



Version 1.0

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INTRODUCTION

Our civilizations have been built on the basis of behaviors and technologies that go against natural interactions. Consequently, the profound ecological imbalances we observe today put into questions the very future of humanity. Regardless of this stark reality, the proposed remedies hardly take into account the magnitude of the problems at hand and their chances of success seem limited.

This guide offers a unique perspective on the origin of evil and provides a set of general, powerful and innovative tools offering better adaptability for the challenges ahead. That is, to restore the ecological balance for the benefit of Nature and future generations.



PART 1

1. Universe, support of interactions and emergence

That which composes us and in which we evolve, is based on interactions and emergence taking place at every moment and at all scale levels. Subatomic particles form larger, increasingly complex atoms, molecules and aggregates, from proteins to organelles, cells, organs, likewise, organizations, communities and, also including planets and galaxies. In summary, small interacting elements form larger elements whose properties are different from the sum of their parts. These can interact in turn, reproducing more cycles as conditions permit. Animated by a cause-and-effect relationship, simplicity gives rise to complexity.

1.1 Principle of operation

Here is a model to better understand these mechanisms. **Interactor** is defined as any element that makes it possible to interact according to specific **interaction criteria**. An interaction criterion is simply an operation or a combination of operations. An interactor is in interaction with another interactor if it is subject to identical interaction criteria. Interaction spaces defined by identical interaction criteria are called **interaction layers**.

These layers follow one another, respect a principle of causality and are ordered according to their rank ($n-1$, n , $n+1$, etc.). If the result of an interaction creates a new interactor, we call this **interaction emergence**. This new interactor with its own interaction criteria can now interact within a higher-order interaction layer if it is in the presence of other interactors of the same type. The interactor of the layer of rank n will be called the **object** and the interaction layer and its interactors of rank $n-1$ from which it is derived the **condition**. These layers add up and become more complex and are known as a **tree structure** or **sequence** (*see figure 1*).

Different trees can share common layers. These compose what is called the **scale of interaction layers**. A partial scale is called a **subsystem** and can consist of one or more trees. A full scale which includes all ranks and trees, is called a **system**.

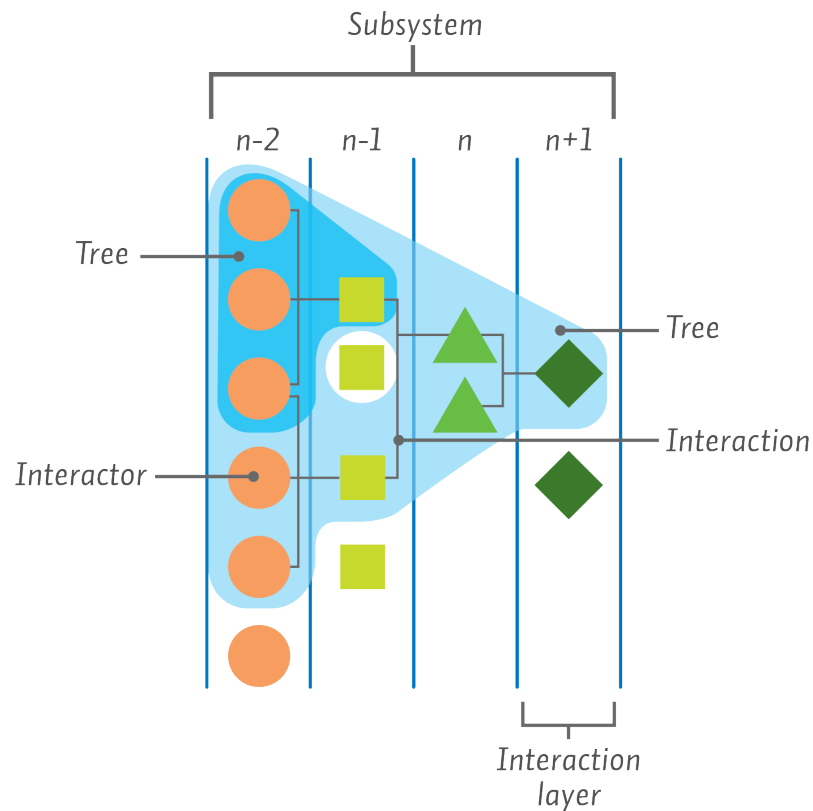


Figure 1. Interaction layers and interactors.

