

6. WORLD

Filito's world represents humanity's original world, which was refined in harmony with nature and society over millions of years. As such, it is the foundation for understanding all modern worlds and also the book [psi]. Filito's world is made to measure for the human being, whereas more modern worlds reflect relatively short-term changes in human society, at most a few thousand years old. This last period is very short compared to the long history of the shaping of human nature. Whoever especially enjoyed reading this story and the insights revealed in it may have felt that it portrays a just society in which there is complete respect for the equal worth of the three minds, such as reigned before humanity lost love. Filito's world represents our true nature, the world we are actually made for, and in which we would live happily if the development of modern society had not brought about a struggle for dominance among the minds. One of the more important areas touched on in this chapter is the understanding of sexuality, which is therefore presented separately at the end of this explanation. At first glance, the reader may think the story is set in the Stone Age, a kind of watershed between the long period of slow human development and modern times, marked by rapid social change. Yet Filito, like all the other characters in this book, lives in the present day. To a reader accustomed to viewing everything from their own world—which for them represents the only truth—the metaphors in this world are often misleading. To remind them that these are merely differences in the interpretation and perception of our mental worlds, anachronisms—things characteristic of our own modern time—appear here and there in the story. The setting of this world is a place where I happened to find myself while the book was being written. Filitosa in French Corsica is an archaeological site from the Early Neolithic, and it lent its name to both the main hero and his chosen one. Anyone who visits Filitosa and the objects stored in the museum right next to the site will find there all the details described in Filito's world, except for the blue glaze, which was added in the book. Filito's world also has a very special role in the book. It shows us the human being's original, pure, and unspoiled nature, and therefore serves as the starting point for all the other worlds, since by comparing this world with the others we can discover deviations in society—deviations that are the result of the minds' struggle for dominance. Because these are millennia-long processes, much in our understanding of society today is obscured—we no longer know how to determine what is our nature and what we have changed in our nature, or even completely lost, by blindly following the ruling minds. The millennial battle of the minds for dominance in society has been and still is ruthless. Every mind that at a certain time managed to climb to power uncompromisingly created mechanisms meant to secure permanent supremacy over the other two. These mechanisms result in blindness, a warped view of the world, distorted notions, shifting values, and, not least, the sets and backdrops built by those who cannot accept their world. Only by understanding these mechanisms do we gain insight into the true problems of our society and thereby the possibility of restoring a just society—one that enables equality among

the minds, acceptance of worlds, and the return of lost love.

The snare in which Filito is caught at the beginning of the story represents the trap into which modern society has fallen. Filito hangs upside down, trapped and helpless, just as the modern world is turned on its head for a person with a primordial nature. The young man is of small stature—this symbolizes that his world originates from a time when people were considerably smaller than modern humans. His body is muscular and well proportioned, made for physical activity, which points to the healthy life of someone who was once a hunter and today would be an athlete. It also becomes clear later that the fundamental source of health in any world is precisely physical activity. Hunting and sport are Emocio's domains, and because Instinct and Ratio also rule this society equally, the blue glaze appears in the story as well. This glaze is at least as important to society as hunting. Thanks to Ratio's way of thinking, the blue glaze brought the camp an advantage, as it enabled a new, different source of income and thus a more comfortable life. In Filito's real world this Ratio element symbolizes professional engagement in sport. Instinct is represented in Filito's world by a group of women who care for homes and offspring. At first Filito is not aware of the uniqueness of his world, so he is initially frightened by the image in Eros's mirror. But the truth is not unacceptable to him—on the contrary, he soon comes to like himself. This happens when he learns to trust Eros. On the way to the camp, Eros and Filito watch the viragos for a while from a distance. A group of women is engaged in hunting, which in the young man's world is otherwise a male task. The young man explains to Eros that the hunters and the viragos do not like each other, yet he shows respect to the women's hunting group. (In Filito's world, the viragos are a metaphor for the women's soccer team from his real life.)

Filito reveals to Eros a non-negligible detail connected with Emocio's role in the development of society. Emocio's role was initially very large because people struggled to make their way through life. Technological progress linked to the development of Ratio meant the possibility of using tools and improving them, bringing human society greater efficiency in the struggle for survival. The need for the development of Ratio arose from comparatively poor adaptation to an environment that began to change faster than the body could follow through genetic improvements, which represent a slow, long-term form of bodily change. It was precisely this third concept of mind, which originally developed out of the need to connect individuals into groups, that proved the most effective form of adapting to rapid changes. Ratio is the mind that, by means of logical thinking, enables the adaptation of the environment to the body, rather than the other way around. This form of adapting the environment to oneself developed most in humans, and thus humans gradually came to dominate other living beings, even though those were initially far better physically adapted to their environment—hence they had no such pressing need to develop a more advanced Ratio for survival.

In Filito's world, the development of Ratio and more favorable climatic conditions significantly eased the work of the male part of society responsible for hunting, and

Emocio took advantage of this, caring more for personal pleasure and entertainment than for common needs. This is evident from the activities listed that men engage in while hunting. In order for the reader to understand human original nature, they must precisely understand the structure and workings of Filito's society as represented by life in the camp. Through this understanding, it is also possible to understand modern personal and social relations, since these are the result of deviations from that primordial order for which we are made and which represents our basic nature and life balance.

Society in the camp is socially organized—people are considerate in interpersonal relations and it is felt that they accept themselves and others. It is precisely the self-acceptance of the majority of inhabitants that is responsible for the absence of greed, envy, and excessive competitiveness in the camp. Food is always distributed so there is enough for everyone, and those who have particular merit in hunting receive an extra treat. People are completely free in their thinking, in expressing emotions, and in their desires. They are not troubled by others' differences and therefore do not try to change others—to align them with their own way of thinking. To show what non-acceptance means for modern society, Filito's world also depicts a few individuals who do not accept themselves. They illustrate all the troubles that plague our modern world, yet, because of the general acceptance in the original society, these individuals have no special influence on life in the camp. The society consists of groups formed according to tasks. Most men are hunters. The common feature of this male group is that Emocio rules them as the most important mind. Most women are gatherers and generally stay in the camp, caring for the home and offspring. The most important mind of this group is Instinct. Given that the distribution of leading minds among men and women is the same nowadays as it was then, we can conclude that heredity plays an important role. A smaller portion of men do not participate in hunting; for them Emocio is not their most important mind. Conversely, a smaller group of women engage in hunting, and for them, as for most men, Emocio rules. Because the sexes do not have the same distribution of leading minds, Emocio's way of thinking can also be viewed as characteristically male, and Instinct's way as characteristically female. But such a division into typically male and typically female thinking is only approximate, as there is also a smaller group of both men and women whose leading mind is the one characteristic of the opposite sex. Gender itself therefore does not determine our way of thinking. It is true, however, that men are more likely to be ruled by Emocio and women by Instinct. Partly on this basis we can also justify the claim that men and women differ in their way of thinking. But we must keep in mind that this holds only in most cases, not necessarily for every individual. Ratio as a leading mind is evenly distributed between the sexes, hence its way of thinking is equally fair for both.

