

1000 QUESTIONS ON

DIVINE ORDER AND UNIVERSE

A Complete Question-and-Answer Guide to INK

Based on the original work compiled by
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PREFACE

I was born in 1969 in Gelibolu, in a time when what we called communication and media amounted to the radio, newspapers, magazines, and TRT — a single channel broadcasting just four hours a day. But the real communication was the conversations between people, the stories told, the dialogues formed.

My mother and father were people who performed their five daily prayers without fail, never missed a day of fasting, had made the pilgrimage to Mecca, and strove throughout their lives to live within the bounds of Islamic rules. Under their influence, my childhood summers were spent at Quran courses, Ramadan months with fasting, and Friday afternoons with Friday prayers. Yet the pressure of teachers at the Quran course produced a childish rebelliousness in me, and I began to refuse the dogmas being dictated to me. But this process kept me away from materialist-atheist thinking and caused me to always believe that something spiritual existed — and to question it. Even at the age of ten, I remember having debates with my elders about the meaning of life. My real debates, however, I conducted much more freely with my peers. Although my refusal to accept the religious dogmas presented to us earned me the label 'atheist' among my friends, the truth was not so. I always believed in a 'Creator' whose greatness surpassed human understanding, standing beyond the human and the supernatural. My love of reading, which began before primary school, also created a serious gap in consciousness between myself and my peers.

I spent my middle and high school years at the Çanakkale State Boarding School. In those years too the subjects I excelled most in were Turkish and literature, and I continued reading. In the boarding school, questions about who we are, our purpose in life, the meaning of life, the Creator, and so on were never in short supply. Today I can understand the effects those discussions had on my spiritual development. My reading continued to increase.

In 1986, at just seventeen years old, I enrolled in the Faculty of Law at Istanbul University. The difficulty of law school and the thick pages of law books, combined with the fire of youth, drew me somewhat away from my literary passion during this period. At the time, partly under the influence of my social circle, I took a position close to leftist ideology. I began reading books and magazines with leftist content. I had many friends in my circle that I might describe as 'far left.' When I read Das Kapital and other leftist publications they presented to me as the meaning and key to life, I saw that they answered none of my questions. I wanted to soar beyond the sun and the stars, yet they were still trying to resolve the labor-capital contradiction.

In those years I happened to attend a séance. On a piece of paper, letters had been drawn in a circle. The people sitting around the table placed one finger each on a coffee cup sitting on this paper, and the spirit-summoning ceremony began. The so-called session operator would then summon a spirit, announcing that it had arrived, and inviting us to ask it questions. We would pose questions to the arrived spirit, and the cup would move over the letters to give answers. But these sessions never convinced me. Since five or six people had their fingers on the cup, two people alone could easily push it to whatever letters they chose. I never believed that spirits could be summoned in this way, that they would arrive, or that they would answer our questions. But strangely, these sessions developed in me a kind of 'spirit' fear. The 'spirits' I knew — shaped by the horror films I had watched — were evil, demonic entities that entered people, ghosts that lurked in graveyards and deserted places hunting humans, and even the killer doll Chucky...

In 1994 I began practicing law in Çanakkale. In the early period of opening my office, when I had almost no clients but a great deal of time, I began 'reading like a madman' again. It was exactly at

this time that I encountered the magazine Bilinmeyen (The Unknown) — and with mysticism, occultism, and Spiritualism. And on one of its pages, for the first time, Bedri Ruhselman...

Frankly, Ruhselman also frightened me. Actually what I feared was 'spirits.' Under the influence of that fear, whenever I encountered references to 'Spirits' and 'Ruhselman' in Bilinmeyen, I passed those pages without reading.

For about fifteen years, between the demands of professional life, starting and providing for a family, and daily concerns, I lived what was almost entirely a materialistic life. It was as though I had also lost my spirituality. My only thoughts were earning money and success, and showing myself to my wife, my social circle, and people around me as a successful person.

Around 2010, while browsing Google Earth, I began examining the house I was born in in Gelibolu. Gelibolu is an important religious center. 'Semi-Pilgrimage' was what a visit to Gelibolu was called. Its most important religious sites were the Çilehane, where Yazıcızade Mehmet Efendi withdrew for six years to write the Muhammediye, a work filled with praises to the Prophet Muhammad and considered very significant in Islam; the world's second-largest Mevlevihane; and the shrine of Hallac-Mansur.

I first drew a line from the roof of the house I was born in to the shrine of Hallac-Mansur and measured it: exactly 320 meters. Then to the Mevlevihane: also 320 meters. I drew a line from the Mevlevihane to the Çilehane, and found that in 1969, the year of my birth, that line passed over only our house. The entire extent of the line, in those years, was completely empty — no other building.

I began seeking a meaning in this in my own way. I started to study and read about Mevlana, Hallac-Mansur, and consequently Sufism. Hallac-Mansur, Muhyiddin Ibn Arabi, Mevlana, Yunus Emre, and Sufism all influenced me for a while, but I could find no answers to my questions. Afterward a desire arose to read the Turkish translation of the Quran. For a long time I tried to understand Islam not as it was taught to us but by examining the essence of the Quran. Then I began to read and research Judaism, Christianity, and all the world's religions. That reading drive of my childhood years had returned. If I read fewer than fifty pages in a day, I counted it as a wasted day. Almost everything I read related to religions and the history of religions.

I then encountered Ergün Candan and Esotericism. For about four or five years I devoted myself to esotericism. At the end of this journey I began to feel very close to Pantheism. It was a movement from Sufism's 'Wahdat al-Wujud' (Panentheism) toward Esotericism's 'Wahdat al-Mawjud' (Pantheism).

Pantheistic thinking pushed me toward a kind of Egoism. I placed myself — or more precisely my 'soul' — at the center of my universe. I was not asked to blindly believe anything or to perform acts of worship. There was no punishing God. I was only responsible for evolving my own soul. I practically had no social responsibility either. 'So long as I am good' was enough...

I have a spirit; through many reincarnations this spirit will attain maturity and perfection. And at the end of the road: union with God. What a pleasant life cycle and outcome... No need to fear death either. After all, I will be born into a new and better life. (Provided I am always good, of course.) And in the end there is union with God. Did not the Quran even say 'Your return is to Him...'?

The idea of 'union with God' at the end of my evolution seemed quite appealing. All I needed to do was graduate from my school with honors. As long as I was good, this journey would always carry me toward greater goodness. This thought provided spiritual satisfaction for a long time...

During this period I was purchasing many books online. In May 2013, without any recommendation from anyone, knowing nothing about it, perhaps simply because its name caught my interest, I

ordered a book I saw on an internet site: 'Divine Order and Universe.'

The book had been published at most one and a half to two months earlier. Nobody knows about it. Practically no information about it even on the internet. Still, its name seemed interesting so I ordered it.

At that time I had a secretary, conservative, with a strong Islamic mindset, older than me. A period when I myself was doing intensive reading on the Quran and Islam. She had great respect for me, partly influenced by my strong emphasis on moral values and the books I was reading. Out of love and respect for her work and for me she also did her job perfectly. She organized and kept track of everything in the office, including my book orders.

The day my order for 'Divine Order and Universe' arrived by cargo (along with at least ten other books), my secretary immediately opened the cargo package. She began examining the books I had received and saw that book — Divine Order and Universe. 'Divine Order'? The only Divine Order she knew was the Divine Order of Islam. Good gracious, what is this? Could it be that you are straying from the right path? Or are you committing 'shirk' by believing in another Divine Order?

Her face fell slightly, understandably...

I myself was not waiting for that book with great enthusiasm or curiosity. I casually opened it and glanced at it. Written in the Turkish of 1959 (though I do have a vocabulary of Ottoman Turkish from my legal work), it contained dozens of unfamiliar terms, was extraordinarily difficult to read, and to understand what could be read was equally difficult. With my secretary's displeasure compounding these difficulties, I put the book in my library and did not pick it up again for perhaps two years after that first glance. But during this time it occasionally caught my eye, and I knew that one day I would want to read it.

About two years later I picked it up one day intending to read it. Laboriously, I finished reading it once. An intuition awakened in me that this was an extraordinary book, but I had understood very little of what I read. After finishing that one superficial reading I put it back in the same place, not to be seen again for at least another year...

Frankly, when I first read the book — calling it a fabrication might be a little harsh, but at the very least — it had seemed to me like the product of a broad imagination...

All along there was a question in my mind: 'What is my mission in this world?' I had answered this, in my own way, as follows: 'Since you have read so much, you are a lawyer, you know how to use words well. So commit your accumulated knowledge to writing — leave something lasting for humanity.'

During this period I became absorbed by scientific subjects like physics, astronomy, and technology, and spent a long time reading about them. And I became enthusiastic about writing a book. I determined the title: 'The Technological God.' In essence it was a book project arguing that if the rate of technological development over the last fifty years continued at this speed over the next 100, 1,000, 1,000,000, and even 1,000,000,000 years and beyond, humanity's journey would reach a level of technology capable of controlling the entire universe, and even of creating new universes — approaching a kind of 'divinity.'

Just look at the Ego! I was claiming that humanity could create new universes...

Actually, as human beings, if we trust ourselves and our science-technology that much, instead of trying to become one with God through evolution and reincarnation, why not just try to become God ourselves? That power, that capacity was there in humanity... If we only created the right conditions and played the game by the rules, even at a much later time — perhaps ten billion years from now

— it was not an unreachable goal.

In that period I had read excessively on 'Science and Science Fiction.' I was reading especially on Physics, Quantum Physics, and Astrophysics. Atoms, the world of subatomic particles, quantum mechanics, the structures and movements of large celestial bodies, String Theory, Holographic Universe theory, Simulation Theory, Big Bang Theory, etc...

For about a year I conducted research and reading on this topic I have tried to sketch in broad strokes, and began writing the book. With a general plan, sources, a story — everything was ready to be written. I began...

But the words and thoughts that normally flowed quickly and easily from my keyboard seemed to be on strike. I could not write... Every time I sat before the computer with my notes and work, I seemed to be prevented by some force...

When I could not write, the thing I most enjoyed was reading. I very much love reading things that seem 'utter nonsense' to others. I think 'if something can be imagined, it is likely to happen.' I do not limit my thoughts with molds and rules.

During that period, for about a year, I was constantly reading 'Science.' For someone whose right brain works far more than their left, this was quite a torment. It was in that period when I was trying but failing to write the book 'The Technological God' that I picked up 'Divine Order and Universe' again and began reading it slowly, digestingly, understandingly.

Of that previous reading almost nothing remained in my mind except a few terms. I remembered virtually nothing. This time I read with great seriousness, underlining sentences, taking notes.

In the meantime I read Bedri Ruhselman's other books (as many as I could find on the internet), Ergün Arıkdal's books, Alpaslan Salt's books, and many other books on neo-spiritualism, as well as dozens of issues I could find of 'Ruh ve Madde' (Spirit and Matter) magazine — the publication organ of MTAD — from its first publication date of 1960 to the present.

For about the last six months I have stopped reading those as well, and every day I only read 'Divine Order and Universe.'

With each reading I became more enlightened, more excited, more admiring. The book answered every kind of question I could ask. It was as if a vast library meeting every need for knowledge had been compressed into a small model of 319 pages...

The contents — regarding the 'Primordial Principle (Absolute Creator),' regarding 'Spirits' (not the human soul but the spirits of the universe), regarding spirits' relationships with our material universe and with us, regarding the universes they created, regarding how our own universe — one of those universes — operates, regarding where we come from and where we are going as humans, regarding the reason for our existence, regarding what happens after death, regarding what the Holy Scriptures call 'Angels' and what INK calls 'Duty-Holder Beings,' regarding what 'Time' and 'Space' really mean, regarding what awaits the World and our Universe (and even regarding how we can change these expectations through our choices — that 'Fate' is not predetermined but something we shape ourselves through our choices), and regarding everything from how matter forms to this Universe, this World, this life, and our duties and behaviors in life — it provided the answer to each and every one.