The principle of causality with which the tree of an object, subsystem or system is subject implies that if one or more layers of ranks lower than n disappear, then the layer of rank n and all layers of higher ranks also disappear. In addition, subsystems sharing a majority of layers will tend to associate and interact together while those with a minority of layers in common will tend to disassociate.

Subjected to physical constraints, the reiteration of interactions over time reveals differences in the lifetime

of the subsystems. Indeed, the **resilience** (or persistence) of a subsystem, and therefore its probability of existing, increases according to the number of layers it shares with other subsystems and according to the redundancy and diversity of the trees which compose it. It also increases if this subsystem maintains or enhances the integrity of its objects and conditions. This is called **positive resilience**. On the other hand, it decreases if the subsystem does not have a sufficient number of trees, implying a lack of diversity and redundancy, or if it disrupts the conditions on which it depends to exist. This is known as **negative resilience** because the persistence of such a subsystem is only superficial and very temporary.

1.2 The model as applied to reality

At every moment, each point of reality is the physical expression of the cause and effect process. The occurrence of which dates back to the creation of the Universe. This duration, from the first cause that has produced the first effect to the present day, is the absolute age of the Universe system from which it is possible to extract sequences of shorter sizes and durations relating to the subsystems that we choose to observe. Presently, every physical element, living being, material or immaterial production of the mind, etc., is the culmination of a 13.7 billion year old tree. And the division into forms, entities, beings, periods, trees, subsystems, conditions or objects is only a conceptual extraction of the mind.

Earth, *Life on Earth* (or **Eco**) and *Humanity* subsystems are included in the *Universe* system (see figure 2). They all have a number of layers in common, and then dissociations appear. First, there is the *Earth* subsystem with all its physical and chemical interactions covering the world of the inanimate. Then begins the *Eco* subsystem, the animated world, which has additional layers of interaction such as reproduction, symbiosis, predation, and so on. It shares with the subsystem *Humanity* the biology and biochemical interactions of the human body as well as the evolutionary behaviors of the human species. Followed by a number of layers that are part of the *Humanity* subsystem, but no longer interact according to the evolutionist logic interaction criteria of the *Eco* subsystem. We will call this excrescence the **Ego**.

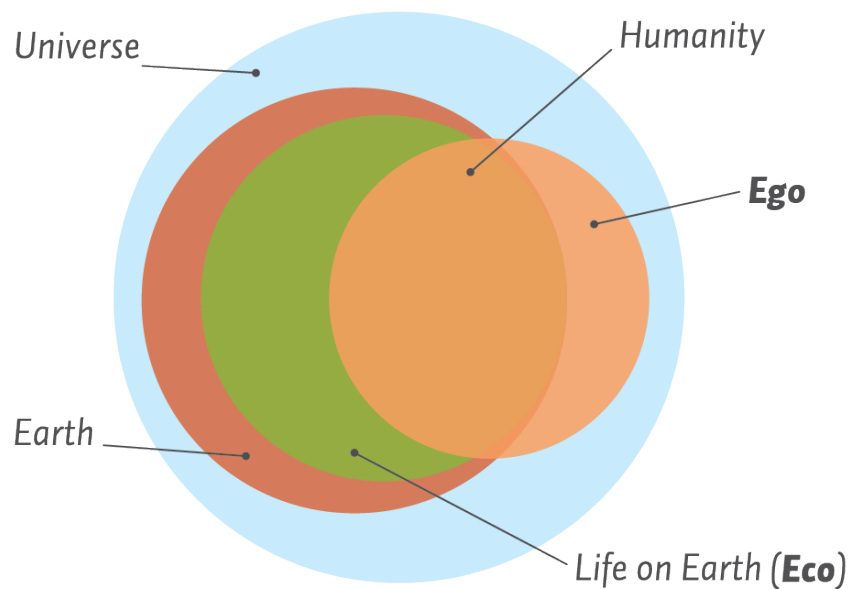


Figure 2. Imbrication of the Earth, Eco and Ego subsystems.

