

Sergey Okulov
THE ULTIMATE QUESTION

The theory of everything



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**The Ultimate Question.
The Theory of Everything**

«Издательские решения»

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The Ultimate Question. The Theory of Everything / S. Okulov —
«Издательские решения»,

ISBN 978-5-44-932537-2

How to reach clarity of the things happening with us in this world? Whose responsibility is this? With the consecutive consideration on the basis of general experience and a logical conclusion without scientific terms we shall investigate it together. These are the most reliable sources of knowledge for everyone, regardless of gender, nationality or religion.

ISBN 978-5-44-932537-2

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ISBN 978-5-4493-2537-2

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Introduction

What is happening around us? Who or what rules all that we perceive? What does it depend on? What will happen when our life is over? Why do we suffer and whether this can be avoided? Why injustice takes place in the world? When will our worries be over? What are the “supreme forces” looking at?

The rhythmic influx of suffering and anxiety force us to take a try to investigate what is happening and think about this matter again and again, looking for the guilty.

All the thoughts that we will discuss are not newly invented. They are thousands of years old, and maybe more. No matter who it was – Greek, Chinese or Indian. Let’s try to explore a rather complicated issue without scientific terms and without religious and scientific dogmas. So that our thought could be accepted by any person.

So, here’s what we’ll try to substantiate:

- We are an indivisible eternal unchangeable consciousness.
- All that except this is unconscious matter.
- Our existence does not end after the death of our body.
- Suffering is an integral part of being.
- Ignorance of the structure of the world is the cause of suffering.
- God is the top of the pyramid of hierarchy, but not the creator.
- Everything that happens has an eternal unchanging cycle.
- The concept of sin is a social regulator of society, not a supernatural law.
- All the characters in the universe move strictly on their storylines.
- Freedom of choice does not exist in principle.
- The possibility to exist without suffering for a long time is present, but it is temporary.

Also, we shall discuss other aspects of our life in the course of reflection.

What shall we use for our research? What tools will we use? What will be evident and obvious for any person?

Our immediate personal experience, which any man possesses and a logical conclusion. The logical conclusion is simple without academic difficulties.

After all, each person has ears, skin, eyes, tongue, nose, and the corresponding sensations, and mind. Also, everyone has an ego and intellect. Everyone has these tools for research.

Intellect allows us to compare our experience and draw a logical conclusion.

Some offer a third kind of knowledge through the scriptures, scientific literature, as authoritative evidence. But we are not all familiar with the authors or heroes of these works, and we cannot verify their trustworthiness, so this method is suitable for those who used to believe a word, but this is not appropriate for all.

Whatever we do, about what we think, in one thing we all are similar. We all would prefer to exist without suffering and fear, experiencing comfort and joy.

Let’s try to define such basic questions – who we really are, and what are we here for, and how to get what we desire?

It is not necessary to be a doctor of science, a specialist or a professional philosopher since the basic tools and experience are actually the same for all.

Everyone, interested in these topics, can figure this out. Someone can say that our senses are imperfect, yes, the sense organs are really imperfect, but not the sensations themselves, and the reflections of the intellect are unlimited.

And so, what motivated us to reason or study the issue in general? Discomfort, suffering, anxiety, insecurity, helplessness moves us to constant searching for a way out of this condition.

Let's define the basic well-known concepts again to bring the meaning of concepts to a common comprehension.

PART 1

Being and nothingness

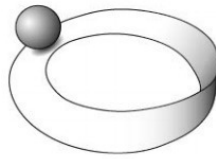
Being is that, what is, and nothingness is the opposite state of not existence. **The being of something indivisible is eternal**, and the being of something complex is temporary. For something indivisible, nothingness is impossible, since it is not subject to change.

For example, for a clay jug, as a compound form, there is only a temporary being that turns into nothingness after the jug is broken, but nothingness is impossible for its constituent particles of matter since they are indivisible.

Infinity

This is a fairly simple concept. This is what does not have a beginning and an end. This is not a line or a spiral. We do not see this in real life. In our experience, there is no example of infinity. It is observed only in a circle or cycle. What about infinite space? How to understand infinity?

Using the analogy. The outer space flows into the inner space and the inner space into the outer space. This ensures spatial infinity. As a principle of the Möbius loop. This is certainly not a statement, many of readers can disagree, it's taken only as a variant.



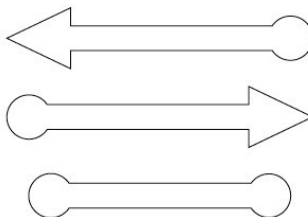
Eternity

This concept is well known. But nevertheless, we shall specify it. This is something that begins without beginning and lasts endlessly without any interruption. Everything else is temporary.

