

4. SVET

The fourth world is the world of science, the written word, the educated. It is the world we live in and that modern society recognizes as truth. Veronika (from the Latin phrase vera icon – true image) believes in this world. Although she finds neither love nor happiness in it, she resigns herself to the fact that this is simply reality, which cannot be changed. Resigned to her fate, she does not believe in Life and denies everything she does not understand or cannot explain with the help of books. Her resignation represents the worlds of many who live in a society ruled by Racio and so suffused with Racio's values and ideas that those with other intellects cannot accept themselves within it. Racio's ascent to power was protracted. In history it succeeded several times already, but its rule has never been so extensive and firm. It only took over world power for the first time in the age of the Industrial Revolution, and science enabled this rise. Veronika's most important intellect is not Racio, as one would expect in such a world, but Emocio. The story shows how powerful an influence the environment can have on our intellects and their strength when the values of one of them come to dominate society. Exactly seventy-seven people appear in the library. In addition to Veronika and Eros, there are visitors whom we recognize in various ways—most often by their books or by famous thoughts they expressed. Thus we also find here many thinkers who, with their insights, contributed significantly to the development of civilization. The librarian's assistants—Rania, Ema, and Iris—do not represent different persons. Racio is an intellect that knows no feeling. If there could exist a person in whom Instinkt and Emocio were completely excluded and not merely less important, they would act deliberately, purposefully, and without emotion. In some respects Racio's operation can resemble the operation of a computer or robot, and yet Racio can speak about feeling and emotions, analyze them and compartmentalize them. He asks himself about their role and significance in the functioning

of the human being and much else besides. He can even stage forms of feeling and use them to achieve goals, but in the way Instinkt and Emocio understand feeling, Racio is not capable of thinking. In Veronika's world, Racio is in second place, but because of the modern school system, including the university, her world has turned into a library of Racio's rules, values, and views, in which this very intellect finds itself best. The librarian lives in the firm conviction that she knows and understands the values of all intellects, and therefore does not see that all the books are merely Racio's interpretations of Emocio and Instinkt. Veronika's world is therefore ordered to perfection, yet in it she cannot find a single thing—true love, for this requires truth, and there is none of that in the one-sided world of Racio. This is evident also in Eros's mirror—since it shows only naked truth, no book is reflected in it. That in Veronika's world, too, data over time became far more important than people is shown already by her first encounter with Eros. When he asks her about happiness in her life, she thinks the young man

is asking about the title of a book. Racio cares very little for love, home, family, friends, experiences, joy, freedom, the sun, wind, stars, cicadas, and curiosity. We notice the same in modern society, in which, due to Racio's influence, people socialize less and less and spend more and more time at computers, thus satisfying Emocio's and Instinkt's needs in some imaginary world. In truth, this is only so that Racio can remain in power. People come to the library because they have more and more problems in their lives. The library, after all, promises already at the entrance that whoever learns from books will touch happiness. This is Racio's mode of rule—so as to appease the dissatisfaction of Instinkt and Emocio, he always seeks solutions that are logical only to him. The enthronement of the legal order—Racio's brilliant invention—represents the beginning of the demolition of the unjust dominance once held—back in the time of ancient Rome—by Emocio. The code then represented an important step toward a fairer society, since Emocio had previously ruled by force and coercion. The transition to a society more equal in values enabled the entire Roman Empire to rise, a rise that lasted until Racio completely