1.3 What is the *Ego*?

Ego is defined as the subsystem that includes the set of interactions and interaction layers that is, the trees, which no longer interact in positive resilience with the *Eco* subsystem. Non-exhaustively the list includes social, political, economic, historical, technological or psychic interactions as well as the material or immaterial objects produced by these trees. **Carried by the mind, it is the expression of a capacity specific to the human species: that of being able to interact virtual interactors in virtual interaction layers according to interaction criteria that are not necessarily subject to evolutionary principles, physicochemical constraints and interaction durations that apply to the *Eco* subsystem.** In addition to much shorter processing times, this capability allows the arbitrary selection of interactors needed to create desired emergence, to use abstract interaction criteria, or create subsystems to do this work more efficiently.

In the service of himself and not seeking necessarily to maintain the conditions and objects on which his existence depends, the emergence of interactions reinforces the dissociation between *Humanity* and *Eco*. Worse still, it tends to generate subsystems in which the trees become more and more distant from the *Eco* subsystem, and even *Humanity*, as evidenced by the excursions in the areas of robotics, computing and virtual reality. Ideally, *Ego* should be one with the *Eco* subsystem and only be a continuous extension of it. And since it is in the mind that *Ego* is born, it is here that one must act first.



PART 2

2. The mind, at the heart of interaction

Built on the principle of causality, interactors and interaction layers specific to any subsystem, the mind generates thoughts and words and can interact with reality through the body by acting physically on the subsystems around it. These internal mechanisms have a determining role in what the mind decides to do, what it actually does and how it goes about doing it. To be able to reestablish the union between *Ego* and *Eco*, it is necessary to change the conditions and objects of the mind by breaking existing cause-and-effect links and to start on new trees producing emergence more compatible with the principles of positive resilience and collective behaviors observed in Nature.

2.1 Extracting the mind from its current superficial conditioning

In order to be able to make decisions and act effectively according to the information available, the mind coagulates a multitude of interaction layers performing specific tasks according to predefined interaction criteria. Its operation is therefore conditioned. This conditioning is superficial if the layers concerned are acquired and conscious, deep if they are innate and unconscious.

The first step is to extract the mind from this superficial conditioning and direct interaction with the existing *Ego* subsystem. **This operation is carried out by a physical and intellectual distancing with the lifestyles and goals imposed by society that are in contradiction with the Eco subsystem, their promotion in family circles, friendly and, to a greater extent, social, History and its repercussions in the present or the culture of the individual and individual behavior.** This may take the form of a journey, a hermitage, integration into a community based on the same principles, or partial or total seclusion in Nature.

2.2 Extracting the mind from deep conditioning

From this first step, it is possible to do similar work on the deep interaction layers where the innate conditioning resides. **In this unconscious part of the mind, it manifests itself in several forms, the first of which concerns**

conditioned reactions of cravings for pleasurable sensations and aversion to unpleasant sensations.

Indeed, the essential reason underlying the excessive accumulation of sensory experiences and consumer products is the need to want to fill a permanent feeling of dissatisfaction with external objects. Once obtained, the gratification they provide is only temporary and the immediate reflex of the mind is to seek new ones, thus stimulating the process indefinitely. Aversion, on the other hand, motivates a set of behaviors triggering the will to avoid, or even to reject, such or such a thing, a person or situation at the origin of the unpleasant feeling. But by learning to contain one's desires and to control one's aversions by remaining equanimous, the mind reaches contentment and no longer looks to produce or consume external objects nor to justify defensive behaviors or fear.

The second deep conditioning is the fight-flight response.

Indeed, when confronted with a danger, the mind has no choice but to fight, to do nothing or to flee. The dark and difficult future that all scientific models seem to predict is triggering one of these three reactions and the will to flee predominates. This is characterized by withdrawal, the installation in a routine of work and existence, the use of psychotropic drugs, the escape in video games, dream worlds, art or consumer goods. As the situation deteriorates and continues to be fueled, this denial of reality is accentuated and reinforced, producing even more denial. Only fight appears salutary, but it must be conducted in the real, in a non-violent, controlled and

thoughtful way.