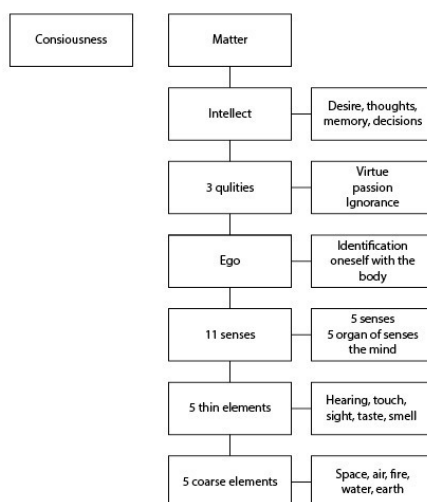
There are ideas of some thinkers, also there are categories. Lasting without beginning, but having an end, and something, once started and lasting forever. But this can not be attributed to eternity since it does not last in both directions, and therefore, it is temporal. What has a beginning, necessarily has an end. And eternity has neither beginning nor end.



The concept of an infinite ray having a beginning and having no end exists only in theoretical mathematics, but not in reality. This is absent in our experience. Therefore, we will not consider these variants.



We take this division into components from the sankhya, the teachings of the Ancient East. It is very convenient for understanding and includes all the categories known to our experience.



Consciousness

Consciousness is the most complex concept. The elusive, subtle, tangible only when everything that is not its constituent part, is separated by the reflection of the intellect.

Conscious and unconscious. These are two categories by which we can share everything that we know in this world. Conscious is a consciousness, whose nature is to realize. Unconscious is a matter that is incapable of knowing anything.

Consciousness is an observer, a “conscious” of what surrounds him. Someone realizes himself to be a man, a god, an animal, a man, a woman, looking at what kind of body he occupies and observes. Naturally, awareness is impossible without a material body consisting of intellect, ego, feelings and other elements. Consciousness is aware of the matter, and the matter exists for its being realized, seen by consciousness.

Consciousness can be separated by reasoning, but in its pure form, if one removes matter, it can not perform its function – to be aware, for an object is required for this, that is, matter. For example, vision in the absence of light cannot perform its function – to observe objects, although the vision itself does not cease to exist. Therefore, these two dimensions – consciousness and matter, are always in contact.

There is an opinion that consciousness as such does not exist, there is an intellect or mind. But we know that the intellect can be different, and the function of consciousness is the same for all. For example, in a cinema hall, a lot of people watch a movie. Each viewer can have his own attitude to the plot of the film, depending on the level of intelligence, but all are equal in one thing, that they are watching, contemplating or realizing what is happening. Consciousness is a spectator, and conclusions, thoughts and emotions are a material intellect. The function of the viewer or observer is inherent in all and is the same for all.

There may be another objection. That consciousness is one of the qualities of intellect, and there is no need to separate it into an independent category. But once the intellects are different, which means that they are compound, and therefore belong to matter. Then what are these tools for? Cinema exists for the viewer, not for itself. Intellect is a tool for the intellectual activity and for the creation of solutions that consciousness observes. Therefore, the existence of consciousness as separate from the category of the matter is more grounded.

Someone can say that consciousness is a part of matter, a kind of conscious matter. Let it be so. All the same, there are still two categories that are conscious matter and an unconscious one. Therefore, further, we will call everything unconscious as “the matter”.

One exists for another. Matter exists for consciousness, and it can consist of parts, take different forms, and consciousness can realize it. Consciousness has no parts by definition of the eternal principle of immutability, described above. Everything that is invariable is eternal, not divisible, it is elementary. Matter in its elementary form, in the wave field of the intellect, can take different compound forms, producing qualities and so on. Both categories have eternal being. The forms that matter accepts are temporary. This we see from our own experience.

The viewer is immutable, and the cinema or matter is in constant change or movement.

Consciousnesses are the same because they are homogeneous. The presence of qualities would endow them with a component part. So it would be a changeable being. The eternal unchanging, it is always indivisible, elementary, in fact. Good consciousness, bad consciousness, and so on would make it consisting of two-parts – consciousness plus quality. Hence follows the possibility of destruction. The quality itself does not have consciousness, and therefore, it refers to matter.

What causes matter to create the universe? Presence of consciousness. Apparently, the mechanism of the deployment of the matter is arranged in this way. The presence of consciousness includes the mechanism for unfolding the universal cinema of matter. Its purpose is to exist for the

consciousness and unfold the universe for it. The presence of consciousness is a constant catalyst for the initiation of a cyclic chemical-biological reaction of matter, under which the unfolding and subsequent folding of the universe takes place. As a cinema is intended for the viewer, and not for itself, matter reacts to consciousness and serves its main function – to be conscious. If you remove the viewer, then there is no meaning in showing something. One serves the other, thereby ensuring the mutual functioning of both.

If we assume that matter is pushed by the desire of consciousness, then consciousness again becomes compound. Consciousness plus desire. And therefore the constant being of such a consciousness is impossible.