Most men leave the camp to hunt, and time themselves by the moon. Moonlight enables movement at night, significantly increasing hunting efficiency and the range of their hunting grounds. During the day they can thus devote themselves entirely to preparing for and conducting the hunt. Nature also saw to it that the smaller group

who do not hunt would have no advantage in impregnating the women in the camp while most men are away hunting. These men are barely interested in women, so they would not have more offspring than the hunters, who spend half their time hunting and not in the camp. How this balancing occurs will be explained later. From Filito's description of the viragos we see that Emocio is connected with the action of male sex hormones. An important detail regarding the viragos is that this group of women enjoys the same respect in the camp as anyone else. While in modernity the word virago has a pejorative ring, in Filito's world it simply designates a group of women ruled by the same mind as most men.

An attentive reader will notice here a detail characteristic of modern society—the viragos are dissatisfied with their position in the camp. They are convinced that men have it easier than women. And in a society that is becoming ever less dependent on the success of hunting due to technological progress, this is also true. Fighters for women's equality are fighting only to eliminate differences that are the remnants of Emocio's dominance in society. Interestingly, in these women it is usually precisely this characteristically male mind, Emocio, that prevails. The movement for women's rights thus arises mainly because Emocio, in a female body, cannot thrive equally in a world of unjust male Emocios, especially if those men do not accept themselves. The result is that women with an Emocio character do not accept themselves either. REI thus shows how unjust society is to some of its members while also explaining why this happens. [psi] stands for diversity, and at the same time for the equality of all living beings.

The declining need for hunting is increasingly replaced among men by other forms of occupation, foremost entertainment and various sports that developed out of training for hunting or else out of defensive and martial arts. Relations among people in the original society are based on reconciling interests, needs, and desires. When conflicts arise, people trust the judgment of a leader, described in this story as a king. His basic task is to judge fairly among the interests and values of all three minds and to ensure the maintenance of balance among their values. As long as this balance exists, general acceptance can prevail in the camp, and this is also the key to true love.

King Aragen is a judicious leader of the camp, entrusted with the task of dispensing justice. He enjoys trust and respect in the camp. Although in the story he is called a king, this role does not have the same meaning as in modernity. Aragen is first among equals—he lives among the camp's inhabitants and mingles with everyone; no different rules apply to him than to others, and he has no special property. His role should be taken more as that of a kind of parent, a sage, and a judge, not as a king in the modern sense. Aragen's power is based solely on the consent of all the camp's inhabitants and he never has to defend it with intimidation or coercion. In the story, Eros does not realize whom he has encountered in the guise of the king. But Aragen is none other than Eros himself—it is simply Filito's image of Eros. From this we see how different our worlds are, and also that in a foreign world we do not

recognize even ourselves. Filito's image of Eros seems shifted into a distant past, yet it can be discerned that it does not originate from the time this book was created, but considerably after that, which is no coincidence.

In the young man's world they believe that choosing a life partner is the work of Chance. This is the name they give to Life, which governs coincidences. When the young man speaks of this, Chance is therefore capitalized; when Eros speaks of chance, it is written in lowercase. When Eros grasps the meaning of Chance, it too is capitalized for him. Filito explains to Eros that we often imagine that the happiness which so attracts us is also destined for us. But Life grants it to us only when, through the school of life, we are ready for it. So it is with the choice of the right partner.

In honor of the guest Eros, they hold a lavish dinner in the camp, attended by all except for the shaman Parten. He represents in the young man's world a person who does not accept himself and harbors bad intentions. Parten is ruled by Instinct and Ratio, and because he does not accept himself, envy and greed eat away at him. And since he judges the newcomer by his own world, he does not trust him and is convinced he comes with bad intentions. Accustomed to manipulating the camp's inhabitants, he also dislikes Eros because Eros comes from a foreign world and brings with him a mirror—a strange plate that mesmerizes all the inhabitants. For Parten, this plate is only a tool for manipulation, nothing different from what the moonstone is to him. He does not attend the dinner in protest. And although Parten has a host of undesirable traits, among which his desire to have intercourse with sexually immature children particularly stands out, the camp's inhabitants respect and accept him as he is. Because of these traits the shaman is not ostracized; no one mocks him, no one gossips about him, and no one is disrespectful to him in any other way. Precisely this, on the other hand, despite his lack of self-acceptance, enables him not to actualize his unacceptable desire. And this represents for everyone else the boundary that must not be crossed—if he were to cross it, he would be immediately ostracized.

In contrast to Parten, the other inhabitants of the camp exhibit deep acceptance, meaning they are very tolerant and considerate toward each other and always easily find the middle path in relationships. Filito's world does know envy, greed, and heightened competitiveness, but in these people these traits are entirely faint. A society that accepts itself is characterized by very few mutual tensions and unresolved relationships. People also do not concern themselves much with other people's troubles; they are not disturbed by what others do; they do not condemn anyone for different thinking and do not judge anyone for their otherness. Mutual respect for worlds means that we seek a path that allows everyone to be what they are. It means that we ourselves adapt to others as best we can, that we do not seek only our own rights and do not think solely about where, when, and by how much someone has deprived us. In this spirit, Filito's tribe also adapts to the shaman's world—for example, children therefore do not play near the shrine and so do not

provoke his desire. All this enables balance in life in the camp, despite the conflicting values and differences in the ways the three minds think.

A special symbolism is hidden in the ritual performed in the camp for the guest. This hints that rituals passed down through the generations in simple societies also carry important messages preserved precisely in this way. Whoever has delved into the REI theory and understands it will recognize deeper meaning in many of these rituals, as these unusual ancient rituals often allow us to recognize knowledge from the time before it was lost with the advent of modern civilization. In the relationship between King Aragen and Queen Sarkene true love can be discerned. King Aragen places the mirror between himself and the queen so that they can at the same time view each other. Their worlds are united into one, so the mirror reflects their shared world. The king and queen are considered a model of perfection in the camp.