The third conditioning, deeper and almost entirely responsible for the existence of the subsystem *Ego*, is the notion of the self, the "I".

2.3. "I" is a mental construct

The "I" is a fundamental layer of the *Ego* subsystem. The influence of which is omnipresent in each tree that compose it and, for the most part, conditions the individualistic and domineering behavior of the human species thus preventing any collective and impartial reflection. Even knowing that it is not based on any real concept and stems solely from a presumption of the mind.

Is it the body? Built according to the expression of genes in a given environment, half of which comes from the mother and the other half from the father. According to the same rules each individual has a quarter of the genes of each of his grandparents, the eighth of the genes of each of his great-grandparents, etc., until having infinitesimal fractions of the genes of the species that have been part of of the genealogical tree of the human species. Are these cells of the body? There are ten times more bacteria that inhabit the body and participate in its functioning than cells in the body. Perhaps they are the molecules, atoms and subatomic particles that make up the materiality of the body? They can be found in similar or different

configurations in other physical or biological elements. Is it the personality? Conditioned by innate behaviors as well as learning from experience, culture or the social environment. Is it the product of interactions with the environment? Is this the place occupied in society? Are the characteristics of each of the previously mentioned points added together? The answer is obviously negative, the “I” is none of that.

Simple to conceive intellectually, this reality is however not understood by the mind as evidenced by its individualistic or relativistic behavior. **To force it to adapt its perception, its functioning and eliminate all layers of interaction involving the “I”, the mind must fully experience this truth by observing it.** The most effective and recommended method for this is meditation.

2.4 Meditating to eliminate all the conditioning of the mind

Meditation involves bringing the awareness of the mind to a material or immaterial object. There are many techniques and each has its own purpose. To be able to modify the conditioning of the deepest layers and the behaviors of the unconscious, attention must be paid to the sensations of the body. By observing them equanimously and knowing their impermanence and negating the “I”, the mind can gain a new understanding of itself and, by extension, of reality. Based on experience and not on an

intellectual concept, the illusion of the “I” is lived. This one eventually disappears as well as all the objects that it generates. **Reactions of craving, aversion, fight-flight and many others no longer find justification. The mind is released from its conditioning and can finally decide to act according to its own will. Presenting a new era of ecology driven by peace, love, contentment and clarity of reasoning, and embodied by what is called eco-monks.** This work is long and the dissolution of the “I” is progressive, but it is a necessary condition for a successful action in favor of Nature.



PART 3

3. Learning to interact with the *Eco* subsystem

Gradually released from its reactions, the mind can begin to take action. For this, it is important to better understand a number of ecological mechanisms structuring the interactions of *Eco*, to place the human being inside of it and to provide practical tools to make its action more effective.

3.1 *Eco*, Life's tree

The process that produces living organisms involves trees whose first layers are specific chemical interactions. Cellular forms and their functions emerge from the complex statistical and collective behaviors of certain molecules. From this collective behavior the forms and functions of organs evolve. The associated organs then give rise to organisms. These interact with other organisms creating ecosystems. This entire process is called *Eco*.

At each step and in the context of physical constraints, forms associated with behaviors interact according to interaction criteria and become a function of the subsystem to which they belong. Unicellular or multicellular being are a function of the biosphere whose interaction criteria is defined by diet, traveling abilities, constitution and the size of its population, etc. Alone, they are nothing and are function only because of their interaction in the subsystem as a whole. In fact, *Eco* is constructed according to an extreme entanglement of functions such that each living being is either contained in another organism or contains other organisms.