With each reading I began slowly to understand what I was facing. What I was reading resembled nothing — absolutely nothing — I had ever read. At the same time I began finding in the book many of the concepts I had learned during the periods when I was reading 'science.'

Where the book said 'Primordial (Amorphous) Matter' and 'vibration,' I found String Theory. Where it said 'first hydrogen atom,' I found Quantum Physics. Where it said 'passive adaptation phase' and 'Stage of Being,' I found the Big Bang...

Every day I would pick up 'Divine Order and Universe,' open it to a random page, read it, and think about it for a long time. I believe I can best describe my effort to understand — with your indulgence — in the most fitting way using a colloquial expression currently used by today's youth.

'I was literally losing my mind'...

Over the years the book answered all the questions in my head. With every reading it drew me further toward astonishment, but also toward the joy of having been able to understand the truths of life and the universe a little more.

I constantly searched for contradictions but found none.

As I thought things through, wild questions came to mind... I put them to the book, and found the answer.

'It has left this unfinished,' I said — and months later I saw that the deficiency had been addressed in a sentence tucked away in some corner. As if each sentence concealed a separate treasure...

My astonishment, my admiration, grew with every passing day I read it.

Throughout my life I never felt I belonged to any group or any school of thought. I had a principle: 'The responsibility of the enlightened requires impartiality.' Until my love affair with INK began...

Can a person fall in love with a book? I did... I did not spend a single day without it, I still don't, and believe me it teaches me something new every day...

Another factor behind my falling in love was Bedri Ruhselman himself — his life story, his character, and the story of INK's compilation.

A man with zero ego. He never hurt anyone, never fell into arrogant behavior, earned everyone's admiration with his gentlemanly manner, never entered into any close relationship with fame, glory, money, possessions, pleasure, or any worldly benefit, simply fulfilled his duty, and quietly departed this world.

He gave humanity a greater gift of knowledge than any religion in the world has given. He sought not a single penny of material or spiritual return. He could have founded a religious order earning a fortune, or declared himself a messiah or prophet, profiting both materially and spiritually. He did none of these. After fulfilling his duty in the world, he quietly waited for death. In fact he passed away just six months after completing the compilation of the book.

He never published the greatest work of his life, nor derived even the smallest benefit from it. Does a writer never publish their greatest work? But he never regarded INK as his own work. He even considered not putting his name on the cover.

Actually, could 'Divine Order and Universe' be a religious book? After all, like other religions, it provides answers to questions about the Creator, the existence and journey of the Universe and humanity, and what things should be done in this life.

Then again, could Bedri Ruhselman, who compiled the book, be a prophet? No... Bedri Ruhselman is not a prophet. 'Divine Order and Universe' is not a religion book either. What is described in the book is not a religious system. First of all, it makes no such claim. It does not expect anyone to believe in it. It has no aim of spreading to wide audiences. It has no rituals such as prayer or worship. It contains no concepts like 'do this and you will be rewarded, do that and you will be

punished.' There is no reward-and-punishment system. It threatens no one about any of their behaviors. It does not even suggest how people should behave or how they should conduct their lives. It only provides information. What comes after is left to the reader. The reader will find for themselves what use this information is to them. Let me offer a brief hint at this point: we need to elevate our feelings of conscience and distance ourselves from the ego. Since I will discuss the subject of conscience-ego (I could have used newer words for greater clarity but to avoid losing the deep meaning they contain and because these two concepts appear in their original form in the book, I have used them here as well) in detail later, I do not wish to say anything more about this topic here.

And what was Bedri Ruhselman's concern anyway, to have gone into such detail in the book? For a false belief's false book, incomprehensible arrangements of words, meaningless yet seemingly very profound sentences, discourse floating in the air, sermons, promises, impressive oratory and so on would suffice. But in this book he weighed and measured every single sentence, laboring so that nothing would remain incomprehensible.

Yes, he left nothing incomprehensible in the book.

But not in one, not in five — perhaps in dozens of readings that would span years...

Never mind understanding the original text written in the Turkish of 1959 with its Ottomanesque vocabulary — even reading it is extremely difficult.

MT■AD1950 (the book's publisher) also published shortly after the original text a version 'adapted to contemporary Turkish,' with many terms updated to their present-day usage. But even this made our task only marginally easier. The book contains many terms most of us have never heard. To such an extent that the 'Dictionary of Terms for Divine Order and Universe,' written jointly by Alpaslan Salt and Cem Çoban■ — what I consider a very important step toward making the book comprehensible — is itself a thicker book than the one it explains. Despite the 319-page extent of the book, this dictionary runs to a full 559 pages.

The book's language is difficult to understand, its terminology is difficult to understand — but it has an even greater difficulty. That is grasping the systematic of the Divine Order's connections with the Universe. Being able to see the big picture the book describes...

You know how I said earlier: 'I was searching for my mission in this world'...

I think I have found my mission. I believe I have understood this book, and I feel that my mission is to explain what I have understood.

This is the story of how this book came to be written...

If I can be the means of even one person understanding it, I will count myself successful.

Come then, let us now begin this arduous task...

THE BOOK AND BEDRI RUHSELMAN

BE PREPARED TO BE SHAKEN... EVERYTHING IS VERY DIFFERENT FROM WHAT YOU THINK YOU KNOW

"Divine Order and Universe" is not a brief stop for someone trying to solve the meaning of life — it is a final destination.

"Divine Order and Universe" is a book that cannot be understood without saying "this is what I have been searching for..."

The book "Divine Order and Universe" is, in the words of its compiler Dr. Bedri Ruhselman, "a gift from the Above to humanity."

In the book's very brief introduction it is stated that this gift was given to all people by 'the Divine Order' itself. Therefore the book has no author or owner. The information that arrived was — as written in the introduction — sent by a "Mission Plan" called "Önder" (Guide).

Bedri Ruhselman transcribed the words that poured from the mouth of the medium Atilla Güyer (1939–2021) while in a semi-trance state.

Actually, Bedri Ruhselman's sole function during the book's "transmission" was not to transcribe these words. Atilla Güyer's account of this is as follows:

"The information in the book was given through my mediation by a high administrative plan named 'Önder.' Bedri Bey was first helped to understand these transmitted communications. Questions were allowed to be asked. The topics were clarified through explanations made. The plan of the subject was given and Bedri Bey was thereby enabled to commit the subject to writing. The compiled sections were read back to the plan and its approval obtained. Thus the compilation activity was completed.

The Above first gave a plan. Topic by topic it narrated the subjects of this plan. Bedri Bey said 'let us put this in.' The Plan said 'no, you will not put that in.' 'We are giving direct information, you will write these,' it was said. Bedri Bey then compiled and wrote these through the mouth of the Above. In fact there are no directly received communications in the book. Nor is there any of Bedri Bey's own views and interpretations. General information was given and compiled by Bedri Bey.

There was no complete word-for-word dictation. For example, an idea is given; a plan is provided regarding the formation of the universe and the structure of matter. It is said that the information given according to this plan will be compiled. Points not understood are explained. In other words, the ideas and information come from above. But they are not written verbatim. Bedri Bey writes and compiles these.

Let me repeat: the subject and plan are given. All the information about the subject is described, processed, explanations are made, examples are given. Then 'you will write these' is said — 'you will write them this way, you will write them in this way in the light of the examples we gave' — and it is left to him. Bedri Bey's function here is: he first understands the incoming information, digests it, and rewrites it himself. The Above did not say 'you will put the communication in exactly.' It never wanted this. In subsequent sessions, the sections Bedri Bey had written were read back to the plan and its approval obtained.

Let me also say that the pieces Bedri Bey wrote (compiled) were never turned down by 'the plan' as 'not good enough.' He performed this duty of his in a most excellent manner. I never saw him take

pen in hand and start writing without having thoroughly understood. There were times when a subject was discussed for three months. He would ask questions in order to understand what he had not understood."

"The subject was left when fully understood, it was said 'now compile these.' In these compilation works he was never told 'you made a mistake here.'

Bedri Bey was a great functionary but in the face of the Above he was an extremely humble person. This was such a Plan that there perhaps existed within it the understanding and scope of ten thousands of beings like Bedri Bey. That is why we say 'Önder.' He himself also made us sense (feel-intimate) that it was 'the Mission Plan of the Universe.'"

(Former President of the Society for Metapsychical Research and Scientific Investigation (MT■AD) Mr. Feridun Tepeköy (1920–1989) conveyed these from an interview he conducted with Mr. Atilla Güyer.) He also conveyed the following regarding the book's transmission:

"It was only Bedri Bey who could have successfully accomplished the compilation of the book. Only Bedri Bey's capacity could have competently completed the reconciliation and synthesis of the given information with existing knowledge. Only his capacity, sense of duty and determination could have managed such a work. There will certainly be a reason for the book's preparation through the compilation method rather than dictation. If it had been needed, it would surely have been done that way."

From the beginning to the completion of the book's transmission, Mr. Metin Sakik (1937–2012) and Mr. Hüsrev Bilgiolu (1910–1985) also bore witness to the transmission event.

Some of the things Mr. Hüsrev Bilgiolu said about Bedri Ruhselman are very striking. According to him (and many others), Bedri Ruhselman was a Duty-Holder Being sent to this world. Just as the "Plan" that sent the book (at this point an idea for the reader: the concept of 'plan,' which will be addressed in detail later but to give an intuition here — this concept corresponds to what monotheistic religions call the 'Realm of Angels') whose name is "Önder Plan" — Bedri Ruhselman's affiliated "Plan" is named the "B■Z (We) Plan." The 'We' Plan is a Plan with the power to administer the universe."

The book's transmission began on 01.09.1958 and was completed on 10.08.1959. After the transmission was complete, Bedri Ruhselman continued the compilation activity for a while longer.

The book was typewritten in three copies by Mr. Metin Sakik, and although these original copies were approximately 350 pages, after publication a book of 319 pages emerged.

The book completed in 1959 was kept in a bank vault under the custody of the Beyolu 5th Notary in Karaköy until December 2012, by the directive of the "Önder Plan" and by Bedri Ruhselman's bequest.

The reason the book was not immediately published is that humanity in 1959 was not yet ready for the information in the book.

Following the directive Bedri Ruhselman received from the "Plan," he had the notes he had kept in his own handwriting beforehand typewritten by Metin Sakik in one original and two copies. He placed each of these three typewritten copies in separate envelopes and brought them to the Beyolu 5th Notary in Karaköy, writing separately on each the names of medium Atilla Güyer and witnesses Hüsrev Bilgiolu and Metin Sakik, and requesting that they be kept in a bank vault. Each would be able to retrieve the book by separately applying to the notary.

This was done because the 'Önder Plan' itself said "you have been chosen for this work." This was said at the Plan's final session and three persons were thus chosen. If any one or two of these three

duty-holders were to depart this world earlier — an eventuality that had also been taken into account — the one remaining would be authorized to fulfill their accepted duty alone.

Copyright for the book was also given to these three persons separately. An annual fee was also paid to the notary for the storage of the book in the notary's vault.

No precaution was taken to prevent the damage that time might cause to these typewritten pages. Atilla Güyer stated about this that "they did not feel the need for such a measure, that they acted in accordance with the directive given."

When the book would be published, when it would be translated into world languages, and with what signs and warnings activity would begin, was kept secret.

When the ground and timing were appropriate, after the evaluation of the expected signs and warnings, activity would begin and the book would belong to humanity.

Of the three duty-holders, Atilla Güyer was first charged with initiating the activity while all three were still alive.