The camp portrays the world of the original society, yet in this society they are far more familiar with the workings of Life and the laws of nature than we are today. Their knowledge is not deep in the sense of modern science, but their understanding of Life, expressed in the form of metaphors, is far more insightful than ours. They understand with precision the mechanism through which Life guides each individual and society—the mechanism of coincidences that are not coincidences. This understanding was given to society in the distant past, always at a moment when society found itself at a crossroads, in a struggle for survival. Knowledge was revealed to individuals who could grasp it and knew how to transform it into stories, metaphors, and customs understandable to others. In a society not directly threatened, this understanding becomes over time increasingly distant and intangible. Life knows that people and societies cannot develop under its direct guidance; rather, they develop through learning, discovery, and adaptation to the environment. And so it leaves all our decisions—both good and bad—to our free will. This mechanism resembles the upbringing of children by wise parents, who let the child learn from their mistakes, discover, and get to know all sides of life, intervening only when the child puts themselves in life-threatening circumstances—and then redirecting them from danger with the smallest possible intervention. Children whose parents think for them, decide on their behalf, and plan their path are never fully prepared for life, do not find happiness, and most often are not capable of independent living.

Whoever does not understand and respect the nature of Life tries to tailor other people's lives according to their own ideas, of course so that they themselves will be better off than others. The most convenient way to do this is to use Life's mechanisms and interpret them according to one's own notions, for the sake of personal goals. For this purpose, the shaman persuaded the camp's inhabitants of the supernatural power of the moonstone, and this eventually brought him advantages and personal gains. It must be emphasized that Life also acts in this and leaves such beliefs to the free will of each individual, since each person must find the truth for themselves. Of course, those who profit from this cannot avoid the

school of life. They come to know the burden of their actions already in this life, and if that does not suffice, in the next life they find themselves in a role in which they suffer all the consequences of what they once frivolously inflicted on others. Unaware that after bodily death we are all one, they find themselves in the school of life in the new life precisely in the opposite role. Parten in this story illustrates the emergence of various beliefs, from which entire religions can later develop. But this is not to be equated with the shaman's way of thinking, for unlike later propagators of different beliefs, he is well aware of his manipulation. This is evident from several details, above all his fear of the stranger, his desire to destroy him and drive him out of the camp, and his fear of the truth about the moonstone being revealed. And although Parten would be ready to stab Eros in the back at once, Eros does not expose his lie. Eros has already learned that he must not interfere with the school of life. Unlike the shaman, he understands Life well and knows when to leave things to chance. The shaman does not realize that expelling Eros from the camp would change nothing and that, had he been responsible for it, he would in the school of life receive a good lesson for his injustice. Nor would it help him if he did it in the good faith that he would thereby protect others from misfortune, because if he truly believed in the power of the moonstone, he would also have to leave that to the power of the stone and to chance.

That the moonstone is actually a meteorite is revealed by the legend of its discovery, which Aragen tells Eros. Filitosa lies on an island, and its original inhabitants came to it on foot. This happened during the last Ice Age, when the sea froze, and they moved ever further south due to a lack of food. Since the path into the unknown was long and exhausting and there was ever less food, they were in despair. The meteorite they found in the ice was the first thing in a long time that they saw on the frozen sea. It restored their hope and gave them the strength to continue the journey, which eventually led them to the island teeming with life, because many animals had fled there from the freezing mainland.

The story of Aragen and Asara is the flip side of the story of Eros and Lana, but in this world it is somewhat different—just as in another world every truth is always a little different. The legend of the discovery of pottery, passed down from generation to generation by the camp's inhabitants, does not appear in any previously known oral tradition or record. Its lesson is that Life, through coincidences, helps those who suffer injustice. And so it can happen that the most important discoveries are made by anyone—even by someone whom everyone mocks for their short wit.

The dispute between Sardo and Filito is resolved publicly. This ensures not only greater clarity regarding the dispute and judgment but also instruction for others. Only thus can all learn from the case what is right and what is not, and how they should act if they found themselves in similar circumstances. King Aragen, who enjoys the trust of the majority, judges the dispute. Both sides present their view of the truth and defend themselves. In this way even the most complex dispute can be settled without representatives and advisers. From both accounts Aragen extracts

the truth and presents it to those assembled. With his judgment he shows that both sides are to blame for the dispute and that the injustice suffered by Filito must be viewed more broadly, since he too did not do everything he could to prevent it. The sentences pronounced are instructive or socially useful, and the gravest punishment is expulsion from the camp. This is imposed when an individual's actions so greatly endanger or disturb others that their life in the camp is no longer acceptable. This punishment is very severe—the outcast could hardly survive alone under those conditions, and other camps did not accept strangers, or accepted them only for special reasons; such strangers had to adapt particularly strongly to the new environment and in many respects submit to it. A society that understands Life and the meaning of the school of life is aware that justice escapes no one, regardless of the sentence pronounced. Because every sentence is handed down due to irregularities in an individual's thinking and actions toward someone else, the other party has every right to confirm or overturn the sentence. Forgiveness is an act of nobility and understanding of Life, and only people who accept themselves are capable of it. This is evident also in the judgment of the dispute between Sardo and Filito—whereas the non-self-accepting Sardo demands punishment for Filito, Filito forgives Sardo and thus spares him the punishment.

The camp holds an initiation of youths into hunters. The tests they must pass are those Emocio can handle. Among the tasks is walking on hot coals, which for the individual signifies a victory of Emocio over Instinct. For those ruled by Instinct this is a very difficult trial; for those with leading Emocio, much easier. Thus only those ruled by Emocio enter the group of hunters. An attentive reader is once again reminded that Filito's world is nothing more than a primordial view of the modern world. At this point the written word appears in the story, which does not fit life in the original society. The shaman Parten does not see the truth and does not respect Life, yet he has much knowledge, and this enables him to mislead other, gullible inhabitants. He is convinced that Eros is merely a deft liar as well. King Aragen notices Parten's aversion to Eros. Although the king knows how much truth lies in the moonstone to which Parten constantly appeals, he suggests that Parten now test the power of the chance the stone supposedly transmits to him. Eros's knowledge also exceeds that of the camp's inhabitants, but Eros does not use it to mislead anyone. Parten decides to trick others with his cunning, and so he weaves into the supposed answer of the moonstone to the question of how to rid himself of excess weight a ritual that would bring him personal benefits. If he were to successfully deceive people again, then everyone who wanted to receive the wisdom of the moonstone would henceforth have to pay respects to the stone by going up the shrine steps on their knees. Aragen keeps needling the shaman about this, but his intent is only to spur him to do something about his gluttonous, unhealthy body. Not even the shaman's dishonorable intentions mar the king's attitude toward him, for he knows that every person must come to their own truth about Life.

