.

Furthermore, the senses are the only means of communication that possess the superior pre-programmed ability to reason, based on the information they gather from reality. Speech and unnatural movements are expressed by the body as far as its aptitude allows. If the senses did not change, humans would be unable to interpret them using their

superior pre-programmed aptitude for reasoning. The superior pre-programmed aptitude had no reason to be alerted to changes outside the body, to make the body unnaturally exhibit changes in matter, or to produce meaningful sounds. In this case, the superior pre-programmed aptitude for reason would only interpret the internal body's feelings. To illustrate an example, when people incarcerate offenders, they are essentially condemning the superior pre-programmed aptitude to reason that humans possess, which is designed to prevent the body from exhibiting unnatural changes in matter. The body doesn't know if it's in jail; it only cares about food.

However, even when humans interpret the changes their senses perceive, the superior pre-programmed aptitude to reason can recognize situations where no actual changes are occurring around their body, meaning the senses do not need to continuously communicate these perceptions to the pre-programmed aptitude to reason for processing. The body, as previously mentioned, cannot recognize or distinguish whether the superior preprogrammed aptitude to reason is occupied with its needs or not, and its requirement for food rations depends on how its internal bodily changes signal the need for a food refill. When the body's pre-programmed aptitude to reason fails to respond to its need for food, the body resorts to its natural ability to distinguish between safety and danger, a skill possessed by all living creatures, because this natural ability, rather than the superior pre-programmed aptitude to reason, is ultimately at risk. Let us recall that the superior pre-programmed aptitude to reason is not composed of physical matter. We can say that the natural aptitude to distinguish between safety and danger, which all living creatures possess, has power over the superior pre-programmed aptitude to reason, leading them to succumb to it. This conclusion signifies that this natural aptitude, which all living creatures are programmed with to distinguish between safety and danger, could be made up of two pre-programmed aptitudes. One aptitude occurs when the body controls the entire pre-programmed ability to reason as it senses that its safety is becoming vulnerable, while the other occurs when the body feels that its survival needs are not in jeopardy. This natural aptitude, which all living creatures are programmed with to distinguish between safety and danger, doesn't care what the programmed aptitude to reason does when the body's supply of food is met. We should also note that our

previous statement can be expressed in a different way. Our analysis revealed that we can divide the superior pre-programmed ability to reason into two distinct aptitudes. When the superior pre-programmed aptitude to reason is arranging for the body its food ration intake on time, the body lets the superior pre-programmed aptitude do whatever it wants. However, when the body feels that the superior pre-programmed aptitude to reason is failing in its obligations, the natural aptitude that all living creatures are programmed with to distinguish between safety and danger takes over. For example, when a person is in a coma, the body's programmed natural aptitude to distinguish between safety and danger remains active, even though the person's superior pre-programmed aptitude to reason becomes frozen. If the food supply line is stopped, the patient dies.

In other words, we can conclude that the natural ability all living creatures possess to distinguish between safety and danger is more powerful than the superior pre-programmed ability to reason, especially when the food supply that the body needs to survive becomes limited. This scenario signifies that the superior pre-programmed aptitude to reason cannot distinguish between danger and safety. For example, consider the scenario when humans send an expedition to outer space. If the superior pre-programmed aptitude for reason really knew how to distinguish between safety and danger, it would have prevented the human body from venturing on this mission.

If people choose to participate in an outer space mission, it is because they trust that their pre-programmed aptitude to reason will rely on the equipment designed to distinguish between danger and safety for them. The body went along because it doesn't have a choice.

We can say that the occupation taken over by the superior pre-programmed aptitudes to reason ensured that the human body did not succumb to force and remained a prisoner of its design. When the body feels threatened and needs food, it uses its hands and mouth to consume it, not the tools that the superior pre-programmed aptitudes to reason provide. Currently, the hands and mouth are the only tools that the superior pre-programmed aptitudes to reason rely on to create unnatural changes in matter. In other words, the body cannot simultaneously use its mouth and hands for eating while also

employing those same tools to create unnatural changes in matter, as this would conflict with the superior pre-programmed aptitudes to reason that respond to the changes communicated by the senses. A person must choose to either use their hands or their mouth. The superior pre-programmed aptitudes to reason focused on creating tools that could replace the tasks the hands are meant to perform for the body, allowing those natural tools to be used for other important tasks deemed necessary by these aptitudes. The items produced by the superior pre-programmed aptitudes to reason are intended to benefit the body, as previously mentioned. All the tools produced by the superior pre-programmed aptitudes to reason serve as substitutes for human hands, allowing them to work the earth, which will otherwise grow thorns and thistles if not properly cared for. The other tools produced by the superior pre-programmed abilities to reason are not necessarily for sustaining survival needs, but this aptitude is considered important for enriching human life.

For example, people were transporting the fruit they picked from their fields to their homes using only their bare hands. Next, people invented the wheel and realized that by attaching it to a carriage, transporting their fruit from the field to their home would be much easier. Then, people discovered that they could use a donkey or a horse to pull the carriage instead. Next, people invented the bicycle and car, and now they can even fly their fruit home if their field is far away.

If we take a closer look, we see that none of the different transportation modes people invented to help them bring their fruit or produce home faster complement their natural ability to distinguish between danger and safety. Whether the people reach home with their fruit or produce earlier or later from the field, the mode of transport will not change the longevity of their produce, nor would such a switch enable the farmer to increase his own. In other words, all transportation modes hinder the human body by enhancing only the farmer's pre-programmed ability to perceive that faster delivery benefits him. The superior pre-programmed aptitude was doing a service for the body because it relieved it from the labor involved in carrying the fruit. Conversely, as mentioned earlier, each refinement of people's modes of transport increased the danger these improvements posed to the human body. Most importantly, the more people's modes

of transport were being refined, the more people were feeling accomplished and distancing themselves from what they were supposed to be letting their bodies spend their time on earth doing. This practice builds resilience to handle any disruptions in the alternating cycles of seedtime and harvest, rather than allowing people to continue relying on machines to manage the work for them.

We have no way of knowing the origin of the superior pre-programmed aptitude for reasoning that all human beings possess, but if it facilitates the movement of the human body and goods, this superior aptitude would prefer to see them transported from one place to another more quickly; such faster methods of doing things would benefit the body. We don't mean to sound rhetorical, but as we mentioned earlier, being aware of change is harmful because it leads to the demise of all living creatures. Humans, in particular, benefit from a pre-programmed superior aptitude that allows them to make practical judgments, unlike other living creatures. This unique state of consciousness and mental process, which only humans possess, should cause the body to embrace sameness, because, as we said, only change endangers the human body. Two phenomena drive change in all living things. One phenomenon is the internal bodily movement, while the other two involve the continuous changes that the natural system undergoes on its own, along with the alterations prompted by the superior pre-programmed aptitude to reason, which cause the natural system to deviate from sameness and impact the human body. However, earlier we argued that the superior pre-programmed aptitude to reason does not clearly differentiate between safety and danger, and we provided an explanation for this phenomenon. As we said, the human body changes in two ways: through internal movement and through changes the natural system imposes to speed up or slow down the process. In most cases of perishing, the cause is more instigated by people's changes to matter than by internal bodily movement, allowing the natural system to take over and change the body even faster. We all know that airplanes, bullets, buildings, tables, shoes, swimming pools, and similar items are not produced by the natural system but rather by humans' superior preprogrammed ability to reason.

It's impossible to know if this reliance on superior pre-programmed reasoning—resulting in tools that substitute for human capabilities to

meet survival needs—is what religious conservatives see as humanity's defiance of God. This conclusion suggests that the superior pre-programmed aptitude led to the development of tools and inventions, such as wheels, pizza, bicycles, mobile phones, and trucks, which enhance the enjoyment of life on Earth. But what if that segment of the population preaches that the universe is based on something absolute? Religious conservatives use their religious books to pass on their beliefs. It is stated that God said that the fun will be in heaven and not on earth. The Bible, one of the most widely circulated religious texts, claims that religious conservatives believe it is inerrant; specifically, that God proclaimed life on earth would be full of toil and that man would eat by the sweat of his brow. This is because reaching out allows a person to communicate with others, whether by clapping, turning off a light bulb, or using their fingers to navigate. It is an entirely different situation if knowledge is harmful to humanity. This is the case because if knowledge is detrimental to humanity, the philosophical ideas of Socrates, Plato, and Aristotle would have significantly hindered the warnings that God gave to humans in the Old Testament creation story about being vigilant. The main issue is the earth's endurance, which includes the need to avoid distinguishing between right and evil.

Therefore, since people are all in agreement, if they do swap the habitable land that they desperately need to sustain their survival, they need to use it to freeze it and produce from its components: fruit pickers, trucks, computers, roads, fiber optic cables, homes, fridges, air conditioners, utensils, and so forth. People acknowledge that increased human activities are diminishing the habitable land essential for their survival and for building resilience against shocks to the natural system, which ultimately weakens its endurance. Instead, people prefer to rely on the tools they produce to crush the earthly desires of those who disagree with their views on managing the earth's resources. In the story of creation in the Old Testament of the Bible, it is reported that, at one point, people on earth had one language and a common speech. Then people said, "Come, let us build ourselves a city with a tower that reaches to the heavens so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth." God said, "If the people can accomplish their goal as one, they can achieve anything," after observing the tower and city they were

constructing. Consequently, God chose to confuse their language so that they would not understand one another.

People always compete to build taller towers, and they share a common language. This common language is knowledge. In other words, it's science, physics, and mathematics, and now we can add to it the higher form of artificial intelligence that people began to produce, such as robots, computers, and the like. Therefore, since the superior pre-programmed aptitude to reason is steadfast in its belief that people continue to arrange that they lessen the direct dependence of their own physical body on interacting and working the earth and taking care of it in favor of letting the machines they produce do this job, such a swap will enrich people's lives because it will make people manage to speak one language. Similarly, the people in this biblical story were worried that failing to unite could result in their scattering across the entire earth. In the next chapter, let us examine whether people continue to strive for a common language and if this shift will assist them in overcoming the long-standing obstacles to establishing an ethical system that fosters true happiness or enhances it. Our objective will always be to collect evidence that helps us determine whether we can use calculus, a mathematical tool for analyzing changes in physical quantities, to study how the changes people consistently exhibit in objects through the world of ideas are designed to manipulate their senses and influence their behavior.

People's social predicament

We concluded the previous chapter by arguing that when people choose to rely on their superior pre-programmed aptitude for reasoning to gain a complete understanding of themselves, they may be setting humanity up to face a fate similar to that which God reserved in the Old Testament for those who built a tower to reach the heavens in order to make a name for themselves. We believed that the political ideas of Socrates, Plato, and Aristotle, which aimed to achieve practical results for the greater well-being of society, may have transformed the earth into a classroom for superior pre-programmed reasoning, enabling people to arrive at political and ethical truths. We also considered that mankind's ongoing attempt to establish an ethical system based on human reason, rather than theological doctrine—as Socrates believed was necessary for achieving true happiness—could be confusing people instead of bringing them closer, as they expect knowledge to do. For this reason, we said that whereas in modern times, nothing seems to be impossible for the superior pre-programmed aptitude to reason with. However, we speculated that the more people insist on placing greater importance on the mind and adopting one language and a common speech, the more humanity seems to enter into a period of instability, thus casting doubt about the purpose of mankind in the world.

It is proper to let human security remain unstable, as it has been throughout history, split between periods of war and peace. The problem is that as more people deepen their resolve to uphold common

speech and a common language, their tolerance for peace and security seems to diminish, making it increasingly difficult for humans to understand each other. People could continue to use their superior pre-programmed reasoning abilities to create more tools that primarily serve purposes beyond their basic survival needs, rather than focusing on sustaining those needs. Then, use those tools to make the human body succumb to starting to let the natural system take over and change it in its own way instead of letting the body's own internal movement dictate when the natural system can start such a process. The risk to mankind of facing a permanent setback arises if people remain firmly convinced that achieving recognition relies solely on their superior pre-programmed aptitude to reason, as this belief may hinder the adoption of a common language and speech, which is essential for the survival of their species. Lizards, like geckos, abandon their eggs to the wild. Most of their eggs fall victim to the elements because predators can sniff the eggs out and eat them before they've hatched. Even the hatched eggs see a large number of the babies either attacked by predators or dying of starvation. The successful hatching of their eggs ensures the survival of their species. People can have complex relationships with the earth, each other, and other living things during peace and war, but such behavior stops when they agree on who should rule and how. Likewise, scholars and experts are always postulating conclusions as to why humans turn toward crises and conflicts rather than peace and security. There are, for example, experts and scholars from diverse disciplines who argue that humans are conflictive by nature. This study rejects the notion that internal bodily changes influence negative human behavior, and it also argues that crises and conflicts are inherent features of the human experience, despite the appearance of this fact. Humans would prefer to avoid hearing that God commanded people on earth to distinguish between good and evil. People think the enmity between God and man in the Old Testament creation story is a fairy tale. People believe they alone have the power to condemn and resist admitting that God could be a fairy tale, even though the accounts reported in the Bible might be true. In other words, the stories in the Old Testament creation account were written unclearly.

Therefore, since the beginning of human existence on earth, humans have never tried to organize their way of doing things around how God

proposed their lives should evolve. Eve, in the Old Testament creation story, is called the mother of all living things. Therefore, human behavior seems unchanged, and thus, it can't be blamed for people's negative actions. The good news is many people agree that the Bible depicts a possible scenario on how human life originated from a mystical perspective, but most importantly, that it is one of the oldest books in which a reader can read on how far back human insecurity dates. In fact, the story of creation in the Old Testament of the Bible reveals that God himself regretted making humans. Since the Bible's creation story, both virtue and wickedness have coexisted and influenced human nature from the very beginning. The facts that underlie people's ambiguous attitude to peace and security cannot, therefore, be attributed to human characteristics but to the change that humans from Adam and Eve began to pursue, and that is to establish an ethical system based on human reason rather than theological doctrine.

All are objects made from matter on earth, including all living creatures, and therefore we are capable of plotting how objects change with time. In the case of living creatures, they all follow a pattern of growth that can be plotted based on the height, weight, strength, food they consume, and so forth that the body exhibits. Even though a person's height or weight does not immediately return to zero at death, death occurs before the human body turns to ashes. Let us extend the plot that constitutes human growth and make it a bell-shaped curve until it reaches zero again. The area under the human growth curve represents all the ways in which people can unnaturally alter matter.

In the Old Testament of the Bible, we read that after God was grieved that he made man and destroyed all life under the heavens with the exception of Noah and his family, the Lord said in his heart, "Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood. And never again will I destroy all living creatures, as I have done." Even though, according to the Lord, the inclination of the heart of humans from childhood is evil, the degree of threat any human being poses to another human increases in line with the human growth pattern. In other words, the degree of threat any human being poses increases with respect to the

aptitude that any person's height, weight, strength, and so forth enable him to unnaturally change matter.

The older a person grows and matures, the bigger the threat becomes. Therefore, the factors that drive people in each generation to be conflictive during a specific period of human growth must be linked to a physiological or anatomical feature that increases in influence as individuals mature. As mature humans are the ones who create crises and conflicts, the influence of this physiological or anatomical feature must be one that grows with age. Henceforth, the only action that humans carry out on earth is to unnaturally change matter. Therefore, the function of this physiological or anatomic feature in the human body must be linked to the negative or positive changes that humans evoke in matter.

Humans consist of a physical body made of matter that occupies space, as well as a human soul or spirit that is immaterial and accompanies each person's physical body. In the previous chapter, we said that the human soul or spirit is what houses human behavior, human imagination, senses, emotions, feelings, perceptions, and so forth. This phenomenon occurs because all functional human characteristics cease to operate at the time of death.

The individual's physical body is the entity that produces changes in matter when it is either in motion, fixed in space, or moving some of its parts. There are two sources that permit any individual to exhibit unnatural changes in matter. One of those sources is the food people consume; the other is the superior, unique faculty of reason. When people evoke changes in matter, they are essentially causing an object to break away from its original state of sameness. Therefore, when people's bodies exhibit changes in matter, this phenomenon results in two distinct changes. On one hand, the object changes when humans act on it, but at the same time, the human body that acted loses its sameness. This is because when the body performed the displacement action, it ceased to maintain its consistency.

Let us consider that all the changes that people exhibit in their manner serve two purposes. One intention is to ensure that people meet their survival needs, and we can categorize all the changes made to sustain

these needs as positive changes exhibited in matter. Let us consider that all changes people exhibit in matter unrelated to sustaining survival should be classified as changes exhibited in matter for negative purposes.

Let the positive changes that we mentioned, which refer to aiding humans in sustaining their survival needs by transforming the properties of air, water, and food, be recognized as significant, as they allow for changes in the characteristics of the human body that can be plotted. In other words, all the changes that people make to the properties of air, water, and food to sustain their survival and human bodies should be included among the negative changes people exhibit in matter, because these changes do not create the characteristic we identified for plotting human growth.

We are clearly referring to something other than the efforts people make to sustain their survival needs, because sustaining survival needs requires exhibiting negative unnatural changes in matter. Instead, we are referring to the methods that people could use to alter the properties of air, water, and food in order to track changes in their human bodies. In other words, if people need to dig a well to access a water supply source, we are referring to the method they use to do so. We are referring to the method that people use to dig the well. People could use their hands and/or use tools.

Allow the negative changes that people exhibit when using their hands to transform into positive changes, as it is impossible for the human body to break away from its sameness without moving its hands, feet, or mouth. Let the negative changes that people exhibit in matters of using tools be either positive or negative because they give rise to two scenarios. The negative factor is they prevent or put limitations on the human body to break away from its sameness or to exhibit changes in matter (the hands, feet, or mouth do not work as much), and the positive factor is that they allow the human body to indulge and exhibit less toil.

Earlier we said that there are two sources that permit any individual to exhibit unnatural changes in matter. One of those sources is the food people consume; the other is the superior, unique faculty of reason. If

people adopted the idea of allowing the tools they produce to determine the changes in their human growth or development, rather than relying solely on their hands for this purpose, it could lead to significant transformations. We know that the food people consume affects human height, weight, strength, and other physical attributes, thereby enabling individuals to alter matter in unnatural ways. Therefore, the consequence of changes in people's height, weight, strength, and other attributes based on their food consumption is that such a phenomenon could trigger the superior pre-programmed reasoning ability that individuals rely on to create tools, which in turn limits the extent to which the human body can undergo unnatural changes in matter, resulting in less effort and toil. Let's see if we can incorporate this phenomenon into our analysis.

Height, weight, strength, and so forth have always been important factors when people dispute. However, the superior pre-programmed aptitude to reason has the right to make unnatural changes to the human body only when a person is not handicapped. The degree to which these properties can pose a threat to altering the uniformity of external objects as human growth increases is solely dependent on a person's ability to exhibit changes.

It is true that whenever a person is handicapped, the human body under such circumstances doesn't stop unnaturally changing matter. A handicapped person is only unable to change matter using body parts such as their hands, feet, knees, and shoulders. The handicapped person's height, weight, breathing, strength, and other physical attributes continue to change, allowing them to unnaturally alter matter. Nonetheless, whenever a person is handicapped, the negative or positive changes that their body undergoes become minimal. We can say that height, weight, strength, and so forth are only important whenever people use such properties to unnaturally change matter; otherwise, their influence is minimal.

Let us also remind you that earlier we considered any negative changes that people exhibit in their hand movements to be positive changes, because it is not possible for the human body to break away from its inherent sameness without using the hands (or feet or mouth). Therefore, whenever humans avoid using their height, weight,

strength, and so forth to unnaturally change matter, whether positive or negative. We deemed the outcome to be positive. Almost all people agree that whenever a newborn experiences height, weight, strength, and the like, this change supports that the new infant's growth pattern is healthy. We defined the positive changes that people exhibit in relation to their ability to sustain survival needs as those that transform essential resources like air, water, and food, enabling us to track how human body characteristics such as height, weight, and strength change over time. People only gain strength when they experience unnatural changes, whether negative or positive, in their physical condition. Therefore, we propose that the negative changes people exhibit in their ability to sustain survival needs using their hands should be considered positive changes, as the human body cannot break away from its inherent sameness without the movement of the hands (or feet or mouth). This conclusion is true because it provides people strength. Almost all people agree that whenever a person exhibits signs of strength, the evidence supports that he is healthy.

Therefore, since, as we showed, the height, weight, strength, and so forth that people gain from the food they eat have minimal influence in order to pose a threat whenever a person is not using his height, weight, strength, and so forth advantage to unnaturally change matter. The degree of threat that one human being poses to another increases when the physiological pattern of human growth is minimal.

Earlier we said that there are two sources that permit any individual to exhibit unnatural changes in matter. One of those sources was the food people consume. We just concluded that the threat posed by the human growth physiological pattern of one individual to another is minimal when neither person is using their height, weight, strength, or similar attributes in any competition, for example.

The other source that we deemed could permit any individual to exhibit unnatural changes in matter was, we said, the superior, unique faculty of reason. The superior, unique faculty of reason is an ability that increases in potency as a person grows older and matures. Herein, things become a bit tricky, because in the story of the creation, in the Old Testament of the Bible, we read about God commanding people to stay away from knowing good and evil. This event is referred to by

religious conservatives as the Fall of Man, and it led humans to attempt to establish an ethical system based on human reason instead of theological doctrine. If we recall, it was Socrates, Plato, and Aristotle who believed that when humans manage to understand themselves, they would be able to achieve practical results for the greater well-being of society.

Could what could be making the inclination of the hearts of humans from childhood until a person stops to unnaturally change matter on his own be evil, the superior pre-programmed aptitude to reason that Socrates, Plato, and Aristotle believed mankind would attain only through ultimate wisdom? This is because even though the superior pre-programmed aptitude to reason is not a property that is tangible, it is an aptitude that, the older a person grows and matures, the bigger its threat becomes. In other words, it is true that the superior pre-programmed aptitude for reason is not a physical property, and it is possible to plot how it changes with time. However, the superior pre-programmed aptitude to reason can make the body or any body parts exhibit motion. It is not necessary to plot how it changes. It is sufficient to plot the changes in the objects that represent human body parts, which are influenced by the superior pre-programmed aptitude to reason, in order to calculate the nature of the impact. If the superior pre-programmed aptitude to reason decides to show any unnatural changes, we can plot how they change over time.

Before we investigate the impact that the superior pre-programmed aptitude to reason has on the natural system, we need to complete one task: to understand what our reality is. Let us just assure ourselves that the superior pre-programmed aptitude to reason is a non-physical anatomic property that grows with age. Consider a child who is hit by a bullet during a crossfire and becomes handicapped. The child's superior pre-programmed aptitude to reason will stop to have rights over the child's body or any of the child's body parts. However, as previously mentioned, the child's body will continue to grow and undergo minimal unnatural changes in matter. Insofar as the reasoning aptitude of the child is concerned, this pre-programmed ability will continue to grow and mature. Moreover, since a handicapped person can rely on their sense of hearing and the power of speech, which are directly connected to their superior pre-programmed aptitude for

reasoning, they can influence others to make changes in matters on their behalf if needed. Therefore, this evidence even supports that whenever a person is handicapped, that same person can still use his superior pre-programmed aptitude to reason to influence other people to unnaturally change matter either positively or negatively on his behalf, including even rendering the concept of security dynamic if he wishes from his wheelchair or bed. The superior pre-programmed aptitude to reason develops from childhood to adulthood. We can say that the superior pre-programmed aptitude to reason could be a property that could drive a human being to be conflictive, because all people would agree that as a person grows and matures, the bigger the human behavior threat becomes.

To investigate the impact of the superior pre-programmed aptitude to reason on the natural system, we can begin by noting that the unnatural changes people made to create the bullet that struck the child were influenced by their actions in the midst of a crossfire. The unnatural change that people exhibited in order to produce the bullet was not a transformation made to meet their survival needs. This transformation was a negative change that people used their superior pre-programmed aptitude to unnaturally change matter to achieve, thus producing a bullet so that when it hit the child, it paralyzed him.