undermined Emocio and Instinkt, and the values that ruled that society became strikingly similar to today's. Tomaž's example from Roman law illustrates the difference between the original and later purposes of laws. The original laws were simple and logical, their purpose understandable to anyone, and they did not require complex legal interpretations by experts ruled by Racio. The power and influence of the latter only strengthened with the complexity and obscurity of laws. This is also evident in the fact that only those with more money can afford top legal experts, and under Racio's dominance people with Racio's intellect earn that money most easily. Thus today's apparent justice is in fact no longer the same for all. It is no coincidence that the example from Roman law is presented by Tomaž—this was also the name of the apostle who, in the biblical story, doubted Jesus's resurrection. Tomaž's most important intellect is Instinkt—the doubter, and this intellect has just as many difficulties in Racio's school system as Emocio. But for Tomaž, Instinkt is not the only obstacle to success. In the school of life as well, Tomaž still has something to learn—that happiness must be built on one's own foundations, without looking at how others are faring, especially if others' success does not harm us. Nor is it a coincidence that Marcus Tullius Cicero (Marcus Tullius Cicero), the Roman statesman, jurist, political theorist, and philosopher, born 3. januarja 106 pr. n. št, who is considered by many to be the greatest Roman orator and prose writer, is mentioned here. Veronika's world is like a library—the truth of this world lies in books, which are arranged according to the system of universal decimal classification. We do not realize that this is also the case in the world we live in. According to Racio's system and his values we classify everything, including what belongs to the worlds of Instinkt and Emocio. The librarian has trouble only with one group of books—the books that represent truth. And since truth does not accord with Racio's notion of truth, Veronika removes all evidence of the existence of true truth from the library. At the same time, the system of

Racio's view of truth is deceptively matter-of-fact. While we fervently defend positions that only a few dare to question, we do not even consider where these positions actually originate.

We simply accept them as true just because others accept them as true, and if anyone questions them, they risk being excluded from society and labeled "socially unacceptable." That in history the criteria for who is socially unacceptable constantly change is clear, but it has not yet been clear that the cause is not progress and development, but merely the replacement of the ruling intellect. Of course, each intellect proclaims its own truth to be the true truth; the change from the stance advocated by the previous intellect thus becomes progress. It must be admitted that this progress in history is not one-way but all the time two-way, which means that we can regard as progress every transition of values from one intellect to another. Every change of the ruling intellect is felt by society as progress. The link between the ruling intellect and the impact of its values on society is evident at all times. A clear example is the view of sexuality. Emocio is completely open regarding sexuality, while Instinkt's view of sexuality is highly reserved. Sexuality means little to Racio, but being aware of its great importance to Emocio, Racio deliberately creates rules of conduct that prevent Emocio from using sexuality as one of the tools for strengthening dominance. Ancient society was entirely liberal regarding sexuality, while in the Middle Ages sexuality became almost forbidden, as strict rules dictated when, where, with whom, and how much (if at all). In the twentieth century the phenomenon of the hippie movement appeared, which is nothing other than Emocio's revolt against Racio's ever more evident predominance. In the 1960s the, until that moment, progressive values of Racio, including the approach to sexuality, almost overnight became old-fashioned. The hippie view of sexuality was exactly as in ancient societies, and this reversal of sexual values was called the sexual revolution. The psychiatrist Milan—his is the book Eros first takes from Veronika's bookshelf—represents the view of modern psychology. It still rests primarily on observation and experimenting. Such an approach brings, more often than solutions, only the alleviation of problems, since without true understanding the solutions to problems are more or less a matter of chance. Someone who does not understand the functioning of electronic devices has little chance of repairing a complex computer, and it is the same with solving psychological problems—this too requires a better understanding of the functioning of our thought processes. The human brain is still considered the most mysterious and unexplored human organ, since despite numerous attempts we have so far lacked a sufficiently tangible model by which we could understand, explain, and predict the course of thought processes. Eros reveals to the psychiatrist a hitherto unknown connection between thought processes. At this point it must again be emphasized that Racio, Emocio, and Instinkt are wholly newly defined concepts. Whoever tries to recognize one of them within themselves has not understood the explanation of these three mental processors. None of the three intellects is better than the other two; each has

advantages and drawbacks. None of the three is more or less acceptable, desirable, or admirable to society. A much greater problem than giving preference to any intellect in our thinking is nonacceptance. All characters are thus completely equivalent. It is only true that in any given era it is easier for people to succeed whose character is governed by the same intellect that governs society at that time. Like almost every great discovery in the history of humanity, Eros's discovery initially meets only with ridicule and rejection from the psychiatrist Milan. Time always puts a new theory to the test—only if it proves more effective and useful can it one day displace the old theory. Then neither the profession nor the public even remembers that there was initial doubt about the new way of thinking. If the new way proves ineffective, it simply sinks into oblivion. Some theories persist for a very long time... they cannot be displaced overnight. Such is also the case with Ptolemy's *Almagest*, which was produced around the year 150 and was regarded as the fundamental basis for all astronomical knowledge until the 17th century. It was composed on the assumption that the Sun, planets, and stars revolve around the Earth as the immovable center of the Universe. Although the theory was based on a false assumption, it fit planetary observations well, and so Copernicus's