A group of hunters sets out to hunt. In this part of the story, a reader who still does not understand the significance of the metaphors connected with the worlds can

finally sense how this book should be understood. Filito too lives in modern times and in his life faces modern civilization, things, and problems like every contemporary reader. But although we all see the same things, each sees them completely differently in their own world. Each of us assigns a completely different meaning to everything than others do; we have different attitudes toward the same things, and we see the connections among them each in our own way. All the achievements of modern civilization are also characteristic of Filito's world, but for him they are so unimportant that the reader barely notices them. For him everything revolves around hunting, a metaphor for football, which he actually practices and by which he also makes his living. The eleven hunters he selects represent the eleven players in a football game, and the wild boar is a metaphor for the ball. Thus something that is entirely unimportant and incidental in one world can become, in another world—here Filito's world—the focal point of events and a means of survival. This may seem strange and hard to imagine to the reader, but anyone who stepped into the reader's mental world would also be astonished. Everything you see, perceive, and feel in your world could be different and entirely unknown to someone else. Thus things that are ordinary and everyday for one person can be entirely foreign and even unacceptable to another. This was already recognized in the third world—Heracles' Fortress—whose interior and meaning not even two among thousands would describe in the same way, since everyone always sees in it a piece of their own world and thus always describes their own world.

Understanding the unforeseen diversity of our worlds is important for acceptance—of oneself and of others. Only someone who realizes that every single person, in their own world, assigns a special, personal meaning—different from others—to absolutely everything can become free in their own world. This realization can mark the beginning of learning about differences among worlds and the end of subordinating one's own world to others, as well as the end of the irresistible need to change others according to the model of one's own world. In this way the reader can at this point grasp that [psi] is not a fanciful fairy tale, but the bare truth of Life—so exact and complete in its essence that it would be hard to come closer to the truth.

Eros accepts the challenge: to solve the mystery of Parten's unhealthy obesity—and hidden in the solution of this riddle is also one of Life's seven proofs, the answer to a hitherto unsolved anthropological question. In addition, this part of the book, in metaphor, also reveals why Life chose Eros in particular and revealed to him proofs of its existence. The reason is the purity of his thinking, depicted in the building of a dam he undertakes while pondering how he might solve the posed riddle. While the shaman deliberately loses weight, he creates through deceit a rite that would bring him personal benefits. If Life had really placed even a fragment of truth in his hands, Parten would have abused it without hesitation to seize power in the camp and would thus forever have secured position, power, and influence for himself. He would have begun to shape people's destinies and very soon would have felt that he himself was the envoy of Chance on earth. Eros too has the capacity for thought and could create rites to achieve his own goals. But the brook he dams does not become

the River Ganges that washes a person of all sins—it remains exactly what it is: a dammed brook that gives benefits and joy to the people who bathe in it. Eros built the dam solely to busy himself while thinking. In this simplicity lies Life's great wisdom.

Eros begins to investigate the connection between people's eating habits and obesity. His analyzing—laying down tiles one by one—topples in turn the false notions about obesity that are firmly lodged in people's minds as truths. One of the most common errors is the belief that we can regulate body weight by the amount of food consumed. No less common is the error that we can cancel out surplus energy taken in with too much food through sufficient physical activity. Even the kinds of foods consumed, and even heredity, turn out to be insufficient explanations for excessive body weight. Only the high autumn water flow, with water spilling over the dam, leads Eros to a hitherto unknown connection between ice ages and perpetual summers and the accumulation of fat in humans. The fifth proof of Life is therefore not the effectiveness of food combining, which humanity has known for some time, but an anthropological explanation of how our body adapted to special conditions in nature. Although this is a simple, fundamental explanation, it enables a much deeper and more precise insight into our eating habits and the difficulties connected with them. Only an understanding of this anthropological connection makes it possible to justify a new view of healthy eating. Taking into account the time of year and rules about the suitability and unsuitability of consuming certain types of food in parallel—food which can be very simply divided into three groups—and drinking water can dispel many false notions about a healthy, natural way of eating for our body. More on this can be read in the seven proofs of Life.

The shaman does not want Eros to succeed in helping him, but he does not realize that he himself is mistaken about the cause of his obesity. To undermine Eros's credibility, he therefore stuffs himself with the food Eros brings him daily. Parten does not know of Eros's discovery and does not see where the key lies that he suddenly began losing body weight despite huge quantities of food consumed. The reader can also test this key in nature, although I advise against gorging on food because of the unpleasant feeling. It should be borne in mind that the shaman had a very particular motive for this behavior, which the reader most likely does not.

Understanding the anthropological origin of excessive body weight represents one of Life's seven proofs, and in the story about Filito another equally important part is revealed, one that concerns social relations. This is sexuality. The understanding of this area is based on the REI theory, which is Life's first proof, and it is presented here separately. Sexuality in [psi] reveals to us, in the sixth world, that one of the key problems and more important causes of non-acceptance in today's society is a distorted notion of the nature of our sexuality. What you will read next may seem alien and unusual; the reading may repel you, and you may reject the connections and explanations offered. But the guiding principle of this book is the bare truth, and it does not care what we want and are willing to accept. Whoever follows the truth

does not look to what we have blindly accepted as reality without asking whether it might be merely the truth of one of the minds that convinced us of it in order to prevent the other from having power and influence. Ever since the transition from the original society to modern civilization, humanity has grappled with a struggle for dominance by one of the minds. Thus our views and values constantly change—from one extreme to the other. The hallmark of the rule of each particular mind is that all try to erase every memory of past periods when one of the other two minds ruled society. And so life proceeds always with the conviction that our current values and view of truth are eternal, universal laws of nature, and everything else was the backwardness and blindness of the society of the time. This goes so far that we constantly falsify history and present interpersonal relations, ways of thinking, and values through the lens of today's truth. However, this is not a deliberate, conscious activity as some might infer, but a perfectly natural law of a mind that rises to power in society. It is also a fact that no mind can see truth other than in its own way of thinking, though it can accept that its truth may not be the only or the right one.

