

The global ethic of spiritual orientation reveals lies and fantasies

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When someone was hearing about "ethic" directly thinking of a civilized behavior, sexual restraint, some dilemmas of social life, some thoughts about implementation of science and older philosophical considerations. Here the ethic is appeared modernized with the fundamental observation of action of spirit first to itself. Thinking is necessary instrument for "orientation" of life, a life with correct information, with intellectual ability to assess truth and reliability, to avoid many fantasies and restrained certainty and self-control of behavior. The innate and spontaneous goodness is revealed as inadequate by the coupling of ethics with thinking and thus ethic is united with concept of "law" and "morality" is united with "justice". Without impartial and inquiring thinking, without honesty and awareness of ignorance of external things, without proper information and estimates, but with errors and prejudices, so life can not be calm and drifting in unfair and unnecessary action. A "good" man must be both "fair" and these two moral characteristic do not coincide. Often we think we are trying for the "good", but we have stupid and wrong views and we are 100% sure, but we really do not know enough. Thus such an "intellectual" ethics appears more reactive and less compromised, against unjust behaviors that originate from lies and wrongs. Knowledge also appears as "hurt", closer to the imagination, and always inadequate, and even misleading, misleading, either deliberately or recklessly and due of mental failure. Man, with his ignorance of the world and his hasty thoughts, overestimates his potential. Consistently, man behave selfishly, greedily and recklessly; either by overconfidence or by uncertainty when it fails or has difficulties.

In our times, it is not usual someone to talk about morality of inner orientation and proceeds rationally to political issues, particularly for role of the State. Thoughts of this "intellectual" ethic extend to political issues, since cooperative relationships are linked to trust, and therefore to people's intellectual credibility and moral responsibility. The transition to political and sociological issues was made in a book written in order to support the leading and moral role of spiritual orientation directly for one's life and for entire society; how morality begins, what is regulated by behavior and what is changing in human life. We not only detect the important role of persons to society and directly for their own life. Next, the need for a "moral State or Polity" is upheld, which by its policy will encourage choices for a society of spiritually active people while discouraging choices that favor a materialistic way of life and a speculative view of the world. There is a need for a just State and for policies that focus on the spiritual / intellectual development of citizens and not just on economic or technological development. Subversive changes to the State Constitution and Legislation are needed, and much theoretical work must be preceded, with the priority being to protect people from the exploitation of ignorance and intellectual weaknesses and to discourage abuse of confidence.

Main concepts, which alone trigger opposing social reactions (such as freedom and democracy and some difficult issues, such as economics and trade) do not exhaustively and cautiously insert into thoughts of the global ethic. But these concepts are not left out of exploratory thoughts, with the hasty thought that these are unrelated issues or that these issues are exclusively for those who specialize. On the contrary, these historical phenomena of social life are presented to be independent of the universal Ethic (and spiritual orientation), with exaggerations about the meaning of human life and for political controversies. An ethics theory began with thoughts and observations about the human spirit, what knowledge is, and the physical limitations that

impose weaknesses on the human spirit. Human behavior was observed in inseparable relation to information and thoughts and Ethic (in linkage to intellect) was unified with Psychology. The treatise concludes with scouting of the financial exploitation of intellectual weaknesses, the abuse of confidence, the speculative cooperation of people (drifted people from senses and fantasies), the facilitation and protection of immoral action under coverage of State laws and involvement of State to partnerships which have no moral priority.

<•> The findings and combination of thoughts with which Ethics of inner orientation stands apart from ethics as it has appeared to date, from other philosophical endeavors.

- A gap between thought and knowledge. Knowledge does not prevent mistakes and fantasies in thinking, and nor thinking does serve only knowledge.

- The meaning of knowledge and science is being revised. Imagination is confused with things and experience reinforces illusions. Moreover, the purpose of knowledge is usually not the liberation from fantasies, but the opposite.

- Life is interpreted as a phenomenon of normal behavior with imagination, selective memory, ignorance, bias, and hasty appraisal, that is, with a paranoid spirit (seeking confirmation and security in the material world). Life without self-awareness is normal, but it is not moral.

- Man appears with the immorality of material nature. Human history is degraded by random events from the action of paranoid animals, which have focused their strengths on establishing their presence, on their safety, on their relaxation and satisfaction of their needs, on their social relationships and on their resolution of their differences.

- An intellectual Ethic is not limited to thoughts and actions of offering to other people. It is founded on the concept of spiritual orientation and on the observation of the close relation of thinking to life and action. Thus it is proved as fundamental knowledge for regulating thought and behavior, without introducing unknown worlds and gods. Starting with observations of what is and what is going on in our spirit, our view of the world is changing. The priority for ourselves is a natural and biological phenomenon and a prerequisite for the moral regulation of life.

- (Spontaneous) kindness is unified in the concept of law and impartiality. Morality also needs successful thinking, knowledge and good judgment, and then it becomes more reactive and less compromised, against unfair behaviors that originate from lies and wrongs. A "good" person must also be fair and a moral life is a spiritual way of life.

- Physics is upset and where there were no solutions, these are revealed by a quick search for self-knowledge. The beginning of the world comes with the participation of its stabilized Whole, which is being traced as a free space ...

- The question about God enters in a research area (as a global spirit) and is linked to natural laws and principle of a biological body.

- The beginning of life is interpreted for the first time by natural laws, by natural phenomena, by no trace of imagination, and by common vocabulary. The global spirit appears as free space and as limited spirit by the synchronization of building elements (ie matter)...

- The morality of a spirit of self-knowledge is derived from the cosmos as an autonomous whole and is not a human invention.

- Human relationships and society affirm drama and nonsense of uncontrollable action with external and relative values, by lack of thought for self-knowledge, and overconfidence, certainty and confidence.

- In policy matters, the priority of a civilized state that ensures the survival of the people is emphasized, so that survival does not depend (rudimentarily and on terms) on paid work, on the logic of the jungle.

- It reveals the frightening paranoia of legislation, hidden behind the glow of global ethic. When you can steal and exploit human weaknesses with the protection of the State, then why rush to steal in person, in the traditional way that is easily perceived?