



To change the world

The world is going bad. For a minority it doesn't seem so but really the majority of human beings live always in worse conditions. Poverty, hunger, illnesses, ignorance, egoism, violence, drugs and misinformation limit individual gain of conscience and the individual development of nine people out of ten. A rate that could be reversed completely if those who live badly would realize how enormous the chances they would have available to face material problems if they would unite with who lives the same way. Instead, stupidly, we are all running towards the abyss. More and more quickly.

To change the world means to change reality in its whole. Means to modify the structure of the human system. Means to want each human being to have the resources and means in order to produce, feed himself, take care, learn and fight for his own happiness. In order to change the world one has first of all to believe it is necessary and possible, giving up the illusion to be able to live better without changing it. It's a choice coming from the conscience of reality and the will to change it.

Personages with great culture and knowledge, psychologists and sociologists, lawmakers and jurists, great communicators, politicians and politic experts, economists and mathematicians, physicians and inventors, philosophers and ethnologists, prophets and beginners, theorists and pragmatics experts of every branch have tried to interpret reality and imagine it's origin and causes, they have discovered important rules but they haven't been able to indicate concrete solutions to improve reality in its whole. Some of them also proposed how to transform it but their solutions revealed ineffective and reality remained the same, with its injustices, inequalities, miseries and disappointments.

Nobody ever had the courage to face the reality that the majority of human beings live, neither the intelligence nor strength to propose concrete global solutions. Often ideas and theories that have already been demonstrated as unfeasible and useless by the whole itself or by human beings have been re-interpreted and re-proposed. So, after thousands of years of studies and research, after billions of said and written words, reality hasn't changed and everything continues as always. Egoism, injustice, poverty, war, immorality and mysticism keep being the typical features of the human system.

And instead, it's always more necessary and urgent to change reality. According to some, it's already too late. It's not true but surely there's only a very short time, a few years. The best scientists forecast that, by keeping polluting as we still are, within 2010 the situation of the planet will be irreversible. If something isn't done concretely and straight away, humanity and its environment will be ruined. Set aside the danger that weapons always more powerful could destroy the whole planet.

It's thirty years I've tried to explain why it isn't possible to keep on like this, I wasn't the first and I wasn't the only one. I proposed possible solutions to face the fundamental problems in their whole. Ideas, resources and



organization where necessary. There are the financial resources. I figured organizational models suitable to produce concrete results.

But, uselessly. Nearly everybody says things are bad and a real change would be necessary. All the people I heard told me the solutions I proposed should be adopted. Then, unfortunately, they don't believe in them enough. They would like things to change on their own or that others would change them. Instead of taking part to a real change, they load off their chests through empty words, seeking refuge in dreams and illusions, in the unreality of reality.

It's now thirty years that unsolvable material problems don't exist anymore. The environment offers resources for everyone and technological progress is able to satisfy the needs of every human being. And instead we moan, sometimes we demonstrate but none show they really believe concretely that it's possible to change. The same most interested ones keep living as always. It's really paradoxical that right now humanity is risking extinction or, at least, decimation when the knowledge and means to improve itself and the environment are available.

The fundamental actions necessary to change the world are simple but must be carried out. Unfortunately, who can satisfy one's own needs and almost all their desires can't find the necessary motivation. And those who, the great majority, live in worse conditions are obliged to face every day problems, every hour, to try and survive.

We don't realize that we are in the same conditions of the waters of a lake where lotus flowers are growing. The lotus flower doubles itself every year. At the beginning of the first year the lake is half uncovered, but just one year later it will be completely covered by the flowers and the water won't be able to receive sunrays. This is the reality we have to gain conscience about.

To change the world you have to change reality. Reality is all that exists. We exist¹ and we know we exist². By existing we are part of reality³. Being part of reality, we live reality⁴. Knowing we exist, we can try to understand and interpret reality⁵.

To understand reality you have to perceive it, study it and understand it. There is only one reality, but because we still aren't able to get to know it entirely, we are forced to distinguish perceivable reality, deducible reality, non-deducible reality, imaginable reality and non-imaginable reality. Each distinction is a feature of reality.