theory of the heliocentric system, from the year 1500, only much later prevailed. This is true not only of scientific theories, but more or less of every new discovery. The first personal computers only with difficulty displaced the old typewriters—today it seems incredible that people did not immediately grasp the advantages of computers and promptly replace typewriters with them, since we can no longer imagine that the latter could have any advantage over computers. The patients Eros and Milan discuss are real cases in which various esteemed psychiatrists, with the classical approach of psychotherapy, failed. Eros demonstrates to the psychiatrist in a simple way a different approach to solving his patients' problems, an approach made possible by understanding the trinity of intellects and their properties. Whoever understands this model of thinking about the human mind does not always have the solution on hand, but has a basis by which it is much easier to connect and understand various psychological problems. Milan at first rejects Eros's thinking, yet he is nevertheless willing to delve into it somewhat more. He soon realizes that he does not need to discard his own knowledge, since what Eros is talking about represents an astonishing connection between certain insights to which the learned psychiatrist had already come. But he is truly convinced only by the realization that with the new approach he can understand and solve numerous problems that until now were considered insoluble. The REI theory explains the phenomenon of depression, autism, dyslexia, Tourette syndrome, stuttering, and many other problems that henceforth will be curable outright and not merely alleviated. A white book appears on the table in the library—it is the same book held in the hands both by Herakleij—in the third world—and by the reader. Whoever reads attentively will notice who—on page 159—returns this book to the library. The woman with cat's eyes is the writer

Svetlana Makarovič. Her role in the library is considerably more important than it seems at first glance. Her fairy tale *Mesečinska struna* (in the book it bears the title *Mesečinska pravljica*) reveals when the story in the library takes place, since at the time of the creation of the book [psi] the fairy tale *Mesečinska struna* had not yet been published in book form. The shelf named “Overlooked” represents a gap in Racio’s world.

This is the truth that Racio does not perceive, for instead of the true truth he always sees only his own. Two opposing truths expose each other as lies. In order to protect his truth, Racio puts away everything that undermines his credibility into the cellar... there, where only a few have access. On those shelves are the works and thoughts of people with Eros’s character. Such people can understand the messages from the “Overlooked” shelf regardless of the time in which they were created. Truth is eternal and remains the same. “Divide and rule” is an ancient rule of Racio, which the young Rolihlahla also runs up against when he cannot get to the books. His hands are shackled, and thus he cannot get to the truth he seeks to reach. Whoever wants to understand this passage well must know the life and work of the young man named Nelson Rolihlahla Mandela. Eros wants to borrow from the top shelf a venerable old book in which he read a sentence about Ebu. It seems to have a mission similar to Eros’s when he handed the white book to the young man with shackles on his hands. This sentence was written down by the author by chance, and to this day he has not quite succeeded in understanding its meaning and deeper connection to the story. King Ašurbanipal knew the truth that Eros knows. He strove with all his might to preserve it, for he knew that only with the help of truth could he preserve balance and peace in his kingdom. He also knew that the greatest threat to truth comes from those who cannot understand it, and so he had with snake venom all those murdered who dared to interpret truth in their own way. Ašurbanipal was the last king of the ancient Assyrian kingdom, and with his death truth also went into decline. After him Emocio returned to power. In the Assyrian king’s treasury Eros comes upon another fragment of truth—about the original understanding of the signs of the zodiac or horoscope. At that time it was understood entirely differently than today. The truth of the original knowledge about the twelve human characters, denoted by the twelve zodiac signs, overlaps completely with the understanding of the human psyche from the book [psi]. What the horoscope represents today is entirely at odds with what Life teaches us. How is it possible that such ancient knowledge is so wrongly understood today? Here the book presents