If Atilla Güyer had died, in that case Metin Sakik would complete this duty. If Metin Sakik were also to die, in that case Hüsrev Bilgiciler would take the book from the notary without delay and immediately begin the activity. Bedri Ruhselman specified these matters clearly in a directive. In the end, after Hüsrev Bilgiciler passed away in 1985 and Metin Sakik in December 2012, Atilla Güyer remained alone, collected the book from the notary, brought it to MTAD and requested its publication.

The organization that published the book is the publishing house of the economic enterprise of the Society for Metapsychical Research and Scientific Investigation (MTAD1950), the subsidiary of the Society for Metapsychical Research and Scientific Investigation that Ruhselman founded in 1950. The publishing house publishes the book both in its original form as compiled by Ruhselman, and adapted to contemporary Turkish. Afterward an English translation of the book was also published.

Regarding the contents of this book, absolutely no one — including MTAD administrators — had any knowledge from 1959, when Bedri Ruhselman compiled and submitted it to the notary, to 02.04.2013, when it was presented to the public. Not even its name was known by anyone. For this reason the book was nicknamed the 'Book of Knowledge.' The name of the book — "Divine Order and Universe" — became known only after publication.

Subsequently a person used this phrase 'Book of Knowledge' that had been circulating by word of mouth in their own book and through this name would found religious orders and derive material gain for themselves.

Bedri Ruhselman's name is very respected and important in spiritualist circles — not only in our country but throughout the world. It is, so to speak, a 'brand.' The sessions he conducted in 1958–1959 are known in those circles. The knowledge that the book resulting from the sessions was being kept at the notary and would one day be published revealing very important information has also become well established in those circles. The impact the book would have made had it been published immediately may have been even further amplified by this curious and lengthy wait.

Another book published in fascicle form under the name 'Book of Knowledge' found no resonance among genuine spiritualists, and was only embraced by certain persons who were not particularly knowledgeable about spiritualism. In fact, 'imitations keep the originals alive' — as Divine Order and Universe teaches us, nothing in life is without reason — this book may well have created a curiosity-arousing or curiosity-sustaining effect during the waiting period for the real 'Book of Knowledge,' the Divine Order and Universe.

During this process some speculations also emerged and rumors spread — that Bedri Ruhselman received revelation as the prophets had, that the book contained very secret and extraordinary information and was therefore kept secret, that a new religion would emerge after publication, and so on.

The publication organ of the Society for Metapsychical Research and Scientific Investigation (MT■AD) founded by Bedri Ruhselman in 1950, the magazine 'Ruh ve Madde' (Spirit and Matter), which has been continuously published since January 1960, has also kept the waiting period alive through articles written from time to time about this anticipated book.

The original pages of the book kept in the notary's vault and the directive Bedri Ruhselman gave regarding the book's publication are still in this society's archives. The then-current MT■AD and B■LYAY President Ahmet Cemal Gürsoy, who presided over the April 2, 2013 public introduction event for the book, also showed these original texts to participants at the mentioned meeting. (The video of this meeting can be accessed on YouTube.) The original texts were shown once more at the 2019 "Bedri Ruhselman" commemoration event.

THE LIFE OF BEDRI RUHSELMAN

Dr. Bedri Ruhselman (1900–1953) was born in Istanbul's F■nd■kl■ neighborhood. His lineage traces back to the Shapsug branch of the Circassians living in the Caucasus. His father was Cemal Efendi, a senior captain and military surgeon; his mother was Safiye Han■m, daughter of Major Hüsni Efendi, commander of Kastamonu Castle. Ruhselman came from a military-background family on both sides. The family lived in F■nd■kl■, Istanbul until completing elementary school. He began elementary school at ■emsi Mekatip. After spending the early years of his childhood in F■nd■kl■, he completed elementary and middle school in Çanakkale when his father was assigned there in 1902.

Ruhselman became interested in music at age ten and began taking Ottoman violin lessons. According to his teacher Kaz■m Efendi, his musical talent was extraordinary. At age twelve something occurred that would be important enough to constitute a turning point for him. A small pocket book titled 'Cinlerle Muhabere (Communication with Spirits)' by Mösyö Garbis, owner of Gayret Bookstore, fell into Ruhselman's hands and he began reading it secretly — 'secretly' because his father absolutely did not want him to take an interest in such subjects. But the curious young Ruhselman had already begun conducting small session experiments alone in the attic. His interest in spiritual events thus began.

When Bedri Ruhselman turned fifteen, he conducted his first session experience in the presence of his father and some of his father's friends. According to his own account, in this session a war was foretold. And indeed in 1914, World War I broke out. For this reason his family sent Ruhselman to Istanbul on a submarine. From then on he would continue his high school education at Kabata■ High School.

After graduating from Kabata■ High School in 1916 he entered medical school. During his high school years he was also taking violin lessons. His teacher was the master violinist Mr. Braun, who was in Istanbul at that time. Ruhselman had become so proficient at violin that his teacher gave references for princes to take lessons from Ruhselman.

During his medical school years, inspired by his violin teacher Braun, he conducted an important voyage. This journey led to his acquaintance with modern Western Spiritualism and classic Spiritualism. Taking advantage of his knowledge of English he thoroughly read the serious works of

such pioneers of classical Spiritualism as Denis and others. After returning to Turkey, Ruhselman conducted music teaching work in various cities of Anatolia. During these years his spiritualist studies continued.

After graduating from university he completed specialization training alongside Professor Frank. Ruhselman's academic career continued and he went to Germany for further training. Returning from Germany, he joined the psychiatric service at Haydarpaşa Hospital in Istanbul. During this time he also served as instructor of violin at the Istanbul Municipal Conservatory.

Ruhselman also wrote his own books, some of which are: "Ruh ve Madde (Spirit and Matter)," "Ruh, Ölüm, Yaşam (Spirit, Death, Life)," "İnsan ve Kâinat (Human and Universe)," and "Ruh ve Kâinat (Spirit and Universe)."

Bedri Ruhselman, for reasons that are not very clear, closed his practice in Izmir and abandoned music. The MTAD he founded in 1950 would be the capstone of his life's work. This society published the journal 'Ruh ve Madde,' which has been in publication since 1960.

The MTAD he founded drew together all circles with interest in this field. The group around Ruhselman — Hüsrev Bilgilioğlu, Metin Sakik, and Atilla Güyer in particular — engaged in regular sessions and research.

The transmission sessions that would result in Divine Order and Universe began on September 1, 1958. The sessions continued for about a year. The transmission was completed on August 10, 1959.

Bedri Ruhselman suffered a heart attack in June 1958 — just before the book's transmission began — and died on June 23, 1953, aged fifty-three.

The real target of Dr. Bedri Ruhselman's coming into the world was, in the last years of his life, to compile Divine Order and Universe and to ensure its proper delivery to humanity through the steps described above. His entire life had been a preparation for this.

CHAPTERS AND TOPICS

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1000 QUESTIONS ON DIVINE ORDER AND UNIVERSE

Complete Question-and-Answer Book

THE BOOK AND ITS SOURCE

1. What is the book titled 'Divine Order and Universe'?

Divine Order and Universe is a book of knowledge that emerged in 1959 through an extraordinary method, explaining matter, spirit, the universe, and the existence of humanity within a single coherent system. It offers comprehensive and systematic answers to the fundamental questions of 'Why do I exist? Where did I come from? Where am I going?' — questions that religion, philosophy, and science each seek to answer separately. It is neither a novel, nor a religious text, nor a scientific work. In its own words: 'This book is a gift from the divine order to humanity.'

2. Who wrote this book?

The cover of the book states 'compiled by Bedri Ruhselman.' Not 'written' but 'compiled.' This distinction is extremely important. Bedri Ruhselman (1900–1953) was one of the leading psychiatrists of his era. The information in the book was not produced by him — he only compiled it. The actual source is information transmitted through a superhuman consciousness called 'Önder,' via Atilla Güyer while under hypnosis. Ruhselman is the editor and carrier of this information.

3. Who or what is 'Önder'?

'Önder' is the actual source of this book. It is not human; it is a superhuman consciousness that has completed human evolution and advanced to a very high level of existence called the 'Mission Plan.' Just as an experienced guide shows the way to beginners, Önder transmitted this information to the world in order to contribute to the development of humanity. It does not invite you to any religion, nor does it ask anything of you. It only provides information.

4. What is matter?

Matter is an element that can do nothing on its own — it is completely motionless. Without external influences, it can neither take on a shape nor stir. A pen on a table does not move unless pushed; matter is always like that pen. Completely passive unless influenced from outside. Whatever form it takes — whether stone, water, or fire — all appearances of matter are products of external influences.

5. What is primordial matter (amorphous matter)?

Primordial matter is the pure state of matter that has taken on no form and been subjected to no influence. It is motionless, shapeless, colorless — it has no properties whatsoever. The human mind cannot think it, imagine it, or see it. But its existence is certain. Think of a sculptor's raw marble before it has been carved — it is neither lion, nor human, nor flower, simply pure raw material. Primordial matter is likewise the pure, raw material from which all the appearances of our universe are made.

6. Why was this book kept waiting for 54 years?

The information was received in 1959, but according to the record it was kept in a notary's safe and bank vaults for a full 54 years until 2013. According to the INK system, every piece of information is given when humanity is ready for it. In 1959 the world was not at the level of understanding to accept these truths. By 2013 it was assessed that humanity's understanding had become ready to receive them. The timing of this information in the book is also part of the universal order.

7. Who is Bedri Ruhselman?

Bedri Ruhselman (1900–1953) was a Turkish psychiatrist and psychical researcher. He completed his medical training in Germany and after returning home both practiced psychiatry and founded the Society for Metapsychical Research and Scientific Investigation (MT■AD), which believed in the possibility of scientifically investigating spirit and the afterlife. In addition to preparing the INK book, he is regarded as the pioneer of this field in Turkey through his various books and research.

8. Who is Atilla Güyer, and what was his role in this book?

Atilla Güyer is the person who served as intermediary for the transmission of INK's information. Entering a deep trance state under hypnosis, Güyer verbally transmitted information from the high consciousness called 'Önder' while in this state. Güyer's contribution is entirely passive — he did not produce the information himself. During this process his body served as the necessary technical instrument for transmitting a message. This form of intermediary work is called mediumship in psychical research.

9. What is mediumship and what is its relationship to the emergence of this book?

Mediumship is the state in which people with certain abilities can receive messages from consciousnesses beyond their physical existence. According to INK, this process is not mysterious but a technical mechanism: vibrations coming from a high consciousness are converted into speech through the consciousness mechanism of a brain in the appropriate state. Atilla Güyer's hypnotic state provided the ideal environment for this mechanism. INK was transmitted through this means in 1959 and compiled by Bedri Ruhselman.

10. What is the purpose of this book and what does it expect of the reader?

The only purpose of INK is to provide information. It does not invite you to a belief, does not compel you to perform rituals, does not ask you to join a community. The book offers comprehensive and consistent answers to humanity's most fundamental questions. The only thing expected of the reader is to evaluate this information with an open mind. 'This belongs neither to us, nor to you, nor to anyone,' says INK. The single expectation is this: honest reading, free from prejudice.

11. Is this book a religious text?

No. INK neither establishes a religion nor adopts any existing one. It makes no call for people to worship, follow specific rules, or join a community. It evaluates religions as important instruments of evolution and approaches them with respect. INK is a knowledge system; it can be read and evaluated independently of any belief. A believer and an atheist alike can benefit from this book.

12. Why is this book difficult to understand?

INK contains a great many interrelated concepts. Without understanding primordial matter, spirit cannot be grasped; without grasping spirit, evolution cannot be understood; without knowing evolution, the human cannot be understood. The book's language was also written in the heavy Ottoman style of 1959, posing a linguistic barrier for today's reader. Furthermore, the book is not divided into systematic sections but proceeds as a single continuous flow. When all of these factors combine, it becomes nearly impossible to fully grasp the book on a first reading.