Ratio's way of thinking—the hallmark of modern times—uproots everything that undermines its rule and superiority in society. Of all the mechanisms by which the other two minds rule society, Ratio most fears Emocio's power in sexuality, and only then Instinct's power of fear. (The source of Ratio's power is hidden in understanding and science.) Sexuality is ruled by Emocio—the original mind of all our desires, including lust. Because sexuality is one of Emocio's strongest motives, it also became the principal source of Emocio's power, the source with which in the past it was able to dominate the other two minds. Both Ratio and Instinct have fought very hard against sexuality—an extremely effective mechanism of power—so there was no other way out than to crush sexuality in the bud and diminish its importance in society. The more a society adopts rules that suppress sexuality, the smaller the power at Emocio's disposal. When the concept of sexuality in society is turned on its head, Emocio is left almost completely powerless, for it struggles with severe self-non-acceptance, which robs it of the ability to establish dominance. I will list only a few views of sexuality characteristic of modern society that have been implanted in our consciousness by Ratio in cooperation with Instinct:

- Indulging in sexual pleasures is indecent.
- To speak of sexuality is indecent.
- To hint at sexuality is indecent.
- Sexuality outside marriage is improper.
- Sexuality before marriage is improper.
- Nudity and the display of organs for sexual intercourse (genitals) is indecent.
- Intercourse with various sexual partners is immoral.
- Desire for same-sex relations is abnormal.

- Sexual services for pay are immoral.
- Sexuality with minors (and in some places even among them) is prohibited, and the age limit defining the end of minority is set considerably above the time of sexual maturity.
- Sexuality in advanced old age is inappropriate.
- Sexuality in public is offensive, indecent, and prohibited.
- Sexual innuendo and the use of sexuality in advertising and public display are contentious and offensive.
- Only marital intercourse is acceptable.
- Displaying sexual prowess is indecent.
- Anal, oral, and other non-reproductive forms of sexual intercourse are indecent.
- Masturbation is shameful.
- Any form of sexual gratification that does not serve reproduction is immoral and unethical.
- Any depiction of sexuality and writing about it that do not serve science is pornography.

None of the above generally accepted social notions of sexuality is in accord with Emocio's way of thinking. Since sexuality, as stated, is Emocio's domain, it is precisely because of these prejudices that sexuality is suppressed in modern society, which then drives people into unnatural and often even abnormal forms of sexuality. The consequences are numerous problems, personal distress, personality disorders, and ever-increasing non-acceptance in society. Few people are aware that their way of understanding sexuality is not natural to human beings. This is also because we do not have insight into the understanding of sexuality in other worlds. Each world therefore imagines sexuality in its own way and believes a similar notion lives in other worlds. But just as our worlds differ, so do our notions of sexuality, and what has great significance for one person may be of no significance for another. Any form of imposed, twisted notions of sexuality causes Emocio to suppress its nature, which in the end leads to unnatural sexual behavior. Problems in sexuality, such as lack of desire, erectile dysfunction, inability to achieve orgasm, premature ejaculation, numerous forms of sexual addiction, and other difficulties are only some of the consequences. In those who have no obvious problems in sexuality, there can still be unnatural sexuality, only that they have found more or less successful workarounds for their concept of sexuality and with them replaced the natural mechanisms of sexual intercourse for Emocio. Some have even separated Emocio's notions of sexuality from intercourse and converted them into activities that at first glance have no connection to sexuality. This connection becomes obvious often only when

their workaround fails—and that collapse ruins their sexual life as well.

To understand the original nature of sexuality, we must understand the nature of Emocio—the mind that rules sexuality. Emocio's guiding principle in sexuality is the desire for pleasure—this we call lust. (By pleasure here is meant the feeling in the genitals that intensifies during sexual intercourse to a climax.) Although this sounds exceedingly simple and logical, you may very soon realize that the guide of your sexuality is not this feeling at all, but something entirely different. The reason for this difference is that each person names as pleasure that which, in their world, leads them to sexual climax. In modern society, this natural guide in sexuality has been replaced with a heap of motives, foremost among them the shoring up of various backdrops. For many who do not accept themselves, the basic guide in sexuality is the need to prove themselves before peers, to prove their sexual attractiveness, to prove success and capability, or to compensate for a pile of other things they wanted to achieve in life but did not manage to do. Because of this the degree of pleasure in sexuality is greatly reduced, for some even completely nullified, yet such participants feel the greatest need for frequent sexual relations with as many different partners as possible. However, they are not aware of this in their own world, since everyone knows in themselves something they call desire and sexual pleasure. Only someone who manages to experience the natural, unspoiled mechanisms of sexuality can compare one and the other way of experiencing sexuality. Whoever experiences this often asks how what they did before could even have been experienced as sexuality. Thus the question arises whether our conception of pleasure is truly Emocio's simple primordial feeling, or a complex web of learned notions in which this feeling is present but long since lost somewhere in the house of our psyche.

For Emocio to achieve this primordial pleasure, it must be completely relaxed, which means that Ratio and Instinct may have no role in sexual intercourse (this applies to everyone, even those who are otherwise ruled by Ratio and/or Instinct). Most people will answer here that during sexual intercourse they are (usually) completely relaxed, but the frequency of this answer is also connected with a lack of tangible comparison with other worlds. What we consider relaxation in our world may merely be the highest degree of relaxation we can achieve, which does not mean that we have even come close to complete relaxation. You can most easily answer how inextricably our minds are entangled with our unnatural notions of sexuality by answering honestly a few questions:

- Do you ever plan a sexual encounter?
- Do you ever assume it will happen more than a few minutes before the first hint of sexual intercourse?
- Before or during intercourse, have you wondered how attractive you will be/are to your sexual partner?

- Did you prepare in any way for the sexual encounter—perhaps you groomed yourself especially for it, showered for that purpose?
- Do you go to the gym to make a better impression on potential sexual partners and increase your chances?
- Did you choose special underwear or other accessories for sex?
- Did you bring a condom on a date?
- Immediately before or during intercourse, did you feel guilt, worry about sexually transmitted infections, or fear of unwanted pregnancy?
- Have you ever hidden any part of your body from your partner before or during intercourse?
- Have you ever arranged before sex for your partner to notice a certain part of your body?
- Have you ever felt sexual attraction to someone but did not know how or did not dare to show it clearly?

Only if you could answer all the questions with an unequivocal no is that a sign that Emocio rules your sexuality. But if you recognized yourself in at least one question, it is a sign that Instinct and/or Ratio very likely interfere in your sexual intercourse. Emocio does not know planning; it feels only desire and follows it. It improvises constantly along the way so that the desire can be fulfilled. It does not ask about consequences and has no qualms. The involvement of Instinct and Ratio in our sexuality is the result of implanted unnatural notions about sexuality, discussed above.