how our intellects can change truth according to their own vision. Ptolemaj (Gr. Klaudios Ptolemaios, Lat. Claudius Ptolemaeus) encountered the tradition of this truth, but his intellect could not understand it, for he was governed by Racio, and instead of truth he wrote down his own view. In the book this is shown by having the truth of the horoscope copied onto donkey hide—this refers to Ptolemy’s astrological work entitled *Štiri knjige* (Tetrabiblos). In Ptolemy’s time donkey hide

was indeed used as papyrus and later paper, but here it has a special, symbolic meaning. It is no different with all the other texts from the thirteenth shelf; their transcriptions and translations represent distortions of the truth caused throughout history by all three intellects. In each era those transcriptions and translations were used that suited the ruling intellect. In several places in the book—in dialogues about Life—the word life is written sometimes with a capital, sometimes with a lowercase initial. This illustrates how we often talk about something using the same words, and yet we have entirely different ideas in mind. Thus Veronika is convinced that Eros is talking about life, while he has all the time in mind Life—the intellect that created [psi], that is, the world in which he finds himself. In the library we also come upon a hint of what Life is. It exists in all living beings and connects them into a single whole of unimaginable mental capacities. Life is the evolutionary leap that enables the living to be imperishable; it is like a fire that is lit from straw to straw and burns all the time, even if the fuel burns out, as bodies die away. The mortality of bodies is necessary for genetic improvements, yet it contradicts the desire of the living to survive. It is mistaken to think that we die because our body wears out and its period of use expires—as with things we use in everyday life. Nature can replace every cell of our body, which means that we could easily exist indefinitely and our body would neither age nor change. The sole reason for our mortality is that otherwise improvements would not occur. Quite different from life, however, is intellect. This can advance only if it learns all the time and if repetition of learning the same things is not necessary.

Thus, long ago, at the very beginning of evolution, parallel with the development of intelligence, the transfer of data among living organisms also began to develop, and this is the reason why this intellect is still today only one. All living beings are part of this system, only that during the time of our bodily existence we can think and act only with our own three intellects that we have at our disposal. Life leads its development in this way—that in order to arrive at the insights we need for progress, it sets before us the circumstances in which we find ourselves and that we perceive as coincidences. This is what is meant by the school of life. From this it can be concluded that every living being, including the human, is created so that they can arrive at their insight, and if they act both for the common and their own good, they fulfill their mission. Hence also the wisdom that everyone has happiness right under their nose, within arm's reach; all we must do is follow Life and discover truth. We humans are not capable of coming into contact with Life; we perceive nothing connected to it, and with our wishes, thoughts, ideas, or requests we do not receive its grace. But with all this we can influence our own thinking, the functioning of our intellects, and our acceptance, and thereby completely change our lives. That Life, as a concept of superior intelligence, is not an unreal or abstract notion is shown by the explanation of a natural phenomenon that this intellect could exploit for its operation. With the help of a phenomenon from quantum physics, all living nature without exception is supposed to be

connected into a single whole. This phenomenon was initially only theoretical; later it was demonstrated in the laboratory several times, and it was first described by Albert Einstein, Boris Podolski, and Nathan Rosen. You will find the description under the name EPR paradox. To avoid misunderstanding later about the meaning of the Ego as defined by [psi], it must be known that Ego should be viewed as part of Life and not as the soul. Ego is merely a design created by Life, a design by which Racio, Emocio, and Instinkt live. This design continues through many lives as a path of insights. Nowadays people often confuse Ego with Emocio's dominance; the latter is imperious, ruthless, and