13. Is the information in this book scientific?

INK is not 'scientific' in the classical sense — that is, it is not composed of experimentally proven data. But it does not conflict with science; on the contrary, it aligns at many points with conclusions reached by modern physics. The degree to which what INK stated in 1959 overlaps with where physics has arrived today — on topics such as multi-universe theory, the passive nature of matter, and electromagnetic fields — is striking. It goes beyond science and sheds light on areas that science has not yet been able to measure.

14. What is 'neo-spiritism' and how is INK related to it?

Spiritism is a teaching developed by Allan Kardec in the 19th century, claiming that communication with spirits is possible. Neo-spiritism is a current that tries to place this teaching within a more systematic and scientific framework. Bedri Ruhselman is the pioneer of this current in Turkey. Although INK emerged through a neo-spiritualist method, in terms of content it is far more comprehensive than spiritism — it is a universal system of knowledge that explains the entire matter-spirit-universe system rather than merely spirit communication.

15. What is MT■AD?

MT■AD (Society for Metapsychical Research and Scientific Investigation) is the society founded by Bedri Ruhselman in Istanbul in 1950, aiming at the scientific investigation of spirit and the afterlife. The publisher of the INK book is a branch of this society. The society recorded mediumship sessions, conducted various research, and published Ruhselman's books. It was also this organization that kept the INK information safe for 54 years and published it when the time came.

16. With what other teachings can this book be compared?

INK shares similar themes with Hinduism's Vedanta philosophy (the infinity of the spirit), Buddhism (reincarnation, evolution), Allan Kardec's spiritualist teaching, and Teilhard de Chardin's evolutionary spirituality. But it does not fully align with any of them. INK has a system unique to itself. Concepts such as 'primordial matter,' 'being,' 'unit,' and 'the mechanical dimension of evolution' in particular belong solely to INK and are not addressed in this way in any other teaching.

17. How should we evaluate the accuracy of the information in this book?

INK does not say 'believe me'; it says 'evaluate.' The most appropriate approach is to evaluate the information the book presents in terms of its internal consistency, its alignment with modern science, and its alignment with life. Many readers report that as they grasp the system INK describes, their perspective on the events in their lives changes. The healthiest attitude is neither blind acceptance nor outright rejection. Reading with an open mind and comparing with your own experiences is sufficient.

18. Is prior knowledge required to read this book?

No technical prior knowledge is required — curiosity is enough. However, having already thought about certain concepts (matter, energy, spirit, evolution) does make understanding easier. INK can be read without any religious or philosophical background. This book has been especially restructured as '1000 Questions on Divine Order and Universe' into a format accessible to those with no prior knowledge.

19. Why is it said the book was 'compiled' rather than 'written'?

'To write' means to produce information from scratch. 'To compile' means to bring together and arrange information that already exists. Because the information that reached Bedri Ruhselman was not his own idea, he could not say 'I wrote it' and instead said 'I compiled it.' This honesty is one of the book's fundamental characteristics. The source of the information came not from his mind but from a consciousness far higher. Ruhselman was simply the carrier and editor of that information.

20. How should we prepare our minds when reading this book?

The most important thing when reading INK is not to rush. Concepts require one another — skipping one makes what follows incomprehensible. The feeling of 'I don't understand this' is normal; in the second and third readings most things fall into place. It is necessary to set aside religious or scientific preconceptions and to look at concepts with fresh eyes. This book is not a work to be read

and finished all at once — it is a journey to be slowly absorbed, compared with life, deepening over time.

1000 QUESTIONS ON DIVINE ORDER AND UNIVERSE

QUESTIONS 1–50

MATTER

1. What is the book "The Divine Order and the Universe"?

The Divine Order and the Universe (INK) is a book of knowledge that emerged in 1959 through an extraordinary method, explaining matter, spirit, the universe, and human existence within a single coherent system. It offers holistic and systematic answers to the questions that religion, philosophy, and science each seek separately: "Why do I exist? Where did I come from? Where am I going?" It is neither a novel, nor a religious book, nor a scientific work. In its own words: "This book is a gift from the divine order to humanity."

2. Who wrote this book?

The cover states "compiled by Bedri Ruhselman." Not "written," but "compiled." This distinction is extremely important. Bedri Ruhselman (1900–1953) was one of the leading psychiatrists of his era. The knowledge in the book was not produced by him; it was only compiled. The actual source is information transmitted from a superhuman consciousness called "Önder" (the Leader), through Atilla Güyer under hypnosis. Ruhselman is the editor and carrier of this knowledge.

3. Who or what is "Önder" (the Leader)?

"Önder" is the actual source of this book. It is not human; it is a superhuman consciousness that has completed human evolution and ascended to a much higher level of existence called the "Mission Plan." Just as an experienced guide shows the way to beginners, Önder transmitted this knowledge to the world to contribute to humanity's development. It neither invites you to a religion nor asks anything of you. It only gives information.

4. What is matter?

Matter is an inert element that can do nothing on its own. Without external influences, it can neither take shape nor move. A pen on a table does not move unless pushed; matter is always like that pen. As long as it is not influenced from outside, it is completely passive. Whatever form it takes—whether stone, water, or fire—all appearances of matter are products of external influences.

5. What is primordial matter (amorphous matter)?

Primordial matter is the pure state of matter that has taken no shape and been subjected to no influence. It is motionless, formless, colorless; it has no properties. The human mind cannot think of it, imagine it, or see it. But its existence is certain. Think of the raw marble in a sculptor's hands; before being carved it is neither a lion nor a human nor a flower, just pure raw material. Primordial matter is that pure, raw material from which all appearances of our universe are made.

6. Why was this book held back for 54 years?

It is stated that the knowledge was received in 1959 but kept in notary and bank vaults for exactly 54 years until 2013. According to the INK system, every piece of knowledge is given at the moment humanity is ready. In 1959, the world was not at the level of comprehension to accept this

knowledge. By 2013, it was assessed that humanity's comprehension had become ready to receive it. The timing of this knowledge is itself part of the universal order.

7. Who is Bedri Ruhselman?

Bedri Ruhselman (1900–1953) was a Turkish psychiatrist and researcher of the science of the spirit. He completed his medical education in Germany, and after returning home he both practiced psychiatry and founded the Society for Metapsychic Studies and Scientific Research (MT■AD), believing that the spirit and the afterlife could be investigated through scientific means. In addition to preparing the INK book, he is considered the pioneer of this field in Turkey through his various books and research.

8. Who is Atilla Güyer, and what is his role in this book?

Atilla Güyer is the person who served as intermediary in the transmission of the INK knowledge. Entering a deep trance under hypnosis, Güyer verbally conveyed the knowledge from the higher consciousness called "Önder" while in this state. Güyer's contribution is entirely passive; he did not produce the knowledge himself. His body served as the technical instrument needed to transmit a message during this process. This form of intermediation is called mediumship in the science of the spirit.

9. What is mediumship, and how does it relate to the emergence of this book?

Mediumship is the ability of certain gifted people to receive messages from consciousnesses outside their bodily existence. According to INK, this process is not mysterious but a technical mechanism: vibrations coming from a higher consciousness are turned into speech through the consciousness mechanism of a suitably conditioned brain. Atilla Güyer's state under hypnosis provided the ideal environment for this mechanism. INK was transmitted this way in 1959 and compiled by Bedri Ruhselman.

10. What is the purpose of this book, and what does it expect from the reader?

INK's purpose is only to give knowledge. It does not invite you to a belief, force you to perform rituals, or ask you to join a community. The book offers consistent and comprehensive answers to humanity's most fundamental questions. The reader is only expected to evaluate this knowledge with an open mind. "This belongs neither to us, nor to you, nor to anyone," says INK. The only expectation is this: an honest reading, free of prejudice.

11. Is this book a religious book?

No. INK neither founds a religion nor adopts any existing one. It does not call on people to worship, follow certain rules, or join a community. It regards religions as important instruments of evolution and approaches them with respect. INK is a system of knowledge; it can be read and evaluated independently of any belief. A believer and an atheist can both benefit from this book.

12. Why is this book difficult to understand?

INK contains many interconnected concepts. The spirit cannot be understood without understanding primordial matter; evolution cannot be grasped without comprehending the spirit; the human cannot be understood without knowing evolution. The book's language is also written in the heavy Ottoman style of 1959; there is a language barrier for today's reader as well. Moreover, the book is not divided into systematic sections but flows as a single stream. When all these reasons combine, fully grasping the book on a first reading becomes nearly impossible.

13. Is the knowledge in this book scientific?

INK is not "scientific" in the classical sense; that is, it does not consist of experimentally proven data. But it does not contradict science either; on the contrary, it overlaps with the conclusions of modern physics at many points. The fact that what INK said in 1959 about topics such as the multiverse theory, the passive nature of matter, and electromagnetic fields overlaps so closely with where physics stands today is remarkable. It goes beyond science; it sheds light on areas science cannot yet measure.

14. What is "neo-spiritualism," and how is INK related to it?

Spiritism is a teaching developed by Allan Kardec in the 19th century, proposing that communication with spirits is possible. Neo-spiritualism is the movement that tries to place this teaching on a more systematic and scientific footing. Bedri Ruhselman is the pioneer of this movement in Turkey. Although INK emerged through a neo-spiritualist method, in content it is far more comprehensive than spiritism; it is a universal system of knowledge that describes the whole matter-spirit-universe system, rather than merely spirit communication.

15. What is MT■AD?

MT■AD (the Society for Metapsychic Studies and Scientific Research) is an association founded by Bedri Ruhselman in Istanbul in 1950, aiming to investigate the spirit and the afterlife through scientific means. The publisher of the INK book is a branch of this society. The society recorded mediumship sessions, conducted various research, and published Ruhselman's books. It was this organization that kept the INK knowledge safe for 54 years and published it when the time came.

16. What other teachings can this book be compared with?

INK shares similar themes with the Vedanta philosophy of Hinduism (the eternity of the spirit), with Buddhism (reincarnation, evolution), with Allan Kardec's spiritualist teaching, and with the evolutionary spirituality of Teilhard de Chardin. Yet it fully coincides with none of them. INK has a system of its own. In particular, concepts such as "primordial matter," "being," "unit," and "the mechanical dimension of evolution" belong solely to INK and are not treated this way in any other teaching.

17. How should we evaluate the accuracy of the knowledge in this book?

INK does not say "believe me"; it says "evaluate." The most correct approach is to evaluate the knowledge the book offers in terms of its internal consistency, its overlap with modern science, and its overlap with life. Many readers report that as they grasp the system INK describes, their view of the events in their lives changes. The healthiest attitude is neither blind acceptance nor outright rejection. Reading with an open mind and comparing with your own experiences is enough.

18. Is prior knowledge required to read this book?

No technical prior knowledge is required; curiosity is enough. However, having previously thought about certain concepts (matter, energy, spirit, evolution) makes comprehension easier. INK can be read without any religious or philosophical education. This book has been especially reorganized as "The Divine Order and the Universe in 1000 Questions," giving it a structure that even those with no prior knowledge can easily follow.

19. Why is the book said to be "compiled," not "written"?

"To write" means to produce knowledge from scratch. "To compile" means to bring together and arrange existing knowledge. Because the knowledge that reached Bedri Ruhselman was not his own idea, he could not say "I wrote it"; he said "I compiled it." This honesty is one of the book's fundamental characteristics. The source of the knowledge came not from his mind but from a much higher consciousness. Ruhselman was only the carrier and editor of that knowledge.