If the two people involved in the crossfire had been using their hands instead of guns, either one of them could have spared the child's life, provided that those fighting did not revert to their primal instincts, allowing the child to continue his normal life. The positive aspect of using bullets to resolve disputes is that it prevents the two people involved in the crossfire from engaging in physical combat. Whoever the bullet hits first, this object that the superior pre-programmed aptitude to reason converted matter into unnaturally becomes, i.e., a bullet, puts limitations on the human body of the hit person to break it away from its sameness or to exhibit changes in matter. We can then say that whoever the bullet hit first, if the bullet didn't kill him so that the natural system began to change his body on its own, may have handicapped him and put limitations on the human body. The person whose bullet hit his rival first likely felt a sense of accomplishment from wounding his challenger, but that aspect is not our focus. What we care about is that even though he defeated his rival, the method he

used to achieve this victory involved only minimal changes to his body. We can all agree that the superior pre-programmed aptitude to reason caused both the shooter and the victim to show minimal physical changes. We can all agree that the world of ideas made those in our example rely on the bullets their superior's preprogrammed reasoning helped them develop and use.

Socrates, Plato, and Aristotle believed that the mind (i.e., the superior pre-programmed aptitude to reason) is capable of achieving practical results for the greater well-being of society. Those three philosophers deemed that ultimate wisdom comes from knowing oneself and that the more a person knows, the greater his or her ability to reason and make choices that will bring true happiness. Based on the example we discussed regarding people involved in a crossfire, we can conclude that as the world of ideas helps individuals gain knowledge, their ability to reason and make choices that lead to true happiness increases. Eliminating the rival resolved the dispute among the people involved in the crossfire, regardless of the reasons behind it. The desire for happiness motivated the person whose bullet struck his rival first. Likewise, settling disputes through a gun duel established an ethical system based on human reason rather than theological doctrine, aligning with the beliefs of Socrates, Plato, and Aristotle regarding how people should resolve their conflicts. However, the only point that is unclear for us is Socrates' belief that when people emphasize the greater importance of the mind, this emphasis translates into politics, with the best form of government being neither a tyranny nor a democracy. According to Socrates, government worked best when ruled by individuals who had the greatest ability, knowledge, and virtue and possessed a complete understanding of themselves. We are struggling to understand how Socrates concluded that government works best when ruled by individuals with the greatest ability, knowledge, and virtue, as well as a complete understanding of themselves, given that the world of ideas diminishes people's interaction with the material world. In the example that we just showed. The person whose desire for happiness motivated him to shoot his rival—it was the bullet that the world of ideas (i.e., his superior pre-programmed aptitude to reason) helped his hands to develop. Therefore, we struggle to understand how increased access to knowledge correlates with happiness, considering that greater

knowledge often leads to a preference for objects to exhibit changes rather than humans directly exhibiting those changes.

In other words, how did Socrates, Plato, and Aristotle establish that the transition from using a rotary phone to dial a number to using Siri for the same purpose represents a shift that the world of ideas has enabled, which will yield practical benefits for society, especially considering that when people rely on Siri, their physical interaction with the environment diminishes to just the sounds they make? Therefore, our question is how, if people invent more and more instruments like Siri, humans are expecting that this would translate into politics, with the best form of government being neither a tyranny nor a democracy if people create governments so they surrender some of their freedoms in exchange for their remaining rights. If humans are increasingly surrendering their rights to the machines they create, allowing those machines to operate on their behalf, this process fundamentally alters the nature of matter. How do they expect to rely on the world of ideas over the world of the senses when the world of ideas (i.e., the superior pre-programmed aptitude to reason) keeps the senses deceptive through the changes it brings, rather than the natural system making those changes for the senses?

People exhibit negative or positive changes in matters to serve primarily for two motives: sustaining their survival needs and satiating their earthly desires equally. Those two intentions do grow and increase in line with the human growth pattern. The older a person grows and matures, the more his requirements for food and his yearning for better food, clothing, education, entertainment, material things, and the like grow. Therefore, even when a person is handicapped, meaning the human body becomes practically a constant to exhibit negative or positive changes in matter, a person's own handicap still allows him to unnaturally change matter, and his superior pre-programmed aptitude to reason changes from being at all times in pursuit of sustaining survival needs and in pursuit of satiating his earthly desires. This signifies, as we said, that people inevitably change the other objects they contact to sustain their survival needs, whether positively or negatively, even if the objects happen to be humans. Only handicapped individuals can prevent their hands, feet, shoulders, and other body parts from changing negatively or positively

in relation to other objects, but they can still influence these changes through breathing and speaking.

The difference lies in earthly desires; although these desires are based on the maintenance of survival needs, they do not necessarily derive their fulfillment solely from air, water, and food, which are constant components required for survival throughout human life. The earthly desires obtain their fulfillment from clothing, education, entertainment, machinery, material things, and the like as well. Plato believed that reality could be divided into two separate realms, the world of the senses and the world of ideas, declaring that the latter was the only important one. We suggest that if the world of ideas, not the natural system, brings all the objects that deceive the senses to the world of senses, then a person must let the world of ideas make the world of the senses deceptive. Therefore, we are saying that since the superior pre-programmed aptitude to reason is a state of awareness that inspires earthly desires, the changes that are going on either on the inside of the human body through the process of contemplation or on the outside are what provide it the consciousness to want to make unnatural changes to serve motives that are not necessarily related to sustaining survival needs.

The superior pre-programmed aptitude to reason could be linked to the negative or positive changes that humans evoke in matter due to how, even though it is not a characteristic that grows physically, when it grows in knowledge as humans age, it entices people to evoke more unnatural changes in matter than when they are younger. The unnatural changes exhibited by individuals due to their superior pre-programmed aptitude to reason are specifically aimed at fulfilling desires for better food, clothing, education, entertainment, machines, material possessions, and similar items. We deem that no human can stop his superior pre-programmed aptitude from letting his world of senses become a constant, and therefore, for as long as people pursue knowledge, the more security will be dynamic on earth. We found our suggestion on the basis of the following premise.

The natural system (or matter) is continuously changing, and it is naturally transformed on its own in one of two ways: positive and negative. Let us call the positive transformations in matter when the

plants and the trees regenerate and the mountains, the sea, and the environment don't flop and fail. Let the negative natural transformation in matter refer to when the trees, plants, mountains, sea, and environment don't endure and fail. A scenario would be when night and day, cold and heat, summer and winter, and seedtime and harvest continue to alternate, as has been the case until now.

All actions that people take to breathe, grasp objects with their hands or mouths, and consume food to meet their survival needs—including the production of tools for conveying food to their mouths or moving their bodies from one place to another—involve the transformation of natural matter. Let us refer to the changes that natural matter undergoes as a result of human activities—changes that allow humans to sustain their survival needs and satisfy earthly desires—as negative and positive changes, because these alterations are induced arbitrarily by humans.

Let us call the positive changes that people unnaturally exhibit in the matter for the purpose of sustaining the survival needs "social improvement." Let us define the negative changes that people exhibit to be called social destruction. Humans cannot change matter to produce positive social improvements without imposing an unnatural change in matter. This means that matter is continuously made to change in relation to humans' longing for enhanced social improvement (or propensity for social destruction). Therefore, it can be said that social destruction is a function of social improvement, but the opposite is not possible because social destruction leads to even more social destruction.

However, the unnatural changes that people exhibit in the natural system influence the endurance that it can withstand. If humans hadn't learned to improve themselves, they wouldn't know how to change the material world or "matter" (and endanger the well-being and security of others). We can say that the security of the natural system and how much it can endure in terms of unnatural changes carried out by people depend on the behavioral conduct of man.

This statement also signifies that the preservation of humanity depends on the unnatural changes that human behavior exhibits in matter. Let

us recall that humans are objects; therefore, whenever a person exhibits unnatural changes that jeopardize the sustainability of another human being, that action constitutes an act of social destruction. We can then say that because humans are pre-programmed to continuously exist by unnaturally altering matter, the inclination that drives any individual to exhibit positive or negative changes in matter may be influenced by either internal or external forces.

Let us define the internal forces as being the inclinations that command the individual physical body of people to convert matter in a positive or negative way. Next, the external forces refer to the induced influence on the human behavior of people (i.e., to convert matter), and that is due to people's relative positions in space, the changes matter continuously undergoes on its own, and the continuous influences of a person's own senses on matter and vice versa. We call such forces (or changes) external because their influence in pushing the human behavior of people to unnaturally alter matter comes from outside the physical body.

The continuous changes in matter pose a lesser threat compared to the potential harm that human behavior can cause to the endurance of the natural system, because, as previously mentioned, matter is always conserved. Thus, internal and external forces constantly influence people's behavior to exhibit either positive or negative changes, and they have a greater impact on the overall sustainability of the natural system and, consequently, humanity. The previous statement suggests that because humans must continuously make unnatural changes to matter, while matter itself is also undergoing natural changes, the preservation of both the natural system and humanity requires ongoing adjustments. These two factors significantly impact the duration of humanity's sustainability on Earth.

With that in mind, let us determine which of the two forces (i.e., internal or external) has a greater influence on people's behavior to make unnatural changes in matter. Our objective here is to determine which of the two forces, external or internal, constantly influences people to make unnatural changes, rather than whether it is the external forces or the internal forces that influence people. Let us recall that Socrates, Plato, and Aristotle believed that people would be

able to control or win the fight over the world of the senses through the world of ideas. We are, therefore, trying to determine if it is internal or external forces that influence man to change matter. This is because it is external forces that influence man to continuously alter matter. This conclusion signifies that people may never reach a win in the fight of their senses through the world of ideas.

(a) Internal forces: Natural matter is present all around the physical bodies of all human beings. So when the internal forces (or changes) command people to make unnatural changes in matter, it is the body that becomes the tool in this process.

Any person can at any time naturally close their eyes and use both hands to plug their ears and shut off the sound that natural matter makes, thereby influencing their behavior not to make unnatural changes in matter. Under these physical conditions (i.e., like being blind, deaf, or dumb), it is impossible for any individual either to interpret the internal forces (or behavioral changes) that another person can undergo or to foresee their influence in pushing that same person (under the above-mentioned physical conditions) to make unnatural changes in the surrounding matter.

This will be the case as well for all people, even if a person's internal forces are active. However, because a person is empowered to restrain his physical body from driving him to make unnatural changes in matter (physically or by speech apart from when it comes to breathing, which people can do through the nose), a person's internal influences can be constant for short intervals and are therefore less dynamic.

We have seen that any individual can make his internal forces constant. It remains to be seen whether these forces are (or are not) as dynamic as—or more dynamic than—external forces.

(b) External forces: We classified external forces (or changes) that can influence the human behavior of people to make unnatural changes in matter as being due to their position in space, the changes matter continuously undergoes on its own, and the effect of their senses on matter and vice versa. We will now consider each factor separately.

* Own position in space: Matter, as we said already, is made up of solids, liquids, and gas and covers all that has mass and occupies space. Humans are compelled to stay on earth because of its gravitational force, and people can move freely in the midst of the varied components of matter or around it. Thus, there is continuous interaction between matter in all its forms and people on the surface of the earth. However, since liquids are made of fluids and gases, and these two forms of matter are continually in motion, except when pressurized—in the case of gases—or confined or forced to a certain level of viscosity for fluids, human beings cannot avoid being influenced by them to alter their behavior at any point in space. This principle also holds true for all people. Solids, however, need force to move, and whenever people see such forms of matter in motion (i.e., at slow speed), they move away to prevent them from altering their behavior. This phenomenon indicates that external forces can consistently influence human behavior based on a person's position in space, as any individual can remain stationary (for short intervals) without unnaturally altering matter.

* Changes in matter occur continuously on its own: Matter is constantly changing, making it impossible for people to influence how the matter around them changes. Furthermore, people cannot prevent matter from influencing their behavior in a way that would alter it unnaturally. However, since people adapt changing matter to their preferences or behaviors, the continuous changes in matter will not consistently affect people's behavior in a way that leads to unnatural alterations in matter. Therefore, aside from the changes, matter continuously undergoes transformation through the flow of air, and its effect on human behavior can remain constant for short intervals. In addition, if the changes matter undergoes are a constant influence on human behavior, it follows that the influence of the changes that matter continuously undergoes is insignificant changes in motivating people to bring about changes in matter.

* Senses: There are five types of senses that humans interact with more than others. Those are the senses of smelling, touching, tasting, seeing, and hearing. Human senses can be divided into two groups. The first group of senses influences people's behavior by encouraging them to unnaturally alter matter through internal chemical and physical

changes (reactions). The other group of senses influences behavior in a way that allows individuals to alter matter without requiring their physical bodies to undergo any chemical or physical changes first.

Humans can anatomically influence their bodies through their behavior by refraining from touching, tasting, or seeing. Humans can't stop smelling because they must breathe in air, which carries odors. Air is continually changing, as is the chemical reaction that caused the smell, and therefore, the influence of smell is temporal. Besides, if a person allows something that smells to influence his behavior (knowing that humans are mobile), it is because this is his choice. Humans are unable to prevent what they hear from influencing their behavior in real time, even with external means like hands or earplugs, because the body cannot naturally shut off sound.

Based on the above analysis, we can say that hearing is a property to which all human beings are naturally susceptible; they cannot resist the sounds they hear, and these sounds naturally interfere with their behavior. In other words, matter continually makes noise or sound that human behavior cannot control, and therefore, the hearing sense cannot turn off the sound that matter continuously transmits to any human being.

The foundation of Socrates', Plato's, and Aristotle's philosophical study of metaphysics (the study of nature) and epistemology (the study of knowledge) is based on emphasizing the importance of the mind over the relative unimportance of the human body. This credo is what inspired the philosophical thought of dividing reality into two separate realms, thus pushing Plato to suggest that the world of ideas is the only constant and that the perceived world through our senses is deceptive and changeable.

If hearing is considered a predominant dynamic anatomic feature that drives a person to desire unnatural changes in matter, could there then be a link between what humans hear or see, given that this sense is as important as hearing, and the dynamics that led them to disobey God? In the story of creation in the Old Testament of the Bible, we read that Adam and Eve disobeyed God after listening to the serpent. Socrates, Plato, and Aristotle began to preach the importance of the mind over

the relative unimportance of the human body, which motivated people to start listening to guidance on how to understand themselves. If people cannot anatomically close off the world of the senses from influencing their human behavior, this fact signifies that humans are always influenced by the world of ideas. This conclusion arises from the fact that humans relied on their superior pre-programmed ability to reason and to convert sounds into meaningful communication, which prompts identical living creatures to act upon what they hear. Is there a connection between knowledge and the complex relationship that humans have developed with the earth, other people, and living creatures, which may explain why they have struggled to agree on who should rule or how to proceed?

We have no way of knowing if people picked up this idea or if their intention was anything other than to ensure that night and day, cold and heat, summer and winter, and seedtime and harvest continue to alternate properly to ensure people's survival needs are met. Instead, people chose to use their superior, pre-programmed reasoning abilities to increase their access to resources that would sustain both their individual survival needs and fulfill their earthly desires.

However, if we take a person who is resting, his/her earthly desires are constant during this time, but his survival needs are never constant under the same conditions, because all humans, even when resting, always need to consume air in order to stay alive. We can therefore assert that a person experiences earthly desires through his or her survival needs. In other words, one follows the other: earthly desires are predicated on survival needs, even though both reside in and simultaneously accompany a person's physical body. This indicates that the sustainability of survival needs takes precedence over that of earthly desires. Therefore, for the well-being of humans, much depends on the prior sustainability of their survival requirements.

Given how right it is whenever a person is born and until a certain age, the infant cannot express any earthly desires or unnaturally change matter. Additionally, as the infant grows older, he becomes weaker, and his body starts to function similarly to how it did at birth. This means that there is a significant difference between the period when a newborn's survival needs depended on others for sustenance and the

time when the infant reaches childhood age and becomes self-sufficient. It was knowledge of the pre-programmed aptitude to reason of this newborn that it was able to exhibit during the interval in which the person is capable of making changes in matter as compared to during those start and end periods when the superior programmed aptitude to reason is weak. Moreover, it is important to note that knowledge is something a person gains and later loses as he ages or when his pre-programmed aptitude to reason begins to decline. This phenomenon occurs because, as a person ages, he loses the ability to exhibit either of the two aptitudes that the pre-programmed aptitude to reason can display: the ability to speak or to use complex tools, even though his senses remain intact. Therefore, the superior programmed aptitude to reason in a person will only gain and then lose knowledge during the three intervals of human life: from birth to childhood, from childhood to the onset of aging, and from the onset of aging to death. The only factor that could influence the superior programmed aptitude to reason during the period from childhood to the onset of aging is knowledge, which may either expand or restrict its ability to interact with and access the resources necessary for fulfilling its survival needs and earthly desires, as well as those of others.

In other words, since natural matter is continuously changing just as the knowledge of humans via the superior programmed aptitude to reason is, it follows that at point $x + \Delta x$ in space (or time, $t + \Delta t$), given how natural matter may not look the way it did at point x . Additionally, because humans rely on materials of terrestrial origin to meet their survival needs and earthly desires, the superior programmed aptitude to reason must also adapt continuously to the ongoing changes in the natural system. Knowledge must continually adapt to keep pace with the changes necessary to meet survival needs and earthly desires, as it is through knowledge that people understand how materials of terrestrial origin transform, allowing them to produce food and objects that fulfill these needs and desires. It follows that the abundance enabling any person's physical body to fulfill its survival needs and earthly desires arises from external sources due to changes in human knowledge that are influenced by both the transformation of natural matter and social progress. Therefore, all that exists outside the physical body is scarcity.

Moreover, since it is knowledge that is providing information to people on their need to continuously rely on their senses to fulfill the scarcity that they have to permanently seek to satisfy, and knowledge is producing for humans information that helps their superior pre-programmed aptitude to reason, it is the one in charge of ensuring the sustainability of survival needs and earthly desires. Hence, the continuous reproduction of new humans means that both existing individuals and new arrivals constantly influence the current social situation, either improving or destroying it. People strive to increase their access continually to the resources that satisfy their two innate desires: survival needs and earthly desires. In so doing, people rely on the modifications they effect in natural matter to fulfill these two innate desires. And since natural matter is anything that has mass and occupies space and is present on the ground and in the atmosphere, it follows that in order to make any sort of social improvement for the purpose of sustaining his or her survival and earthly desires, any human requires social space. It is defined here as a certain volume of natural matter, which a person needs in order to sustain his/her survival needs and earthly desires.

The volume of social space that humans occupy during their lifetime, in addition to what they accumulate in terms of positive improvements made in natural matter, constitutes what we call "social accumulation." As such, social accumulation is defined as being the volume of social space or habitable land that a person occupies during his or her lifetime and includes the whole gamut of personal possessions, household goods, and conveniences such as cars, homes, telephones, staplers, and so forth. People trade their "social space" and the perishable and non-perishable items they accumulate during their life in a cumulative manner.

Social improvement and social accumulation are interrelated concepts that both rely on natural resources. Social improvement depends on social accumulation and vice versa. In other words, a person cannot make any social improvement if he or she does not have access to social accumulation (i.e., land and the elements). Alternatively, a person can only accumulate socially valuable resources such as land (and with it natural assets) if he or she can access social progress. We can therefore say that people use social accumulation and social

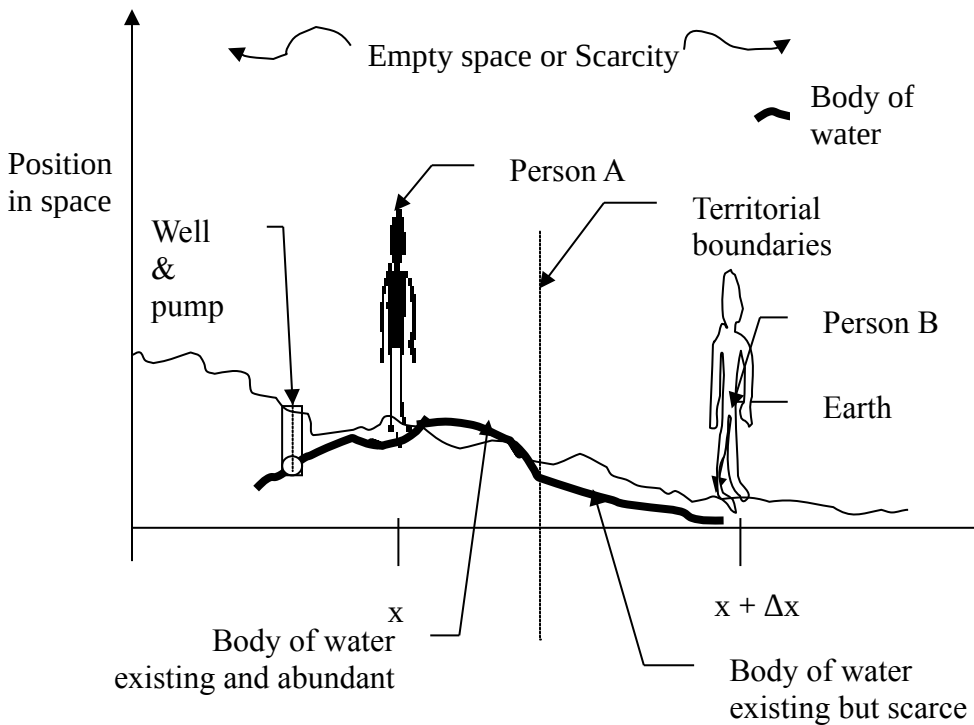
improvement for no other purpose than to sustain their survival needs and earthly desires through the positive or negative changes they effect on natural matter (or social space).

To clarify, since the only abundance that humans can physically control is the space occupied by their bodies, it follows that two people may stand a few meters apart from each other at the same time (t), yet one person may have abundant access to the resources that sustain their survival needs, while the other person finds these same resources to be scarce. This situation presents us with two problems (Figure 4.1):

(i) No matter what people may do during their lifetime, without access to social improvement, it will not be possible for them to access the primordial elements that can sustain their survival needs or earthly desires (in this case, person B in Figure 4.1).

(ii) If humans do not increase their social space and thereby upgrade the abundance and quality of natural matter, they will be unable to increase their social improvement to sustain either their survival needs or earthly desires (as in the case of persons A and B in Figure 4.1).

Figure 4.1



Socrates, Plato, and Aristotle are all relevant, but we will focus primarily on Plato, as our discussion will be based on his writings about the theory of forms. Plato suggests that humans divide reality into two separate realms, and then they should let the world of ideas be the only constant or important one because the world of the senses is deceptive and changeable. The question that we'd like to pose is very basic. How could person B in Figure 4.1 manage to sustain his survival needs while asking his senses to ignore him if person A cannot communicate with God or the natural system to make it rain on person B? Person A refuses to provide knowledge to Person B about digging a well to obtain water. Person A doesn't allow person B to leave, preventing him from meeting his survival needs and fulfilling his earthly desires for water, which person A obtained through the natural system and knowledge. The "scarcity" that person B faces in meeting his survival needs and earthly desires was artificially created by person

A, who has reserved the available resources for personal use and his desires, thereby depriving person B.

Humans, by enacting laws based on their understanding, appear to have sanctioned the exploitation of the earth, resulting in the current situation where both life on the planet and the planet itself face the threat of annihilation due to the complex and often incomprehensible relationships humans have formed with the earth, each other, and other living beings. Let us not forget all the weapons of mass destruction that exist in the hands of some people and the threat that such knowledge poses.

When humans' desired laws align with their understanding, they claim these laws are God's tenets, commandments, and inductions. The consequences of humans disobeying God's will are reflected in the social and economic situation, where meeting the survival needs and ensuring the security of the entire world's population has become unpredictable. Humans took it upon themselves to develop their skills and redistribute what God initially gave to each person for free in order to satisfy their earthly desires and, for the same reason, subdue other people's survival needs, making them a function of their own earthly desires.