self-loving. When someone speaks of a person with a strong ego (this is written with a lowercase initial), in the book [psi] this should be understood as a person with a dominant Emocio. The Oort cloud is a hypothesized region of comets at the edge of the solar system. In 1932 Ernst Julius Öpik proposed a revolving cloud at the edge of the solar system as the origin of comets. In 1950 Jan Hendrik Oort used his idea and with such a cloud explained the apparent contradiction that comets are destroyed when passing through the inner parts of the solar system and should already all be destroyed if they have existed since the very formation of the solar system. Veronika, in her metaphor of castles in the air, snidely uses the Oort cloud, thereby emphasizing the intangible nature of Eros's suppositions. Eros counters with Öpik's comet, but Life is not satisfied; it expects him to fulfill the promise given. The book Principi is the work of Isaac Newton. The gentleman with the high forehead, clipped mustache, and round spectacles who, at the neighboring table, listens to the conversation between Eros and the psychiatrist Milan is Sigmund Freud. On the basis of the case Eros explains, he recognizes his error, and therefore tears a few pages from his book. The woman with hair tied in a bun is the Swedish writer Selma Ottilia Lovisa Lagerlöf. She places on Eros's table her literary debut entitled Gösta Berling. It is a book on whose library shelves dust gathered for a long time before the exceptional nature of its content was recognized. These notes too lie on Eros's table for a while, since he is not drawn by the dull title of this excellent saga. Maria Skłodowska is the maiden name of Marie Curie—a physicist and chemist of Polish origin. Her discoveries are considered pioneering work in the field of radioactive radiation. Because of work with radioactive substances she had joint problems. After her husband's tragic death she had a relationship with a married man, the physicist Paul Langevin, which caused a true scandal in the media. The man with a seizure of epilepsy is Fjodor Mikhailovich Dostoevsky, which can be recognized by the book entitled Idiot lying on the floor beside him and thus fallen from his hands. From this very work of his and the book Demoni, the following three sentences are used, and literally so, in the dialogue between the man and Veronika: "Ah, I am guilty!" "You are guilty, yet you yourself are being stubborn!" "It is dearer to me to be with Christ than with the truth." Eros reveals to Milan that depression is in fact the opposite state of being in love, since in the former it is a conflict among the intellects, while in the latter it is the perfect, harmonious alignment of their views. With this insight the

foundation is laid for a completely new classification of depressions. These depend on which intellects are in conflict and on whether it is a conflict between two or a mutual opposition among all three. People usually spend most of their lives somewhere between the two extreme states, which means that our normal state is a moderate misalignment of the intellects. Three of the twelve characters cannot fall into a depressive state—these are the characters with one leading intellect and the other two in an equally subordinate position. The opposite of these are three characters highly prone to depression—those with two parallel leading intellects. The movement of continental plates certainly ranks among the most astonishing scientific theories about Earth's history. Geologists K. E. Caster and J. C. Mendes did an extensive comparison of rocks on both sides of the Atlantic and, with their findings, supported the theory of the common origin of the African and South American continental plates. Charles Hutchins Hapgood, in his 1958 article, disputed this possibility, and his thesis was then supported by Albert Einstein. Hapgood was an advocate of the theory of shifts in Earth's axis. The theory of continental drift was presented to the American Association of Geologists in 1908 by Frank Bursley Taylor. The book does not present a debate between Taylor and Hapgood, but rather the opposition of two scientific positions. The quarrel between the two gentlemen disturbs Eros, and he speaks up to quiet them. The gentlemen demand he join the discussion, and quite inadvertently Eros reveals to them something that is the subject of numerous debates among modern geologists. He was prompted by the title of a book that happened by chance to find itself on the shelf above Hapgood and Taylor. The event illustrates how Life, with coincidences, meddles even in the greatest scientific discoveries, and thus Eros's answer is recognized as the fourth proof of Life. The book Zgodovina rib (The Natural History of Fishes) was published in

1840 by the author John Stevenson Bushnan, who was subjected in high circles of the then English society to ridicule for it. William Thomson, better known as Lord Kelvin, was a Scottish physicist and engineer. In 1857, aboard the ship *Agamemnon*, he witnessed the laying of the first electrical cable for data transmission between England and America along the floor of the Atlantic Ocean. After only 385 miles laid, the cable broke. When it was finally laid, it burned out due to the too high a voltage used. Lord Kelvin, on the basis of his findings, attempted to calculate Earth's age. He argued that only a few million years ago Earth was a glowing sphere, thereby grossly underestimating the age of the blue planet. He was also known for very rarely reading any book to the end. He died 17. decembra 1907. The woman who captivates Eros with a book of myths and legends of the ancient Sardinians is Grazia Deledda. The old man with the oil lamp is Diogen of Sinope—an ancient Greek philosopher, one of the founders of Cynicism. This philosophical school opposes the Platonic-idealist approach to philosophy, which directs people onto a path of unattainable ideals. In contrast, Cynicism shows the rift between the loftiness of the "official" ideology and the reality of banal everyday life. Diogen turned extreme poverty into a virtue—he