Because Emocio is the leading mind in a larger number of men and a smaller number of women, modern men have more and greater problems in sexuality than women do, and women's problems are of a different nature. One of the most common problems in modern men is that they divert Emocio's natural concept of sexuality. This means that in the psychological sense they no longer have intercourse with their partner but with themselves. If you are a man and you laughed just now, you may soon stop laughing, since it is quite likely that this is also the case with you. This perverted form of sexuality can today be observed in the majority of men. The basis of Emocio's natural way of sexual intercourse is the thought: "You are my pleasure." In this concept the participant enjoys what the partner provides (both in the bodily and psychological sense). But in most modern men this way is perverted into: "I am your pleasure." In this concept the participant actually enjoys only their own notion of satisfying the partner. Although both cases involve pleasure, the difference between them is very great, and the sexual partner senses it even more than the participant. It is true that people can learn much and improve much with practice, but whoever has sex in the wrong (i.e., the second) way will never achieve in their partner the sexual satisfaction that someone who makes love in the

right (the first) way can achieve with much less effort. Making love in the right way is not just a psychological difference but also a completely different way of intercourse. Those who make love in this way feel different sensations, behave differently in the sexual act, move differently, touch their partner differently, kiss differently, and convey a range of other imperceptible bodily signals that lead their partner to ecstasy.

The erection of the penis also differs according to whether it is triggered by Emocio or by Ratio. Ratio too can, just as in moving other parts of the body, intervene in this function and trigger an erection. The erection by Ratio differs in the more rigid swelling of the base of the penis, and the muscles above the perineum—which we can also move consciously—take part. For Emocio, the characteristic is a spontaneous erection triggered solely by the desire to feel pleasure—lust. The hallmark of this is a more intense swelling of the glans. An important difference between the two ways of intercourse is also in the feeling of satisfaction after climax. In the first—“you are my pleasure”—the partner’s satisfaction is greater and more lasting than in the “I am your pleasure” way. Those who make love in the second way feel the desire for more frequent intercourse, since it does not bring the desired psychological satisfaction and the need recurs again and again. Such a participant may also change partners more often, vainly seeking satisfaction, because intercourse does not deliver it, even if for a few moments after each climax they have that feeling. The partner senses a very great difference between the first and second ways of sexual relations, but often does not know how to define or explain it. The most commonly observed difference is that even a brief and poorly executed first way is, for the partner, far more intense in sensation, and the satisfaction far more long-lasting, than in the second way. Regardless of the attention and effort the participant invests in the sexual act, one who makes love in the first way will be recognized as a passionate lover, and the other as a cold, self-sufficient pounder.

It is often said of someone that they exude sexual attractiveness even though there is nothing about them that is more attractive by others’ standards. Some people have managed, even in modern times, to preserve or develop Emocio’s natural, original form of sexuality, and this they exude before they even speak to you or make contact. We call this sexual attractiveness, and such people without exception make love in the first way. In the complex world of sexual notions, it is not easy to recognize which way we actually make love. One sign of the wrong way of sexuality is already present if sexual intercourse is a big event for someone, if they must prepare for it and perhaps even plan it. None of this belongs to Emocio’s way of sexuality. Those who make love in the wrong (second) way can notice that the degree of pleasure in the sexual act is closely tied to their current self-image. If such a participant is, at some moment, above-average satisfied with their self-image, this will favorably affect the sensation of pleasure in intercourse. But if they are dissatisfied with themselves (for example: the person is not satisfied with their body, weight, signs of aging ...), this will negatively affect the sensation of pleasure in sexuality. In people who make love in the right (first) way, self-image has a

negligible impact on experiencing sexual pleasure. If someone likes to boast before friends that they managed to attract a certain person to bed—especially if this person arouses desire in the circle of their friends—this may be a sign that this person makes love in the second way: “I am your pleasure.” Those who like to boast of their sexual exploits and often tell “how and what” in the company of friends almost certainly make love in the wrong way. There is also a difference in our notions about what attracts, arouses, and sexually satisfies the partner. If you believe it is you—perhaps your shapely body, the way you approach the partner, stamina, or even endowment—you are very likely among those who make love in the wrong way.

We usually do not question the concept of our sexuality, so we do not consider that other concepts exist than the way known to us. We are unaware of how these concepts arise and do not think about what influences them. Thus, each world spontaneously assembles its own concept of sexuality without knowing where it will lead and what difficulties may one day be connected with it. It is therefore very difficult to recognize personal sexual characteristics and the basic way in which we make love. Many believe that the right way of Emocio’s sexuality can be learned, and it is true that with education, refinement, and imitation they will improve, but the differences between these two ways are in fact so many that we could not even list them all here, let alone fake them. It is possible, however, to change one’s way of sexuality—and for that Emocio’s self-acceptance is necessary, and the path to it leads through changing unnatural, implanted notions about sexuality.

The question of why, in most men and in women ruled by Emocio, the above-mentioned change in the psychological way of sexual intercourse occurs is not easy to answer. The reason could also be sought in the difference between Filito’s world and modern worlds. An attentive reader will notice that in Filito’s world anyone can make love with any partner, regardless of sex. Few will realize that despite obvious hints of same-sex relations, there are no people with a same-sex orientation in Filito’s world. This apparent inconsistency can be attributed to the modern way of viewing sexuality, which does not coincide with natural human sexual behavior. In sexuality, Emocio follows pleasure and not learned notions of sexuality. Just as anyone can feel sexual pleasure in masturbation, Emocio can without difficulty feel it also in intercourse with a partner of the same sex. Many believe that same-sex attraction is an orientation given to us, but this is not true for Emocio. Today it is hard to imagine that this way of experiencing sexuality was eradicated, since for centuries it has been considered a socially unacceptable form of sexual behavior. In truth, same-sex relations are unacceptable only to Instinct and Ratio, because for them in the past Emocio’s sexuality posed the toughest nut to crack in seizing power. Thus, Instinct and Ratio felt the need to eradicate as effectively as possible all forms of sexuality that allow Emocio self-acceptance and thereby its power.

Numerous facts confirm this. One is that relations between same-sex partners until recently (in our recent past) in almost all cultures were considered natural and socially acceptable. Humans have not changed genetically since then in a way that would suddenly make sexual orientation innate. An even more evident detail, often overlooked, is the anatomical compatibility of our bodies—fully adapted also for same-sex intercourse and capable of feeling pleasure in this form as well. How, then, is it possible that there is not a single person of same-sex orientation in Filito's world? Homosexuality is a product of modern society, and it most likely did not exist at all in the original society. But how and why did this happen?