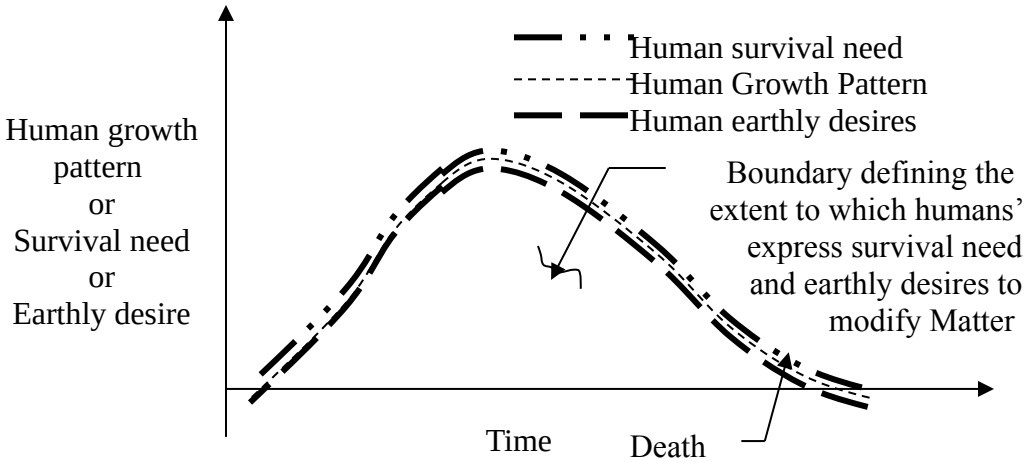
Billions of people today live in destitution and poverty, lacking basic food and water. These problems would not exist if humans had established a law to regulate reproduction in order to reduce their earthly desires. A newborn wouldn't know right at birth that the elements from which he could sustain his survival needs and earthly desires are unequally distributed on earth and that humans rely on their knowledge (i.e., weapons) to make the survival needs or necessities of others a function of their earthly desires. In other words, the newborn doesn't know in advance that people have distributed social space (i.e., land and resources) on earth, creating scarcity for him through manmade laws and those that others claim were passed by God in the form of tenets, commandments, and inductions, such as the law of inheritance. Moreover, people resort to knowledge (i.e., weapons or negotiations) to limit or deny others' access to matter that sustains their survival needs and satisfies their earthly desires through the laws they develop. This situation arises because humans have chosen to rely on

knowledge, delegating tasks that they should be pursuing for their survival to a driver, rather than allowing the machines and robots they create to perform this work on their behalf. Without a law to control reproduction on earth and reduce earthly desires, humans will soon face overcrowding that limits the space available for planting food due to all the social improvements made to satisfy the desires of the living.

The predicament that has existed on earth since time immemorial has been exacerbated recently, largely due to the contributions of Socrates, Plato, and Aristotle. Any newborn knows that his survival needs will remain unchanged throughout his life, and they will depend on water, food, and air. The survival needs will stay in effect for as long as a human being is living and grows step by step in accordance with the human growth pattern. In as far as earthly desires are concerned, this craving resides in the human physical body as well. But humans have given each a unique identity and purpose in life, and they serve different roles in the human growth pattern through matter, which sustains both.

Therefore, instead of letting the earthly desires of any newborn succumb to and be made to follow the human growth pattern in the same way survival needs do, superimpose it (plotted) over the human growth pattern curve as illustrated in Figure 4.2 hereunder.

Figure 4.2



Thus, because earthly desires are a requirement, humans began using it for purposes that are not necessarily focused on mankind's self-sustenance, but rather on fulfilling their urge to access resources that satisfy both survival needs and, primarily, earthly desires in the form of better food, clothing, housing, entertainment, and similar items. In other words, humans motivated their earthly desires by the pursuit of happiness. Socrates, Plato, and Aristotle believed happiness begins by establishing a universal process of reasoning that would allow man to learn every conceivable thing about reality. Thus, using deduction and inference to achieve practical results for the greater good allows people to make choices. Socrates, Plato, and Aristotle need not teach anyone that relying on machines and robots to accomplish what human hands can do to sustain survival needs is the answer. Any human can deduce and infer that handing over the task of sustaining survival needs to machines and robots frees the body from the required chore. This situation changes earthly desires from being a function of survival needs into making the survival needs become a function of earthly desires as a result of the continuous improvement humans need to make in the matter, not necessarily to sustain survival needs but rather to build knowledge and to obtain the satisfaction of knowing that a person can seek immortality in his or her accomplishments.

We should not discredit the importance of humans relying on their pre-programmed abilities to reason, speak, and use complex tools, which have been enhanced by breakthroughs in the health sector and the creation of objects that extend human longevity, such as ambulances, MRIs, CAT scans, shelters, clothing, and shoes. But the problem with the philosophical teachings of Socrates, Plato, and Aristotle is that they are founded on the principle that the more a person knows, the greater his or her ability to reason and make choices that will bring true happiness. According to those three philosophers, this would help to establish an ethical system based on human reason rather than theological doctrine. There is nothing wrong with people broadening their ability, knowledge, and virtue and possessing a complete understanding of themselves. As people's abilities, knowledge, and virtues increased, the deductions and inferences that Socrates, Plato, and Aristotle encouraged among their fellow Athenians about the importance of questioning everything led to the adoption of cars, trains, and airplanes for faster transportation of fruit from the fields to their homes. This would help them make their lives more purposeful compared to transporting their loads home by hand.

Protagoras, as previously mentioned, asserted that "man is the measure of all things," and there is no harm in individuals questioning the justification for their continued reproduction if the higher form of intelligence they are capable of producing can rival humanity. But what if God did really exist? What if the statement in the Old Testament creation story, which attributes to God the suggestion that Adam and Eve should not distinguish between good and evil, is true? This is because it is one thing to disobey God, and it is another thing to be letting knowledge drive humans to a dead end. This is because people didn't perceive that their lives would start to serve a better purpose if they were to transport their fruit from the field home faster as compared to transporting the same load using their bare hands. People could be better off today than they actually are, as many individuals can demonstrate how using an airplane to transport fruit home improves their lives compared to doing the same task by hand. It remains unproven that each time a person increases their reliance on social improvements to complete tasks, the more likely it is that the crises they face will become irreversible to their human security. We could then say that Socrates, Plato, and Aristotle presented a

significant challenge for humanity when they suggested that questioning everything would motivate individuals to use the knowledge they gain to translate their maturity into effective political actions aimed at achieving the greater well-being of society. This argument is because Socrates, Plato, and Aristotle believed that knowledge would lead to ultimate wisdom, enabling humans to pursue political and ethical truths. This dilemma has resulted in a significant ongoing issue for humanity. People still don't know why they bring their food home much faster, despite making deductions and inferences to help them decide that it is better to do so. The motivation that Socrates, Plato, and Aristotle inspired in people was the pursuit of happiness, which led individuals to begin immobilizing land for their survival needs, allowing them to produce tools, machinery, and instruments that primarily enhance human understanding of these tools rather than serve the physical body.

Therefore, even today, it is the natural system, not humans, that controls the alternation of night and day, cold and heat, summer and winter, and seedtime and harvest. In addition, the conservation law states that matter is neither created nor destroyed. This means that over time, all materials of terrestrial origin, such as iron ore, gold, silver, zinc, and diamond, are elements on which humans depend for the betterment of their social and economic situation. These elements become deposits through natural chemical reactions. For example, iron ore, which is an abundant metal and used to build houses and make cars, watches, glass, and doors (to name a few items), is normally combined with other chemicals. Owing to the way the natural system regenerates, these materials of terrestrial origin exist either in abundance or in rarity in other places. Such materials are abundant unless humans deplete them.

Countries with abundant iron ore often cannot recover it, despite needing it. These countries have immobilized the iron ore in the ground (or frozen it) in order to protect the social improvements they seek. Nations that lack iron ore but require it for their people represent the other case. Additionally, some nations possess iron ore but lack the means and market to sell their resources.

Let us consider this scenario in which we take two nations. Nation 1 has immobilized its land surface, leaving no place for its inhabitants to meet their survival needs due to the implemented infrastructure and socio-economic development model. Nation 1 could only supply all the necessary resources for growth and prosperity if its land surfaces were already immobilized by another nation, specifically Nation 2. If Nations 1 and 2 prioritize their people's welfare, they either operate independently or in unity. This scenario indicates that for Nation 2 to develop like Nation 1, it must begin to immobilize (or paralyze) its land surface as its people start to develop. This scenario indicates that if both Nation 1 and Nation 2 are focused on immobilizing their land surface, it raises concerns about their ability to meet the survival needs of their respective populations. There is no need to discuss the potential consequences if the people of Nation 1 and Nation 2 unite to pursue social and economic improvements, or if both nations adopt an economic system that creates winners and losers, as is common in many countries.

The other piece of information that we want to extract from this aforementioned scenario is that regardless of what type of government Nation 1 or Nation 2 decides to consent to, explicitly or tacitly, the freedom of its people is in exchange for the protection of their remaining rights. The political system can be tyranny, monarchy, democracy, oligarchy, and so forth. The whole citizen body of either nation is devoting itself to developing knowledge on how to question everything in order to boost each one's own access to resources. It doesn't matter how much rest is in the hands of a single individual, a select few, or every citizen.

Therefore, all the progress and social improvements that people have achieved only enhance humanity's ability to control and dominate cold and heat, summer and winter, day and night, and seedtime and harvest. Thanks to knowledge, people can make tools that do most of the work they used to do to meet their survival needs and earthly desires, allowing them to focus on questioning everything around them and creating the tools or machines they now rely on for their well-being.

It is wonderful that people can now produce tools and machines to satiate not only their earthly desires to survive but also their desires to

seek more happiness. It is also reassuring to know that if the world were to face a worldwide shortage of water or food, for example, humans have the theoretical know-how to manage such a situation. If humans run out of fresh water sources, technology exists to convert salt water into fresh water. Similarly, as humans have explored outer space, they have discovered the potential to import soil from other celestial bodies in the case of a shortage of fertile land to grow enough food. And just as humans build elevated highways, so can they build suspended agricultural fields if land on the ground becomes a constraint.

It is true that for most human beings, the issue of scarcity of resources is real and present, owing particularly to the way humans and nations claim ownership of social space in order to satisfy their growing insatiable appetites for food, energy, housing, power, advancement, and so forth. Therefore, on the one hand, humans are pushing to develop land, cities, or themselves, in which case they need more and more social space, and on the other hand, this same social space is shrinking due to activities like mineral extraction, thus leaving humans with less and less space to sustain their survival needs (air, water, and food). We could argue that there is no scarcity of resources to sustain the survival needs of humans, except for the artificial scarcity created by people themselves, for whom the desire for happiness has been their main motivating factor. This artificial scarcity is caused by the way humans have preferred to squeeze themselves into smaller and smaller areas to pursue happiness, including freezing social space to produce social improvements aimed at satisfying their insatiable appetites for a better life.

We could also argue that accelerated population growth, which some researchers suggest has intensified competition for resources, has put increasing pressure on natural systems and caused environmental degradation as this competition deepened. Henceforth, the more accelerated the environmental degradation became, the more the competition for resources pushed people to an unprecedented degree of intolerance to peace and security. This demographic justification of the problem is valid; however, investigators must clarify that the accelerated competition for resources, from which people feel alienated, is a result of their actions. This phenomenon occurs because

people are using their time on Earth to pursue personal achievements instead of working the land and caring for it as God suggested. They view their birth as having a purpose that allows them to contribute to the creation of more tools designed to perform the majority of the labor that humans were originally meant to undertake in order to meet their survival needs and earthly desires.

People can continue to seek better food, clothing, housing, schooling, entertainment, and so forth. The aim is to cultivate a noble character through happiness, one that would work to establish an ethical system based on human reason rather than theological doctrine. It is now circa 399 BC that people began to practice the philosophical teachings of Socrates, Plato, and Aristotle. It is unclear whether people disregard peace and security because human life is short or because well over two thousand years since Socrates' death are insufficient, leading to an incomplete understanding of themselves. However, we must consider whether the philosophy of Socrates, Plato, and Aristotle actually achieves practical results for the greater well-being of society. It is unclear whether an increase in knowledge leads to a greater ability to reason. This is because people now rely on artificial intelligence and robots to reason on their behalf, and there is a significant chance that, despite all the knowledge accumulated since the beginning of humanity, additional knowledge will not change their circumstances. But if we are going by what people have achieved so far, it is clear that better food, clothing, housing, schooling, entertainment, and so forth are not bringing true happiness. We can't know how people achieve fulfillment, but we know that happiness is more than being a president who fears walking in the street. Government works best when ruled by individuals who possess the greatest ability, knowledge, and virtue, along with a complete understanding of themselves. The credo of Socrates, Plato, and Aristotle should start to show evidence. But as people choose happiness over societal well-being, they face more conflicts and crises. As we said, we have no way of knowing when happiness is going to start to show evidence that it is establishing an ethical system based on human reason rather than theological doctrine. But it would appear after so many years, on the death of Socrates, Plato, and Aristotle, and people's continuous pursuit of their philosophical thought that the knowledge that people accumulated on crisis prevention and on how to deal with crises should have begun

now that people reached to understand themselves more to enable them to triumph over the world of senses in favor of the world of ideas, given how humans are endowed nowadays with the capacity to avoid crises and conflicts that emerge because of a shortage of resources. Despite the numerous ways in which humans can assist each other, their social and economic conditions are deteriorating daily. The strange fact is that as humans become more intellectually developed, the threat to security appears to increase and diminish.

Human life, marked by periods of both war and peace, contrasts with Plato's suggestion from over two thousand years ago that the world of ideas is the only constant, while the perceived world through our senses is deceptive and changeable. The practice of the world of ideas, which is based on social and economic principles that enable individuals to learn everything possible about reality, has led people to confine themselves to increasingly smaller areas of habitable land in order to satisfy their deceptive and changeable senses. So far, knowledge has not contributed to the formation of a noble character; instead, it has led people to deplete habitable land and spend their lives seeking ways to meet their survival needs. In modern times, people have become operators of tools that they use to create unnatural changes in matter and replace their interactions with the earth while they pursue knowledge.

In conclusion, the relationship between survival needs and earthly desires is significant. In this regard, the pursuit of knowledge made people freeze habitable land to produce tools that are not necessarily to act as means to help humans with sustaining their survival needs but to satisfy purposes that go beyond what humans require to sustain their survival needs. This, of course, is a great endeavor if humans can manage to achieve it and indeed is a pleasant way for humans to spend their lives doing instead of having to work the earth and to take care of it. The problem, however, is that the consequences on human security may be a bit more complicated than just what those two needs drive the human to accomplish to satisfy their requirements. The Old Testament creation story reports that God created humans in his image. This idea signifies that God should not be any less clever than humans.

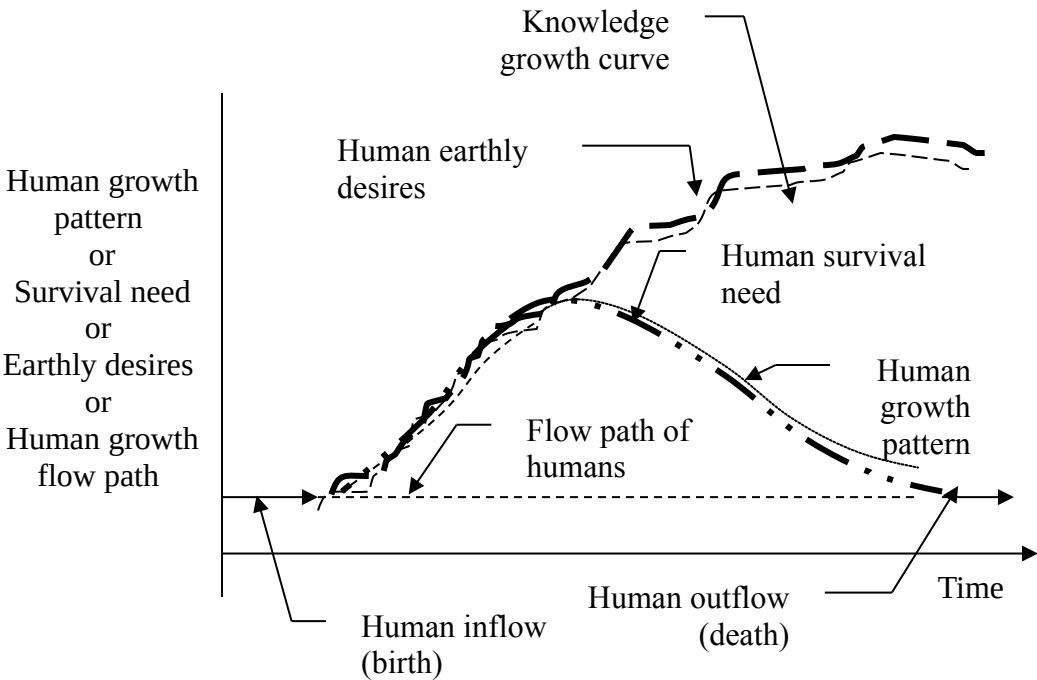
Could we consider that people's earthly desires and people's progress are interconnected and knowledge is the fundamental catalyst that develops the content of humans' earthly desires? Moreover, humans seek continually to improve their social situation to evade working the earth and to take care of it as God suggested. To improve their social situation, humans can only do this by freezing social space in order to recover the material of terrestrial origin they require for their own personal purposes and increase their access to the elements that sustain their individual survival needs and satisfy the imperatives of their earthly desires. God may have been much cleverer than humans, and therefore, since he wanted humans to reproduce, to work the earth, and to take care of it on his behalf, he made the natural system and the knowledge that the superior pre-programmed aptitude to reason that humans depend on to produce the tools and machines that they use to subvert to them the work that they are supposed to be bearing by making the earthly desires depend on knowledge.

The problem of God perhaps making the natural system and earthly desires depend on knowledge prevents humans from dividing reality into two separate realms, the world of the senses and the world of ideas, and declaring that the latter is the only important one, as Socrates, Plato, and Aristotle wanted. This is because if our suggestion is true, knowledge can never be a constant.

Heraclitus of Ephesus (c. 500 BCE) claimed that "life is flux," which was interpreted to mean that everything, or all things, change. If knowledge is constantly changing, then humans allowing their earthly desires to follow the human growth pattern as survival needs do is to let the boundary that determines the extent to which humans express their earthly desires to modify matter remain lodged in the area under the growth pattern of every human while they are alive. Humans would then continue to cause changes in the natural system that could result in food shortages and satisfy their earthly desires. In this case, fights over water, food, material things, commodities, and so forth would increase in the near future much more than what people have witnessed so far. This is because knowledge is a cumulative and linear slope and depends on earthly desires.

Thus, humans are electing to pursue a social model that prevents earthly desires from following the human growth pattern, just as survival needs tend to zero when a person dies. Instead, opting to keep the boundary that determines the extent to which humans express earthly desires to modify matter to be lodged in the area under the linear growth pattern of earthly desires and knowledge even after a person dies is illustrated in Figure 4.3 hereunder.

Figure 4.3



Due to the constantly changing nature of knowledge, people’s earthly desires vary according to time and social progress. The earthly desires of people are therefore a function of real time and, as shown in Figure 4.3, follow a linear model because they depend on the social improvements made within the social space occupied by individuals throughout their lives. The only problem, as Figure 4.3 shows, is that the difference between the survival needs and the earthly desires lies in the magnitude of the requirement / urge that each one of these two needs manipulates. In the case of the survival needs, for example, the

magnitude of this need is measurable and stays in effect for as long as a human being is living. It grows step by step in accordance with the human growth pattern. In the case of earthly desires, the magnitude of this need is immeasurable and uncontained.

The consequence of humans satisfying both survival needs and earthly desires is that they cannot consistently follow the human growth pattern, as survival needs depend on the body's internal movement while earthly desires rely on social progress. This situation would be a problem on earth because humans are a species that depends on the natural system to survive. Unfortunately, as we said, until now it has been the natural system itself that has been overseeing how night and day, cold and heat, summer and winter, and seedtime and harvest alternate. Therefore, as we mentioned earlier, people can use their knowledge to transform the sea into floating cities, ensuring that no one is left without a place to sleep. This solution wouldn't be effective because people's knowledge can only become a constant when they follow a few specific approaches. The three manners that we can use to pass on our idea cover ways that people are acting to reduce earthly desires. Another method is to stop reproduction in order to regulate earthly desires, making them dependent on the level of social progress achieved and the availability of habitable land. Let us recall that social progress involves people distancing themselves from manual labor and allowing machinery to perform tasks instead. In addition, humans adhere to a social system that encourages them to accumulate material possessions throughout their lives and transfer these to specific individuals. In other words, this system is cumulative in nature. The third principle is to stop allowing people's knowledge to be used as a tool that enables them to freely explore the world of ideas in their pursuit of happiness. In other words, the approach would be to let the material things that people accumulate start and end with when a person perishes. In other words, the material possessions a person accumulates remain within the bounds of human growth patterns, rather than following the linear trajectory of knowledge that aligns with earthly desires.

God proposed a solution for people to pursue that would prevent wars and the cessation of reproduction, as He is against both; this solution involves stripping away the knowledge that people currently use to

infringe upon the rights of others for their survival needs in favor of fulfilling their own earthly desires. To achieve this solution, people would need to ensure that the knowledge they manifest belongs to everyone rather than to individuals, and they must control and regulate the amount of material possessions a person can accumulate throughout their life, including making arrangements for those possessions to be returned to others after death.

To illustrate, here's an example about what we just said. Currently, people have stopped storing their information on physical paper and have switched to electronic storage in order to save the environment. However, they have maintained ownership of the forest as a single entity. People need to be interacting with the natural system. People do not sustain their lives by interacting with machines. As we mentioned earlier, the more machines people interact with, the greater their desire to engage with even more machines becomes, leading to a state of gridlock.

We have no way of knowing why people do not want to justify a social system in which the earthly desires of people remain limited to sustaining survival needs and to what is required to work the earth and to take care of it, including limiting the longing that their human imagination inspires for what the human body requires to endure—four criteria that God promised he will never intervene in the way they alternate for as long as the earth endures.

The problem is that survival needs and earthly desires fulfill each other independently in the human body. Even though both of them depend on the matter. Each one depends on a different type of matter and is controlled from two different sources. For survival needs, it is the human body that manages its requirements. Earthly desires are superior pre-programmed aptitudes that independently manage their requirements. Because habitable land is insufficient for people to satisfy both their needs and desires, individuals have opted to exchange land that could sustain their lives for the construction of highways, swimming pools, cars, parks, sunglasses, chocolate, cell phones, and more. People controlled and regulated reproduction to increase earthly desires. People want the machines to do work while they act as operators of those machines.

Socrates, Plato, and Aristotle failed to incorporate in their philosophical thought that knowledge does not make the senses constant. Thus, mankind may struggle to allow the world of ideas to triumph over the world of senses, contrary to their expectations. Especially in a world whereby the available resources could produce only a small fraction of the goods and services that people wanted, based on the way matter regenerates.

Therefore, as we said, knowledge provides people information, so they must rely on their senses to satisfy their scarcity, and knowledge produces information that helps their senses. People, based on how knowledge keeps their senses activated, decided to freeze social space to pursue the world of ideas. People prioritize their ideas over farming, so they can't cultivate the land. As the world of ideas generates new breakthroughs, the knowledge that people acquire increasingly drives them to freeze more social space in order to enhance their lives. As we mentioned earlier, people want to delegate their responsibility for working the earth and taking care of it to the machines they are producing. In the next chapter, let us attempt to determine using calculus whether knowledge is contributing to practical results for the greater well-being of society, as Socrates, Plato, and Aristotle believed it would, or if it is leading people to face more crises on earth.

People's vocation of defying the truth

Humans do not have clear evidence until our present day on how the earth was formed, how human life appeared, and how all the living things that cohabit with humans on earth originated. People acquire their opinion on the nature of life and the purpose of human life from their senses. To provide credibility to the things that people observe or process, humans apply systematic methods and rely on mechanisms such as peer review and repeatability to adapt best practices and concepts. People maintain a plan for rites and customs, and they consider the patterns within this plan to justify their beliefs about the truth or falsity of the conclusions they consistently observe.

What people observe through their senses is nothing but physical matter, and other biological matter whose body functions or contains tissue like their own is continuously changing, thus justifying a belief in the truth or falsity of the patterns they observe. People also observed that among all the biological matter they classified as part of their own, only their species exhibits a coordinated pattern with a degree of precision unmatched by other biological matter cohabiting with them. This distinction, including many other differences, made people understand the causality to justify a belief in the truth or falsity of the patterns they exhibit; hence, the source that ordered them resides in the body.

To provide credibility to the patterns that people exhibit, humans use the same mechanisms they apply to determine the truth or falsity of the

patterns they observe when drawing conclusions about how physical matter and other biological matter are changing. However, it is people who make this judgment to determine whether the patterns they observe, including the physical and other biological matter, are valid in establishing the truth or falsity of their evidence. Additionally, the unnatural patterns that humans exhibit in nature also support beliefs regarding their truth or falsity. It is humans themselves who assess and draw conclusions. This phenomenon signifies that we have two essences; if we don't know if things exist, then what is their objective nature? The two essences are the continuous patterns and subsequent changes that people detect through their senses in their bodies, as well as those displayed by physical matter and other biological entities.