Therefore, we come to the conclusion: the being of consciousness is eternal, the consciousness has no qualities, is indivisible, has no form and is inactive.

There is another opinion that consciousness is integral, and is only one. Every consciousness is a continuation of the consciousness of god, who is conscious of everything, immediately penetrating into all bodies. But in our experience, this is not observed.

We are aware, for example, that I am now a person with a certain body and name, but at the same time, we are only aware of one body. We do not feel like our relative, friend, casual passer-by or dog in the yard.

If consciousness is indivisible, then how is the simultaneous, independent awareness of all bodies possible? In a dream, we can feel like a king or a bird, but in one moment of time, as well, only in one body.

The plurality of consciousnesses is more substantiated and complies with our experience and logical conclusion. Unity of consciousness is possible only in identity with each other. The number of consciousnesses is equal to the number of combinations of the elements of matter, or varieties of intellect.

Matter

Any change is a sign of matter. Change is inherent only in the composite principle. Everything that has form, difference and change refers to matter.

In our experience, we know that everything cannot have its origin from anything. People are born from people, birds from birds, trees from trees.

In everything, there is a structure, an algorithm of matter. Elementary particles or waves, then atoms, molecules, all of them are material objects.

What is indestructible? It is this what does not have parts, and is homogeneous. The element from which matter is made up, has a constant being and the being of consciousness is also indestructible.

The matter is that which has no consciousness that it is always changing, compound, has qualities, has eternal being.

So what exactly are we? How is this determined? What do we consist of? This is the most difficult question. How to separate ourselves from matter, to understand the boundary between us?

Let's try to separate ourselves (consciousness) from matter with our reasoning. To do this, we define its components.

Three qualities

If we consider in general, then for us there are three qualities of this world, It's good, bad, and neutral. The matter has these three states all the time, and the whole world is divided into them.

Good is – Virtue – corresponds with light, knowledge, purity, clarity, calmness, power, pleasure.

Bad is Passion – this is suffering, pain, greed, anger, envy, fear, defenselessness.

Neutral is Ignorance – indifference, inertia, numbness, darkness.

All these qualities are manifested simultaneously, but the percentage of each individual is different. Virtue prevails in the best of people, passion in ordinary people, and ignorance in animals and plants.

Like the three colors green, red and blue. When mixed, millions of shades are formed. So the qualities of the intellect and the bodies of beings are manifold. So all the constituent parts of matter in each individual have their own shade, which is made up of these three qualities.

Intellect

Intellect (Reason). It is that in what we think, reason, wish, decide, remember. The thinking process is a matter of intellect. Intellect is separated from the mind. The mind in our system functions as a collector or switch of feelings. Memory is also a property of the intellect since the mind only generalizes the results of the perception of the senses. And the analysis of experience is carried out by the intellect.

Intellect is the fundamental principle of the matter, from which the remaining elements originate. From the field of the intellect arise the ego, the subtle senses, and coarse elements.

Any movement of coarse matter comes from the intellect – the fundamental principle of the matter. From the movement of the hand to the rotation of the planets. Intellect is the core of the program of the universe unfolding and folding. The ratio of the three qualities divides it into many intellects that have their own shade. We see that the intellects are different, and if there is a difference or qualities, then this refers to matter, whereas the consciousnesses do not have the qualities and are therefore the same.

If we were, in fact, intellect, we would know where the thoughts come from and where they disappear. But everyone noticed that thoughts sometimes come to us when we did not want it, suddenly a thought comes from somewhere – oh, it's like that, and it's arranged this way. “And then it dawned on me...” Or there is disturbance or care for something, and we cannot stop thinking about it. Consciousness does not control this process, it simply observes it.

The matrix of the intellect determines events, the thoughts of the sensation of absolutely all living creatures. We can say that all matter is a modification of the intellect. Behind every movement in the world is the intellect, and behind every intelligence is consciousness.

Ego

Ego. Identifying oneself with something, with a body, a place, a nationality, with feelings, thoughts, etc. The intellect makes a decision based on experience, collected by the senses, and the ego determines for whom it happens. With the help of the ego, we never confuse ourselves with someone else.

11 senses

Five senses: a sense of hearing, a sense of touch, a sense of sight, a sense of taste, a sense of smell.

The five organs of senses: ear, skin, eye, tongue, nose.

The eleventh element is the mind. As a connecting ring, on which five keys of feelings hang. As a coordinating center, as a collector for gathering information from the senses. It collects, generalizes and transmits to the intellect all the information received. How the brain collects all the information from the entire nervous system.

Five Subtle Elements

Subtle elements are those that cannot be seen, but everyone knows about their existence. Five subtle elements: sound, touch, taste, sight, smell. In themselves, they are as the fundamental basis for elements and feelings.

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