Whoever understands the nature of Emocio will notice that its lust is strongly connected with the unattainability of its desires. Thus, at the bottom of desire is what is always and most accessible to us, namely our close family members—mother, father, brothers, and sisters with whom in the original world we live from birth until maturity. Thus, the desire to have intercourse with close relatives appears in nature only exceptionally, when there are no other possibilities and opportunities. Slightly less accessible are outside friends and companions; in the case of hunters, these are the most admired, most successful hunters. But since these too are ruled by Emocio, they are sexually easily accessible in Filito's society and represent for Emocio in fact only a smaller desire—although still great enough that Emocio can enjoy intercourse with them. At the peak of Emocio's lust appear the most difficult to obtain partners—girls ruled by Instinct. This mind is by nature cautious, reserved, and somewhat timid. And this is precisely what creates the greatest sexual desire in the Emocios—the hunters. In the camp remain the men who do not hunt. Emocio does not rule them, hence their desire is to a somewhat greater extent directed toward the harder-to-obtain hunters than toward women. Despite this orientation, these members of society can quite equitably enjoy intercourse with partners of the opposite sex. These men are especially attracted to women of a characteristically male nature—the viragos—who are likewise ruled by Emocio. For these women it is much more the men with predominant Instinct and/or Ratio (those who remain in the camp) who are sexually attractive than the hunters.

Finally, in Filito's world there are also a larger number of couples who have discovered true love. They long only for their chosen partner and thus become unattainable for others. If we assemble the original society in this way, we get a complete natural balance where everything has its sense and meaning. Without artificial rules, self-denial, suppression of desires, and deliberate abstinence, human nature is entirely adapted to a perfect social structure.

If we transfer this natural functioning of our minds to modern society, we see that in our world everything is turned on its head. Same-sex relations are among the most shameful—somewhere even prohibited and ridiculed—forms of sexual intercourse. Precisely for this reason the opposite effect occurs in modern society, since this form of sexuality thereby becomes more unattainable for Emocio than others. A young person growing up in the modern world who, among other desires, senses also this

naturally occurring but minor desire for same-sex partners encounters stern condemnation, denial, and perhaps even ridicule. It often happens that such a youth, because of this, is ashamed of their desire, hides it, and denies it. The consequence is that precisely this desire may, due to suppression, outgrow all others. Thus appears the phenomenon that such a person can no longer feel pleasure in any other form of intercourse—and we today call this a same-sex orientation. Thus [psi] explains that in modern society the emergence of homosexuality is merely a consequence of denying and limiting human natural sexuality. Without prohibitions, condemnation, ridicule, and stigmatization of same-sex desire, homosexual behavior would not occur at all. Every healthy person would thus be able to enjoy sexuality with the opposite sex, which means that no one would be deprived of offspring solely because of their sexual orientation. Because human original sexuality is free in the choice of sexual partners—one may choose between both sexes—bisexuality would be even more widespread in such a society, which would not have a negative impact on acceptance.

The irony is that the greatest source of condemnation of same-sex relations today are precisely people with pronounced non-acceptance of themselves, among them also many closeted homosexuals who wish in this way to hide their nature, of which they are ashamed. Whoever is scandalized at this should not overlook the fact that the most regular patrons of same-sex clubs are precisely those who most condemn same-sex relations, both in their personal circle and publicly. It is not necessary, however, that you discover your Emocio's same-sex nature at all, because there are many ways to bridge this socially suppressed desire. One of these is precisely the change of the mode of sexuality to "I am your pleasure," which, as mentioned, can be found in the majority of modern men. In this way desire is directed to the only socially acceptable form of intercourse with a partner of the same sex—intercourse with oneself. The partner thus serves such a participant merely as a tool for gratification, while psychological sexual satisfaction is established by viewing oneself as the sexual object that provides pleasure to others. Such a concept represents the participant's own satisfaction, and they do not notice anything unusual, since after all they have intercourse with a partner of the opposite sex, which aligns with society's mold. This sexuality in men is often accompanied by other forms of suppressed same-sex desire, such as a desire for anal intercourse, seeking characteristically male traits in the partner and such qualities as dominance and control, from which develops a desire for sadomasochistic forms of sexuality. Even desire for uniformed partners, for hairiness in the partner, or even for intercourse with two partners can represent in a man a concealed substitute form of same-sex relations. (In the last case this is same-sex desire in the psychological sense, albeit in an acceptable "female" version; the observer may not even realize that they in fact enjoy less the sight of female bodies than the concept of same-sex relations.)

A broad field and one of the most common forms for redirecting suppressed needs is also engagement in team sports. Here an individual can live out an acceptable form

of close physical contact with members of the same sex, of course without penetration and climax. Not negligible either is the ritual of group showering after sport; you will quickly notice that no one looks anywhere yet everyone sees everything. (In a certain group of athletes who were temporarily deprived of a shared locker room and showers—done under the pretext of a long renovation—a sudden and marked deterioration was observed in sexual relations at home.) Also in expressly male sports, which more and more women are joining, one can initially observe enthusiasm, and later a group departure of men from the activity, even though the women showed at least as much dedication and high levels in the discipline as the men. The hunter in the male still wants to go hunting in male company and not in female—that has not changed since the original society.

Nor should another group of men be overlooked, whose concept of sexuality very likely involves enjoying intercourse with themselves more than with their partner. These are men who, at the gym, with effort and sacrifice—and often also by taking special nutritional and hormonal supplements—shape their bodies with excessive muscle mass. These men actually admire their own bodies (observe the gazing in the mirrors at the gym), and although it is their own body, we should not neglect the fact that they are still admiring the image of the same sex. Such a man can have intercourse with a woman, but the concept of his psychological satisfaction is “I am your pleasure.” Not rarely, in fact, such participants harbor a suppressed desire for same-sex relations, but are so ashamed of it that they redirect it into intercourse with their own body. Because in this way they cannot achieve true sexual satisfaction, they yearn for ever greater muscle mass and thus for even more “masculinity.” This can lead even to addiction and a vicious circle, from which the individual often emerges only by getting injured or their sexuality (not only because of the supplements) failing completely. Let me emphasize that in all these descriptions we are dealing with complex psychological processes of which most individuals are unaware and would, when confronted with the facts, be aghast and firmly convinced of the error of this explanation. When speaking of hidden forms of sexual desire and the ways in which it finds its way to the surface, many imagine feelings that the individual is aware of but is ashamed of and therefore hides. Yet most of these mechanisms remain completely hidden from our awareness, and thus most individuals do not feel that anything is different or even wrong with their sexuality. With detailed study, it is possible to see and point to the connections discussed.

Another question is what sense bisexual behavior has in the original society. We get the answer if we look at sexuality among the women who do not hunt but remain in the camp. In most of these women, Instinct rules, which means that their basic guide in sexuality is not the same as men’s. In this case Instinct plays a role in choosing a partner and in entering into sexual relations, which means that the act and Emocio’s pleasure will occur only with Instinct’s prior consent. Instinct is not guided by the desire for pleasure, but by the need for security, family, and trust. Only a man who manages to pierce the armor of Instinct’s cautious nature and build its trust will be

granted permission to access Emocio's pleasure in sexuality. Therefore the path to pleasure in women is much longer than in men, where Emocio can decide in an instant and follow its desire. Female nature also hides another special feature—because Instinct opens the door to sexuality, these women do not engage in same-sex gratification of needs, since Instinct perceives the other woman as competition. This is also the only reason why lesbianism is easier to accept in modern society than male same-sex orientation—for Ratio it represents no danger, since in human original nature it does not even exist in most women.