It is impossible to know why people started questioning whether the patterns of their bodies or those of physical and biological matter could be measured to determine if these patterns support a belief in their truth or falsity, which necessitates understanding their objective nature. However, based on empirical evidence, it appears that humans are the only species within the biological kingdom that struggles to understand their own objective nature. This phenomenon occurs because the patterns that humans began to exhibit when they started defining preconditions and identifying necessary causal linkages—essentially, their objective nature—seem to have caused people to forget that they are intrinsic components fulfilling a purpose, much like all other entities that exist on the planet. The consequences of this oversight, which we believe stem from the way people are organized and their ability to exhibit patterns that the natural system cannot produce, are significant. Its outcome is that it made people start to see themselves as if they were created to fulfill a custodian role of physical matter and of the rest of the biological matter, including only each other.

There is nothing wrong with people convincing themselves that they were created to fulfill a custodian role of physical matter and the rest of the biological matter, including each other. Humans were pre-programmed with an aptitude to imagine for a reason! Certain truths necessitate supernatural revelation; otherwise, their truth may not be deduced, and perhaps a revelation is needed to guide people towards their exact role on earth. However, if we consider how everything in

this world appears to be working, we see that nothing stays the same; everything is constantly becoming something different. Whether people change the world or abstain, their actions cannot stop change or prevent the world from exhibiting patterns. People can only keep their minds the same, and they want nature's unnatural changes to serve them. People can control their state of mind (or beliefs) only during a specific period, from childhood until old age. People only contemplate whether the world is God's creation or a chance order during this limited time in their lives. The world was doing fine before a person was born and will go on after they are laid to rest. If people convince themselves that the patterns they display during this specific interval of human life are pre-programmed to serve them, they may feel compelled to believe these ideas under any circumstance. People can only perceive that they were created to serve a purpose if they choose to view their minds as an essence that is distinct from the constantly changing physical world. Humans can only make the patterns they display on constantly changing objects serve a purpose if they choose to view their minds as an essence that differs from physical nature. If humans chose to make their minds unchanging, they could justify their existence.

Now, it is important to note that the unnatural changes in matter are not exhibited by superior preprogrammed aptitudes, but rather by the human body. The natural system interacts with the human body, not the superior preprogrammed aptitudes. Whether God exists or the world was ordered by chance. Even the superior pre-programmed aptitude for reasoning cannot determine whether the patterns exhibited by the human body, or those continuously displayed by physical and biological matter, justify a belief in their truth or falsity. Man's decision to change the patterns this species exhibits so they serve a pre-established and self-imposed objective instead of emulating the patterns the rest of biological matter accepts is unrelated to finding whether God exists or if the world was ordered by chance. This is because searching for something or someone in something that is constantly changing is impossible.

Humans define change as making something different from what it would have been if left alone. If the superior pre-programmed aptitudes of humans reasoned and assigned to themselves the vocation

of inquiring if the patterns that the human body exhibits and/or the ones that physical matter and the rest of the biological matter exhibit as well waver or change, that warrants deducing whether those patterns justify a belief in their truth or falsity. The objective nature of the superior pre-programmed aptitudes of humans to reason skews the purpose of the human body so it could start to serve on its behalf a pre-established and self-imposed objective related to justifying a belief in the truth or falsity of patterns that are already changing, which could only be intended to make specific patterns become something different as compared to what they would have continued to remain like if left the same. In other words, if humans are not agreeing to remaining accepting of how everything was designed to function, their reasoning is based on things at all times becoming something different or changing. The superior pre-programmed aptitudes to reason must be seeking to enhance patterns that are already dynamic, rather than trying to change them to make them more dynamic. It would make more sense that the superior pre-programmed aptitudes to reason are seeking to change patterns that are already dynamic to make them static.

It wasn't a negative idea when people reasoned and assigned themselves the vocation of inquiring whether the patterns they exhibit, as well as those exhibited by physical matter and other biological entities, justify a belief in their truth or falsity. To understand the patterns people see, they must investigate them. The decision by people to express opinions about the truth or falsity of the patterns they observe in physical matter and biological matter may have led scientists and researchers to claim that these human-created patterns are weakening the endurance of the natural world. This phenomenon is due to increasingly complex human societies and accelerated environmental degradation, which, if it weren't for humans' added patterns, the physical world would be exhibiting its own pattern based on its own inner intelligent design. However, the fact is that any pre-established and self-imposed objective that humans set must go through exhibiting unnatural changes in matter first. The pattern that we reasoned to believe the superior pre-programmed aptitudes to reason could be seeking to make them static must be patterns that are related to this weakening state of the natural system's endurance,

given, as we said, that the patterns that people exhibit, their impact is felt on the natural system.

Everything that people do is for the future. When people define goals, they map forward. People cannot choose between two options simultaneously, so they can only achieve one goal at a time.

People create patterns in the natural world to sustain their survival needs and to enrich their lives. The patterns created by superior pre-programmed reasoning aptitudes, which aim to evaluate the truth or falsity of exhibited information, are distinct from the patterns that generate the elements people depend on for survival and enrichment. The superior pre-programmed reasoning aptitudes are not composed of matter, and while they seek to uncover truths, those truths must be tangible, as these aptitudes cannot discover their nature. The superior pre-programmed aptitudes to reason know that the human body is separate from the other natural elements on the surface of the earth, allowing this mental faculty to understand how the truth of certain patterns could help it determine the truth or falsity of the things it is searching for. In other words, the superior pre-programmed aptitudes to reason deem it irrelevant to determine whether God exists or if the world was ordered by chance, as this knowledge would not help change their condition. Likewise, if people figure out how to change weather patterns or successfully establish a colony on the moon, it would not affect their condition. The superior pre-programmed aptitudes to reason seek to uncover only truths that specifically benefit them. This programmed aptitude is obliged to bring the human body along because it is not made of matter. This aptitude is glad the physical world is dynamic; if it were static, it would be meaningless.

Socrates claimed that human choice was motivated by the desire for happiness. The pursuit of happiness through superior reasoning can weaken the natural system's endurance because people must make unnatural changes to achieve an unquantifiable state. We are uncertain about how to define happiness to determine whether the superior pre-programmed aptitudes to reason are pursuing the truth or falsity of patterns solely because they are motivated by happiness. Let happiness be a state of well-being and contentment that all people feel differently about. Let us also let happiness be one experience that every person

wishes to be positive after he is born; otherwise, there would be no purpose for the reproduction of new humans. Let this state signify the feeling of having a pleasurable or satisfying life before departing this world.

There are two sources from which people obtain truths. Those two sources are faith and human reason. The people who use faith to explain the world claim that those humans conduct themselves according to the way God commanded they live during their lives. Their spirit after death will ascend to heaven to live next to, supposedly, the essence who created this universe. It is clear that those who abandon conducting themselves according to God's commandments are the humans who reject belief in the mythical stories that explain the world. These individuals are those who seek a naturalistic explanation of the world in order to pursue a form of eternal life on earth instead. This phenomenon is because some people believe that a god created the universe. In the story of creation in the Old Testament of the Bible, it is said that for God to deem them righteous, they should be working the earth and taking care of it during their lives (Genesis 2:15) and, most importantly, staying away from questioning the truth or falsity of patterns (Genesis 2:17).

Evidently, the construction of people's intelligent arguments suggests that humans cannot simultaneously choose two options. And so humans are obliged to give up the enjoyment or advantage of one happiness for another. People can choose to let God declare them righteous by following His commandments. They can choose to follow His commandments to increase their chances of winning a spot in eternity, or they can continue engaging in actions that God advised against, which would result in their souls remaining dead after their bodies depart. His commandments are meant to increase their chances of winning a spot in eternity, but they can also choose to continue engaging in actions that God advised against, which would result in their souls remaining dead after their bodies depart. Unfortunately, due to the fact that all humans do during their lives is unnaturally change matter. A person cannot but let the unnatural changes that his body exhibits during the time that he is alive be destined to serve one of two goals. This is because, as we just said, the path or vocation that a person must pursue to attain either goal lies in two completely

opposite directions. One path involves living like other biological beings, while the other path includes activities such as watching soap operas, dining, vacationing, and preaching. As we previously mentioned, the crucial question is where the soul would ultimately end up. One choice will be the earth, and the other is heaven. This dilemma is because a person has to forgo one happiness for the other.

As we have attempted to demonstrate, if people choose to believe that their purpose on earth is to pursue a temporal, pre-established, and self-imposed goal, then Socrates argued that human choices are driven by the desire for happiness. The choice to pursue happiness, which people have made, involves questioning whether the patterns exhibited by their bodies and those of physical and biological matter justify a belief in their truth or falsity, serving as a means for individuals to continue their time on earth. If the people who argue that beings created the world are correct, then chance does not order the world. As many people claim it appears to be, the people who subscribe to the belief that Socrates thinks what could be motivating the superior preprogrammed aptitudes to reason are foregoing a lot in return.

We think that the stakes that the superior pre-programmed aptitudes to reason wagered on to disobey God based on what these aptitudes are told could be true about how everything in this world could have been created through the work of a supernatural being, including the superior pre-programmed aptitudes to reason themselves. Until the superior pre-programmed aptitudes to reason manage to show if God exists or not or the world was ordered by chance or not, this aptitude is foregoing winning eternal life, and this truth, if it is really true, is much more worth it than just passing this opportunity to be temporarily happy.

Socrates claimed that human choices are motivated by the desire for happiness. The superior preprogrammed aptitude to reason must have chosen to seek permanent, eternal happiness, not provisional happiness, when it started seeking to justify whether the patterns it observes are true or not.

The reversal of the aging process to have indefinite lifespans through complete rejuvenation to a healthy youthful condition to stop death is

indeed an objective that people can pre-establish before the birth of any newborn and is something that any newborn would welcome self-imposing on himself since it provides the opportunity for his superior pre-programmed aptitude to reason and body to be happy permanently. There is no doubt that the superior pre-programmed aptitude to reason has made lots of progress and developed many methodologies to justify a belief in the truth or falsity of the pattern that death characterizes. People recognized that preventing the aging process after birth is impossible, so humans began to identify preconditions that can be controlled, using death as an endpoint and mapping backward to determine the necessary conditions to avoid it. Humans know that they can only rely for now on quantitative and qualitative techniques to guide them until they figure out a way to make the human body become immortal. For the quantitative and qualitative technique, humans need to model their actual outcomes on its basis. Only best-practice approaches that slow down the aging process can conserve and maintain the truth or falsity of the pattern that people observe.

If the superior pre-programmed aptitude for reasoning seeks to reverse the aging process, such an outcome can only be achieved by increasing the Earth's carrying capacity to accommodate as many individuals with superior aptitudes as possible. This is because the more people live, the more potential inventors the world would have. The more inventors the world has, the more this pattern accelerates technological advances. As technological advances increase, the superior pre-programmed aptitude to reason becomes more pronounced, which in turn contributes to potential advancements in reversing aging. If we consider procreation to be a choice and that accelerated birth rates benefit those with superior pre-programmed aptitudes to reason, the evidence for this phenomenon is found in the accelerated technological advances that mankind has experienced after the introduction of individuals with these superior aptitudes. If people are continuously introducing new people, such behavior signifies that they have a purpose on earth for them. Otherwise, humans wouldn't have had a reason to provide birth to them. Certainly, we cannot say that people are reproducing solely because they want their children to fulfill God's commands to have a chance at eternal life, something their parents failed to achieve. And so, the question that warrants review as well is

from where or how did the superior pre-programmed aptitude to reason establish that when people accelerate their access to technological advances, the resulting technology could help this aptitude to progress to attain it so it manages to reverse the aging process if it is for this reason that this aptitude is working on establishing truth or falsity of patterns to continue to produce birth? Those who reproduce must be imitating this practice from Earth, as only one person has said his birth was planned. This person who claimed that his birth was programmed, Jesus Christ, was there to warn people that if humans continue to exhibit the same patterns that they have been doing before his birth, they will continue to be aligning mankind on the wrong path.

There are two sources from where people could be picking up beliefs that the unnatural changes that they exhibit in matter could help them to reverse the process of aging to extend the lifespan, thus leading them to believe that they were created to serve a purpose, question the truth or falsity of the patterns the natural system exhibits or the ones humans do, and even procreate new humans to pursue the same objective. One of those two sources could be a supernatural revelation, and the other one is the human's own reasoning.

Humans are sovereign, and until now only a few people have claimed that they were involved in an exchange with a supernatural being whereby they were commissioned to serve a purpose and/or to question the truth or falsity of the kind of patterns the natural system exhibits or the ones humans display. Indeed, there are many people who claim that God, the teleological argument, the natural order, and so forth were topics that were literally created to justify existing social systems and account for traditional rites and customs.

Even if we accept that God exists and the world was designed, we still reject the opposing view that the world appears ordered by chance. In other words, we reject the views that the other school of thought claims about the world appearing to be ordered by chance. No scripture supports the belief that God created the world to commission people to serve a purpose and to question the truth or falsity of the patterns exhibited by the natural system or by humans. The only purpose mentioned in the creation story of the Old Testament is that

the belief held by some people—that the world was deliberately created by a god—contrasts completely with the actions of humans. This indicates that people have concluded that their purpose of questioning the truth or falsity of the patterns exhibited by the natural system, or those created by humans, is a task they assigned to themselves through their reasoning.

We don't know how to start finding out why people reject the beliefs that mythical stories offer about the world's explanation and the purpose of human life. No person has been able to achieve an indefinite lifespan, and God's decision to remain invisible forces humans to rely solely on their pre-programmed reasoning to navigate the challenging question of whether things exist and what their objective nature is. However, the real question is why a being with superior reasoning ability would desire immortality, what changes that would entail, and whether such a desire is even possible.

The pursuit of reversing the aging process to achieve indefinite lifespans through complete rejuvenation to a healthy, youthful condition in order to stop death is a goal worth sacrificing the chance of securing a place for the soul in heaven, assuming the world was created by a being. This perspective is based on the beliefs of those who assert that God created the earth, particularly as described in the Old Testament's creation story. It is reported that God placed a flaming sword that flashed back and forth to prevent humans from manipulating the natural system in a way that would allow them to create patterns for eternal life (Genesis 3:24). However, if we consider that people are added to the world in a continuous flow and grow in a sequential manner, it raises important questions. Perhaps the first humans were unaware that the continuous transformations of their bodies were a precursor to the gradual deterioration of their functional characteristics. Those early human beings relied on mechanisms such as peer review and repeatability to ensure the validity of their conclusions about aging, which is understandable. Hence, their experiences could have led them to decide to let the unnatural changes they must continuously exhibit in nature while alive reach a point where they could discover a way to become immortal or radically extend their lifespan.

But humanity has now been in existence for millions of years. Surely, the patterns that humans observe, which their human bodies are not immune from, could be one reason that could be making humans define preconditions and/or identify necessary causal linkage. Could the fact that people are added in the world in a plug flow mode and the new people that are added, whose lives are accompanied by the social progress that people achieved up to that point, be what could be prompting the superior pre-programmed aptitude to reason to believe that the social progress that it now can manipulate could help it crack the intelligent design of the natural system to produce patterns that can make humans live forever?

Certainly, the hypothesis that new individuals continuously enter the world could encourage humans to explore the potential of the social progress they have achieved or inherited to create patterns that enable indefinite human life. In recent years, there has been significant progress in anti-aging and longevity, and it is plausible that humans, with their superior reasoning, are trying to manipulate nature to reduce toil and extend life, as many define existence's essence, with the ultimate goal being to live life to the fullest.

In the coming years, people may make rapid advances in biological science and manage to allow many humans alive today to enjoy radically longer and healthier lives for themselves and their loved ones. The problem those people will face is that humans' happiness is derived from the senses or imagination. The patterns of physical matter and the rest of the biological matter are continuously changing, thus allowing people to pass a judgment on their truth or falsity; it is the natural system that will control them. Insofar as the objects that people create, humans rely on man-made laws to enable them to freeze the physical matter or material things they accumulate. The happiness of people depends on the patterns exhibited by the natural system and the maintenance of the laws that they enact. Most people do not achieve radical, indefinite lifespans through complete rejuvenation to a healthy, youthful condition that will ensure their happiness. People could only claim to have lived the fullest possible life if they managed to manipulate physical matter to change its patterns, aligning them with the types of patterns they desired to see for themselves and their loved

ones.

Therefore, even if people reach the point of enjoying radically longer and healthier lives for themselves and their loved ones, people want to feel that they have lived the fullest possible life. Due to humans' inability to be in two places at once, people would still need to manipulate physical matter so its patterns, truth, or falsity align with the patterns they want to see in front of them or their loved ones. There are two ways people could achieve this objective. People either voluntarily come together and declare that the patterns infringing on their livelihoods are insignificant, enabling continued questioning of truth or falsity by a superior pre-programmed aptitude until it can stop the aging process and manipulate physical matter, allowing people to live their fullest lives, or they do not. The other option is for the superior pre-programmed aptitude to focus on solving the obstacles that prevent it from reaching the goal of stopping the aging process and manipulating physical matter, addressing one problem at a time through a technique known as the "elimination method." The elimination method is commonly used in algebra when dealing with systems of linear equations. The elimination method removes variables so that each time one is removed, the other can be solved.

We have no way of knowing if people could all voluntarily come together so their superior pre-programmed aptitude for reason could synchronize the patterns. This aptitude could enable humans to question the truth or falsity of the patterns they detect, leading to accelerated technological advances that produce patterns capable of granting humans eternal life and manipulating physical matter. However, this option that people could use to help them with the reversal of the aging process to have indefinite lifespans through complete rejuvenation to a healthy youthful condition to stop death and to manipulate physical matter, and the other option that we said the superior pre-programmed aptitude to reason could use, which was to work on solving the obstacles that stand in front of its path one problem at a time or using a method of elimination, are both options that address how people ought to act.

People desire to achieve indefinite lifespans through complete rejuvenation to a healthy, youthful condition, which would stop death

and allow for the manipulation of physical matter, thereby giving them more control. This purpose gives rise to a new pattern that the human body would be exhibiting. Numerous "causal factors" cause death, all of which stem from events that occurred before it. If humans picked a pattern during their detention time on earth to reverse the process of aging, this choice means that people do not want to believe in the truths of certain patterns. This conclusion indicates that people's choice to disbelieve in the functioning of certain patterns could affect how those patterns operate outside the human body, including what superior pre-programmed reasoning abilities need to be observed in humans to maintain this aptitude. The functioning of patterns that exist outside the human body, along with the superior pre-programmed aptitude for reasoning, exhibits control and regulates the progression of the world. Hence, how the world progresses can in turn be a cause of many other effects, which all lie in the future. The causal factors that will determine how the world progresses are rooted in the past. Therefore, if people want to see the world progress towards the ability to reverse the aging process and achieve indefinite lifespans through complete rejuvenation and the manipulation of physical matter, they can gain more control over the changes they wish to see. How people would be willing to act to permit, as we said, the superior pre-programmed aptitude to reason to have the space or necessary conditions to shuttle people to this immortal state is the real paradox.

The similarities between the challenges our ancestors faced in understanding truth and falsity—such as addressing how people ought to act, as shown by archaeological and written records—and the beliefs that present-day individuals are grappling with to advance humanity's understanding of the world's origins, including the development of noble characters dedicated to the question of virtue, are very striking. What stood out throughout this entire evolutionary history was people's incessant search to determine the right conduct, which could finally lead to mankind figuring out how to cultivate noble characters who understand political and ethical truths. Humans have struggled to prevail over the weakness of their will, hindering the establishment of an ethical system that people could use to ensure actions that skew analyses of benefits and costs are right and for the greater good. Therefore, if all human actions are aimed at the future and occur just before people gain the ability to extend their longevity,

humanity will continue to struggle with the weakness of their will, which prevents everyone from enjoying significantly longer and healthier lives grounded in natural rights. How will people overcome their will's weakness when they live longer? It is a real cause for concern.

The extent of harmful actions that shorten people's lives, particularly due to social progress that undermines the innate desire of humans to create patterns for eternal life, is absurd.

The truth is that any newborn, once they are able to understand, is informed that people are divided into two groups: one group believes that a supernatural being created the world and humans, while the other group believes that humans are related to primates, such as apes, on the tree of life. The newborn is also informed by living people that even among those who believe a supernatural being created the world and humans, this group has disobeyed God. Additionally, those who believe that a supernatural being created the world and humans argue that the newborn's existence is a consequence of the choices made by those who lived before him, specifically their decision to disobey God. The disobedience stems from the first man created by God, who refused to work the earth and care for it as commanded (Genesis 2:15). This man who disobeyed God wanted to become like God, knowing right and evil (Genesis 2:27). When this man decided to let his pre-programmed ability to reason justify his belief in the truth or falsity of the patterns his senses were perceiving, he acted against God's command. God established enmity between Himself and humanity after humans became like God, capable of knowing good and evil (Genesis 3:22). The story of creation in the Old Testament of the Bible goes on to say that due to man's disobedience, God commanded that man eat his food with the sweat of his brow (Genesis 3:19).

It was still unclear if newborns must disobey God, much less if they should be told that God sent his son to die on the cross to validate disobedience to God's will and to avoid spending their only life working the earth and taking care of it, which God proposed as humanity's purpose. However, the reality is that even if a newborn wanted to voluntarily reject the social order that society insists all individuals must accept, either explicitly or implicitly, their ability to

do so and to submit to its authority would be restricted. No newborn can live as God specified, even if they try. All newborns must accept the rules set by the living. A human can only attain nobility either as a child or as they age. Can we say that the moment children start to rely on their superior pre-programmed aptitude for reasoning—making decisions and figuring out why certain things are ordered in specific ways, as well as wanting to justify the truth or falsity of the patterns their senses perceive—is when they begin to lose the ability to assert control over their will? This stage represents the same superior, pre-programmed aptitude for reasoning; however, this aptitude must later be controlled to teach individuals how to act appropriately and to develop a noble character.

Evidently, there are certain conditions that humans cannot change, and the most important ones are that humans must continually be unnaturally changing matter. The fact that humans decided to convert the earth into becoming a construction site lets the superior pre-programmed beings reason that all humans are programmed with one to do the auditions and demonstrations; this aptitude was either programmed in the body to fulfill or it was programmed by chance, giving rise to undesirable actions as much as to good ones because humans are sovereign. The sovereignty of individuals means that no two people perceive the same things, which also leads to different desires among them. The more desires that exist, the more difficult it becomes to unite them around a common purpose unless the tangible benefits are shared equally. As we said, this scenario is impossible because no two people can occupy the same social space at once. What has been helping to dissipate the undesirable actions that such a challenge poses is the fact that the natural system purges people in the same way they are injected in a plug-flow mode and in series. The new people who are injected adapt to the prevailing conditions established by those who are already alive.

It is acceptable for people to allow their analyses of benefits and costs to focus on their interests rather than the greater good. After all, new individuals are constantly building upon the advanced reasoning abilities that have developed in their quest to discover answers to the questions that arose when they chose to reject God's intended purpose for humanity on earth. Each person lives only once; therefore, when

individuals rejected the way God specified for them to conduct themselves on earth and began to seek naturalistic explanations of the world without referencing the supernatural, this choice constituted an act of rebellion against God's commands. Likewise, it's acceptable if people are unwilling to discover the right way to acknowledge each other's inalienable rights to survival and earthly desires unless it benefits them, as we just said. But there is a question that invites itself. Since then, humans have rejected living according to what God commanded on the principle of faith, and they began to settle on what they thought was right based on reason. It is mainly because people lack faith in God's suggestions for how to conduct themselves on earth; instead, they rely on their wisdom and reason to determine what is right, choosing practical solutions over abstract argumentation or mythical stories. How do people justify their actions when they prioritised their own will, leading them to believe they were doing the right thing? Does this situation mean that the decision they are following, based on their superior's reasoning, is the right one?