20. How should we prepare our minds while reading this book?

The most important thing while reading INK is not to rush. The concepts require one another; skipping one renders what follows incomprehensible. The feeling "I don't understand this" is normal; on a second and third reading, most things fall into place. One must set aside religious or scientific prejudices and look at the concepts with fresh eyes. This book is not a work to be read through in one sitting; it is a journey that is slowly digested, compared with life, and deepens over time.

21. Can matter move on its own?

No. This is one of INK's most fundamental teachings: matter cannot move on its own. Without an influence from outside, it cannot make even the slightest stir. This property makes matter passive and inert. An object on a table does not move unless pushed; matter is the same. All movements of matter, all its changes of form, all its appearances always occur through influences coming from outside. This truth, the keystone of the whole system, may seem simple at first but leads to profound consequences.

22. Why is primordial matter formless?

Because form is the result of movement. Without movement there is no form. Primordial matter is matter that has been subjected to no influence, therefore has never moved, therefore has taken no form. It is the pure raw-material state. Like dough never kneaded, like stone never carved. Any kind of bread can be made from that dough, but the dough is not yet any of them. Primordial matter is likewise the pure, unworked raw material from which everything visible in our universe is made.

23. What happens to primordial matter when it is not influenced from outside?

It remains in absolute stillness. In this state it has neither shape, nor color, nor hardness, nor softness. It has no properties. Even while existing it may be considered "nonexistent" for humans; because the mind cannot grasp it, the eyes cannot see it, no instrument can measure it. INK says: primordial matter exists but is equivalent to nonexistence for humans. It cannot be thought of or imagined, yet its existence is logically necessary. This paradox is the greatest mystery at the foundation of the universe.

24. Are amorphous matter and primordial matter the same thing?

Yes, both express the same concept. The word "amorphous" comes from Greek and means "formless." INK uses these two terms interchangeably. Both describe the pure state of matter that is formless, motionless, and free of all influences. The word "primordial" emphasizes that it is the essence and foundation of our universe, while "amorphous" highlights its formless structure. Both define the same reality from different angles; to know one is to know the other.

25. Why can matter's motionless state not be perceived by humans?

The human brain and senses can perceive only things that move, vibrate, and emit influence. To see light, photons must strike the eye; to hear sound, air molecules must vibrate. To perceive a being with no influence, no vibration, affecting nothing, our perceptual mechanisms have no instrument. Primordial matter is precisely of this nature. We can accept its existence only through logic, through reasoning; but we can never perceive it directly.

26. What is required for matter to take shape?

An influence must come from outside. This influence disturbs the balance of the motionless matter; the balance tries to re-establish itself, and this effort gives rise to movement; movement in turn produces form. So three things are necessary for form: an external influence, the reaction matter shows to this influence, and the movement born of this interaction. Without an external influence,

matter remains motionless; without movement, no form arises. At the beginning of everything lies that external influence.

27. Why do stone, water, and air appear different from one another?

They all derive from the same primordial matter, but each is in motion in a different amount and a different way. The movement within stone is small and simple, so it appears hard and dense. The movement within water is greater and more complex, so it is fluid. The movement within air is far greater, so it is invisible. The richer and more complex the movement within matter, the more "developed" an appearance it takes. The difference arises not from the essence, but from the amount of movement.

28. What is the difference between fine matter and coarse matter?

This difference concerns the degree of matter's "density." In coarse matter, the particles are tightly bound to one another; a strong influence is needed to affect them. Solid substances like iron and granite are examples. In fine matter, the particles are loosely bound; even a very weak influence can set them in motion. Note: fineness and "development" are not the same thing. A fine matter can be simple, a coarse matter developed. Water, ice, and vapor are all at the same level of development; only their fineness differs.

29. What is the difference between simple matter and complex (mudil) matter?

The word "mudil" means complex and developed. Simple matter is matter in which the number and variety of movements are few; these are the most primitive states. Complex matter is far more developed matter, in which many varied movements coexist. Hydrogen is simple, while uranium is far more complex than it. Among the matters of the human brain there are incredibly complex combinations. The more complex matter becomes, the more influence it can give and receive.

30. What is the difference between water, ice, and vapor in terms of fineness and coarseness?

INK gives an important example here. Water, ice, and vapor differ from one another in fineness and coarseness; ice is coarse, vapor is fine. But all three are on the same link of the matter chain; their "level of development" is the same. Only the distance between the particles has changed. This is a perfect example showing that fineness and development are not the same thing. A matter can be developed without becoming fine; or it can become fine without developing.

31. What is the importance of the hydrogen atom for INK?

According to INK, the hydrogen atom is the most important link in the matter chain of our universe. The foundation of all the substances and celestial bodies that make up our world rests on various combinations of this atom. The journey of matter that begins from primordial matter truly begins by reaching the first hydrogen atom, the first ordered structure. All stars, planets, and living beings are built upward from this first link. The hydrogen realm is the basic building material of our universe.

32. Is the hydrogen known by humans the same as the first hydrogen INK speaks of?

No. INK states this clearly. The H atom that humans know in the laboratory is a much more advanced and complex state of the first hydrogen atom INK speaks of. The first hydrogen atom is the simplest structure that took its first form by receiving movement from primordial matter; human comprehension does not yet know it. It is emphasized that as science advances these first atoms may be reached, but for now human technology lags far behind this threshold.

33. What is the developmental difference between uranium and hydrogen?

INK gives a striking example by comparing hydrogen and uranium. Both derive from the same primordial matter. But the number and variety of movements within uranium are dozens of times greater than those within hydrogen. For this reason uranium emits influence on its surroundings far above that of hydrogen and receives far greater influences from its surroundings. The more influence is given and received, the more "complex," that is, developed, that matter is. In this sense uranium is far above hydrogen.

34. Why does matter show infinite variety?

Because movement can produce infinite combinations. On the journey that begins from primordial matter, new kinds of movement, new combinations, and new orders emerge at every step. Just as in music infinite melodies can arise from only seven notes, the varieties of movement within matter can produce an infinite number of different states of matter. The matters perceptible to the human senses make up only a small portion of this infinite chain; above and below lie countless unknown states of matter.

35. What does the "development" of matter mean?

"Development" means growth and progress. The development of matter means the increase in the number and variety of movements within it. A simple atom over time turns into a more complex structure, begins to give and receive more influence. This development is a passive process; matter develops not on its own but through influences coming from outside. The evolutionary needs of spirits are the fundamental driving force of this development; spirits develop matter step by step through their influences upon it.

36. How does "movement" arise in matter?

Movement begins with the disturbance of a balance. Within every matter, two opposing forces stand together in balance. An influence coming from outside disturbs this balance; the disturbed balance tries to re-establish itself, and during this effort movement arises. This mechanism, called the principle of duality and value differentiation, lies at the foundation of all movements of matter. Without this mechanism matter remains motionless, motionless matter takes no form, and nothing can exist.

37. What is the chain of matter?

It is an infinite series of links extending from primordial matter to the most developed known matter structures. Each link is more developed and complex than the one before. At the bottom is motionless primordial matter; at the top are matter combinations of incredible complexity. The human senses can perceive only a few links in the middle of this chain; both the links below and those above lie outside human comprehension. The matter chain encompasses all the physical and metaphysical reality of our universe.

38. Are there levels of matter that cannot be perceived by humans?

There are, both below and above. Below, near primordial matter, there are matters containing so little movement that no human instrument can measure them. Above, there are matters so fine and complex that again human instruments cannot reach them. Thought vibrations, sympathy energies, waves of love, flows of inspiration are some of these. Much of what humans call "spiritual" or "of the soul" is in fact the manifestation of these unknown levels of matter.

39. What is the perispirit?

The perispirit is a state of matter surrounding the human body, often also called the "energy body" or "fine body." According to INK, the perispirit is the magnetic field of the human body. This fine structure, outside the known physical body, is an intermediary layer providing the being's connection

with the spirit. The perispirit, spoken of for centuries in spiritualist traditions, is according to INK not something mysterious; it is a fine state of matter not yet fully recognized by humans.

40. What is a magnetic field, and what is its relationship with matter?

A magnetic field is the field of influence each material being emits around itself. Every matter interacts with the other matters around it through these fields. According to INK, there exist magnetic field syntheses extending from body to body, from world to world, from solar system to solar system, all the way to the unit across the universe. Beings conduct their relationships with one another and with matter largely through these magnetic fields. The perispirit is nothing other than a person's individual magnetic field.

41. Where does the matter of our world stand in the universal matter chain?

At a middle level, but in a special position. We are neither at the very bottom nor at the very top of the universal matter chain. The known elements make up the portion of this chain perceptible to human perception. However, the Earth is a special place that harbors the most complex and developed matter structures compared to the other planets of the solar system. This property makes Earth the highest field of evolution in the solar system. The human brain works with these special matter possibilities the Earth offers.

42. What is the highest form of matter?

According to INK, at the topmost links of the matter chain lie combinations of incredible complexity that human comprehension cannot grasp. At the foundation of human consciousness, emotions, intuitions, and higher thoughts lie the matter energies in these upper links. Beyond these are much higher states of matter used by the beings in the Mission Plan. The highest form of matter is the matter structure at the unit level, which is directly concerned with the governance of the universe.

43. What is the lowest form of matter?

Primordial matter is the lowest form of matter. There is no movement, no form, no property. From this vantage one understands how long a distance there is to the most developed forms of matter. This infinite distance in between shows the magnitude of our universe's development. Primordial matter is the starting point of the chain; from there matter set out and, taking countless developmental steps, reached its present appearances.

44. What is "fluid matter" (seyyal matter)?

The word "seyyal" means fluid and fine. Fluid matter is matter whose particles are loosely bound to one another, and which can therefore easily be set in motion even by weak influences. Air, light, and electromagnetic waves may be counted among examples of fluid matter. The more fluid matter becomes, the more influence it gives and receives, and the more it interacts with its surroundings. Emotional vibrations and thought waves are among the types of fluid matter humans do not yet fully understand.

45. What does the "manifestation" of matter mean?

"Manifestation" means to emerge, to become visible. The manifestation of a matter is its making its existence felt by entering into interaction with the other matters around it. The more influence a matter can give and receive, the more manifestation it shows. Matter that receives or gives no influence is not manifesting; that is, it cannot make its existence felt. All visibility, all existence, consists of interaction among matters. For this reason, to manifest is equivalent to existing.

46. Why does one matter interact with other matters?

Because all matters are directed by a higher power to establish relationships with one another. The evolutionary needs of spirits make this interaction obligatory; spirits meet their needs by creating influence upon the matter of the universe. In this process matters inevitably enter into interaction with one another. There is also a physical reason: every matter affects its surroundings with its magnetic field and is affected by its surroundings. This two-way interaction is the fundamental dynamic of the universe.

47. What does the dispersal of matter mean?

A matter combination disperses when the spirit it serves no longer needs it. If the spirit is no longer using that arrangement of matter, the influences holding it together are also cut off, and the matter parts separate. We may call this "the death of matter." However, this is not a true annihilation; the matters are freed to become parts of other combinations. Just as the bricks are not annihilated when a building is demolished. Matter transforms; it does not vanish.

48. Is it possible for matter to come together again?

Yes. A dispersed matter combination can join a new arrangement according to the need of another spirit. In the universe no piece of matter ever becomes useless. The food cycle shows this most concretely: the matters making up the body of a living being mix into the soil after death, pass from there into plants, and from plants into other living beings. Matter is constantly rearranged; this endless transformation is the fundamental working manner of the universe.

49. Are matters completely independent of one another?

No. No matter in the universe is completely independent of another. Every matter is in constant interaction, directly or indirectly, with other matters. Influences coming from the higher level reach all matters; it is impossible for any particle to be exempt from these influences. Even the falling of a single bird's feather is within the knowledge of the universal order. This infinite interconnectedness makes the great harmony of the universe possible. Movement anywhere affects the whole system.