¹ We think we are.

² We believe we know we are.

³ By believing we exist, we believe we know we exist.

⁴ By believing we are part of reality, we believe we live reality.

⁵ By believing we know we exist, we believe we can try to understand and interpret la reality and therefore believe to understand and interpret reality.



Perceivable reality derives from our reactions to all that in and outside us causes effects on us. Perceivable reality can be sensible or intuitable. Sensible reality is the one we assume through the five senses: see, hear, smell, taste and touch. By seeing and touching a stone we perceive that stone exists. Intuitable reality is what we can collect with mind without reasoning or without proof. If we find ourselves on the edge of a ravine, we perceive the danger of falling down.

Deductible reality is the one that can be gathered from perceivable reality. Perceiving the existence of a stone, we can deduct the existence of unanimated things. Perceiving the danger of falling down, we can deduct the consequences of falling.

Non-deductible reality is the one that can't be gathered by perceivable reality but can only be invented. Visions, concepts and ideologies elaborated by the mind setting a part what is perceived through sensitiveness and intuit are invented realities.

Imaginable reality is the one that we can conceive through logic or forecast from deductible reality. Deducing the existence of things, we can imagine their origin and cause. Deducing the consequences of falling, we can imagine our body dead.

Non-imaginable reality is that we can't conceive, forecast and explain because it derives from non-deductible reality. We can't imagine a reality that comes from an invented reality and therefore gathered from perceivable reality. The idea of divine comes from a non-deductible reality. This is why we can't imagine a divine reality. Not being able to explain it, to say it exists is like saying it doesn't. To believe in its existence can't be more true than believing in its non-existence. Unless one accepts that who believes knows reality better than who doesn't.

And it's paradoxical that one shall continue to imagine a perfect transcendent while everything we perceive indicates imperfection. The rule of universe from which order was born enabling evolution can't be changed with perfection: it would be like saying that because the electron rotates round the nucleus of the atom, then the forces causing this rotation are perfect. It's not true. It's a simple casual rule, perhaps the first one to allow rotation.

From perceivable reality we can deduce that pure energy before time and space is the first reality. It could have been made by independent and motionless elementary particles⁶, in unstable equilibrium, provided of primordial intelligence at the most simple stage. It had power but it wasn't active and it didn't translate in force. It was in an imperturbable condition. Through pure intellectual speculation it's also possible to deduce that the elementary particles with no space derived from the resolution of a unique being¹. Anyway, it could never be power without force.

⁶ We can consider energy elementary particles as many static forces.



Being in unstable equilibrium, the particles got into motion and became interdependent, freeing forces causing waves that in their turn produced the space through which, during time, they transformed in matter, the second reality. Life, the third reality, formed from matter. Life accelerated the evolution process and intelligence became more and more complex, the fourth reality. At the end of the evolution process pure energy will reach the stage of stable equilibrium and won't need anymore space and time. It will be the fifth and last reality.

Unreality, which is all that isn't reality and that even so often is perceived as reality is therefore born from complex intelligence, i.e. reality.

Because we are part of the whole formed by energy and space in time, we can't describe pure energy without space before time. Even so, we can imagine it. To do so, we have to proceed backwards in the evolutive process of energy, through its concrete manifestations: vital matter, inanimate matter, atom, atomic particle, subatomic particle (quantum), wave, motion, and rest.

Energy in rest stage is power without force, a power that doesn't come from any transformation and doesn't cause any transformation. It's power itself, it has no source, no vector and it doesn't need any container (no space).

Pure energy without space and time could be imagined like the one that changes in to the four fundamental forces⁷ but without particles to keep together and waves producing those particles.

A power without force is therefore the original nature of pure energy. It can change in force only during space. Following this logic, one has to ask himself why and how that power started changing in to force, ceasing the rest stage and causing waves that make the particles constituting matter.

Considering that everything moves for necessity, the cause should be the need of the pure energy to evolve. The way should be motion itself. With motion energy created the space through which power changes in force, i.e. in action, and force changes in higher power. As the idea itself is devoid of effects if it's not changed into any action, also power itself is useless if it's not changed into force. This is why evolution begins with forces.