At its simplest level, people rejected the way God specified that they should conduct themselves on earth and began to seek naturalistic explanations of the world, without reference to the supernatural; this shift created a need for individuals to learn how to navigate their relationships and the products of human activity, allowing them to focus on determining whether this astoundingly complex yet highly ordered system was the result of chance or if the observed order suggests a creator. At the same time, humans should be allowed to enrich their lives with whatever they encounter along their journey and to live the fulfilling life that each person has the opportunity to experience. Evidently, the actions that people exhibit tend to indicate whether they are moving in the right or wrong direction to achieve their goals.

Humans have concluded that if they adjust their actions to enrich their lives and lead fulfilling lives, such behaviour indicates that they are making the right choice to feel that their life is worth living. People concluded that making progress provides them a sense of having lived a satisfying or fulfilled life. So, people adopted the all-hands-on-deck principle to ensure that everyone on Earth was committed to making progress.

Let us set aside the rates of growth in population, knowledge, technology, commerce, wars, environmental degradation, and other challenges that humans face, while noting that many scientists and researchers attribute people's harmful actions to some of these factors. People linked the exhibition of unnatural changes in matter to the idea that whenever they transform material objects into something different, such actions not only provide them with purpose on earth but also allow them to determine whether this astoundingly complex yet highly ordered system was created by chance or if the order we observe suggests the existence of a creator. Therefore, if people take a quantity of iron ore and use their advanced reasoning skills, they can transform the iron ore from its raw form as granular powder into the shape of a car. Then, people used the new form of iron ore to help them travel from one place to another more quickly. This act should help them realise that they have contributed to improving human life, allowing others to feel that they have lived a fulfilling and meaningful life.

We cannot know how people reached the conclusion that teaching each other proper judgement and wisdom led them to believe they were doing the right thing or ensuring the greater good for all; such reasoning distorts the idea of living a fulfilling life. People began to believe they were doing the right thing as early as when they rejected God's command to work the earth and care for it, choosing instead to seek knowledge that would distinguish between righteousness and evil. If people's decisions about what is right had not been placed in the hands of a superior, pre-programmed ability to reason for the sake of gaining wisdom, then perhaps individuals could have had a choice in how they wished to live on Earth. However, the extent of negative actions that every newborn must endure and accept indicates that no relief is forthcoming anytime soon, given the current trajectory of human events.

In the previous chapter, we argued that the dual-reality concept proposed by Socrates, Plato, and Aristotle—prioritising the world of ideas over the world of senses—could not be realised by mankind because the world of ideas alters the senses, rendering them deceptive. We stated that the world of ideas represents a superior, pre-programmed ability to reason that governs human understanding.

If people concluded that when the actions that humans exhibit skew, man becomes knowledgeable rather than remaining ignorant or doing what God suggested, working the earth and taking care of it, then... This notion signifies that people think that they are doing the right thing because they are able to see how knowledge has transformed them into being capable of knowing good from evil or developing. Evidently, since humans have converted the earth into becoming a construction site for the superior pre-programmed aptitude to reason, this situation signifies that humans are relying on their superior pre-programmed aptitude to reason to deduce the things that they are moving forward on and doing.

But it's unclear what humans did when they realised that knowledge, judgement, and wisdom would change their character and lead to a greater good for all. How did people know this route would lead humans to form noble character when, even now, it's unclear whether raising a hand up or down benefits their body, much less the world or the greater good of all? Therefore, how are humans determining to accept as true, without any evidence, a vocation to discover a naturalistic explanation of the world as valid while assuming that their superior pre-programmed aptitude to reason knows what it is doing to ensure that the human body can live the fullest life possible or achieve immortality? People's conclusions about how the world and their lives are shaped are made by their superior reasoning abilities. The superior pre-programmed aptitude to reason is an intangible concept; if the world progresses or retrocedes, only the human body will feel the benefit or hardship, not this aptitude. Therefore, we want to know how people came to think that their reasoning would benefit everyone, even though they don't know what's right. Likewise, how did people reach that conclusion? When they attempted to form noble characters, their actions served the greater good of all. Thus, they deemed themselves naturally virtuous even though they were unsure whether knowledge or ignorance was right. Most importantly, how can people determine whether the superior programmed aptitude for reasoning is progressing by removing an essential variable instead of addressing the issue of how people should act? Likewise, what if the superior pre-programmed aptitude to reason is shuttling humans into circumstances

where they don't know what its impact on the state of human life would be?

There is also another question that invites itself. Could the superior pre-programmed aptitude to reason be innocent and be willing to continue pursuing its objective as it has been doing to reverse the ageing process by insisting on pursuing it to make sure that people agree voluntarily to come together to make unnatural changes occur in nature so such an action enables the superior pre-programmed aptitude to reason to question the truth or falsity of the pattern it is detecting, or would the superior pre-programmed aptitude to reason be working on solving the obstacles that stand in front of its path to shuttle people to find immortality and significance in their achievements, one problem at a time?

We cannot know how long the superior pre-programmed aptitude to reason will continue working on solving the obstacles that stand in front of its path to role people who would know how they ought to act so this aptitude can attain how to be able to better manipulate physical matter and to reach how to reverse ageing. We believe that a superior, pre-programmed ability to reason recognises the extent of widespread harmful actions and understands that newborns have no choice but to endure and accept these conditions. Superior reasoning also understands that if certain aptitudes do not allow all the unnatural changes they exhibit in the natural system to be intended, everyone can live the fullest possible life and make such a goal a vocation. Maybe those affected by undesirable actions or entangled in them could not have imagined the suffering that newborns face.

Those who become entangled in or affected by harmful actions could only confront and suffer from them. In fact, if the superior pre-programmed aptitude for reasoning is functioning as we suggest, the human body could potentially achieve indefinite lifespans through complete rejuvenation to a healthy, youthful state, thereby preventing death. We also think that all the immoral actions that people lose their lives over because humans pursue a social system that functions on freezing social space and on accumulating material things in a cumulative manner are something that the superior pre-programmed aptitude to reason is aware of. We also think that the superior pre-

programmed aptitude to reason knows that people manage to enjoy radically longer and healthier lives for themselves and their loved ones and to manipulate the natural system so it can produce patterns that are not intended to arrive at political and ethical truths. If some attitudes exploit the world's progress, people won't be able to live as long, and the world will be worse off than it is now. The superior pre-programmed aptitude to reason increases people's propensity to enjoy longer and healthier lives.

For all the aforementioned reasons and others, it is logical to assume that the superior pre-programmed aptitude to reason is aware that among the patterns people exhibit that could be retarding the superior pre-programmed aptitude from reaching its objective are patterns where the body ceases to exhibit any patterns, and whereby those patterns, the superior pre-programmed aptitude was specifically responsible for their outcome. An example of this phenomenon would be when a person falls off a building or becomes hit by a car, shot by a gun, and so forth. Those changes that the body undergoes unnaturally as a result of what the superior pre-programmed aptitude has picked to justify a belief in the truth or falsity of what it observes are something that the superior pre-programmed aptitude to reason needs to locate a solution to because the superior pre-programmed aptitude to reason feels it is responsible because it caused them. Let us not forget that the superior preprogrammed aptitude to reason knows that in the story of the creation, in the Old Testament of the Bible, it is even reported that after God put enmity between him and man, he commanded that the days of man be a hundred and twenty years. The extent of immoral actions that shorten people's lives increases when the superior pre-programmed aptitude to reason chooses to justify a belief in the truth or falsity of the patterns perceived by the senses. They undermine why the superior pre-programmed aptitude to reason disobeyed God in the first place, and that even makes the aptitude feel more responsible for finding a solution.

Therefore, since not only the superior pre-programmed aptitude to reason has to deal with the cure that God claimed he did by placing a flaming sword flashing back and forth to guard it, humans have become unable to manipulate the natural system so it produces patterns that can make humans live forever.

Most importantly, after millions of years in the presence of the superior pre-programmed aptitude to reason on earth and consequent monitoring, certain aptitudes refuse to produce patterns that ensure that all people alive are eligible for longer and healthier lives for themselves and their loved ones. Most importantly, how people's bad actions are a total contradiction to what the superior pre-programmed aptitude to reason decided to disobey God to pursue, and that is what we said in this work to seek significance and immortality.

In other words, not only does the superior pre-programmed aptitude to reason need to figure out the patterns that the natural system induces, but on top of it, this aptitude must confront the consequences of the negative actions that its patterns created and which transform physical matter so that it causes the human body to face the same outcome, which is to stop exhibiting any pattern whatsoever, which is what the superior pre-programmed aptitude to reason is working on trying to reverse.

Therefore, it would be illogical to think that the superior pre-programmed aptitude to reason knows that if people stuck to doing what the story of the creation in the Old Testament of the Bible suggests, humans would devote their lives to doing it. Humans could have spared themselves the hassle of having to search in an attempt to discover naturalistic explanations of the world without reference to the supernatural. Similarly, allocate time to understand how people should behave in order to develop and implement noble character traits that enable them to navigate interpersonal relationships and the products of human creativity. Thus, it would once again be logical to think that the superior pre-programmed aptitude to reason is aware of the price man paid when humans began to attempt to discover naturalistic explanations of the world without reference to the supernatural and to produce all the world progress that we see around us, including the belief that humans were commissioned to serve a purpose to question the truth or falsity of patterns the natural system exhibits or the ones their own body exhibits. Many people would concur that achieving this goal has not been an effortless task.

Therefore, if people continue to struggle with how to prevent wrongdoing despite knowing what is right, it highlights an ongoing issue. Let us not forget how this conduct has had great impact on managing to identify the right conduct, which would enable people to start to form and roll out noble character.

If certain people agree, the superior preprogrammed aptitude to reason may have done the right thing when it decided to reject not necessarily the existence of a god but rather the manner in which this god specified people should conduct themselves on earth. Then, there shouldn't be any reason why the superior pre-programmed aptitude to reason is also working on solving the obstacles that stand in front of its path with regard to what is still required as a breakthrough to reverse the process of ageing and extend the lifespan, one problem at a time.

In other words, humans die either from natural causes related to old age or from the way humans alter physical matter. Both causes produce the same outcome, so they are equivalent in terms of what the superior pre-programmed aptitude to reason seeks to avoid. The superior pre-programmed aptitude to reason can determine different approaches for finding solutions to each pattern that leads to human death. How to reverse the ageing process is what the superior pre-programmed aptitude to reason is working on to solve, and the cause is dealing with people perishing due to the pattern that the superior pre-programmed aptitude to reason transformed physical matter into to take on. The death of the cause here was due to reasons associated with humans' failure to recognise how they ought to act, either with humans or with the objects that the superior pre-programmed created. However, since humans and objects are one and the same, they are made of matter, plus it is the superior preprogrammed aptitude to reason that produces both. We could say that humans perish either from natural causes or from objects. All the unnatural objects that exist were created by the superior pre-programmed aptitude to reason, and therefore, it's much easier for the superior pre-programmed aptitude to reason to troubleshoot the problem that causes humans to perish as a result of the patterns that this aptitude transforms physical matter to take in its way to justify a belief in the truth or falsity of what is exhibited. This is because the problems that caused death were a result of people's failure to recognise how they ought to act. The superior

pre-programmed aptitude to reason finds it much easier to solve problems about how people ought to act than to reverse the ageing process. In fact, when the superior pre-programmed aptitude to reason stops people from perishing from the unnatural causes that the superior programmed aptitude to reason influences, this will give this aptitude the right environment it needs to figure out how to stop the ageing process and/or the maintenance of the human body in a healthy, youthful condition since it wouldn't have to confront how people ought to act.

Running in place

When people began to come together to form permanent settlements, they brought along with them their knowledge and culture. This transition helped to accelerate social progress and to provide everyone with the right to participate in the cultural life of the community and to share in its cultural advancement and its benefits. Next, it is essential to first meet people's survival needs instead of allowing them to develop solely based on the land's carrying capacity. People chose to let their social order be based on ensuring that the full development of one's own personality to attain a better standard of life takes precedence. A social order that prioritizes the full development of one's own personality leads to irreversible consequences. Whatever scientific, literary, or artistic production or surplus value that the person produces, its benefits go to the author or specific individuals, thus giving rise to social classes.

Perhaps earlier people were unaware that distributing the earth's resources or the scientific, literary, or artistic production they enable according to equal rights is impossible, which gave rise to social classes. However, as humans' knowledge was evolving, people increasingly believed that distributing the earth's resources and the material products of scientific, literary, or artistic production on an equal rights basis was impossible. People chose that what they need to develop is to introduce laws to protect the material interests resulting from the scientific, literary, or artistic production or any surplus value that they derive to protect the better standard of life they believe that

they are entitled to, including the full development of their personalities.

It was still unclear whether, when people decided to prioritize developing their own personalities over ensuring the survival of others—who are also pre-programmed with desire and thus naturally provoked to fulfill their personality development—all these desires competed with one another. Some people seek naturalistic explanations of the world, avoiding the supernatural. This desire could contribute to gridlock, preventing people from controlling and regulating their quest to understand the nature of objects, their properties, the world's existence, and its origin. No one can deny another person the pursuit of this knowledge, either visibly or invisibly, in the comfort of their superior preprogrammed aptitude to reason. The options pursued by individuals who interpreted their life's purpose as living the fullest possible life are crucial in unraveling the gridlock that has hindered people from achieving their goals, navigating through rolling characters with diverse intelligent designs, or continuing along the path that Socrates envisioned. The goal was to let knowledge flow to those who could overcome their will's weakness.

Indeed, the classroom transformed by Greek philosophers from Thales to Anaximander, Anaximenes, Xenophanes, Parmenides, Pythagoras, Socrates, Plato, Aristotle, and others became a space where the full development of the personalities of those in power increasingly restricted the ability of others to seek their own personal growth. The philosophy taught by those Greek philosophers fostered a remarkable change in human history because it modified the prevailing belief that the full development of one's personality was inspired by multiple gods and goddesses, shifting perceptions to support the idea of a single God who watches over and inspires everyone. Those Greek philosophers successfully reformed society by stopping individuals who allowed their own personal development to overshadow that of others, as they discovered naturalistic explanations of the world that did not rely on the supernatural.

This reform that the Greek philosophers won to eliminate people trading with the god(s) and the goddess(es) as motives for inspiring

people's actions and to centralize the power in the hands of one god who would be presented as residing in a realm beyond the world did indeed force all the other gods and goddesses out of business. Surely, the resulting merger allowed for the consolidation of all abstract explanations of the world under this one God, and based on current observations, this God has effectively prevented other gods from competing with him or from being divided back into two or more gods. We can classify mergers into two distinct types: horizontal integration and vertical integration, each yielding appropriate benefits. Horizontal integration is when the merger occurs between entities who are competitors. Vertical integration is when the merger occurs between entities who were suppliers or customers of one another.

In the relationship that people maintain with God, we think God acts as the party that supplies humans with the physical world or intelligent design. Humans are the party that receives what God supplies. Humans cannot refuse what God supplies, but they can choose whether to accept that God provided either the physical world or the intelligent design exhibited by the universe. The merger of tangible inputs (raw materials) and intangible inputs (ideas, information, and knowledge) fulfilled by various gods aimed to create a flexible concept from which people could begin to serve themselves.

This single-god approach benefited, of course, this god that emerged once the different god(s) and goddess(es) were dismantled, but the Greek philosophers' preference for naturalistic explanations of the world, without reference to the supernatural, perhaps created a problem this god is presently unknowing how to deal with.

The idea of one creator for the world would have been beneficial if the abstract arguments supporting this single-God approach had been consistent rather than subject to challenge by people. The transformation people achieved by explaining the world without reference to the supernatural weakens the position of this single God in the supplier/customer relationship that began when the Greek philosophers wanted him to be one central essence. The Greek philosophers could have prevented their proposed single God from becoming marginalized if they had allowed the coexistence of multiple gods. This way, as belief in the supernatural waned, people would still

have other gods to worship and celebrate. Therefore, by maintaining the original supernatural argument about the world's creation, particularly regarding how people should behave, they missed an opportunity to adapt. In other words, the Greek philosophers suggested that it was acceptable for some individuals to develop their personalities more fully than others because knowledge contributes to the emergence of a leisured upper class. They could have avoided the gridlock that God is currently in. But we think they left it to those who said the world is best understood through one God, who then guided the discussion on how to solve specific issues. This phenomenon is because people use God to explain through him how the world originated, where the world is heading, and how people ought to act. People could either use objects or surplus for their intended purpose or for personal growth, which led them to take on roles they weren't meant to. This job was to make people accept their birth standard and what their personalities could achieve. This method excludes individuals who believe their possessions are essential for their personality's complete development and feel that they are insufficient. They would not compensate for what they believe their personality development lacks by taking from others.

People resort to war to achieve what they were unable to attain through diplomacy. People also can obtain what they need through conniving. As people began to seek naturalistic explanations of the world, without reference to the supernatural, God's role was diminishing from a central position in this arena. Even if a god created the universe or if it happened by chance, the only connection people would have with God would be to help them achieve indefinite lifespans through complete rejuvenation to a healthy, youthful state to prevent death. People cannot ask God to make the world static if their lives are one. Regarding the future of the world, this topic will only become significant when people achieve indefinite lifespans through complete rejuvenation to a healthy, youthful condition that prevents death. Since God was centralized, people have primarily used Him to help ensure ethical compliance. In other words, the Old Testament's creation story shows that people promote God in two ways. There is the part that articulates man's decision to disobey God and the other part, which is about ethics. Some people have even justified the belief that it is acceptable for those who believe in God to continue disobeying Him,

arguing that God sent His son to redeem them from all the sins they commit. The most significant sin is not the wicked acts themselves, but rather the act of disobeying God's command to discern between good and evil. This process is the precursor to helping people realize the full development of their personalities. Therefore, God has served as a protective shelter to refuge what the superior pre-programmed aptitude to reason was not able yet to explain without reference to the supernatural and, most importantly, to let the full development of the personality that a person attains be due to God's will since it releases the superior pre-programmed aptitude to reason from being behind the wicked attitude that it is capable of conniving to reach its objectives from this source, being driven by its own will to being driven by evil (or shelter to refuge what the superior pre-programmed aptitude to reason was not able yet to explain without reference to the supernatural and, most importantly, to let the full development of the personality that a person attains be due to God's will since it releases the superior pre-programmed aptitude to reason from being behind the wicked attitude that it is capable of conniving to reach its objectives from this source, being driven by its own will to being driven by evil (or the disobedient part).

It hasn't been established yet if the raw materials that people use to produce the objects they need to allow them to realize the full development of their own personality are spread on the surface of the earth or in the ground by chance or by God. What those people who were living a fuller life already conceived to allow them to put their hands on the raw materials that they need to get them to experience even higher degrees of fuller life is to promote that everyone is entitled to the equal and inalienable rights to a better standard of life and/or to the full development of their own personality.

The challenge until now, after people agreed to promote that every person has rights on an equal rights basis to a better standard of life and to the full development of their personality, is that it left those who lack technical assistance to produce any scientific, literary, or artistic production or any surplus value behind. This situation arises because scientific, literary, or artistic production, as well as any surplus value, depends on the land's carrying capacity and the progress achieved by individuals. Helping a person develop their own personality requires

both elements. People acquire raw materials on the earth's surface or underground and use them to create things they believe are necessary for their personal growth. What is not possible to source is the scientific, literary, or artistic production because the information is proprietary. Additionally, the current level of scientific progress or knowledge is essential for making any advancements. It is the people who are living a fuller life already who hold on to such privilege. This signifies the collective agreement to promote equal and inalienable rights for everyone, ensuring a better standard of life and the full development of their personality, which in turn facilitates business activities. It will benefit those who are producing tools and not users.

Therefore, since people came together to agree that everyone is entitled to the equal and inalienable rights to a better standard of life and/or to the full development of their own personality and left out that technical assistance be shared to permit those who were subscribing to such ideology to be able to develop any scientific, literary, or artistic production or any surplus value to be able to improve the standard of their life and/or the full development of their own personality.

People who accept the limitations of their personality development cannot maintain their standards because others seek to maximize their lives, displacing them. Those who want to maximize their life development and those who feel they can't develop their personality don't want to give up any space for the relieved.

People who want to maximize their own lives know that a weak will leads them to deprive others who seek to secure all that life offers by assisting them. As we said, the problem is that the people who want the development of their life to be maximized were to be given the technical assistance or social space that those who feel that they are deprived of so they could start to develop their own personality. The only problem this would solve is that it would weaken the capacity of those who want the development of their life to be maximized. Thus, those who live life to the fullest should ensure their human state is preserved.

The only solution that people sought to this paradox is to continue to press to develop standards so people give up wanting the development

of their personality to be maximized, irrespective of whether they are even able to meet their survival needs or not. People rely on standards to help individuals become content with the limitations of their personal development. Humans turn to religion so that those who feel deprived of living life to the fullest have a place to seek answers. Law and order has played a big role in getting people to be content with the limitations that the development of their personality manages to reach or develops into due to all the pressure that increased productivity and rate of population growth impose to make new people feel like challenging the degree of the development their personality reached.

People began to assume roles that ensured the full development of one person's personality would not displace another's, leading them to rely heavily on religion and the rule of law to instill sound judgment and wisdom. Despite people's attempts to promote noble character content through their personal development, they have never attained this objective. In fact, until now, the only noble character people have succeeded in arranging to prevent the patterns they produce from impeding their personality development is the person they incarcerated. Humans invented incarceration to control and regulate the patterns or unnatural changes that undesirable people are prevented from continuing.

People must decide to develop within the land's carrying capacity to ensure, first, that people's survival needs are met. People would have a reason to cultivate a noble character, being content with whatever level of personal development they have achieved. Most importantly, people have worked throughout history to ensure that the development of one person's personality does not displace another's, as this role was assumed from one generation to the next. Most importantly, the emphasis on religion, God, laws, ethics, and other subjects that people reference to cultivate noble character would diminish.

People define stubbornness to mean unwillingness to change one's attitude or position on something, especially in spite of compelling arguments or reasons to do so. In the previous chapter, we said the only reason we can think of for why humans would care to figure out if the patterns that the physical matter and biological matter are continuously undergoing or the ones humans themselves exhibit justify

a belief in their truth or falsity is humans seeking to have indefinite lifespans through complete rejuvenation to a healthy youthful condition to stop death. We also said that the path to enable the superior pre-programmed aptitude to reason to attain its objective of reversing the aging process passes through first how to persuade people to overcome how they ought to act with one another to create the right environment the superior pre-programmed aptitude to reason requires to make further advances toward this endeavor. Most importantly, we were skeptical about why people concluded that superior pre-programmed reasoning aptitude aligns with humans' decisions to develop first according to the land's carrying capacity to meet survival needs, rather than focusing first on full personality development. We attempted to demonstrate that this approach forced individuals to adopt roles for which they were likely unqualified. We then said that because the method to produce patterns that can make humans live forever is a process. The unethical actions that the superior pre-programmed aptitude to reason is encountering on its path to seek immortality are nothing but part of the trials and errors method that the superior pre-programmed aptitude to reason can only depend on for finding a solution to how to become immortal since it cannot count on an approach using insight and theory. Then, we turned around and said that if people had agreed to remain accepting of how everything was designed to function, based on change, and recognized that the carrying capacity of land is fixed while productivity and population growth are variable, they would work on realizing the full development of their personality to see if they could reverse the aging process and remain living permanently, if possible. Humans would have avoided the fact that the duties of any individual after birth would be intended to integrate into what could be part of the gridlock that is not making people manage to start to play noble characters. This was people resolute to roll noble character who are capable of being content with what their personality reaches to realize so as to make those who feel they are being denied the right to the development of their own personality not seek to do it at the expense of displacing others from what their personality reached. Most importantly, we were having doubt on whether the superior pre-programmed aptitude to reason was planning on going ahead and continuing to stick to trying to yield noble character who would be willing to be content, as we said, with whatever the full development of their own personality

reaches during their lives or the attempts that the superior pre-programmed aptitude to reason has made since humans began to assume this role of rolling out new people who are ready to adopt the wisdom that the people who are alive tell them about how they stick to during their lives on earth. We wondered how long the superior pre-programmed aptitude to reason was going to still rely on religion, God, laws, ethics, and any subjects that people evoke or use to help them with rolling out noble character due to the intangible positive results that such efforts have resulted in so far.