50. What is "influence" (tesir), and how does it work in matter?

Influence means the effect, force, or direction passing from one matter to another. In the universe, every movement, every change is the result of an influence. Influences flow from top to bottom, that is, from the level of the unit and higher principles toward matter combinations. Matter receives these influences and reacts according to its own structure. This reaction in turn passes to others as an influence. The whole universe works through this endless flow of influence, extending down to the smallest particle.

QUESTIONS 51–100

MATTER (CONTINUED) — DUALITY AND MOTION

51. What kinds of changes do influences create in matter?

Influences create three fundamental changes in matter: formation (creating a new shape), transformation (the change of an existing shape), and deformation (the breakdown of an existing shape). The growth of a living organism is an example of formation, the chemical conversions metabolism performs every minute are transformation, and the breakdown that appears in illness or aging is deformation. Through these three mechanisms, influences constantly change the universe and every being within it.

52. What does a decrease in movement mean in matter?

It means descending in matter's chain of development. Less movement means less complexity, less interaction. When matter loses its heat it solidifies; this is a concrete indicator of the decrease in internal movements. On a cosmic scale, as movement decreases, matter withdraws toward primordial matter, that is, toward pure stillness. Every matter system, if no new influences come from outside, evolves over time toward stillness.

53. What is the relationship between matter and energy?

According to INK, energy is not a separate reality; it is matter's state of movement. Modern physics, too, has shown with the formula $E=mc^2$ that matter and energy can transform into one another. INK treats this relationship even more deeply: when matter is motionless it is primordial matter; as it gains movement it takes on forms of energy. Heat, light, electricity, magnetism, thought vibrations—all of these are manifestations of matter in different forms of movement. Matter and energy are fundamentally the same thing.

54. How does modern physics define matter, and how does it overlap with INK?

Modern physics defines matter at its most basic level as quantum fields; massive particles are the manifestations of these fields under certain conditions. INK, too, says that matter has a "manifesting" structure, while primordial matter is a fundamental reality beyond these manifestations. The Higgs field mechanism's understanding that "everything is shaped from an underlying field" bears a deep similarity to INK's concept of primordial matter. The fact that what was said in 1959 overlaps so closely with where physics stands today is remarkable.

55. Is there a similarity between quantum physics and INK's understanding of matter?

There are important similarities. In quantum physics, particles have no definite position before being observed; they enter a definite state upon observation. This overlaps with INK's principle that "matter takes no shape without receiving influence from outside." Quantum entanglement shows that everything is interconnected; INK, too, says that every particle in the universe is connected to every other. Wave-particle duality also bears an interesting parallel to INK's principle of duality.

56. Does matter not "die" but transform?

It transforms. In the universe there is no annihilation in the true sense; there is only transformation. When a brain cell dies its atoms disperse but are not annihilated; they continue to exist in other combinations. The observed "death" is only the dissolution of an organization; not the disappearance of matter. INK carries this understanding beyond the physical as well: when a being dies the body disperses but the being continues, and the spirit never ends. The same principle applies at every level: there is transformation, no annihilation.

57. What does the "complexification" of matter mean?

"Complexification" means becoming more complex, gaining more movement and combination. As matter develops it contains more kinds of movement, gives and receives more influence, and forms more complex structures. The journey from a single-celled organism to the human brain is a concrete indicator of matter's complexification. Primordial matter is the zero-complexity point; from there complexity increases infinitely upward. Every new movement and combination makes matter a little more complex, a little more developed.

58. How are electromagnetic forces explained in INK?

INK counts electromagnetic forces among the instruments the mission-bearers use to intervene in the universe. These are one of the physical tools the beings in the higher realms employ to create

influence upon matter. Electromagnetism, according to INK, is not mysterious; it is a certain form of movement of matter. All electrical, optical, and magnetic phenomena are different manifestations of this movement of matter. What modern physics says about electromagnetic fields is in deep harmony with INK's mechanism of influences.

59. What are the invisible levels of matter?

INK speaks of several important "invisible" levels of matter: the perispirit (the body's magnetic field), thought vibrations, emotional energies, and the forces of sympathy and antipathy come first. Alongside these, there are also the not-yet-discovered higher-level structures of the hydrogen atom. The source of many phenomena that spiritualist traditions noticed for centuries but could not explain is these invisible levels of matter. These are not non-material things; they are simply states of matter not yet recognized.

60. Is the distinction between living and non-living matter valid according to INK?

No. INK clearly states that this distinction is misleading. Every matter, more or less, temporarily or permanently, is in the service of a spirit. No matter is completely independent of spirits. The stones and soil called "non-living" also serve the evolution of certain spirits; only this bond appears far more indirect and simple to humans. Therefore, making a living/non-living distinction makes it harder to understand the true structure of the universe.

61. Are thoughts and emotions matter?

Yes, according to INK thoughts and emotions are also matter; they are very fine matter energies that humans do not yet fully understand. Love, hatred, anger, joy, curiosity—all of these are matter energies vibrating at certain frequencies. If a thought can pass from one brain to another, this is proof that it is a material vibration. INK summarizes it thus: "The purest, most ideal feelings and thoughts that appear to be beyond matter are nothing other than manifestations of the world's most fluid material possibilities."

62. Is love a matter energy?

According to INK, yes. Love is a force that humans think of as "spiritual" but which is in fact the manifestation of the world's finest, most developed matter energies. A strong connection between two people, the physical changes a person experiences when feeling love (a quickened heartbeat, a sensation of warmth in the chest, etc.) point to this being a material reality. Love is an extremely fine matter energy that manifests at the level of the highest and most developed links of the matter chain.

63. Are sympathy and antipathy material forces?

Yes. The attraction or repulsion felt when you first meet a person stems from the interaction of compatible or incompatible magnetic fields. According to INK, sympathy is the resonance of two beings' matter structures with one another; antipathy is the opposite. This is a fine but real material interaction. People who suit or do not suit one another are in fact possessors of compatible or incompatible vibrations at the matter level.

64. How is conscience related to matter?

Conscience, according to INK, is a material mechanism. Within the fine matter combinations of the human brain, a "conscience mechanism" operates, consisting of the balance and conflict between two opposing forces. This mechanism is not an abstract voice without material basis; it is a system that works through the influence of extremely real, fine matter energies upon one another. The physical discomfort you experience when feeling remorse is the concrete indicator of this material mechanism.

65. What does the term "combination" (kombinezon) mean in INK?

"Combination" means union, coming together. In INK, a matter combination is a matter whole formed by certain matter particles coming together in a certain order. An atom, a molecule, a cell, an organ, a body—all are matter combinations. The number of matter parts forming each combination and the manner of their arrangement make that combination unique. In this respect the human body is a combination of indescribable complexity.

66. What are matter "transformation" and "formation"?

Formation is the formation of a new structure from scratch. When an embryo begins to form, the coming together of atoms in a certain order is an example of formation. Transformation is the conversion of an existing structure into another structure. The conversion of nutrients into different compounds during digestion is an example of transformation. Both are the work of the mechanism of influences and are the fundamental forms of the universe's being in constant change.

67. Why does matter serve a spirit?

The purpose of matter's existence is to form the ground for the spirit's evolution. The spirit is active, matter is passive. The spirit is not within the universe, but the universe is arranged according to its needs. Matter reflects the spirit's needs and gives this reflection back to the spirit. Through this feedback the spirit develops. Without matter the spirit's evolution cannot occur; without the spirit matter has no meaning. The two necessitate one another, and this necessity is the fundamental logic of creation.

68. Can a matter combination exist without a spirit?

According to INK, no. In the universe there is no matter combination completely independent of spirits, serving them in no way. Every matter combination is, temporarily or permanently, in the service of a spirit. The influences holding the combination together work until the spirit's need ceases; when the need disappears, the combination disperses. Therefore matter is bound to the spirit to which it owes its existence; it cannot exist without a spirit.

69. What is the purpose of matter's existence?

It is to serve the evolution of spirits. This is an extremely simple but profound statement. From primordial matter to the most developed matter structures, the entire matter chain has a single purpose: to form the environment in which spirits will gain experience, meet their needs, and evolve. While matter performs this service it also "develops," attains more complex structures. But development is not a purpose in itself; it is the result of serving the evolution of spirits better.

70. Why can matter and spirit not directly touch one another?

Because their essences are completely different from one another. The spirit is not of the substance of the universe; nor does matter come from the essence of the spirit. If they could touch one another, the fundamental difference between them would disappear, and evolution—the reason for the existence of this difference—would also become meaningless. If two opposite poles directly unite, both vanish. For this reason the relationship between them is always established indirectly, through a third force. This third force operates through the Primordial Principle and its representative in the universe, the unit.

71. How does the indirect relationship between matter and spirit work?

The spirit's needs and behaviors are reflected onto the matter of the universe through the requirements of the Primordial Principle. Matter reacts to this reflection; this reaction is conveyed back to the spirit through the same channel. So there is a two-way, indirect interaction between

them. You can think of this through a mirror analogy: the surface of the mirror and the object do not touch directly, but the object's image appears in the mirror. Matter, too, reflects the spirit's "image" in the universe.

72. What does it mean for matter to "hold a mirror to a spirit"?

The spirit's needs and level of evolution manifest in the matter combinations in the being it serves. Just as a mirror reflects the object before it, the being reflects the spirit's state within the universe. A person's emotions, thoughts, and intuitions are reflections of the spirit's state in matter. Matter in this sense is the mirror of the spirit. But note: the mirror itself is not the object; matter, too, is not the spirit itself. It only reflects it.

73. Can matter return to nothingness?

According to INK, no; matter cannot be annihilated, it only transforms. This fully overlaps with modern physics's principle of "the conservation of matter-energy." When a body decays its atoms mix into the soil, water, and air and become part of new combinations. It is impossible for any particle of matter in the universe to be truly annihilated. This is both a physical and a metaphysical principle. Even returning to primordial matter is a kind of "recycling" and not nothingness.

74. What is the hydrogen realm?

It is the region where the matter chain, developing from primordial matter, attains the first ordered atomic structures. INK says that the actual matter construction of our universe began with the emergence of the hydrogen atom. Hydrogen, which scientists today know as the most abundant element in the composition of the universe, is the first real link of the universal matter chain. All astronomical structures—stars, planets, galaxies—are formed from various combinations of this hydrogen atom.

75. What is the astronomical realm?

It is the totality of matter structures formed from the various developmental stages of the hydrogen atom and perceptible to the human eye. Stars, planets, moons, galaxies, and nebulae are parts of this realm. Humans live within the astronomical realm and have not yet been able to explore most of it. According to INK, this astronomical realm forms only a small part of the whole of the universe; above and below it exist countless matter levels and realms that humans cannot see.

76. What is a nebula, and what is its place in INK?

A nebula is a space structure made up of large clouds of gas and dust; it is the environment where galaxies and stars form. INK treats nebulae as important way-stations of matter's development. There exist both astronomical nebulae made of the known hydrogen levels and finer nebulae made of the "semi-subtle" higher matter layers that humans cannot yet observe. These higher-level structures form the environments where life after death and higher beings reside.

77. What is the importance of our solar system in terms of matter?

The solar system, according to INK, is an extremely important structure in terms of the beings living within it. The Earth in particular harbors the most developed and most complex combinations of the matter structure in the solar system. This property makes the Earth the highest field of evolution in the solar system. Beings of various levels and kinds also live on the other planets of the solar system; but none of them attains the matter complexity of the Earth.

78. Is the matter of our world different from that of other planets?

Yes. The matter structure of each planet is arranged according to the needs of the beings evolving on that planet. The Earth harbors an incredible variety of life forms, chemical combinations, and

matter relationships. This variety creates an extremely favorable environment especially for the evolution of human-level beings. On the other planets of the solar system there exist more primitive or different kinds of evolutionary fields, but they do not have the possibilities the Earth offers.