begged to survive and slept in a barrel at the market. He was notorious for provocative behavior and philosophical experiments, such as seeking an honest man with a lamp in broad daylight, urinating on people who disagreed with him, and even masturbating in public. He often argued with Plato—he disputed Plato's interpretation of Socrates's teachings and disrupted his lectures. After he was captured by pirates and sold into slavery, he settled in Corinth and there befriended Alexander the Great. Kyne in Greek means dog. Diogen recognizes Eros's character and asks him whether he is being sent by the dog. Eros does not understand the sage, concludes he is foolish, and feels sorry for the old man. This passage teaches us that we must not blindly mistake others' lack of understanding for stupidity, since there is always the possibility that the misunderstood are right. Something dawns on Eros, and he begins to stack on the table books that in fact represent their authors: The Overcoat – Nikolaj Vasiljevič Gogolj Uncle Tom's Cabin – Harriet Beecher Stowe The Art of War – Sun Cu Meno – Platon The Little Mermaid – Hans Christian Andersen Novo življenje – Dante Alighieri Mahabharata – Veda Vyasa Les Misérables – Viktor Hugo Deseti brat – Josip Jurčič The Known World – Edward P. Jones Mesečinska pravljica (in the original Mesečinska struna) – Svetlana Makarovič The Land at the End of the World – Jorge Armando Plemeniti – Konfucij You will search in vain for Confucius's book titled Plemeniti, since it exists only on the "Overlooked" shelf, which is not accessible to the public. This book represents truth. Only after arranging the books into groups corresponding to the twelve human characters does it dawn on Eros what the dog had been telling him. The distribution of the intellects according to their strength gives a unique view of truth, and this view is called character. Books represent authors and reveal their way of thinking, and therefore by the principle of the differing strengths of the intellects they can be sorted into exactly twelve groups. When Eros looks at such an arrangement of books, he discovers that among the twelve groups there are three subgroups that, due to the dominance of one intellect, have similar properties. The fourth subgroup is something special because of its duality, since it contains the characters with two parallel leading intellects. This causes indecisiveness in such people, since in everything two of their intellects always decide equally and not one. Because of the mutual opposition of the intellects, these characters are subject to constant inner imbalance, an inner seething; hence this fourth group is the group of fire. The first group, in which Racio dominates in all three characters, is matter-of-fact; because of Racio's way of thinking these people stand firmly on the ground—on earth. This group, by its way of thinking, is oriented toward the future. The second group is ruled by Emocio, which gives it the quality of carefree lightness and credulity. People with this character live in an unreal dream world in which they believe that everything will turn out well, and so they are symbolically designated as air. They live now and for this moment; past and future in their worlds are very distant and less important concepts. In the third group are the characters with dominant Instinkt. These are inaccessible, mysterious people who hide in the depth of their world. With them we always see only the surface, never knowing how deep they are and what they hide within.

