

Explanations of the Worlds

The Explanations of the Worlds are intended for a deeper understanding of the book [psi]. But this is a privilege only for the owners of the book, and even then, only for those who have also read it.

Eros will guide you through the Explanations of the Worlds – he will show you things you may have completely overlooked during your first reading, or to which you did not pay enough attention. He will also reveal some secrets to you, but by no means all of them, for you must arrive at some on your own.

[psi] is created in such a way that every reader experiences it somewhat differently. There are no right or wrong interpretations within it, only different perspectives, different understandings united in a common truth. For this very reason, it is very important that your first encounter with the book is not burdened by the views of others, by the search for real people who appear in the book, nor by its writer. So that you are not overcome by the temptation to read these explanations before the book's chapters, you will have to answer a question before entering the explanation of each world. Only with the answer will you open the door to the explanation.

Eros's Character

Life reveals Eros's character to him only at the end, for his cannot be found among the twelve distinct human characters. It is the thirteenth character, in which the powers of the minds are equivalent.

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A person with such a mind has two opposing opinions in every thought process, which means that they cannot adopt any position without at least a two-thirds majority. Due to the eternal competition among them, their three minds often become more developed, which in turn guarantees greater objectivity. The worlds built by people with the thirteenth character are therefore more just and more impartial in their perception of truth. Such people are granted a glimpse behind the curtains of others, and so they have great difficulty with people who do not accept themselves, for such worlds cannot bear their own truth. Although nearly every person, due to the biased assessment of their most important mind, has the feeling that their minds are balanced equally, the thirteenth character is very rare—while the other characters are approximately equally common, at most four

in every thousand people possess the thirteenth character. Throughout history, the symbol for a person with the thirteenth character has been the serpent. Ophiuchus is also the thirteenth constellation and the thirteenth, erased sign of the zodiac. The serpent represents wisdom, survival, and respect, but also loneliness, for people with this character often seem to others to be haughty, conceited, and arrogant. Those of the thirteenth are therefore often admired, but no less despised and even hated. Their characteristic reasonableness and versatility often lead them to the top of society, even if they themselves do not desire it.

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INTRODUCTION

Whoever wishes to understand [psi] must realize that only the naked truth guides them toward it. No character, no event, not even the story is invented; it is merely a matter of a different connection between truth and its depiction.

Before the reader can venture into the worlds Eros visits, they step through a door where they receive some guidance for the continuation of their journey. This door is a passage from the modern world that the reader knows and understands, a world that has come to be ruled by Racio. Just as no world ruled by only one of the three minds is just, so too is Racio's world unjust, for in it, most people cannot accept themselves. The mechanisms by which the minds rule are invisible and incomprehensible to man, yet everyone can feel the consequences of these mechanisms' actions very strongly. The stronger the dominion of any one of the minds, the stronger also is the influence of the values it imposes, and the greater the number of people who cannot accept their world under these circumstances. Such a state has always brought human society to the brink. The collapse that follows means chaos, and in that chaos, there is no victor.

The systematic and methodical world of Racio is shown in the very first sentence of the book.

A child has barely cried its first cry into the world, and it is already measured, its birth data carefully entered into its records. Yet rarely does anyone notice here that the child is constantly accompanied by numerous unusual coincidences, which are, of course, not coincidences. The child is born on the seventh day of the

seventh month, it is forty-nine centimetres long—which is the product of two sevens, and it weighs three kilograms and eight hundred and fifty grams, which is half of seven point seven kilograms.

The more attentive reader might also connect the initial letters of the first five paragraphs, separated by a blank line, and discover another coincidence that was not coincidental.

Further on in the book, the reader can often encounter similarly hidden writings. Whoever assembles, for example, the initials of all the worlds and adds to them the three initials from the three parts of the introduction will find a new message. It is also possible to connect the entire words with which the worlds and the conclusion begin.

Besides the sevens that keep appearing in the book and the hidden meanings of words, Eros's arrival is also marked by the serpent, the lost ancient sign of the zodiac. For before his brother's arrival, Eros's brother Ares exchanges an apple for a serpent in the park. Not coincidentally, this symbolism, in reverse order, is already used in the biblical story of the expulsion of Adam and Eve from paradise.