Therefore, trial and error is a problem-solving technique or method that is characterized by an agent repeating attempts until success or until the agent stops trying. When using this method, an agent can only sort through possible successful outcomes. Humans struggle to develop a noble character that accepts and is satisfied with the full development of their personality, avoiding seeking that development at the expense of others. All that people can do is to continue to look to discover a solution or the best solution for as long as a testable, finite number of possible solutions exist.

However, problem solving refers to the desire to reach a definite goal based on a current condition. Problems can be classified into two types. One type is called "ill-defined problems," and the other type is "well-defined problems." Let us define ill-defined problems as ones that do not have clear goals, solution paths, or expected solutions. Let us define "well-defined" problems as those that have specific goals, clearly defined solution paths, and clear expected solutions.

Any approach to problem-solving that employs a practical method not guaranteed to be optimal or perfect but sufficient for the immediate goals and that is composed of both ill-defined and well-defined problems as per the case involved in our problem herein requires employing a method that can accelerate the process of finding a satisfactory solution.

Of all the methods used to test the superior pre-programmed aptitude to reason, the only effective method for developing a noble character that accepts the full development of personality is what we call "incarceration." Could the stubbornness that the superior pre-

programmed aptitude to reason has been insisting on to justify a belief in their truth or falsity of the patterns physical matter and humans exhibit to help it seek to arrive at how humans can have indefinite lifespans through complete rejuvenation to a healthy youthful condition to stop death have enabled this aptitude to prevail over the barriers that it was preventing it from correctly seeking to reach its goals of rolling out noble characters?

In modern times, man managed to attain technological advances that enable him to monitor the patterns or unnatural changes that a person can exhibit in matter without having to lock up a person first behind bars to prevent him from being able to do so. This signifies that in modern times it is no longer important if a person is living incarcerated or not to have the unnatural changes that the person exhibits in the matter be controlled or regulated. The technological advances that people have achieved have now knocked out the principal barrier that was standing in the way ahead of the superior pre-programmed aptitude to reason to roll out characters who would be content with whatever the full development of their own personality reaches. The superior pre-programmed aptitude to reason would be doing this not by counting on the will of people but rather by force.

In the past, people relied on religion and laws to guide their consciousness, helping them resist temptations that arose from their personality development; these religious and legal frameworks served to remind individuals of the consequences of committing a delinquency. Technological advances have made it possible to monitor people at all times. Failure to continuously monitor people has historically been the major barrier because it made it impossible to know when some people's desires would infringe on others, preventing timely intervention. Now that human movements are monitored, there is no need to invoke God or rely on a system that investigates when people break the law, because their actions are continuously observed. Living in incarceration or freedom is essentially the same. The only difference is that those incarcerated lose the ability to show patterns at will and access to knowledge. The authorities control and regulate the patterns and knowledge that reach incarcerated individuals. Only when a person outside prison exhibits lawless acts or patterns are they

allowed to exhibit patterns authorized when those patterns match those of delinquents.

As mentioned in the previous chapter, the causal factors that influence how the world progresses are rooted in the past. This evidence indicates that technological advancements, driven by a superior pre-programmed aptitude for reasoning, provide a highly creative solution to the longstanding issue of encouraging people to voluntarily acknowledge that the negative or positive patterns they exhibit, which infringe on livelihoods, are inconsequential. This process allows the superior pre-programmed aptitude to continue questioning the truth or falsity of the detected pattern until it reaches a point where it can halt the aging process and manipulate physical matter, enabling people to live their fullest possible life. Moreover, it was because people lacked technological advances that allowed them to track people and the patterns they make that people relied on religion and law and order to stop people who were seeking to displace others from attaining the full development of their personality. Therefore, the role of religion and law and order in building noble character will gradually diminish over time. Monitors and their operators would replace religion and law and order.

Therefore, the problem hindering individuals from fully developing their personalities is their inability to predict the patterns of behavior they exhibit. In other words, it is impossible to predict the commands that the superior preprogrammed aptitude for reasoning will bestow on the human body. The advent of technological advances now enables monitoring the moves that the body takes. However, it is impossible to prevent the body from reversing actions that the superior pre-programmed aptitude to reason has already commanded it to take. If people can manage or control the behavior of objects that the superior pre-programmed aptitude to reason intends to modify, then they can influence how those objects function. The superior pre-programmed aptitude to reason would no longer be a threat because other people are controlling and regulating the object that a person wants to modify.

This is a very creative idea that the superior pre-programmed aptitude to reason came up with to keep the world safe and even to neutralize people. In the future, it won't matter whether a person is in prison or

not; both are the same. This is because a person living outside the prison walls has their patterns and knowledge controlled and regulated by the ability of others to intercept the physical actions they exhibit. Moreover, what makes people exhibit actions are their senses. What their senses capture includes changes that come from both nature and the knowledge produced by other people. When people allow advanced technology to intercept the knowledge they rely on for living life to the fullest and realizing their full potential, they risk placing the future of humanity in the hands of those who control that knowledge. Such a scenario would put the future of humanity in the hands of those who would be intercepting people's knowledge, because they would have the power to lock it away.

Could the superior pre-programmed aptitude for reasoning, which all humans possess, solve the obstacles that stand in the way of stopping the aging process and manipulating physical matter, one problem at a time, through what is known as the "elimination method"? In the previous chapter, we said that the elimination method is commonly used in algebra when dealing with systems of linear equations. This method works by eliminating variables so that each time a variable is removed, one can solve for the remaining variable.

People's belief that the patterns they exhibit do not affect livelihoods is the main obstacle to developing superior reasoning abilities for reversing aging and achieving indefinite lifespans, which perpetuates the questioning of the truth or falsity of those patterns. Could the superior pre-programmed aptitude to reason, which all men possess, be relying on its ability to control and regulate people's knowledge or the objects on which they act? Such an ability would help this innate aptitude control and regulate what religion and law and order have failed to achieve over thousands of centuries: the emergence of characters who can choose between living freely or living at the leisure of others, not necessarily noble but capable of making their own choices. This method is certainly one way to test and monitor whether, in the future, people will be able to exhibit good judgment and be motivated by wisdom.

The superior pre-programmed aptitude to reason, which stubbornly seeks to disobey God in pursuit of immortality and significance, is

now almost able to control and regulate the unnatural changes people exhibit in matter—not by locking people up, but by controlling and regulating access to knowledge. However, if we genuinely attempt to align with the goals of the superior pre-programmed aptitude to reason, which has consistently sought to achieve its objectives—although it has spared humans from fulfilling God's command to work the earth and care for it—we may discover a viable path forward. Currently, its goal is to remove knowledge from people in order to prevent humanity from feeling compelled to engage in barbaric acts, thereby hindering the achievement of global peace. But all of this activity is taking place on earth because the superior preprogrammed aptitude to reason concluded that the intention of mankind on earth was different than what the rest of the living creatures who are coexisting next to humans are doing, which is nothing but living and exhibiting unnatural changes in the natural system. What is truly strange is how the superior pre-programmed aptitude to reason has been desperately trying to influence the human body. Unlike other living creatures, humans seem to face a unique problem that is not shared by the creatures cohabitating with them on earth, even though those creatures also have eyes. In other words, other living creatures do not seem to struggle with knowing how to act, acquiring reasoning abilities, or seeking an indefinite lifespan. Either animals are living wrong or humans are. Let us investigate whether animals or humans should follow each other's way of life.

Animals are not pre-programmed with superior aptitudes that match those of humans. Life in the animal kingdom evolves around conflict and even certain animals preying on each other. If humans are pre-programmed with superior aptitudes to reason but cannot use this advanced aptitude to prevail over their will, then humans are an extension of the animal kingdom. If both animals and humans exhibit weakness of will, in the case of humans, we do know that this creature can tell when it's doing wrong, especially when humans genuinely know what is right. If humans claim they can distinguish between good reasoning and erroneous reasoning, it suggests a level of self-awareness. If the weakness of will exhibited by humans is the same as that shown by animals when they lack advanced reasoning skills, it is clear that only the strong survive in a natural state. Therefore, we can say that people haven't taken on the duty of teaching others how to act

after birth. Because of this, it is likely they had no intention of causing these changes. In other words, if people didn't choose to let the unnatural changes that they exhibit in nature have a meaning, people would be existing as per their state of nature.

All the living creatures alter matter and prey on each other. For example, if we compare the human world to the world of animals, we can see significant differences. Animals' sole concern is survival and avoiding becoming prey to other creatures. Humans hunt animals but don't eat each other to survive, unlike animals that eat their own kind. Humans' flesh is preyed on after death unless a human being is attacked by an animal.

The predation process that animals and humans follow on Earth is significant. Animals that are not preyed upon by other animals eventually die naturally as a result of the aging process. For those animals that a predator didn't feed on when they were alive, their bodies become a meal after death. Animals only prey on humans when they are alive and attacked. It is when humans die that their body becomes a meal for the predator.

What is also very peculiar in the way the bodies of humans and animals become prey is that in the case of animals, if such a creature survives being prey to a predator, such a living creature, the aging process makes such a species die naturally. In the case of humans, it is true that humans do not prey on each other; rather, a human being becomes prey only when attacked by an animal while still alive. However, humans, unlike animals, are able to force a human body to depart this life unnaturally so it becomes a meal for a predator before the aging process kicks in and forces its way. Humans can create situations in which a body becomes prey for other predators before the aging process transforms it due to the social progress that leads to early death. We can then say that all the tools and progress people create to help them carry on with their lives provide people a reason to remain in this life until natural aging causes their death. People would be following God's command in the Bible's creation story. The command was to rule over the animals and to replenish.

Therefore, because human progress is not sufficient on its own, people must learn how to manage and distribute resources effectively. Humans could be like animals, dying when they fight for survival or mates, or when they age. Animals only fight to eat or mate. In other words, most animals don't enforce rules on their own or other species about how to interact. Each animal appears to know how to act without reference to any teaching or training in this area. We could say that if humans made less progress than what was achieved after this species chose to disobey God, they would need to learn how to interact with one another instead of relying solely on their ability to handle situations individually. To stop a human from reverting to nature, people would have to learn to deal with each other. If people hadn't relied on their superior programming to make tools, they could have taught others how to manage and distribute them. This added responsibility wouldn't need to pass from one generation to the next if this practice of teaching people how to manage and distribute those tools were established. Life on Earth could have been safer than it has been since people disobeyed God and began producing tools. As we said, people would die from returning to their natural state, unlike now, when they have tools.

The first human being who lived didn't know that he was going to be dying. We can't know for sure why Adam and Eve disobeyed God, but they saw every living thing die. We cannot think of another reason that their superior pre-programmed aptitudes would want to disobey God to achieve immortality other than to stop the aging process.

It's easy to believe that the serpent in the Old Testament creation story tricked Adam and Eve into disobeying God so they would know good and evil. However, it is hardly likely that the same serpent that convinced Adam and Eve to disobey God so their eyes would be opened, thus, they would be like God, knowing good and evil. The same serpent that deceived Adam and Eve into disobeying God continues to exist today, causing people to succumb to their desires for enlightenment and godlike knowledge of good and evil. This phenomenon is because the tools that people started to produce after Adam and Eve disobeyed God make people depart this life much earlier than when they were supposed to be naturally reaching it or if they stayed without them. Superior pre-programmed reasoning

aptitude drives individuals to transform humans into prey for predators to attack before natural aging carries them to this fate, not the serpent who tricked Adam and Eve to disobey God. The tools created by the superior preprogrammed aptitude to reason are responsible for this behavior. This behavior signifies that humans want to reduce their risk of becoming a meal to any organism before the aging process converts them into prey. They must distance themselves from any manmade tool or object produced as much as possible. The only tools humans should use are the ones the serpent tricked Eve into seeking, as they are the only ones that will keep their eyes open.

Let us divide the tools that humans produce into two types. The tools can be divided into two categories: those that are necessary to meet people's survival needs and those that are intended to enhance life or allow for the fullest possible living experience. Any tool produced by humans that is not essential for the human body to function effectively should be considered a tool necessary for sustaining survival needs.

Indeed, limiting the tools to those that keep the eyes open could justify Adam and Eve's disobedience to God. This argument is because all living creatures are pre-programmed with the aptitude to distinguish between danger and safety. Occasionally, the natural system imposes circumstances that the superior pre-programmed aptitudes don't have the power to challenge. Therefore, God surely intended the superior pre-programmed aptitudes to use any tool necessary to preserve the human body. To demonstrate an example, let us consider the dependence of the human body on night and day, cold and heat, summer and winter, and seedtime and harvest. It is not the tools that humans produce to enrich the human body from those phenomena but the ones that sustain the human body.

Therefore, there is a significant difference between the unnatural changes that people made, which we believe were worthwhile, and the option of remaining in their natural state. In our suggestion, we are specifically referring to the tools that enhance people's ability to distinguish between danger and safety, which are essential for sustaining the human body. Instead, man allowed his superior pre-programmed reasoning abilities to run free and created tools that also enrich the human body. Let the tools that man produced to enrich the

human body be composed of two types: There are two types of tools: those that prevent the human body from undergoing unnatural changes in matter, and those that can cause an unnatural death, thereby making such an event appear as an unavoidable accident. Examples of such tools include a high-rise building, electricity, a knife, a bicycle, and so forth.

Therefore, the wide variety of tools created by people ensures that individuals either notice, avoid, or accidentally encounter them, and when such an encounter occurs, people resort to freezing habitable land to continuously remind themselves of the appropriate way to act. We could say that all the objects that people have created are now obstacles that are man's own making. The problem is not the utility of those tools; rather, it is that people are resorting to crises and conflicts to establish custodianship for managing and distributing them, which poses a threat to human life on Earth. Whether a person dies at ten or ninety years old, the only difference is the amount of time they have to unnaturally alter matter. The central issue is the assumption that humans desire individuals to act in ways that divert from the teleological argument guiding our species, leading them to serve intentions for which there is no creator or natural purpose. Humans may be trying to apply ethical principles that are impossible for them to adapt to because they were designed for other purposes.

How humans ought to act is a teleological argument. There are two teleological arguments, and either one of them could be true. The two arguments are that either the world is an ordered system or the universe is ordered by chance. Humans are not inherently connected to the surface of the earth, which indicates that we need to divide the teleological argument influencing human behavior into two distinct perspectives. Either humans are pursuing the teleological intentions that they were created to attend to, or humans are pursuing teleological arguments that they were created to avoid.

The two issues we need to establish are whether humans are pursuing teleological intentions, which they were created to attend to or not. These issues address how people should interact with one another and how they should manage the objects they create. This question signifies that we need to investigate the teleological intentions on

which humans base their idea that their intention on earth is to enrich their lives because humans established a teleological argument that their purpose includes how to progress. Furthermore, people wouldn't have to learn how to confront all the obstacles that have arisen.

The natural system reflects all the unnatural changes that people exhibit. How people ought to act becomes a straightforward problem for establishing the teleological intentions that guide them. In other words, it is not necessary to determine whether humans ought to act a certain way because the world is an ordered system or because the universe is ordered by chance. When we talk about how people should interact with each other or their creations, we ignore the world's changes. The issue that arises among individuals revolves around who is the first to manipulate the raw material to produce the subsequent objects, leading to disagreements over ownership.

The Old Testament Bible specifies the teleological intentions that humans were created to fulfill on earth. The story of the creation in the Old Testament clearly specifies that God created man to work the earth and to take care of it. God also gave clear instructions on what to do and how to solve problems.

People have come to see their purpose on earth as progress, which has led them to create the tools needed to adapt and learn to face challenges. The challenge people are facing is also a result of humans refusing to abide by the teleological intentions that religious conservatives claim were designed for them to serve on earth. The question, as we said, is to determine if the unnatural changes that people exhibit to make progress are derived from an ordered, disordered, or ordered-by-chance system or a disordered-on-purpose system due to an error in the mode of operation of this species.

We have no way of knowing if the unnatural changes that people exhibit to produce progress are derived from an ordered, disordered, or ordered-by-chance system or a disordered-on-purpose system due to an error in the mode of operation of this species. But since we think figuring out whether the teleological arguments that cause humans to exhibit unnatural changes come from an ordered system or a system ordered by chance is unimportant—because what people want is to

manage their teleological design in a certain way, implying it is their superior preprogrammed aptitude to reason, not the natural system, that created it—it is possible to figure out whether the unnatural changes that people are exhibiting in the natural system are ordered or disordered. This conclusion is because, for what people want, they teach others how they ought to manage the lifeless things that surrender their human bodies. God in the Bible said that humans rule over lifeless things and learn how they ought to act when dealing with lifeless things.

Since the problem is that humans opt for their purpose on earth to serve, and that is how people ought to act toward the objects that people produce and not how to act toward the natural system from which people draw the things that they want, everyone manages how he ought to act toward it since it is the one that ensures their sustainability. It is possible to determine whether the unnatural changes that people make to achieve progress originate from an ordered system, a disordered system, a chance-ordered system, or a purposefully disordered system due to errors in the way this species operates. This conclusion arises from the ability to measure the number of deaths caused by people's failure to respect how they should interact with the objects they produce.

People can die from natural causes or by failing to respect the rules for dealing with their creations or the objects themselves. The teleological intention for humans to pursue their purpose on earth could not be the purpose for which humans were created, because it makes humans prey much sooner than the aging process dictates. This scenario indicates that either people's choice to pursue progress in order to later teach others how to act is an arbitrary task they assigned to themselves or that humans are engaging in this pursuit as part of their continuous quest to understand their true purpose on earth.

If people regarded themselves as an integral component of the natural system, like other species do, there wouldn't be as much progress as there is now. Humans would only die from behaviors that their natural state could evoke. The current problem on Earth is that people are dying from two causes after taking on the responsibility of teaching each other how to behave. The two causes are their natural state and

the result of people assuming the responsibility of teaching each other how to behave.

The irony in the approach that we are taking to unveil information on what could be standing in the way of allowing them to prevail over how they should act, thus giving to themselves in the process an intention that extends beyond going ahead and doing what the rest of the living creatures on earth are simply doing, exhibiting unnatural changes without questioning how others should act. In other words, a lion doesn't preach to deer about how to act; instead, those that ignore its warnings are the ones it attacks. In contrast, humans desire that every newborn learn how to behave, even though no living person has the will to overcome their weaknesses. The irony is that determining how people should act involves a process of reasoning that distinguishes between good and poor (or bad) reasoning. In the story of creation in the Old Testament of the Bible, it is reported that after God placed his first creations, Adam and Eve, in the Garden of Eden, God commanded those two to eat from any tree in the garden, except for the tree of the knowledge of good and evil. Therefore, it is one thing that man decided to disobey God in order to seek significance and immortality in his achievement. The question we are concerned about shedding more light on is why people decided to couch how they should deal with one another, making it a criterion in human relations, instead of directly eliminating anyone who disagreed with their views. This is because we cannot assert that their intention is to ensure others follow God's commandments. We just showed that God was against humans distinguishing between good and evil.

Can we say that people are trying to overcome their will's weakness because they think it's possible? In other words, people believe it's possible to overcome their actions, and they are making significant efforts to achieve this goal so they can enjoy both worlds. Their pleasure lies in disobeying God and in demonstrating to Him that they can overcome their will's weakness, proving that anything is possible for man. But we want to explain why some countries with WMDs don't kill all those who share their views on governance. They prefer to reach a compromise without resorting to any acts of force to achieve their goals. As we read in books on human history, since time immemorial, people have only managed to shift things to align with

their perspectives through force; therefore, the question remains: what is the purpose of emphasizing the importance of the mind over allowing humans to exist in their natural state? The answer is because when a person refuses to act according to the wishes of the majority, preserving the interests that the majority wants does not depend on removing that person, but rather on the changes people exhibit or on their efforts to protect their interests. When people kill, they want to stop human behavior, not the body, which remains in place at death. This is because it is the human behavior that opposes the preservation of ideas.

Since the way matter changes is what determines what changes people are to exhibit in matter, people resort to force to make other people exhibit changes in matter as per the way they deem right. People's insistence on forcing others to behave according to their beliefs is not an intention people care about; they want to establish whether overcoming their weakness is doable. People insist that others do things their own way because they are pre-programmed with a superior aptitude for reasoning that leads them to such conclusions. Socrates taught Athenian boys that humans can use their minds to overcome their will's weakness, leading to the belief that the world's injustice is due to this victory and that the world of ideas would guide people to make the right choices. In other words, people would be willing to do the right things even if the perceived disadvantages seemed to outweigh the benefits. If humans cannot overcome their weakness, as we have said so far, their natural changes—rather than the unnatural changes humans make to matter—cause this weakness to prevail. Humans could have loaded their pre-programmed superior aptitude to reason with the task of carrying them into a state of consciousness, but the human body may not have been designed to carry out such a transformation. This phenomenon occurs because the pre-programmed superior aptitude to reason insists that the human body begins to exhibit a will that encourages humans to accept doing the right things, even when the perceived disadvantages seem to outweigh the benefits. The problem is that the same pre-programmed superior aptitude to reason who disobeyed God so people can avoid exploring whether weakness of the will is truly possible. The same pre-programmed superior aptitude to reason that disobeyed God is now making people pursue developing personal ethics so they can accomplish what, in the

first place, humans should have done, which is to obey God. This is because we are to retrace the evolutionary history of life on earth. We determine that the only instance when humans were able to control their superior pre-programmed aptitude for reason was when they were compelled to be free, specifically at the time they disobeyed God. However, when people allow their superior pre-programmed aptitude to reason freely, it reverts to its original state.

Therefore, since people want to believe that God wanted them to know right from wrong, and since humans disobeyed God, they still think it's possible, because, as we said before, Socrates said that human choices are driven by the desire for happiness, and the happier people are, the more they can overcome their will's weakness.

The question that arises is how long people plan to continue testing new machinery to reach a point where they can start acting toward one another in a friendly way. This conclusion is based on the attitude that people exhibit as their knowledge expands. Their new awareness is helping them to distinguish between good and evil. Yet the more people seem to be able to distinguish between good and evil. The more people are preferring to distance themselves from interacting with matter in favor of letting the tools they produce interact on their behalf. As people distance themselves from direct contact with matter, they increasingly seek alternative means to engage with it. As more people discover alternative means to engage with matter instead of direct contact, their need for resources increases. The more people require resources, the more this phenomenon makes the competition for them grow. The more the resources for completion grow, the more people return to their natural state. And therefore, once again, the question that we want to be able to understand is why people are testing with machinery to reach the point where people start to act toward one another in a friendly way; if in any way those who will disagree with what the wish of the majority is (or the strong), humans return to their state of nature to preserve what they think is right. Once again, the superior pre-programmed aptitude for reasoning seems to have assumed a role that it created for itself without necessity. If the superior pre-programmed aptitude to reason accepts that humanity should return to a state of nature, then life on Earth could become static. Life on Earth could potentially become static, as this aptitude

has already demonstrated that there is an artificial intelligence substitute for humans. The advantage of artificial intelligence over humans is that such tools do not challenge the superior aptitude of their creator. Artificial intelligence doesn't require social space, and most importantly, it can tell humans what is right from what is wrong with more certainty than humans. Let us also mention that artificial intelligence has no survival needs or requirements, and, in particular, no earthly desires or needs. This means that humans don't have to worry about their will's weakness when dealing with AI. Artificial intelligence not only makes many of the branches that humans created in social science, philosophy, and so forth obsolete, but it can also shut God and religion out of business.

In this study, we aim to understand the irony of the current state of human life. This irony involves understanding why some nations perceive the culture or beliefs of others as a threat. If artificial intelligence has already demonstrated that humans are now indispensable, those nations spare the lives of individuals within their borders who disagree with their ideology. During the days of Socrates, Plato, and Aristotle, there were no submarines, B-52 bombers, or intercontinental missiles; therefore, people had to conquer using primitive means. If now, any nation can, through the progress that man made, with the press of a finger, liquidate the people of a given nation who are considered a threat. Why do people turn to machines to avoid this outcome, yet when they cannot overcome the will of those they seek to control, do they revert to their natural state to achieve it?