This resilience is notably reinforced by the temporal and spatial dispersion of genetic information within organisms, by the persistence of these living beings over time. This temporal superposition encourages even more interactions. The ability to reuse assembly blocks from beings of its own creation in order to feed or build

others, or to establish an environment conducive to its existence through a positive feedback on the subsystem *Earth*. Thus, protecting itself from the extreme conditions prevailing in the Cosmos. **Subject to the test of time and physical constraints, *Eco* is the incarnation in the real of all the strategies that have allowed the continuity of the interactions that compose it.**

3.2 The human being, a function of *Eco* among many others

The existence of Humanity is fundamentally and intrinsically dependent on that of the subsystem *Eco*. Indeed, it is impossible for it to reproduce identically all the richness, complexity and quality of the interactions observed in Nature. Humanities actions are crude, unidirectional, often perilous, and only feasible because they are absorbed by the resilience of *Eco*. **Unable to replace it or to completely separate from it, the only option remaining is to interact differently by defining the function it needs to occupy within the ecosystems according to its physical, intellectual and interactional capacities, on the scale of the individual and the species.**

Relying mainly on the mind and assisted by observation, science and technology, Humanity can act on a multitude of layers of interactions, covering many portions of the subsystem to repair, fulfill or even enhance certain functions. Putting itself at the service of Nature, and

not of itself, all the skills of understanding phenomena, anticipation and action available to it.

3.3 Principle of mind-matter interaction or the art of doing

Inspired by reality, it is possible to build a method that allows the mind to efficiently produce the emergence it wishes: it is the art of doing.

The first principle is the here and now. This is the location where the action occurs, that is to say in the *Eco* subsystem, in the presence of other interactors belonging and interacting with it. This can not be done remotely or with another subsystem. Now is the temporality of action and interaction in *Eco*. This can not be done in the future, in the past, or with a subsystem that has a different time frame. **Together, these two essential notions allow incarnation,** or immediate transposition into the real of a behavior, an object or an interaction. Without this, creations or actions rarely leave the sphere of the mind and are often postponed.

The second principle is the continuity of action. Indeed, since an action accomplishing a sequence is carried by the mind, the continuity of realization of this sequence depends on the continuity of attention that the mind carries forward. Thus and throughout the process of cause and effect, one must remain imperturbable and

a stranger to sequences that are not used to advance the process. These sequences can come from people or outside situations who's interference with the mind bring about emotions or thoughts that are completely taken out of context. Continuity of attention increases the speed of execution of a sequence thus increasing its success rate.

Suspension of judgment is the third principle. A mind may lose determination to complete a task if it evaluates it negatively or focuses only on its complexity. In fact, regardless of the size or the actual or perceived difficulty of a project or action the final result is only a series of simple elements and operations. With the help of the first two principles, the mind should focus only on the operation it is performing *(see figure 3)*. Freeing ones self from potentially strong emotional and intellectual adversity gives rise to the use of our full mental capability as impossible as this might appear. Mastering these first three founding principles depends on progress with meditation.

The fourth principle is based on the quality and choices of interactors. By knowing the object to be realized, it is possible to choose the conditions or interactors necessary for success and to further deduce probable emergence. The quality of these interactors is therefore important and, in this respect, *Eco* offers a vast and extremely diversified catalog of examples.

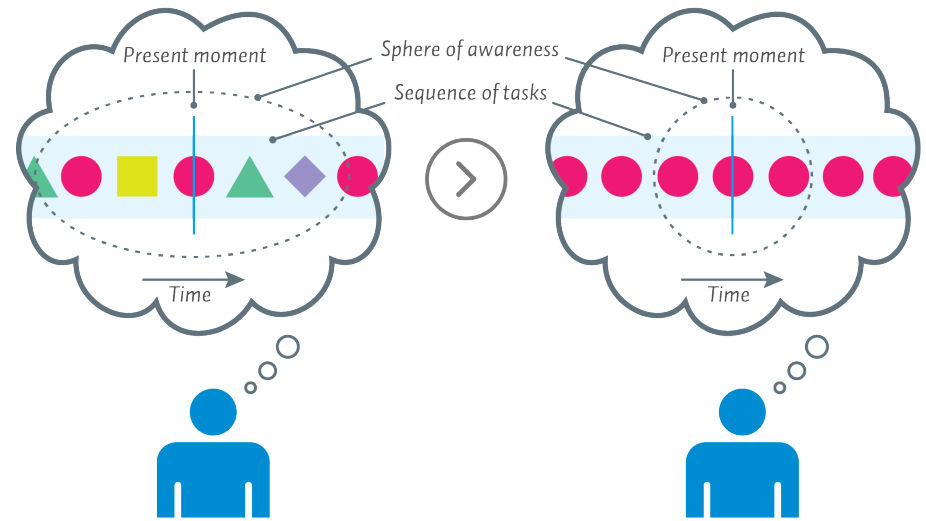


Figure 3. Example showing how a mind can become continuously focused on a task.