79. What is "sentryom"?

In INK it appears as a higher element not yet recognized by humans, exceeding the limit of the most developed known elements. Sentryom is a special name used for a link of the hydrogen atom's chain of development that is still closed to human science. It lies beyond uranium and contains far more complex combinations of movement than it. Whether there is a connection between the transuranic elements modern physics produces synthetically and INK's sentryom is an intriguing subject of research.

80. Why is matter in constant change?

Because the evolutionary needs of spirits are continuous, and these needs ceaselessly create influence upon matter. Spirits gain their experiences through matter; this acquisition gives rise to constant change and transformation in matter. Moreover, by the principle of duality, within every matter there are two opposing forces in constant conflict; this conflict, too, makes change inevitable. Unchanging matter is in a state of balance, and matter in balance does not manifest, that is, does not exist. Change is the necessary condition of existence.

81. What is the principle of duality?

The principle of duality expresses that everything that exists consists of two elements that are opposite to but complete one another. These two elements cannot be separated from one another; without one the other cannot exist either. Day cannot be understood without night; heat cannot be felt without cold; life cannot gain value without death. This is not merely a philosophical observation; according to INK it is one of the fundamental physical laws of the universe. Without the principle of duality no movement, no shape, and no existence would be possible.

82. What is value differentiation?

If an additional influence comes from outside to one of two opposing elements standing in balance with one another, the balance is disturbed. This balance tries to re-establish itself, and during this effort movement arises. This mechanism is called value differentiation. Without value differentiation balances are never disturbed, an undisturbed balance produces no movement, and without movement matter cannot take shape. Think of a scale: when equally loaded it is motionless; when you add weight to one pan, movement begins. All movements in the universe are explained by this simple mechanism.

83. How do duality and value differentiation work together?

Duality says that two opposing elements are together; value differentiation starts the movement by disturbing the balance of these two elements. Duality sets the stage, value differentiation starts the play. Without duality, value differentiation cannot find two opposing elements to work upon; without value differentiation, duality remains motionless. Without these two mechanisms working together, neither can matter take shape nor can the universe function. All the dynamism of life stems from the cooperation of these two principles.

84. What does "unit duality" mean?

"Unit" means a single whole, while "duality" means consisting of two opposites. Unit duality is a single whole that harbors two opposing elements within it. Like a magnet being a single object even though it carries a north and a south pole. Or like the two faces of a coin: heads and tails are not separate coins to be separate; they are two faces of a single coin. Even the smallest unit of matter is

a unit duality. And when you divide each unit duality, each part again forms a unit duality within itself.

85. How does the magnet example explain duality?

INK uses the magnet example very effectively. One end of a magnet bar is the north pole, the other end the south pole. If you cut it right in the middle, both parts again have a north and a south pole. No matter how much you cut, each part preserves this opposition within itself. To be a magnet is to carry two opposing poles together. Within every particle of matter, too, there are such opposing values, and under no condition can only one side remain while the other side is annihilated.

86. Is movement possible without duality?

No. Movement always arises from an imbalance. Imbalance, in turn, forms when an additional influence comes to one of these elements in an environment where two opposing elements are present. If there were only a single element, there would be neither "little" nor "much"; there would be no balance to disturb. Therefore there could be neither value differentiation nor movement. Where there is no duality, absolute balance reigns; absolute balance is absolute stillness, which is primordial matter itself.

87. Can we see the principle of duality in the human body?

It is seen very clearly. In the human body two nervous systems work: the sympathetic and the parasympathetic. While one speeds up an organ, the other slows it down. While the sympathetic system speeds up the heart, the parasympathetic slows it down; in the stomach the roles are reversed. These two systems are constantly in balance with one another; if one becomes dominant, the body falls ill. The immune system, too, works similarly: the balance between aggression and tolerance. The human body from beginning to end is a concrete expression of the principle of duality.

88. How does sex reflect duality?

INK says that male and female together form a unit duality. Each is the opposite of the other but at the same time its complement. Neither is the male alone a complete unit, nor the female. When they come together they form a new life, a new family wholeness. This duality works at biological, emotional, and spiritual levels. The continuation of society and life depends on the togetherness of this opposition. The difference of sex is not random, but the biological reflection of the universe's fundamental law.

89. How does duality appear in our feelings?

All feelings come in opposing pairs: love-hatred, joy-sorrow, courage-fear, sympathy-antipathy, optimism-pessimism. One who has not experienced one cannot fully grasp the other. One who has never grieved cannot know the value of true joy; one who has never been afraid cannot understand what true courage is. These opposites do not make one another meaningless; on the contrary, they create one another's meaning and depth. Duality weaves feelings, too, as interconnected opposites.

90. Is good and evil a reflection of duality?

According to INK, yes. Like everything subject to the universe's principle of duality, the moral domain too is determined by two opposing poles, good and evil. This does not mean that evil is "necessary"; but it explains why its existence is understandable. Good requires a ground to recognize evil and to transcend it. The conscience mechanism, too, works through the conflict between these two opposites. If both exist, a middle path, a balance, can be sought, and this search is evolution itself.

91. Is the principle of duality valid at every level of matter?

Yes, without exception. From primordial matter to the most developed matter structures, the principle of duality reigns at every level. Each of the subatomic particles possesses opposing values. The bonds among atoms, too, are established by the balance of two opposing forces. Molecules, cells, organs, bodies, planets, solar systems, galaxies... The same principle works in all of them. Duality is a universal law; it shows itself at every scale and every level of the universe.

92. What does "value" mean, and what is its role in matter?

"Value" is a technical term in INK and expresses the amount of movement a matter unit carries within it. The amount of movement within matter is that matter's value. The higher this value, the more influence matter can give and receive. Influences coming from outside increase or decrease this value. Value differentiation, in turn, is the disturbance of the balance of the values carried by the two opposing sides within a unit duality. This disturbance starts movement and matter takes shape.

93. What is balance (muvazene), and why is it important for matter?

"Muvazene" means balance. When the two opposing sides within a unit duality carry equal value, balance is established. In this state of balance matter is in a calm condition. The disturbance of balance starts movement; movement continues until it ends and a new balance is established. A healthy body is a balanced system; illness is the disturbance of balance. Ecosystems, too, work by this principle of balance. Balance is the fundamental health indicator of every system.

94. What happens when balance is disturbed?

Movement begins. The disturbed balance releases energy to re-establish itself; this energy turns into movement. Movement continues, ends, and a new balance is established. Then a new external influence comes, the balance is disturbed again, movement begins again. This cycle continues in the universe without pause. The tectonic plates that lead to a great earthquake are also an example of balance disturbance. The tension standing calmly in accumulation disturbs the balance all at once, and the great energy called an earthquake is released.

95. How is the law of "action and reaction" connected with duality?

Newton's third law says "for every action there is an equal and opposite reaction." This is the expression of the principle of duality in the language of physics. A matter produces a force from its own structure against a force coming to it. If there were only a matter that received the action but produced no reaction, there would be neither movement nor interaction. This two-way interaction is a direct result of the principle of duality. Physical laws in this sense are the mathematical expressions of the universe's fundamental principle of duality.

96. How does the principle of duality reflect the spirit-matter duality?

According to INK, the duality in the world of matter is, in the highest sense, the reflection of the spirit-matter duality. Every unit duality within matter, at its most fundamental, reflects the necessity of the coexistence of the universe's two great realities, matter and spirit. Both matter and spirit necessitate one another; without one the other becomes meaningless. Just as the two opposing elements within matter necessitate one another, the spirit necessitates matter and matter necessitates the spirit.

97. Does the principle of duality come from the Primordial Principle?

Yes. INK states it clearly: "The principle of duality, as the fundamental structure that constitutes matter, was placed within it by the Primordial Principle." This principle did not emerge later or form on its own; it is a law established from the very beginning, from the deepest, of creation. Nothing

else can be said about the Primordial Principle, but we can say this: it determined the principle of duality for matter and, through this principle, made the functioning of the universe possible.

98. Can worlds form without duality?

No. Without duality and value differentiation, matter remains motionless. Motionless matter cannot take shape. Matter that takes no shape cannot come together; matter that cannot come together cannot form planets, stars, and galaxies. Our world, our sun, the whole universe is the product of a chain of balances—constantly disturbed and re-established—in which the principle of duality operates. The sentence "Without duality nothing would exist" is not an exaggeration; it is a mathematical necessity.

99. Is there actually a duality in everything that appears to be one?

Yes. INK emphasizes this thus: "Everything in the world and in our entire realm that appears single, unitary, is in fact composed of two values of opposing character that can never be isolated from one another." Water appears to be a single thing but within it lies the opposition of hydrogen and oxygen. An atom appears to be a single object but within it lies the tension between positive and negative charges. Even silence is not the absence of noise; it is the state of a suppressed balance of vibrations.

100. What is the difference between duality and "unity of being" (vahdet-i vücüt)?

"Unity of being" says that everything is a single being and that this being is God. INK clearly diverges from this understanding and specifically warns the reader not to be drawn into this mistaken view. According to INK, spirit, matter, and the Primordial Principle are eternally separate realities; these do not unite, do not interpenetrate, do not turn into a single being. The principle of duality, too, makes this separation physically necessary. To say "everything is one" is to fundamentally misunderstand the INK system.

QUESTIONS 101–150

DUALITY (CONTINUED) — UNIVERSES

101. Is there a place or moment where there is no movement?

In primordial matter there is no movement; but it too is already outside human comprehension. Everything perceptible is in movement. Even a frozen stone is in incredible movement at the subatomic level. Everything we see as "motionless" is in fact moving within a certain balance; we simply cannot observe this movement from outside. Absolute stillness is only the theoretical state of primordial matter and is in any case already imperceptible. Therefore in perceptible reality there is no moment where there is no movement.

102. What property of matter does movement reveal?

Movement reveals all properties of matter. In motionless matter there is no color, no hardness, no smell, no taste. All these properties are manifestations of matter moving at different frequencies, in different forms. The color of light is the reflection of its vibration frequency in the perception of our eye. The loudness of sound is the speed of vibration of air molecules. The smell of a flower is the interaction of certain chemical molecules with the nose's receptors. Movement is what brings matter into being and makes it perceptible.

103. What is the difference between the simplest movement and the most complex movement?

The simplest movement is the one-directional vibration of a matter particle first separating from primordial matter; it contains a very small number of repetitive and simple movement patterns. The most complex movement, on the other hand, resembles the neural activity in the human brain; it contains billions of different kinds of movement, countless combinations, and infinite variety. The distance between them is as great as the difference between playing a single note and composing symphonies. As matter develops, its movements take on a more complex and more intricate form.

104. What is "quantitative change"?

"Quantitative change" is the technical name for value differentiation. When one of the two opposing elements within matter receives extra influence (value) from outside, the quantity of this side increases and the balance is disturbed. The unbalanced distribution of quantity starts movement. "Quantity" here is used in the sense of the amount of movement. Just as the increase in a scale pan's weight disturbs the balance, the increase in a matter element's value disturbs the unit duality balance and movement begins. Every kind of change and movement is the result of this quantitative change.

105. How can we observe the principle of duality in our own lives?

You can see this principle in every corner of life. While protecting your health you seek a balance between two opposing forces: working and resting, eating and exercising. In your relationships you seek a balance between giving and receiving. While evaluating a decision you weigh the pros and cons. The economy works within cycles of expansion and contraction. Nature balances night with day, summer with winter, production with consumption. Once you begin to observe, you see the principle of duality everywhere.