They are like the sea, like water. People with this character live in the past; they often ask what was and why it happened. The new order also reveals the nature of the trouble that has plagued Veronika all along. The books from the “Overlooked” shelf do not fit any of the twelve shelves, which means that none of the twelve characters is capable of seeing truth. Their opposite is Eros’s mirror, which reflects only truth and thus no book. Rania deceived the library’s visitors by offering them copies of the truth from the “Overlooked” shelf. These copies are nothing other than Racio’s view of truth, but strangely no one in the library notices this. People simply believe what the majority believes, and individuals need great strength and courage to resist it. The other problem is the number of copies of truth that are passed off as truth in the library. In the flood of these copies it is very difficult to recognize the true truth, since whoever has taken a lie from a shelf a thousand times will have difficulty believing that now they truly hold truth in their hands. Some visitors to the library are unhappy with the new arrangement of books. These are people with a character from the first group, people ruled by Racio—the intellect that currently also rules our society. Life is much easier today for people with this intellect than for others, since truth is created to their measure. The problem is that they impose it on everyone else, and since it does not accord with the view of those other people, the latter cannot accept themselves. “People who are not gifted but wish to assert themselves have no choice but to disparage true talents,” said Anton Pavlovič Čehov. Many who are successful in the eyes of others do not accept themselves in their own world. They can be recognized by the fact that they often strive to devalue others’ success. Those who cannot climb themselves will often pull away the ladder from those who have succeeded. This trait of people who do not accept themselves is always the result of excessive competitiveness, envy, or even greed. The man who utters the longest sentence in the whole book is James Hutton—a Scottish chemist, geologist, and meteorologist. Friends often teased him for unclear long sentences. The books he mentions are the two parts of the *Theory of the Earth*, which was later summarized and explained in his work by his friend, the mathematician and professor of natural philosophy John Playfair. That Hutton was inept at writing is illustrated in the story by the fact that his fountain pen falls from his hand—John Playfair, his friend, is precisely the one who picks it up for him. James Hutton was also a good friend of the philosopher David Hume and the political economist Adam Smith. By the “Overlooked” shelf Eros comes to the realization that the secret revealed to him by the dog was known to almost all ancient civilizations. It is revealed on numerous monuments, and, strangely, the same symbolism is used everywhere, although the cultures lived completely separated in time and space. In front of the shelf with Veronika’s favorite book, the psychiatrist Milan attempts to recognize Veronika’s character, but misjudges. Recognizing characters is a much harder task than it seems, since the observer must uncover the balance of power among the three intellects. Because in people we can observe only reactions and not the process that led to them, determining the balance among the intellects requires comprehensive, multilayered observation. Because of the similarity among

reactions that can be led to by completely different intellects, details are decisive. The reason we cannot determine our own character ourselves lies in the fact that we judge it through the eyes of our most important intellect. Our criteria are therefore not objective, even though they seem entirely matter-of-fact to us. Usually we see ourselves in such a way that we recognize all three intellects in ourselves. This is of course true, only we cannot assess which of them we truly give precedence to. Milan's final realization is also an acknowledgment that the truth of Life is not just one more among many theories about the functioning of the human psyche, but the long-sought foundation of the structure of human thoughts. It is not to be expected, however, that the profession will come to this realization as easily as Milan. (Why that is so might perhaps best be answered by Čehov.) The trouble is that each theory accepted today was initially arrived at by only one thinker, and only later did it become established among others. But true thinkers are still very few. In contrast, the theory is strongly defended by a large number of trained but in truth unthinking experts. They turn as the majority turns, and the trouble is that they are the majority, which makes them hard to turn. The acceptance of every new theory has thus always been a turbulent and protracted process, especially when acceptance of the new involved such radical change. Every new theory must first be subjected to numerous tests, and for this time is always needed. That REI is also in accord with the Darwinian view of evolution is explained in the book by Charles Darwin himself. On the other hand, even the opponents of his theory will be able to recognize what influence of coincidences Darwin overlooked in it. (Darwin arrived at his theory with the help of finches on the Galapagos archipelago.) The white book at this point in the narrative is still completely white. This symbolizes that the book, despite the truth it possesses, is only a candidate to be accepted by humanity. The word candidate is derived from the Latin word *candidus*—gleaming, white. Whoever in ancient Rome sought a public role, whoever wanted to be a candidate (*candidatus*), had to appear before the audience in a white toga. Only the recognition of the majority can help truth on its way out of "overlookedness" and carry it to the people who long for it. Truth means, after all, the return of love. Veronika accepts truth—this was her school of life. Now Life can also grant her love. What do Eros and Albert Einstein talk about? Let that remain a secret for now! (A hint for those guessing about the seventh proof of Life—it was not the topic of conversation!) Whoever thinks that the book that appeared in the library with Eros's arrival replaced all the other books in the library has missed a small detail. The people standing around the fire hold books in their hands. Each author, namely, saved his own truth, and only lies ended up on the pyre. This means that every person has the right to their own truth, since only thus can they accept their world. The lies, however, were Veronika's stage sets, because of which she could not accept herself. They hid her wondrous real world, her truth, which she hid from others.