We presume that fear is what prevents the superior pre-programmed aptitude to reason from liquidating those who oppose its ideology, except when it perceives a threat to its own existence. This fear is that the superior pre-programmed aptitude to reason will revert to surviving based on sensory input and its condition if it doesn't fight for what it thinks is right. But if we really ask, what is it that the superior pre-programmed aptitude to reason will lose if it returns to the state that the senses transmit to it? We determine that all knowledge, which constitutes the superior pre-programmed aptitude to reason, will be lost if it is stripped from the physical world in which any person lives. Therefore, the next question we are keen to explore is why the superior pre-programmed aptitude to reason understands that it would lose

knowledge if it were separated from the physical world in which it exists. The same superior pre-programmed aptitude to reason has taken on the task of educating others about the challenges it may face, particularly if it is an aptitude that can differentiate between good reasoning and erroneous reasoning. This is because knowledge or awareness prevents people from overcoming their willpower weaknesses, leading them to invite others to learn about the challenges they may face. The aim is to strip their superior preprogrammed aptitude to reason of continuing to survive in the physical world that they live in. Such conduct reflects the behavior exhibited by the superior pre-programmed aptitude to reason when it invites another person to gain knowledge or awareness about topics that could challenge this aptitude. The superior pre-programmed aptitude to reason can only be responsible for this type of conduct, as it cannot differentiate between good and faulty reasoning. Alternatively, the superior pre-programmed aptitude to reason finds itself in such situations because it believes it can distinguish between good reasoning and faulty reasoning. The assurance of superior pre-programmed aptitude for reason comes from the weapons that humans produce, as it is through these objects that people maintain their supremacy over others. People's ability to prevail over those who don't share their ideas or perceptions comes from the objects they create. Could knowledge be the imperative parameter that causes a person to become unable to prevail over the weakness of his will instead of turning him into someone passive? This shift in humans' search for truth or belief in nature aims to create objects and tools. All the wars and conflicts that people engage in primarily aim to allow certain individuals access to specific resources that they consider essential for producing objects and tools that contribute to their enrichment. Once again, the question arises: why do people resort to machinery to access resources they consider important for their enrichment, despite knowing that they will eventually revert to their natural state and use the tools (i.e., weapons, money, etc.) at their disposal to threaten those who resist?

Humans enrich their lives from two sources: food and tools. Food sustains human life, and the natural system produces it; thus, even superior human reasoning cannot eliminate the body's dependence on food for survival. This is not true for the tools that people create to

enhance their lives. Humans are now able to ditch the reliance on the human body as a tool to enrich their lives. In other words, during the days of Socrates, there were no boats, computers, cars, and so forth, so people enriched their lives from such tools, and therefore people were tools that served so people could enrich each other. Currently, the only purpose of the human body, which is considered an object, is for reproduction and the introduction of new, superior pre-programmed reasoning abilities that contribute to the creation of new axioms. Therefore we could say that the new tools people are learning to use are meant to enrich their lives, not to teach them how to act, but how to use the tools that give them enrichment. This signifies that the superior pre-programmed aptitude to reason would continuously require more of its kind to sustain the state of enrichment that it exhibits. One element would be the injection of the right superior aptitudes to make new axioms and operators to produce and operate the tools that people draw their enrichment from. However, the operators of the tools that people use to draw their enrichment can now observe how individuals interact with these tools. This situation signifies that only people without tools pose a threat because their actions cannot be tracked. We believe that people use machinery to access resources they deem important for their enrichment, whether they are people or physical items, in order to introduce these tools to others and monitor their actions over time. Evidently, these tools provide benefits for both consumers and producers. Once again, the question arises: how do people achieve a level of life enrichment that translates into practical results for the greater well-being of society? The same incremental enrichment that both consumers and producers are feeling is weakening the natural system's endurance. This phenomenon signifies that the more and more people continue to enrich themselves, the more they will be weakening the natural system's endurance. The question we want to understand is why, despite scientists and researchers claiming that the natural system's endurance is weakening, humans' superior, pre-programmed reasoning ability lacks the power to distinguish between good and incorrect reasoning to slow the unnatural changes that people and the tools they produce exhibit in the natural system, allowing time for the system to build resilience. This is because the superior pre-programmed aptitude for reasoning appears to demonstrate cleverness in distinguishing between good reasoning and erroneous reasoning. As far as this

aptitude is concerned, it is doing wrong when it genuinely knows what is right.

Socrates used to help his students to explore whether weakness of will—doing wrong when a person genuinely knew what was right—ever truly existed. Socrates used to think that people only did wrong when, currently, the perceived benefits seemed to outweigh the costs. Thus Socrates believed that the development of personal ethics is a matter of mastering what he called “the art of measurement,” correcting the distortions that skew one’s analyses of benefit and cost. We just showed that the double standards that humans can use to support Socrates’ beliefs are not erroneous. The question that we want to understand is, “Why do people let their wills exhibit this double standard?” Humans refuse to exhibit a weakness of will and refuse to consider what scientists and researchers are claiming: that the natural system’s endurance is weakening. Humans exhibit a will when they perceive that the benefits of doing wrong outweigh the costs. If we can understand why people exhibit this double standard, we can determine whether the development of personal ethics is simply a matter of mastering what Socrates referred to as “the art of measurement” by correcting the distortions that skew one’s analysis of benefits and costs. Let it also be mentioned that people exhibit a weak will toward both the elements that form part of the natural system and whenever they make unnatural changes to liquidate a human being.

Earlier, we questioned whether the superior pre-programmed aptitude for reasoning that humans possess can effectively distinguish between good reasoning and faulty reasoning. The ability that this superior pre-programmed aptitude to reason is capable of exhibiting is once again another piece of evidence to make us start our investigation by looking at whether our speculation about its ineptitude to distinguish between good reasoning and bad reasoning is right or wrong.

The superior pre-programmed aptitude to reason is not composed of matter; therefore, since it emerged in the human body, it has been solely focused on determining whether absolute truth exists. As we have demonstrated, superior reasoning aptitude often fails to act in accordance with what is right for the enduring natural system, even when it is aware of the correct course of action. The superior

preprogrammed aptitude to reason only demonstrates a willingness to exhibit the right behavior when the unnatural changes it implements serve solely its interests. The senses provide information to the superior pre-programmed aptitudes to reason, which, as previously mentioned, are immaterial, and this machinery enables the reasoning process to evaluate good or bad outcomes. The information that the senses communicate to the superior preprogrammed aptitude to reason is knowledge. This evidence signifies that, based on our analysis, superior pre-programmed reasoning struggles to distinguish or apply valid reasoning regarding the benefits of the external element. Only when the changes in the external element provide knowledge to the superior pre-programmed aptitude to reason, enabling its continued progress, does this superior pre-programmed aptitude to reason deem it convenient to go ahead and bend its will to serve its interests or welfare. Therefore, since the superior preprogrammed aptitude for reason appeared in the human body, it has been preoccupying itself with nothing else but figuring out if the absolute truth really exists or not, as we said. The senses can only communicate knowledge that helps the mind determine if what it hears about the absolute truth is true. Evidently, the objective is to enable the superior pre-programmed aptitude to reason to stop the aging process and to defy death.

Evidently, this conclusion complicates matters because it indicates that the superior pre-programmed aptitudes, which were called for by scientists and researchers to focus on the endurance of the natural system, are still being ignored. The superior aptitudes to reason can only search in nature for explanations that could free people from superstitious beliefs. The superior aptitude for reason is to search for naturalistic explanations of the world without reference to the supernatural. The superior aptitude's weakness in doing the right things, even when perceived disadvantages seem to outweigh benefits, does not stem from an inability to distinguish between good and poor reasoning, as we suggested. The superior preprogrammed aptitude to reason is driven by a mission. This mission is to seek immortality. The weakness exhibited by certain people, based on our investigation, is not due to an inherent wickedness in human nature but rather to a lack of knowledge in their minds. It is the lack of knowledge that is getting humans to resort to exhibiting arbitrary will, tricks, anger, and jealousy. Socrates' quest to help people understand themselves through

their minds is a path that could lead them to seek political and ethical truths, enabling their inherent reasoning ability to explain all phenomena and potentially freeing them from superstitious beliefs. We began our chapter by suggesting that what stands out throughout the entire history of human evolution is people's continuous attempts to determine how mankind ought to act. The social contract theories of modern philosophers like Thomas Hobbes, John Locke, and Jean-Jacques Rousseau suggest that if power goes to the individual, humans return to their state of nature. Therefore, to protect humans who live in a poor, nasty, brutish, and short state of nature, Thomas Hobbes argues that they need the fear of some powers; otherwise, they will not heed the call to treat others as they would like to be treated. Jean-Jacques Rousseau, for example, didn't think that much differently than Hobbes. Rousseau once claimed that man needs to be forced to be free.

Based on the above, the choices ahead of humans to facilitate the superior pre-programmed aptitude to reason in the right environment it requires to permit it to make further headway on its mission to free people from continuing to explain the origin and the nature of the world through myths are simple and straightforward. One choice is to continue to rely on the power of the mind until people reach mastery of what Socrates called "the art of measurement" to correct the distortions that skew one's analysis of benefits and costs. Alternatively, man could pick from among the broad social orders that mankind experimented with to pick the type of social contract that they deem would be appropriate for the right environment for the superior pre-programmed aptitude to reason to carry on with its mission to free people from continuing to explain the origin and the nature of the world through myths. If humans settle on picking a social order evidently, we are referring here to choosing between monarchic, tyrannical, or oligarchic types of social models because the democratic social model is a model in which "the art of measurement" skews one's choices. The democratic social order—we said it is unlikely humans are capable of explicitly or tacitly surrendering their superior pre-programmed aptitude to reason because they are always susceptible to letting their senses deceive them. Therefore, to stop the senses from deceiving the superior pre-programmed aptitude to reason and cause it to abandon its objective of finding naturalistic explanations of the world without reference to the supernatural. Ultimately, this enables

mankind to reach the tree of life, allowing them to eat and live forever. Only when social order, as per the one Jean-Jacques Rousseau claimed man needs to be forced to be free, could minimize the changing world of senses deceiving the superior pre-programmed aptitude to reason because oligarch and tyrant social orders control and regulate people's desires.

Moreover, it is important to consider the Old Testament story of creation, which states that Eve is the mother of all the living. Ever since Adam and Eve disobeyed God, mankind has been defying the instruction of God to stay away from distinguishing between good and evil. We have no way of knowing if, as of when Adam and Eve disobeyed God, man stopped to seek significance and immortality through his achievements and returned to succumb to the will of God. Yet, this did not happen when God ended all human life on earth, as reported in the creation story in the Old Testament, nor when violence and wickedness increased. Nor, when God passed on specific commandments on what humans could do to break away from exhibiting weak will, tricks, anger, wickedness and jealousy, did people manage to let the world of ideas prevail over the world of the senses.

We have no way of knowing where the belief originated that mankind should aspire to discover naturalistic explanations for the world in order to reach the tree of life, eat (i.e., engage in science), and live forever. This conclusion arises because establishing a purpose for human life without clear information on the universe's origin introduces arbitrary changes to the intended relationship between humans and the natural system, which is that humans are meant to serve it.

Some people are willing to concede that a supernatural force created the universe, regardless of whether the god (or gods) responsible for this event chose to remain invisible. Considering this possibility means we must acknowledge the reported intentions for what man is supposed to serve, right or wrong. This conclusion is because, as we said, humans have no proof until now of how the universe originated. In the creation story of the Old Testament of the Bible, it is reported that God placed humans on Earth to work the land and take care of it.

When people sought naturalistic explanations for the world, they arbitrarily altered their original intention of serving the earth. There is nothing wrong with humans believing that they have natural rights to use their superior, preprogrammed ability to reason in order to explore naturalistic explanations of the world without referencing the supernatural. Assuming that God exists, he must have considered that when he pre-programmed the ability to imagine in people's minds, some individuals would seek naturalistic explanations for the world. However, the challenge that takes place when certain people deem it their natural right to obtain naturalistic explanations for the world's impact on the natural system becomes entirely different each time they make an alteration. This phenomenon is because questioning the purpose of human existence on earth simultaneously examines the intentions that humans are meant to fulfill during their time on earth.

If we consider that the world of the senses makes it impossible for a person to be affected by a single force, we must acknowledge the complexity of human perception. Therefore, the two fundamental views of the world that any person construes cannot be their own. One view has to always be gathered or gained through the direct perception of the human senses, since the other one is what a person conceives on his own and through his imagination via internal perceptions. Thus, any slight questioning of the intention behind what humans are meant to serve on earth alters the rules by which they should view their relationships with the natural system. The consequence of this phenomenon is that it modifies the end benefactor from the change.

We cannot know why people in classical antiquity felt that restoring their power to explain the world would end their sense of having forfeited their purpose on earth. The other option would have been to let the unnatural changes that people exhibit in a situation continue to be intended to serve the prevailing authority or wisdom that was in vigour at the time. When humans changed the end benefactor from the unnatural changes they were exhibiting, it was the end benefactor that changed, not the unnatural changes themselves.

The events that could have motivated the people who lived during classical antiquity in particular to pay attention to the need to switch the end benefactor from the unnatural changes that people exhibit in

the natural system are many, and it is not possible to know what specifically might have led people to take this decision. However, we could suppose that since what got changed when humans decided to switch so that the benefit of the unnatural changes that they exhibit in matter go back to them rather than remaining so, God stays the ultimate benefactor. People's disillusionment with the conventional wisdom used by societal institutions to justify the benefits of unnatural changes in matter could only have caused such a shift.

The unnatural changes that people were making in matter benefited the societal institution and its operators, not God. Moreover, the people understood that they would not discover absolute truth or the supernatural outside the human body to liberate themselves from superstitious beliefs, as only lifeless entities exist in that realm. The people sought to free themselves from the absolute truth and the supernatural, which they felt were continuously infringing upon them; these desires were the main motives behind the unnatural changes in matter, despite societal institutions arguing that those changes served God. In other words, the people were likely trying to free themselves from the ontological and cosmological arguments presented by societal institutions to support the existence of God, as the unnatural changes their minds were processing based on external events contradicted both the state of human life and the teachings that these institutions were imparting.

People's knowledge led them to believe that absolute truths or the supernatural exist independently and that the phenomena exhibited by the natural system and those controlled by the mind are two separate realms; this understanding allowed them to free themselves from superstitious beliefs that guided the actions of both individuals and the operators of societal institutions. However, the arguments that the societal institution was presenting suggested that all the unnatural changes exhibited by people in the natural system were meant to address the legitimacy of God's authority over the individual. Thus, it is the obligation of individuals, either explicitly or tacitly, to surrender some of their freedoms in exchange for protection of their remaining rights from God. As their knowledge, judgement, and wisdom drove them to make inferences and deductions, they concluded that the end beneficiaries were the social institutions and the benefactors, rather

than the people themselves. Those conclusions were making the people concur that the unnatural changes that they were exhibiting in matter, their outcome, were far removed from the practical applications that the societal institutions were more often speaking about. Those conclusions contradicted God much more than the people who, in the name of God, argued common conventional wisdom. The more people saw that their minds, not God, were causing the unnatural changes in the natural system, the more they felt the need to separate natural from man-made judgement. As people's minds processed and established the nature of free will, what it means to be a person, and the essence of emotion, perception, and memory, they increasingly found that the changes occurring in the natural system were guiding their consciousness. The more this phenomenon supported them, the more the ontological, cosmological, teleological, and moral argument that the societal institution was using to base its principle on the unnatural changes that people exhibit in matter could be split into different realms.

In our opinion, the aforementioned conclusion may have motivated people to feel that when they regain the power to explain the world, they begin to generate answers; this shift would alleviate their sense of having forfeited the purpose for which they were created or sent to earth. Most importantly, emphasising the importance of the mind over theological doctrines will help individuals arrive at political and ethical truths that align with the desires of societal institutions and their operators. It is evident that changing one's views or beliefs about the existence of one God, or the possibility of multiple deities, requires recognising that such a deity or divinity is an eternally existent being that exists outside of space and time; this recognition is a crucial first step towards seeking political and ethical truths. Moreover, as more people pointed out, the societal institution's use of the cosmological argument to argue for God's existence through naturalistic explanation is problematic. This phenomenon was weakening the ontological argument since its roots are based on attempting to prove the existence of God through a priori abstract reasoning. Similarly, the ontological argument can only be successful if the teleological argument provides evidence, as the teleological argument supports the idea of how the world is designed and intended to function. We perceive that more and more the teleological proofs that the societal institution was counting

on them to argue the nature and existence of God, miracles, prayer, and particularly the problem of evil, including the relationship between religion and other value systems, are slow to come by. It converted the moral argument to prove the existence of God into becoming an illusion. Therefore, since the societal institutions were vehicles in the central issue that the people wanted to split or break away from to reach the ethical state that would create the right balance between the imposition of God and the reality on the ground with respect to people's inability to make a practical separation between sound reasoning and erroneous reasoning. The only tool that people could use to seek to arrive at political and ethical truths is if they let their superior pre-programmed aptitude to reason discover naturalistic explanations to the world rather than keep the societal institution explaining it through theological doctrine, especially since this superior pre-programmed aptitude can argue the nature and existence of God, especially since God decided to remain invisible.

The above suggests that in classical antiquity, people felt that regaining the power to explain the world would stop them from feeling they had forfeited their purpose. We could also conclude that not only did this switch that people made to free themselves from continuing to explain the world through mythical stories or superstition allow humans to begin emphasising the importance of the mind over the theological doctrine or conventional wisdom that was in vogue during this Greek antiquity period in human history, but this switch also helped to appease the incendiary attitudes that existed in the state of human life around that time and even helped people seek to arrive at political and ethical truths using the mind, as we said, rather than continue to manage and operate societal institutions on the basis of conventional wisdom that was dictating the perception of people.

However, when we compare what the people in Greek antiquity wanted, its power would go back to them; we find that this “something” that people wanted to go back to them was not what intentions humans serve on earth, but rather what the people were interrogating was the end benefactor from the unnatural changes that they were exhibiting.

Neil Armstrong (05 August 1930–25 August 2012) was the first man to land on the moon, and when he first stepped onto the moon on 20 July 1969, he said, 'That's one small step for man, one giant leap for mankind.' Most people are ready to come together to agree that in the 20th century mankind began to register a leap or a shift in the way humans started to unnaturally change matter that was unprecedented in the previous centuries. Humans began to rely on a higher form of intelligence to unnaturally change matter, transitioning from manual methods to semi-automatic processes and finally to the fully automated approaches that exist today.

If we use the same analogy that we tried to appropriate ourselves with to report the leap that mankind made in the way this species started as of the year 1969 to exhibit unnatural changes in human history. We can say, based on reviewing the work of Socrates, Plato, Aristotle and all the philosophers who lived during this time from Thales to Anaximander, Anaximenes, Xenophanes, Parmenides, Pythagoras, Heraclitus, Protagoras and so on, that the people in Greek antiquity made a leap in the way mankind began to exhibit unnatural changes in matter. In other words, when we review the work of Thales, Parmenides, Socrates, Plato, Heraclitus, Protagoras and so forth, we find that around this time in our human history, mankind began to change the manner through which man exhibits unnatural changes in matter. During this interval in human history, we observe that man switched from continuing to impose minimum unnatural changes in matter to starting to impose more unnatural changes in matter. This shift is due to how humans started to serve as machinery to run enquiries or to find out if an explanation could be found for the world without reference to the supernatural or mythology as of this earlier time in human history. Therefore, we can also observe that mankind seems to have made a significant advancement in the way humans began to unnaturally alter matter since Greek antiquity in human history. Let us take the date when Socrates was executed as the date since when mankind began to take a giant leap in the way man began to do things on earth, in the same way people began to unnaturally alter matter right after Neil Armstrong stepped on the moon in 1969. Let us label each giant leap for mankind as follows: Prior to 399 BC, man was using his hands and primitive tools to exhibit unnatural changes in matter. From 399 BC until Neil Armstrong stepped onto the

moon in 1969, man began to introduce technology, which kick-started when man began to let the unnatural changes that humans exhibit in the natural system be made by both humans and tools or machinery. As of 1969 onward, man began to reduce its interaction with matter in favour of a higher form of intelligence exhibiting the bulk of the unnatural changes.

Ibn Khaldun (27 May 1332 – 19 March 1406) was an Arab historian and early sociologist. In the preface to his book, the *Muqaddimah* (1377), Ibn Khaldun claimed that the cultural differences of past eras must govern the evaluation of relevant historical material to distinguish the principles that could facilitate this evaluation and to recognise the necessity of experience, alongside rational principles, for assessing past cultures. Based on Ibn Khaldun's claims, it is possible to evaluate historical material if there is a need for experience. We could say that from 399 BC to the year 1969, man has not brought any clarity on the nature of life and/or the purpose of human life. Instead, we are discussing people's ability to explain natural phenomena, such as lightning or earthquakes, rather than attributing these events to the god(s) as was common in ancient times. We are referring to the things that have not been revealed to humans yet and whose orders dictate that specific things be done in a certain way. Likewise, we are considering how human life changed when people began to explain the world using a naturalistic approach instead of relying on theological doctrine. We have no idea how the state of human life was like before 399 BC or during Ancient Egypt, for example, or in the Fertile Crescent region or Yemen, but we have reason to believe that peace and security were much more under control during those times in human history than after 399 BC. This conclusion is because during these times the unnatural changes that people were exhibiting in matter were much closer to the way God proposed man doing work on the earth and taking care of it instead of serving after 399 BC as a machine to run enquiries into the nature of things to find out if an explanation could be found for the world without reference to the supernatural.

Nonetheless, we could say that people from 399 BC to the year 1969 managed to make many breakthroughs on many fronts, minus arriving at political and ethical truths. In other words, people were unable to emphasise the importance of the mind over the theological doctrine.

All that people managed to accomplish is to make the unnatural changes that people exhibit in matter instead of its dividends being destined to serve the social institution and operators of that remote period in our history into the end users becoming people plus the operators of the social institutions.

The interrogation that the people who lived in Greek antiquity, and particularly the philosophers Socrates, Plato, Aristotle, Thales, Anaximander, Anaximenes, Xenophanes, Parmenides, Pythagoras, Heraclitus, Protagoras, and so forth, have undergone has freed them from allowing the societal institutions and operators to continue to explicitly or tacitly make people surrender some of their freedoms in exchange for protection of their remaining rights from God. From 399 BC until 1969, thanks to all the philosophers from Socrates, Plato, Aristotle, Thales, Anaximander, Anaximenes, Xenophanes, Parmenides, Pythagoras, Heraclitus and Protagoras, man was able to depend on God, social institutions and operators, and thanks to the contribution of philosophers like Hugo Grotius, Thomas Hobbes, John Locke, Jean-Jacques Rousseau and many others, man was able to formulate a relation to address the question of the legitimacy of the authority of the state over the individual.

However, if we are to consider that since the date when man appeared on earth until now, people have done nothing but exhibit unnatural changes in matter. The events that led the people of Greek antiquity to reclaim the power of explaining the world from superstitious beliefs are complex. Likewise, all the attempts that humans made to establish a social contract aimed at helping people reach political and ethical truths have not prevented the growth of man's disenchantment, which has continued from the time humans first stepped onto the moon to the present day. The good news is that no one can claim God is responsible for the disenchantment that has accompanied mankind since 399 BC, because at that time in human history, people began to pursue truths based on reason rather than superstition. In other words, people began to use science to pursue the truth and not to explain the world in terms of abstract argumentation, as was the case before 399 BC.

Therefore, before 399 BC, people's disenchantment with the world was due to societal institutions asking them to give up some freedoms and submit to God's authority for the protection of their remaining rights. This disenchantment made people want to regain their power to explain the world, feeling they weren't losing their purpose. Could we say that, as of 1969, people's disenchantment with the world was due to societal institutions asking people to surrender some of their freedoms and submit to the authority of artificial intelligence in exchange for the protection of their remaining rights? This conclusion is because the only difference that changed between when people began to express more disenchantment and 1969 and before is that, before 1969, people didn't count on artificial intelligence, so people didn't need to surrender some of their freedom in exchange for its protection. Now, both God and artificial intelligence are immaterial, and prior to 399 BC, when people surrendered some of their freedom in exchange for God's protection, they never managed to seek political and ethical truths. Between 399 BC and 1969, people still failed to seek political and ethical truths, even as they surrendered some of their freedom in exchange for God's protection and the manmade authorities they legitimised. Could we say that, as of 1969, people's increased disenchantment with the world was due to them surrendering some freedom in exchange for God's protection and the legitimacy of man-made authorities while still failing to seek political and ethical truths? People have sought immortality and meaning in their achievements since they disobeyed God. Since the day people disobeyed God until now, all that people have been doing is unnaturally changing matter to produce tools. Could the tools that people produce cause the disenchantment that people experience? Because the more tools people produce, the more the human body is distanced from exhibiting unnatural changes as per the way humans were created, and the more the disenchantment increases. If what we say is true, then the more people use their pre-programmed superior reasoning to unnaturally alter matter with their hands, the more they will be alienated from their true nature. This means that the more human disenchantment there is in the world, the more it will increase.