The idea that before time and space energy didn't try other ways to evolve must be overcome. Because it is statistically improbable that its first attempt to change was motion, it is certainly possible that, before space and time, pure energy attempted to evolve remaining in rest stage, without space and, therefore without matter.

⁷ The four fundamental forces are gravity, weak force, electromagnetic force and strong force that, transmitted to the bosons (gravitons, photons, particles Z^0 and W , gluons), keep the particles together making them interact with each other and giving shape to the matter.



As there is similarity between the rules of the micro and macro systems⁸, the same way we can think there is similarity of features between the human being, and the smallest particles of energy of which the whole universe is made. The human being thinks. But if he doesn't make any action, his thought doesn't provoke any effect. Well then, also pure energy before space and time could have «though» remaining in rest stage. And it turned out useless. Only when it tried motion, it came out of the equilibrium state (unstable) and started evolving.

From the beginning of time, energy undergoes an unceasing process of equilibrium and disequilibrium stages until it won't reach a stable equilibrium. It's not possible to know if and when it will reach it. But this is the aim of the reality we know. An aim that isn't expected, just like not always the aims we think and act for are reached.

Lets go back to our necessities. To decide what shall be done in order to change the world and reality, decisions have to be taken in an original and sometimes radical way, knowing that, leaving things as they are or changing them either, nothing will be as it was.

Only by facing concretely in the entire planet the most felt and urgent problems of humanity it's possible overcoming the distinction between available means and real situation. Holos Global System⁹ comes from the idea of a program of concrete initiatives (energy, water, food, health, culture, etc.) for which resources par to 12,500 billion dollars have been addressed. Two of the programs initiatives of Holos Global System are the Republic of the Earth and Dhana.

Only with a worldwide government directly elected by the inhabitants of the planet it is possible to establish an enduring peace on Earth. Because it's the states that have always wanted the wars, a worldwide government can't be promoted and formed by the states but because the peoples want peace, by the direct and personal will of the majority of the inhabitants of the planet. The Republic of the Earth¹⁰ rises from the idea of a democratic government system among all the inhabitants of the planet to live in peace in the best possible way.

Only with a real value world currency assigned in equal parts to all the inhabitants of the Earth at least sixteen years old it's possible to redistribute wealth equally. Dhana¹¹ rises from the idea of a currency with a real value representing work and guaranteed before it's issue by capitals of enterprises for a nominal value equal to one gram of platinum per Dhana.

⁸ As the atom is formed by a nucleolus surrounded by one or more rotating electrons following an elliptic path, also stellar systems are made the same way.

⁹ [Hwww.hgsp.org](http://www.hgsp.org)H - [Hwww.unigov.org](http://www.unigov.org)H - [Hwww.hgsweb.info](http://www.hgsweb.info)H - [Hwww.kevalam.org](http://www.kevalam.org)H

¹⁰ [Hwww.asmad.org](http://www.asmad.org)H

¹¹ [Hwww.dhana.org](http://www.dhana.org)H



Only with the substitution of the hierarchical structure (formed by a step pyramid with dyadic levels where the valence of each part depends on the level it sits on) with a conarchical¹² structure (formed by a sphere where the valence of the parts doesn't depend on any level and each part interacts with the others) you can modify the relations and behaviors to allow each human being to fight for his own happiness.

Here we are, these are the four fundamental actions to change the world: a program of concrete initiatives to face real problems, a world democratic government system, a world currency and the modification of the human system structure.

What should be done? First of all, stimulate consciences and push for drives. One has to induce to perceive the situation in its complex, make so that the seriousness is recognized by the masses and push them to establish priorities. To make the situation be understood and stimulate the greatest amount of people one has to make a non-violent action through which cause a strong intensity event and make it known. But no myth must be created. So, it must be the way the action is carried out to be impressive, not the action or the event itself. Everybody must be able to say to himself «It had to be done, I could have done it too» and everyone must feel the stimulus to emulate the used method to take other actions and cause other events¹³.