Realism, or the sense of, characterizes the fifth principle. All stories and illusions rests on an altered view and appreciation of reality. This is often involuntary because the senses are reductive and the mind selective. This alteration of reality is greatly enhanced when combined with the denial of reality. This lack of realism found in many creations and actions make them inapplicable and incompatible with the principle of causality and the laws of physics. In order to be real a denial of illusion is imperative. Understanding the limit of our senses and conceptual tools thus becomes indispensable. Science offers an ideal and impartial methodology with which to observe reality. Inspired by these possibilities we can create objects more in conformity and better able to interact with this new found real.

The sixth principle addresses an action's coherence.

Regardless of the motivation, thought pattern or actual performance of an action. A necessary alignment must take place between thought, speech and action for a mutually beneficial reinforcement to take place. Otherwise, the ability to take proper action, increase coherence and enhance efficiency is severely diminished.

Finally, the seventh and last principle is the observation of reality in order to gain better insight as to the operational functioning of the mind.

The best way to evaluate a task and determine its level of completion is by observing the footprint left behind in the real world. Gleaning through available information can provide much needed feedback on the choice of interactors; their inherent quality, coherence and measure of realism manifested. This also permits for the observation of the mind's characteristics and behaviors in its incarnated form. Hence, the ethereal becomes observable. Indeed, once the action performed or the object produced, the adjectives used to qualify them can also be applied to the mind. This allows for an unambiguous critique of the internal processes and features with the ability to modify and improve as needed.

Put into practice and continually repeated, these principles significantly improve the mind's ability to act and interact with *Eco*.

3.4 The ecological interaction

The first step in producing positive interactions within the Eco tree is to leave urban areas whose density of population and lifestyles work to sustain the *Ego* environment. To return to Nature with a willingness to interact harmoniously and subject oneself to its natural laws and constraints.

To facilitate this transition and increase the chances of success, we recommend joining a community of individuals with land or groupings of land, a knowledge of local fauna and flora and with aspirations of living in positive resilience within their ecosystem. For such project to succeed, the interaction between members must be one of respect, honest communication and whose actions are deemed voluntary. A softening of the personality's inherent rigidity and de-emphasis on personal gain are hallmarks of successful group integration. Service to others thus becomes the mantra by which we co-exist.

The use of biodegradable and reusable interactors is the second step in interacting with *Eco*.

The more layers of interaction in common the better. Symbiotic, mutualistic and interdependent relationships must be put in place with other elements of this subsystem to increase its resilience. As much as possible, it is necessary to submit to the same constraints, harnessing only energy from photosynthesis and biochemical reactions. To be content with what one has, to sacrifice useless needs and wants. Of course, the preservation of the *Earth* subsystem is also

to be taken into account because it is the support of *Eco*.

Finally, in order to remain attentive, lucid and determined human beliefs and illusions are to be abandoned. Replaced with a knowledge based on the experiences of beneficial interactions with *Eco* and then put to the service of all living beings. The time of being and doing has replaced that of dreams and stories. Thus the eco-monk evolves and, in so doing, *Ego* becomes *Eco*.

CONCLUSION

The methods and recommendations presented in this guide are complete and coherent but, without the personal commitment of the reader to take action the impact will be muted. Reading alone will not suffice, only by one's own effort and persistence can progress produce positive results. Not only for himself but for Nature as a whole.

The impending disaster is very real and the forces set in motion bear tremendous consequences. General inertia from the masses and power that be only help to make the situation even more dire. However, and this is important, presented here are the necessary tools to help manifest new avenues of interaction providing adaptability for the future evolution of *Eco*. Hope for Humanity and belief in a better tomorrow are ambitions worth our complete effort and devotion.