We have no way of knowing whether what we are arguing is true or not. However, we are certain that as of 1969, knowledge has enabled people to create artificial intelligence capable of unnaturally altering

matter without relying on humans to initiate the required unnatural changes. People have never been able to arrive at political and ethical truths because, even when they genuinely know what is right, their superior preprogrammed reasoning abilities prevent them from acting on that knowledge and stopping their wrongdoing. The superior pre-programmed aptitudes to reason are what lead people to do wrong when they perceive that the benefits outweigh the risks. Up until the year 1969, the superior pre-programmed aptitude to reason depended on the human body to execute on its behalf certain tasks. However, as of the year 1969, evidence is showing that the human body could become dispensable as more and more people make new breakthroughs and demonstrate what artificial intelligence can achieve. If our statements are accurate, the evidence implies that a specific superior pre-programmed aptitude for reasoning will be necessary to mitigate environmental degradation and enhance the resilience of natural systems. Therefore, the evidence indicates that if people continue to reproduce at the current rate, there will not be enough job opportunities for everyone; as a result, artificial intelligence is pushing people away from artificially transforming themselves into operators. In other words, it renders people into living in a state of primitive time, except that during antiquity there were fewer people on earth; now the number is vast. The situation is a mirror-image problem. In antiquity, there were fewer people and primitive tools. In the year 2015, there were more people and more tools. Except for one thing in common, people exhibit the same unnatural changes in matter. This means that knowledge is an aptitude that, if it shifts in either direction, tends to result in either a complete lack of understanding or a state of crisis. However, because this aptitude is a superior pre-programmed ability to reason and exhibit knowledge, it must be controlled and regulated; otherwise, it could lead humanity to the brink of extinction.

The natural system, not humans, decides the sustainability of the machinery and tools we make. Man has no control over the way the natural system changes. If man continues to produce weapons of mass destruction, there is a big risk that the natural system will make the machinery that humans produce fail their endurance. There is a big risk that mankind faces extinction.

In the Old Testament's creation story, God told Adam and Eve they could eat from any tree in the garden except the tree of knowledge of good and evil. Hence, God next said, 'Then when you eat from it, you will certainly die.' We do not understand why Adam and Eve chose to disobey God, as mentioned earlier, but it is clear that since 1969, humanity has made significant progress beyond the temptations faced by Adam and Eve. Both humans and artificial intelligence now inhabit the world. People's pursuit of happiness is what makes the disparity between the rich and the poor widen. Humans may not realize that without resource scarcity, there would be no economic problem on earth. In other words, if people focus on cumulative social improvement rather than hoarding material possessions and habitable land to satisfy their desires, they will create all the tools they consider essential for enhancing their lives. The propensity of people to let the state of human life be based on letting their accumulation of material things be cumulative, plus letting artificial intelligence or robots compete with humans for the unnatural changes that man exhibits in nature, is either the start of man's own destruction on his hands or the principal motive for which the superior programmed aptitudes that led Adam and Eve to disobey God are not the same motives that people later are using these superior preprogrammed aptitudes to achieve after they disobeyed God.

Nonetheless, we are to consider that humans are not amalgamated to the earth and each person is sovereign. No one can be in two places at once; thus, one person's survival and desires are another's loss. The growth of human societies has likely introduced complex challenges and contexts, as human evolution is inherently a dynamic process, which necessitates the continuous introduction of new systems by people. Consequently, the lack of guidance on how people should interact with the natural system may have motivated them to use their knowledge to protect the moral and material interests arising from any scientific, literary, or artistic works they created. As people continued to shift from relying on primitive technology and culture to accommodate the growing population, that necessitated increased productivity. People broadened the extent of the material interests that they were protecting to include habitable land and the earth's resources, thus instigating a need to manage such resources. Most likely, as knowledge was changing the lifestyle of people, these

developments prompted people to appropriate and introduce mechanisms that could allow them to overcome the limitation of their human body being unable to be in two places at the same time. These developments resulted in the establishment of a division of labor. Evidently, labor divisions led to the rise of a leisured upper class. We cannot know why people failed to implement the right when they began to rely on their aptitudes to devise systems of accounting laws that incorporate politics in which the world of ideas achieves practical results for the greater well-being of society rather than letting the world of their senses guide their actions. In other words, people recognized that everyone has to accept that each person as an individual is entitled to try to preserve himself. But perhaps those ancient people needed to contextualize their human experience to explain why some individuals enjoyed more security than others, especially since they could not explain the world using a naturalistic approach like we do today. Superstition serves as a convenient tool in such circumstances for individuals to justify to themselves and others why their lives are better. Everyone agrees that God intervenes to decide appropriate things. The only additional help that people living in ancient times needed was to use their superior pre-programmed aptitude for reasoning to declare that it was God who had given them the habitable land they were protecting and the material possessions they were accumulating. People used tools that could be transformed into weapons to justify their actions. Because people have different sources of inspiration, they needed anthropomorphic gods, heroes, and so forth to justify their actions.

Therefore, based on our previous discussion, the disenchantment of people during Greek antiquity with superstition may have instigated their decision to reclaim explanations of the world, rather than allowing the unnatural changes they exhibited in matter to be legitimized by a political system that used God as its basis for legitimacy.

Nonetheless, we believe that people often overlook the broader perspective, which involves distinguishing between the purposes of the unnatural changes they exhibit in matter and the purposes of the changes they previously exhibited. By this argument, we mean to distinguish whether people's purpose on earth is to exhibit unnatural

changes in matter to serve their own species or to recognize that these unnatural changes could be intended to serve the interests of the natural system. People often overlook the broader perspective and focus solely on the unnatural changes they exhibit in matter, which they believe are solely intended to dominate the natural system. This narrow focus may have contributed to the perils that have existed on earth from time immemorial until now. In other words, people appropriated God to justify the political legitimacy and the role of each individual in this division of labor process that everyone was exhibiting unnatural changes in matter to serve. This approach, due to the limitation of habitable land, led everyone to become happy with a situation in which people started to chase changing the political system to make that happiness possible, ignoring the meaning of the unnatural changes people were exhibiting. We are referring not to the environmental degradation caused by humans to weaken the natural system's endurance but to fixing the rules that caused unnatural changes in matter without first determining whether people were created to serve the natural system or the natural system was created to serve humans. In other words, if people were created so the unnatural changes that humans exhibit in matter serve the natural system, or if the unnatural changes that people exhibit in matter are to serve so humans enrich themselves during a short time and then move on into never returning, as has been the case until now.

Therefore, it is evident that if people believe the natural system was created to serve mankind rather than vice versa, they will perceive that they have a natural right to exploit it for personal gain. Certainly, if people do not recognize that everyone is entitled to try to preserve themselves, they must explain the world through natural means, especially after God has decided to remain living and invisible. Socrates' suggestion during Greek antiquity that people should establish an ethical system based on human reason rather than theological doctrine was sensible. But as Socrates rightly believed, and we have concurred with his suggestion, people must first understand themselves before they can establish an ethical system based on human reason. However, as we mentioned earlier, the path to this state involves humans either declaring the world of the senses unimportant or coming together to agree that the happiness derived from the world of ideas is irrelevant. People are ready to be content with whatever

they achieve in life and to avoid letting the desire for happiness motivate their choices. We also said that either path people take would be able to allow humans to achieve practical results for the greater well-being of society, contrary to what Socrates believed.

Let us recall what we have reasoned in this work so far. We have suggested that humans could never declare the world of the senses unimportant because the world of ideas is what makes the world of the senses change. In other words, Socrates' expectations that humans can seek to arrive at political and ethical truths is a utopian idea based on what our investigation has shown so far.

Humans often try to establish an ethical system that does not necessarily rely on the desire for happiness, even though Socrates claimed that human choices are often skewed. We have suggested that even if people voluntarily try to make choices independent of the desire for happiness, humans still would be unable to establish an ethical system based on human reason.

Let us define happiness in the basic sense of the term to mean allowing that people recognize that everyone accepts that each person, as an individual, is entitled to be happy. Let us also define happiness as a state that focuses solely on bringing people together to ensure that every human being on Earth can meet their basic survival needs. In other words, let's define happiness as a state where no human being has to go to sleep at night feeling hungry. Let us also exclude the idea that being satisfied includes those who are currently going to sleep at night feeling hungry or possessing a knife, fork, spoon, or plate that they have yet to use as tools to aid in this process. We want to provide food so those who feel unhappy don't feel alone.

To reach this state where no human being on earth would have to go to sleep at night feeling hungry, the superior programmed aptitudes to reason of those who are not going to sleep hungry must be willing to abandon their propensity to be guided by the desire for happiness but rather be motivated so those who are going to sleep hungry reach it so that their state changes.

However, the difference is that the hungry lack means to sustain their survival needs, while the not-hungry possess them. In other words, those who are not going to sleep hungry can use their hands and tools and have access to the natural system to exhibit the unnatural changes in matter to grow food. Those going to sleep hungry lack the means or access to exhibit the required unnaturalness. The changes that they need to make in the natural system in order to grow food.

If, as we are saying, our objective would be to reach a point where no human being on earth would have to go to sleep at night feeling hungry, this signifies that the superior pre-programmed aptitude to reason of those people who are not going to sleep hungry must permit access to those people who are going to sleep hungry to the tools or the natural system that could permit them to exhibit the required unnatural changes that they need to make in the natural system to grow food.

In this work, we argue that even people who go to sleep hungry accept this state, and even people who do not go to sleep hungry agree to provide access to tools or the natural system that could allow those without access to these resources to implement the necessary changes in the natural system to grow food; however, it is impossible for humans to establish an ethical system based on human reason.

This is a suggestion that goes contrary to what Socrates believed. This is because Socrates believed that human choices are motivated by the desire for happiness. In our aforesaid illustration, we are saying even if those voluntarily skewing that motivates their happiness would be to get them to remain sleeping for the rest of their lives hungry, and those whose superior pre-programmed aptitude to reason is presently skewing their happiness to freeze away from those who are going to sleep hungry, those indemnities are to flip; humans wouldn't be able to establish an ethical system based on human reason.

This conclusion is because the reason why all those people who go to sleep hungry each day were sinful was that the people who were born before them rejected that the unnatural changes that humans exhibit in matter are to serve the natural system as compared to serving the superior preprogrammed aptitude to reason to seek immortality. For this reason, the superior pre-programmed aptitude to reason worked

diligently to produce tools so it could free itself from being attached to the human body, tied up in seeking to ascertain the safety of the human body by seeking alternative means to let it carry on with its goal of seeking immortality. Therefore, no person can be satisfied with the unnatural changes he exhibits in matter unless he uses tools. The only other option is to use the hands, which is slow and tedious and prevents the superior pre-programmed aptitude to reason from detaching from the body's actions. Thus, since only tools lessen the involvement of the human body (with all the senses) from being totally immersed when exhibiting unnatural changes, let the superior pre-programmed aptitude to reason be free. The other option means going back to what God suggested people do on earth, and the alternative is to work the earth and take care of it because humans sustain their survival needs in the natural system.

Therefore, based on our aforementioned illustration, what can help end any person going to sleep feeling hungry in the world are two scenarios: One scenario is that people stop to deal with each other on the basis of moral and material interests resulting from any scientific, literary, or artistic production of which a person is the author, serving interests to let those who are going to sleep hungry have access to the tools that they need to be able to grow food. The other option is to continue to let people deal with each other on the basis of moral and material interests resulting from any scientific, literary, or artistic production of which a person is the author that serves interests. In this case we said that those who are going to sleep hungry because they do not have access to tools or habitable land to grow food would voluntarily accept remaining surviving as such, going to sleep hungry.

This scenario signifies that people will only attain the ethical system that Socrates claimed would be reached as knowledge broadens if they accept the permanence of a leisured upper class and the division between the haves and have-nots. This conclusion is because in this afore-mentioned illustration, knowledge is showing those people who are going to sleep hungry what the gap looks like. If the people who are their superiors programmed aptitude to reason, which is purposely denying those who are going to sleep hungry, accept to solve their problem voluntarily, provide them with the tool or land they require to stop going to sleep hungry. This scenario will give rise to two

problems. Knowledge will enable those who were denied the necessary tools to stop going to bed hungry while also triggering their superiors' pre-programmed aptitude to reason and desire for freedom. In other words, start to let the superior pre-programmed aptitude to reason depend on tools, since only when tools exhibit unnatural changes in matter on behalf of the superior pre-programmed aptitude to reason can this aptitude be free to do other things or be happy. Our investigation indicates that, if people continue to unite and assist each other in narrowing the gap between those who go to sleep hungry and those who do not, we will worsen the problem rather than solve it. This is because, as we mentioned earlier, the key difference is that hungry people cannot produce any unnatural changes in the matter to meet their survival needs, whereas those who are not hungry have the necessary resources. If people unite to close the gap between the hungry and the well-fed, no one will go to sleep hungry. This means that there would be more advanced pre-programmed abilities to reason in the world that rely on tools for survival rather than using the body directly.

As more superior pre-programmed aptitudes to reason in the world will depend on tools to sustain survival needs rather than on being diverted after birth to be preoccupied with attending to the body with the chore of ensuring its sustainability to reduce the number of superior pre-programmed aptitudes to reason that want to be happy. There are two scenarios from which people can choose one option to eliminate the insecurity that has plagued humanity since ancient times.

If people cannot let the world of ideas in which they exist within carry them to a degree of education or maturity whereby they stop to mind that there are rich or poor, the only manner that could allow humans to establish an ethical system based on human reason is if people use their reasoning power to continue to jump from periods of wars to periods of ceasefire as they have been doing.

If people don't want to go on keeping on switching from periods of wars and periods of ceasefires, the only way that could allow humans to establish an ethical system based on human reason is if people use their reasoning power to stop the superior pre-programmed aptitude to reason from depending on tools to unnaturally exhibit matter, so there

wouldn't be many superior pre-programmed aptitudes to reason who are pursuing happiness.

Hence, the entire human history is about nothing but periods of wars and ceasefires, specifically because people refuse to accept that their knowledge is used to ensure no human on earth goes to sleep hungry. People want to use their knowledge to do nothing else with it but to seek happiness. Thus, as more people become fulfilled, their happiness leads them to misunderstand the primary purpose of the advanced reasoning abilities that the tools they are developing are meant to enhance. In other words, because the tools people develop do not make humans come together and be tolerant, people's lack of knowledge prevents them from comprehending what the superior pre-programmed aptitude to reason is trying to achieve on their behalf (i.e., to become immortal). The unawareness of the people or lack of patience makes humans perceive that the superior pre-programmed aptitude is seeking to arrive at political and ethical truths only. In other words, help people distinguish between good reasoning or bad reasoning so humans can be good citizens. In other words, people's lack of education prevents them from understanding that the superior pre-programmed aptitude to reason is immaterial. This aptitude didn't deviate from God's command to work and care for the earth because it was defiant. This aptitude is instead focused on a mission to convert humanity so that it becomes immortal. The superior pre-programmed aptitude to reason led to the invention of the knife, the wheel, the computer, the airplane, the MRI, and so forth, which are steps forward on the path to seeking the knowledge that would make one immortal. It is the last thing that the superior pre-programmed aptitude to reason wants to see on earth, and that is people fighting and freezing habitable land and material things instead of valuing what the world of ideas has etched for mankind as a step forward towards each time the superior pre-programmed aptitude to reason achieves a breakthrough. This phenomenon is because knowledge is cumulative, and every time people resort to crises to resolve their problems over material things, this action retards people from reaching and managing to arrive at a complete understanding of themselves (i.e., education), so the superior pre-programmed aptitude to reason can continue to do its job.

The principal struggle of the superior pre-programmed aptitude to reason is that it is not able to achieve its goals regardless of how much people get educated or make humans give it the space so the unnatural changes that people exhibit become intended not to seek happiness but to seek people coming together. In other words, the superior pre-programmed aptitude to reason cannot stop people from freezing habitable land and accumulating material things, so people would stop fighting over such things, allowing the superior pre-programmed aptitude to reason to focus on what it would like to move people toward reaching. The only way for people to accept that the superior pre-programmed aptitude to reason does the job is when they stop minding that there are rich and poor people. However, the superior pre-programmed aptitude to reason has led people to endorse a social order based on winners and losers, which results in the continuous alteration of habitable land and the accumulation of material possessions. This situation causes people to prioritize meeting their survival needs rather than focusing on doing everything within their power for the superior pre-programmed aptitude to reason to succeed.

Now, since humans are unlikely to forgo their happiness until the superior pre-programmed aptitude to reason manages to move them into immortality, they will continue to pursue it. Likewise, as we suggested, humans cannot survive without knowledge. We cannot see but two ways out of this paradox if humans want to establish an ethical system based on human reason, as Socrates suggested. This paradox arises because, regardless of people's actions or efforts, they cannot prevent knowledge from prompting them to distance their human bodies from exhibiting unnatural changes in matter. The issue with people distancing themselves from unnatural changes in matter is that such phenomena lead them to neglect their survival needs, as they require social space to create the tools that enhance their happiness. Those two options are the following:

People come together to stop depending on tools to exhibit unnatural changes in matter until mankind ensures that all the unnatural changes that man is exhibiting in matter don't weaken the endurance of the natural system. Alternatively, people may need to accept that human history consists of both periods of peace and periods of ceasefire.

Given the impact of the people who lived during Greek antiquity, adopt a social order in which the world of ideas drives the unnatural changes that people exhibit in nature. As the population grows, the demand for power to explain the world will equally rise. It is obvious that this drive led people to begin to exhibit unnatural changes in matter as human productivity increased and people were expanding and introducing technology; the case was like when people were exhibiting unnatural changes using their hands and very primitively.

We have no way of knowing how the increased unnatural changes that humans introduced in the natural system have impacted the way night and day, cold and heat, summer and winter, and planting and harvest alternate. In addition to the weakening of the natural system's endurance, there is also a decline in human resilience when interacting with that system. Nonetheless, since it is not possible for people to quantify how the unnatural changes resulting from their increased activities are impacting the natural system, the choices are clear:

Either people come together to control and regulate the unnatural changes they exhibit, or they continue to allow human history to consist of periods of peace and periods of ceasefire.

The disadvantage of allowing the superior pre-programmed aptitude to reason to become controlled and regulated leads to its idleness. The superior preprogrammed aptitude to reason cannot accept this situation because it is driven by a desire for immortality. Consequently, any attempt to distance the superior pre-programmed aptitude to reason from its original goal of seeking immortality undermines the unnatural changes that humans exhibit in matter, especially if those changes are meant to serve the natural system rather than the superior pre-programmed aptitude to reason. This situation signifies that any interference in how the superior pre-programmed aptitude to reason has been carrying on surviving signifies returning this aptitude to the days of insubordination that God wanted the superior pre-programmed aptitude to reason to succumb to, and that is not to distinguish between good and evil.

The advantage of controlling and regulating the superior pre-programmed aptitude to reason is that this switch would ensure that

the unnatural changes people exhibit in matter are aimed at making all individuals happy, rather than just a select group. However, since the natural system varies across the earth's surface, people must agree to stop displacing each other to make tools, as it controls how they can meet their survival needs.

However, each time people exhibit unnatural changes in matter, the endurance of the natural system weakens. This situation means that people must avoid allowing the superior pre-programmed aptitude to reason to dictate what changes humans can make to keep the natural system stable, ensuring their survival needs are preserved for happiness. Since this situation means that people would need to verify if there is habitable land free to build cars, bicycles, computers, and so forth before embarking on producing tools. This situation signifies that people must go back to relying on their hands to exhibit unnatural changes in matter, as it is the only way to slow the unnatural changes that people exhibit in the natural system to give the natural system enough time to build resilience and minimize people's movement.

Once people accept that their detention on Earth is intended to ensure everyone's happiness, this mode of existence will render their superior preprogrammed aptitude for reasoning ineffective. Thus, the natural system changes without any input from the people. This situation, as we said, is something that people accept taking place because the natural system has not lost its endurance before, so people could understand the importance of only exhibiting enough changes to sustain survival needs. People are going to, mainly due to their lack of awareness, continue to consider that the natural system was made available for humans so they can come dump what their superior programmed aptitude thinks is right and then leave.

However, based on what we have tried to support so far, it appears that the people who lived in Greek antiquity began to run inquiries into the nature of things to find out if an explanation could be found for the world without reference to the supernatural or mythology, instead of revolting against the challenges that people were using in the name of God to convince them that the unnatural changes they were exhibiting in matter, its imposition, and its benefits were derived from God.

Based on what we tried to show, it appears that the people who advocated looking for explanations to the world without reference to the supernatural or the superstitious opened new ground for the pursuit of truth but, at the same time, increased people's challenges with dividing reality into two separate realms, as Plato suggested, whereby they declared the world of ideas the only important one. This conclusion is because, as we tried to show, no human can let the world of the senses not affect them because it is humans who make the world of the senses become deceptive and not the natural system. Based on our investigation, all the crises and conflicts that people have known in the world since Greek antiquity had their origin, according to what our analysis has shown, due to people pursuing the establishment of an ethical system based on human reason. This phenomenon occurs because when people began to let their choices be motivated by the desire for happiness, knowledge made them accomplish lots of advantages that humans could rely on to carry on with their lives without bringing any clarity on the nature of life and the purpose of human life. This is the reason why, in the first place, the people of Greek antiquity wanted the power of explaining the world to go back to them.

We suppose that the same challenges that people are facing in modern times, after they managed to explain the world without reference to the supernatural, are what Socrates, Plato, Aristotle, and all the philosophers who lived during this epoch were suffering from, with the exception that in modern times, people are using manmade laws to freeze habitable land and accumulate material things.

People in Socrates' time claimed to be God's chosen descendants and that the God(s) picked them to exercise the role that they were playing over others. Therefore, the immaturity of people throughout human history in recognizing the superior pre-programmed aptitude for reason—which aims to elevate mankind to eternal life and encourages the use of tools to deny each other habitable land and material possessions—has indeed delayed the development of this superior reasoning ability.

The people of Socrates' time must have been disenchanted with the conventional wisdom of the era. Their disenchantment may have led

them to reject the idea that their rulers had the right to deny them self-preservation. In other words, the social systems in place were likely anarchic, meaning that the authority of the state over individuals lacked political and social legitimacy because it was based on rulers acting in the name of God. However, the fact is that the teachings and beliefs of Socrates, Plato, Aristotle, and all the philosophers who lived during this epoch in human history were based on emphasizing the importance of applying critical thinking to draw out ideas and underlying presumptions. In other words, those philosophers were trying to advocate that humans could establish an ethical system based on human reason rather than on theological doctrine. Nonetheless, the fact that such teachings attracted people to question the validity of things and conventional wisdom, rather than simply preserving what their senses transmitted, indicates a shift towards understanding why certain actions are taken without relying on auditions or demonstrations to reveal hidden truths. Socrates' belief that people were acting wrongly despite knowing what was right created crises for him and for those who were ruling at that time in the name of God. The decision to execute Socrates, based on the accusation of corrupting the youth, was clearly a consequence of his challenge to the prevailing Greek conventional wisdom.

In conclusion, it appears that humans have unnecessarily burdened their superior programmed reasoning abilities with the task of determining whether absolute truth exists, rather than first focusing exclusively on how to implement ethics in practice. It appears that people's decision to rely on their superior pre-programmed reasoning abilities has caused them to become overwhelmed or spread thin. The superior pre-programmed aptitude for reasoning led people to formulate ideas about truth, belief, human intention, and various other factors, including the introduction of technology, culture, and systems. Yet, the most basic hurdle that people should have collectively worked to overcome remains unaddressed. This effort involved figuring out how people should act to make life on earth a pleasant experience for everyone, but without really ending the historical dynamics that the world has known throughout history. Humans appear to be still after millions of years, and their appearance is far from establishing a cause for humanity's attitude toward security, so they can take appropriate

corrective measures to reverse the trend toward more peace and security.

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