Eros's childhood is anything but easy, as he grows up in the immediate vicinity of an enemy who is stronger in every respect. This significantly influences his mental development, and without the coincidences behind which Life stands, he would not have survived at all. Eros soon realizes that the world is not as it should be—he observes people striving with all their might to attain happiness, whatever that may represent in their worlds, and yet so few of them are truly happy. Infatuation conjures for him a brief illusion of perfection, but disappointment leads him to the decision to get to the bottom of things.

This part of the book is easy to understand, as any reader can follow the story with ease, regardless of the mind that rules them. With Eros's departure, however, things become, at first glance, illogical. Ares, who dons medieval armor and rides off after his brother on horseback, does not belong to the time in which the reader has thus far placed the story. In this way, the reader is warned for the first time that in the reading to come, they will have to abandon firmly anchored notions and perhaps even knowledge in which they have believed their whole life, for this, too, may rest on false foundations.

Eros finds himself completely naked in the world of all thoughts. He has not lost his wits, as a reader molded by Racio might think at the sight of this. To be able to reach the truth, he had to get rid of everything that might obscure it. Eros's clothes represent his views, values, beliefs, and understanding of modern society. Only without this burden can he arrive at the truth.

Life, the Mind that stands behind the book [psi], appears to Eros in a metaphor, as a stray dog. Man is blinded by his minds and therefore foolish, yet he imagines that his intellect places him far above all else. He even imagines that he can rule nature, that he can subjugate all other living beings. But Life is one, and all that lives is part of this single, diverse system. And only one who can accept that even a stray dog, though a metaphor, can be wiser than all of humanity, is truly capable of grasping the message of Life.

The dog reveals to Eros the first of seven secrets—the foundation of human psychology, which humanity has not yet grasped. In this part of the book, the basis necessary for the further successful dissection of our mind is given.

Eros recognizes the power of this knowledge and, overwhelmed by the realization, becomes aware that he owes Life a favor.

Here the question arises as to who Eros actually is. Later on, it is hinted several times that Eros lives only within the book, for his world is [psi]. The reading of this book brings him to life, for to read is to visit his world, and through this reading Eros simultaneously penetrates the reader's world, and thus the book can in truth begin to read the reader.

The stories that follow are not arranged in chronological order, but overlap in time.

In the introductory part, there is a curiosity possible only in the Slovenian language, for it cannot be translated into any foreign language in this exact form without significant linguistic damage—on the fortieth page, Life hints to Eros that he should pay attention to the numbers: three, four, seven, twelve, thirteen, and twenty-one. Each of these numbers is connected to a key to the truth. Three represents the three minds, four the four basic groups of minds, the number seven is closely tied to this book and to Eros, who is always accompanied by two sevens, twelve represents the twelve human characters, and in a broader sense, human society, while thirteen represents the character of the equivalent minds, but also truth. The last number, twenty-one, is the sum of three sevens and represents revelation. All sentences and thoughts in this book that originate from Life are written exclusively with one of these numbers of words. Thus it is not possible to encounter a sentence spoken by the dog or later by Atanazij, during his union with Life, in which the number of words would be different. This key is used in numerous places in the book, and with a special meaning.

The third part of the introduction, on the forty-seventh page, is created almost verbatim from the dictation of Life. It is a text with an unimaginably deep background and an exceedingly important psychological task. At this point, [psi] takes the reins of the reader's minds, without the reader being aware of it. Here the book recognizes who accepts themselves and who does not, as this short part

of the text greatly disturbs the latter, and Eros with his apparent self-admiration even repels them. No one quite understands why this happens. But the fact is that those who do not accept themselves will be guided through the rest of the book completely differently from those who do. It is also a fact that hardly anyone will, after having read the book to the end, still be able to remember this feeling of repulsion toward Eros, because for the one who does not accept himself, the journey through [psi] will present the purity of Eros's thoughts, which they will find difficult to reject.

Whoever understands [psi] and succeeds in tearing down all the curtains of their world will discover their true, perfect image, and will, like Eros, come to know an attraction that is impossible to resist. And it is this very thing that can return love to humanity, for truth opens its doors.

The conclusion of the introduction is a description of the pinnacle of lovemaking—a perfect orgasm experienced by all living beings in the clearing. For everything wishes to touch the truth of Life, the truth that Eros brings among them. This description is, of course, only a metaphor for the attraction of this truth. Whoever grasps this realizes that [psi] is not a fairytale, but the naked truth.

The realization of truth is so attractive that even Eros cannot resist it.

Whoever thinks the book is speaking here of physical attraction and Eros's self-admiration has not grasped the depth of the book's introduction.