A smaller group of women in the camp are ruled by Ratio. For this mind sexuality is nothing more than another tool for achieving goals. In these women the key to sexuality is different; (greater) calculation is highlighted. In the camp they are shown as women who trade sexual favors for goods, which in the modern world is characteristic of prostitution. Now we can see that pleasure is not the only meaning of sexuality; sexuality in fact serves different purposes, foremost deepening relationships, relieving tensions, and forging alliances. Sexuality performs exactly this role among hunters as well. In the difference in thinking and understanding sexuality between men and women lies also the reason why democratic society is led by men. They do not feel as much sexual competitiveness as women and readily confirm leaders of the same sex. In women, however, nature is such that they will not confirm sexually attractive women in elections, for due to Instinct's influence they primarily feel their competitiveness—that is nothing other than fear that they will take (their) man.

What has been said does not apply to viragos, because Emocio rules them. They act entirely according to the male principle of thinking, and this often leads them to lesbianism in modern society. These women would be bisexual in the original society; however, the same process described for hunters leads them to a condition in which they are deprived of pleasure in sexuality with the opposite sex (and thereby also of offspring). At this point another issue must be emphasized—because of a lack of understanding of original nature and the related social mechanisms, modern society is unjust to women ruled by Emocio. Their opportunities today are truly not equal to those of men, and thus fighters for women's rights are often right in their demands for changes in society. Filito's order of the world is much more favorable to this group, and if you read attentively, you will see that in the original world they have everything they strive for today.

In modern society one can observe a shrinking number of women with characteristically Instinctive behavior. Ratio instructs us that caution, reserve, and timidity are undesirable traits. Women are encouraged toward characteristically male thinking, directed into male professions and male sports. The modern woman has become sexually aggressive and self-initiating, and this scares and repels men. Conversely, men are taught to put rationality before spontaneity, and tenderness before decisiveness. In modern society, Ratio seeks to remake women into men and men into women, thereby in fact striving to suppress mutual desire between the

sexes—with a single aim: because this is how Emocio's sexual orientation is lost and with it its power.

Filito's world knows several different forms of sexuality, differing in their psychological concept of experiencing sexuality. In the modern world most people know only one form of sexual sensation, which is then subdivided according to sexual partner or way of intercourse. One of the completely lost experiences in sexuality is lovemaking. Just as true love is lost in the modern world, lovemaking has also been lost, and it is not comparable to any other form of sexuality. Today we no longer use the word lovemaking correctly, since we understand it to mean merely the sexual act (perhaps with a somewhat more sensual approach). To the question whether you are able to make love with a person to whom you feel sexual attraction, most people will answer yes and think of a sensual approach, perhaps a longer prelude and more caresses during the act. To the question of how often you would like to make love, most will answer daily. But this has nothing to do with the lovemaking of which Filito speaks. We cannot carry out lovemaking consciously, for it is an intimate relation of two persons who have discovered true love. Only in such a bond can lovemaking even occur. At this point most readers will be convinced they understand and know what is being discussed, that they know these feelings and have experienced them. But not even one percent of people experience this form of sexuality in their entire life today. It is a completely different, psychological form of experiencing sexuality—so deep and incomparable with everything else that after it the partners lose the desire for any other form of sex. During lovemaking the partners experience sexuality in which their worlds are joined, not only their bodies. This actually enables them to be faithful, since they become entirely impervious to all other external sexual stimuli. Even if such a partner forced themselves consciously into relations with another, they would be deeply disappointed, regardless of the second partner's attractiveness and skill. Lovemaking is also characterized by much deeper sexual satisfaction, and as a result such couples make love somewhat less often. (Do not confuse this with loss or lack of sexual desire!)

Because of false notions about sexuality, many young people today experience sexuality primarily as an achievement and less as pleasure. In this way sexuality complicates and entangles our relationships instead of deepening them and bringing our worlds closer. The key here is the awareness that any form of sexuality acceptable and desired by both partners is acceptable to Emocio. Only an Emocio that does not accept itself becomes sexually aggressive—and this is unacceptable to society. Therefore, we reject such sexual behavior, and individuals may be excluded from society because of it. An Emocio that accepts itself seeks and desires relationships where desire is mutual and not one-sided. At first glance this seems to contradict its longing for the unattainable, but we must understand that this unattainability merely heightens its desire, and that Emocio always seeks only to present its own world. In this, it seeks admirers, not forced visitors.

We have no direct control over our desires and lusts; therefore we must not be ashamed of them or deny them, regardless of what they are. The same holds true for others; thus we must not ridicule or condemn others' desires. But we must reject and prevent any form of forcing one's desire on another who does not feel and does not want the same. To show one's desire to another is neither shameful nor disrespectful. Every Emocio likes to be desired; any respectful display of desire is therefore a tribute. At the same time, the refusal of sex must not pose a problem for anyone, since it does not mean that the other person is not showing us respect or holds our world as inferior. Those who accept themselves understand that some worlds are more compatible, others less so. We have no direct control over desires and lusts; therefore refusals are not a matter of our will either, but merely a reflection of respect for one's own world. A self-accepting person readily understands and accepts rejection and feels neither disappointment nor anger. Emocio's desire also depends on the current mood, so rejection can be momentary and temporary. Emocio never shows sexual desire with words, and for it, the sexual relationship between partners begins long before the actual intercourse.

Understanding human sexual nature, as presented in the story of Filito, is important for understanding society, interpersonal relations, and one's own acceptance. Perhaps it is precisely the understanding of this part of the book that will change many people's view of relationships, society, and life. Whoever wants to learn Emocio's nature of sexuality must remove from their world of sexuality fear, prohibitions, planning, and expectations. This does not mean that their sexuality must become reckless and irresponsible. Therefore, in choosing a partner and using means of protection against sexually transmitted infections and unwanted pregnancy, do not exclude Instinct and Ratio. Also keep in mind that in the nature of a self-accepting person, and in accordance with the three laws of life, it is necessary to respect equally one's own world and other worlds. This means that every sexual act must be desired and harmonized in both worlds. Whoever accepts and respects Emocio's nature of sexuality will be rewarded with boundless pleasures and the beauty of life.