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¹² [Hhttp://holos.infinology.net/holosbank.com/unigov/Conarchy-en.htm](http://holos.infinology.net/holosbank.com/unigov/Conarchy-en.htm)H

¹³ [Hhttp://holos.infinology.net/holosbank.com/unigov/YATI-en.pdf](http://holos.infinology.net/holosbank.com/unigov/YATI-en.pdf)H



I BEING

Being in itself is the force.

The action of being is the manifestation of its force.

The force depends on the form while the aim of the action is an even greater force.

Action in itself liberates the force.

Every reactive action provokes other actions.

What's more every reactive action in itself liberates force.

The action can be directed externally or internally of the being.

The action that is directed internally causes a decomposition of the being that carries it out.

The action directed externally results in disintegration or aggregation.

Disintegration occurs when the action provokes contrast between the behaviour of the parts and the rules that hold them together.

Aggregation occurs when the act proposes a new rule that encourages the parts to adopt suitable behavior to improve relationships.

If the being is alone, and therefore there is no external subject to the being, its first action can only be directed towards itself.

The first action directed towards the self of the single being can only give origin to its own decomposition, otherwise there would be no manifestation of power.

The decomposition of the single being results in two or more parts.

The successive actions of the first increase the force of all the parts, although every action in itself liberates force.

This apparent paradox is explained by the fact that the action, that is the manifestation of freed force, modifies the form of the whole.

It is the new shape of the whole that increases the force, according to the following chain: initial shape → minimal power → action → transitory form → average force → action → transitory form → average force... action → final form → maximum force.

In such a way, the process constituted by every transitory phase, as in the case of the action, is a means of manifesting and increasing force by modifying the shape, therefore the greater force becomes a means for the action, until the attainment of the maximum force, which corresponds to the final form, when other actions are no longer needed to manifest force.

Unfortunately, this process happens both regarding the strengthening of the whole and in the strengthening of the part that completes the action.

Therefore, if directed to the outside, the actions that aim to strengthen provoke the decay of those who carry them out or of those who react; if directed to the inside, they provoke the strengthening of those who complete them.

To avoid an average force becoming an instrument to produce the action, provoking other people's or own self decay, it is necessary to have the opportunity to manifest force without completing the action or completing the action without modifying the shape, so as not to increase the force.

The first solution is impossible, as it would be impossible for the only being to manifest force without first completing the action.



Also the second solution is impossible, because until the whole has reached the maximum force, every action will be a way of manifesting force and every force will be a way of producing the action.

The only solution seems to be that of turning the action towards the doer, thus provoking a strengthening of self, without the decay of itself or others.

FORCE

The force of the whole of all the parts is superior to the sum of the force of each of the parts of the whole and also greater than the force of the single original being.

Therefore the maximum force is only achieved with the maximum number of parts and not with the merging of various parts.

The maximum force of all the parts corresponds to the maximum force of each part in respect to the whole.

If two parts with equal power have originated from the first action, then also the maximum force of each part of the whole is identical.

Each part therefore tends towards its maximum force in relation to its whole until achieving this.

Every part therefore completes the actions necessary to reach its maximum force in relation to its whole.

In this way the disparity of force between each part is reduced in relation to the whole of all the parts and each part in relation to all other parts and in relation to all the others, until every part has not reached the same maximal force corresponding to the maximum power of the whole of all the parts.

ACTION

Prior to activation it is only energy.

Force exists without strength.

Then, the energy is decomposed into various parts.

It is the first action.

On decomposition the various parts of energy produce waves.

The waves constitute space.

In space matter is formed.

The matter becomes transformed.

The transformation of the matter provokes decomposition and the successive composition of energy particles.

It is the process of evolution.

With evolution, the particles increase in power, manifested by further actions.

If power is manifested(action), the energy endures decomposition and therefore tends to re-strengthen itself.

If the energy is so forceful that it succeeds in inhibiting every firm action from manifesting force to the outside, it is able to accumulate force.

But the accumulation of force at the head of an organism does not in itself produce benefits in relation to the whole.

If instead such an accumulation is projected into space, independently from the energy that produces it, it results in the modification of the waves produced from the energy, thus modifying the effect without modifying the original cause.