106. How do conflict and harmony arise from the same principle?

When two opposing elements are in imbalance they produce conflict; when in balance, harmony. Conflict and harmony are not two different realities at war with one another; they are different states of the same principle of duality. Conflict represents imbalance, harmony balance. In the universe both are necessary: without conflict there is no change, without change there is no evolution. Without harmony there is no health, stability, or productivity. A good life is not constant perfect harmony; it is an understanding journey between conflict and harmony.

107. What does it mean for opposites to complete one another?

Opposites are not across from one another but beside one another; without one the other remains incomplete. Silence gains meaning within sound; emptiness carries value beside fullness. Without black, white has no meaning. But this is not merely a matter of meaning; it is a physical fact. An atom's positive charges cannot hold together without its negative charges. A magnet's north pole cannot be a magnet without its south pole. Completion is as much a physical necessity as a philosophical concept.

108. Is the principle of duality a universal law?

According to INK, yes; it is valid at every level and every point of the universe. Duality reigns in the physical realm, in the spirit plane, and in all the transitional layers between them. Nor is it specific to our universe; in each of the infinite universes, in a manner specific to its own substance, the principle of duality works. This universality makes it a divine law; because it stems from the Primordial Principle, it encompasses all existence.

109. What happens when a unit duality is divided?

Each part again forms a unit duality within itself. INK explains this with the magnet example: divide a magnet into two in the middle; both parts then have a north and a south pole. No matter how small the parts into which you divide matter, each part is again within a balance of opposing values. This shows how deep and fundamental duality is within matter. The dividing process brings forth new unit dualities; never can a "single-poled" part be obtained.

110. How is the principle of duality connected with the "principle of causality"?

The principle of causality, which says "every event has a cause," can function thanks to duality. A cause (a balance-disturbing influence) produces an effect (movement, change). The effect leads to a new balance; when this balance, too, is disturbed, a new cause-effect relationship arises. The chain continues infinitely. Without duality there would be no imbalance, without imbalance there would be no movement, without movement the chain of causality would not be established. Duality is the fundamental ground that makes the working of the principle of causality possible.

111. How does movement differentiate matter?

Two matter parts coming from the same primordial matter, when they gain movement in different amounts and forms, exhibit completely different properties from one another. The carbon atom is in both coal and diamond; the only difference is the arrangement of the atoms and the form of movement among them. Water and hydrogen peroxide, too, become two completely different substances from one another with a difference of one oxygen. Movement is what gives matter its identity and properties. Different movement patterns create different substances, different properties, and different beings.

112. How does INK explain the hot-cold duality?

Temperature is the manifestation of the amount of movement within matter. More movement means higher temperature; less movement means lower temperature. Hot and cold are two different movement states of the same matter. By the unit duality principle you cannot separate these two opposing states from one another; absolute heat and absolute cold are limit values that cannot be reached in the real world. The hot-cold scale is the concrete indicator of the principle of duality in the domain of temperature.

113. What is the light-darkness duality according to INK?

Light is the manifestation of the matter movement of electromagnetic waves at a certain frequency. Darkness, in turn, is the absence or insufficiency of this movement. Light and darkness are like the two opposing elements within a unit duality. Without one the other cannot exist. Darkness is not an absolute reality; it is the absence of light. But the opposite can also be said: light is the presence of an order and movement within darkness. The two bring one another into being and give one another meaning. INK treats this relationship as one of the universe's fundamental dualities.

114. Why is the sympathetic and parasympathetic nervous system a good example of duality?

INK gives this example itself. The sympathetic system is activating: it speeds up the heart, readies the muscles, gives energy. The parasympathetic system, in turn, is restful: it slows the heart, activates the digestive system, stores energy. Both systems are positioned reciprocally in every organ. When one is dominant the other withdraws. This balance ensures the body's healthy functioning. Neither the sympathetic nor the parasympathetic alone can provide a healthy bodily function; both are needed together.

115. Could the universe have existed without the principle of duality?

No. Without the principle of duality matter cannot move; matter that does not move cannot take shape; matter that takes no shape cannot come together; matter that cannot come together cannot form the universe. This is not a speculative question but a logical necessity. For the universe to exist, movement is required. For movement, imbalance is required. For imbalance, two opposing values are needed. The coexistence of these two opposing values is duality itself. Duality is the foundation of the cosmos.

116. Why can matter's two opposing values not be separated from one another?

Because when they are separated from one another, each again forms a unit duality; no true separation occurs. Logically too they cannot be separated: if there is a "plus" value, a "minus" reference is needed for it to be understood that it is "plus." Hot is hot only relative to cold. Good is good only relative to evil. This dependence of meaning is the philosophical justification of inseparability. Physical inseparability, in turn, comes from the structure of matter: every matter particle necessarily carries two opposing values together.

117. How does duality make evolution possible?

Evolution is change; change is movement; movement arises from balance disturbance; balance disturbance occurs when an additional influence comes to one side in the duality system. Without duality not a single link of this chain works. Moreover, the conscience mechanism, too, is a unit duality: the constant conflict between mission-intuition and egotism is the motor of evolution. If there were only good or only evil tendencies, there would be no conflict between them; without conflict there would be no choice and therefore no evolution.

118. Does every matter have a "neutral point"?

INK touches on this. In the magnet example the point right in the middle is the neutral zone; there is neither north nor south magnetism there. Similarly, the point where the two opposing values within a unit duality are balanced is the neutral point. But at this point matter does not move; it as if "sleeps." True dynamism emerges at the moments when this balance point is disturbed. The neutral point is a temporary state of balance; influences come and disturb the balance again. Life is the flow of these constantly disturbed and re-established balances.

119. Does change occur without value differentiation?

No. Value differentiation is one of the two opposing sides within a unit duality receiving extra value, and this is the starting point of every kind of change. Without value differentiation the balance is never disturbed. Without the balance being disturbed there is no movement. Without movement there is no change. Without change neither nature, nor life, nor time, nor evolution can exist. Value differentiation is the chief trigger of the universe's dynamic. You can think of it like the ignition system of a car engine.

120. Does the principle of duality find its counterpart in modern physics?

Strikingly, yes. The matter-antimatter duality, the wave-particle duality, the positive-negative charge balance, the interaction of the strong and weak nuclear forces, the superposition principle... All of these are dualities that modern physics discovered and that INK implied in 1959. In particular quantum mechanics's concept of "spin," with its up and down spin states, is the concrete indicator of unit duality at the subatomic scale. The deeper physics goes, the more strongly it confirms the existence of two opposing values at the foundation of the universe.

121. Is the universe single, or is there more than one?

According to INK the universe is not single; universes are infinite. While this was a very bold claim in 1959, modern physics's "multiverse theory" is in remarkable overlap with this view. Each universe is entirely unique; it does not carry the properties of another universe. These are not within one another but realities independent of one another. This infinite series of universes was brought into being to be the stage for the infinite evolution of spirits.

122. How does INK explain why universes are infinite?

The evolution of spirits is infinite. An infinite evolution requires an infinite stage. A single universe, however large and rich, ultimately does not suffice to meet the spirit's needs and is exhausted. For this reason there must exist an infinite number of universes, entirely different from one another, each with infinite internal possibilities. After benefiting from all the possibilities a universe offers, spirits pass to another universe with an entirely different substance. Infinite spirits require infinite universes.

123. Does each universe have its own unique substance?

Yes. At the foundation of each universe lies an entirely different "primordial substance," and all the properties of that universe derive from this substance. Just as the different color filters emanating from a projector each give an entirely different shade of light, the substance of each universe grants that universe its own unique laws, properties, and possibilities. These substances cannot transform into one another; a universe cannot gain or lose the substance of another universe.

124. What is the substance of our universe?

The substance of our universe is "primordial matter," characterized by absolute stillness and formlessness. That is, the fundamental building block of our universe is this amorphous, passive, pure matter. All stars, planets, living beings, and the human are nothing but the shapes this fundamental substance takes under various influences. This primordial matter gives our universe both its uniqueness and its limitation. Spirits evolve in this universe within the framework of the possibilities this unique substance offers.

125. Can universes transform into one another?

No. The substance of each universe is completely different from one another, and these substances cannot transform into one another. A universe does not "evolve" by developing into a higher universe. Instead each universe gathers and disperses within its own substance; but it does not transform into another substance. INK is very insistent on this point. For the infinity of universes to be meaningful, this separation is necessary: if they could transform into one another, there would essentially be a single universe.

126. Why were universes created?

For the evolution of spirits. This is an extremely simple but magnificent answer. The universes, which are passive, are fields of practice and experience for the spirits, which are active. Spirits meet their needs through their influence upon the universes; the feedback of this influence ensures evolution. Neither can the evolution of spirits occur without universes, nor does the existence of universes retain any meaning without spirits. The two necessitate one another. Universes can also be thought of as the classrooms of spirits.

127. How are universes separate from one another?

They are separate not spatially but substantially. There is no position such as "this universe is on the right, the other on the left." Universes are different dimensional realities; they exist in the same "place" but on different "planes." INK likens this to cones of light of different colors emanating from a projector: the lights emanate from the same point but do not enter into one another, do not disturb

one another. Each universe exists within the reality its own substance offers, entirely independent of the others.

128. Why do the spirit and the universe necessitate one another?

Because the spirit is active, the universe passive. The active needs a passive environment to meet its needs. A sculptor needs marble to display his talents, a writer needs paper to express his creativity. The spirit, too, needs the universe for evolution. But the universe also needs the spirit to gain meaning. A universe without a purpose is meaningless. The spirit and the universe are in a cosmic partnership, completing one another, bringing one another into being.

129. How do universes "gather and disperse"?

After each universe completely uses up its existing possibilities it enters a gathering period; in this period the matter combinations dissolve, the matters approach their primordial states. Then it begins to take shape again with a new arrangement. This is like an infinite universal breath; expansion and contraction, gathering and dispersal. Modern cosmology's "Big Crunch" scenario overlaps with this understanding. But according to INK this is never a complete annihilation; it is a transformation and a new beginning.

130. How does the projector metaphor explain universes?

INK uses a projector metaphor. Imagine various beams of light coming out of a projector with different color filters. Each beam comes from the same source but is of an entirely different color and property from the others; even if they overlap, one does not dissolve the other—each preserves its own identity. Universes, too, are like this: they are infinite realities emanating from the same Primordial Principle but possessing entirely different substances from one another, coexisting without disturbing one another.

131. How can universes be "tightly embracing" yet still be separate?

This is one of INK's deepest paradoxes. Spirits are able to benefit fully from all the possibilities of universes; therefore the spirit and the universe are as if interpenetrated. But this contact is not direct, it is indirect. The Primordial Principle is sovereign over both sides and reflects them to one another as if reflected from a mirror. The two work in perfect cooperation through the Primordial Principle, never in direct contact.

132. Why are infinite universes needed for the infinite development of spirits?

A single universe, even if it possesses infinite possibilities, is limited to a single substance. After the spirit exhausts all the possibilities of this substance, it needs experience at the level of a new substance. Like a musician who, after developing with a single instrument, wants to learn other instruments as well. Each new universe offers an entirely new and different dimension of experience. Since the spirit's evolution will never end, the stage too must never end; therefore universes are infinite.

133. How does modern physics's "multiverse theory" overlap with INK's view?

Multiverse theory appears in modern physics in different forms: the many-worlds interpretation of quantum mechanics, the bubble universes predicted by cosmic inflation theory, the different-dimensional universes of string theory. All of these point to the possible existence of more than one universe. When INK said in 1959 that "universes are infinite," it pointed in the same direction. The fundamental difference is that INK explains this as a necessity required by the evolution of spirits.

134. Does the universe have an "upper limit" and a "lower limit"?

According to INK, yes, but these are not physical boundaries; they resemble the starting and ending points in the matter chain. The lower limit is the coarse matter regions near primordial matter. The upper limit, in turn, is the higher levels near the unit, where the most complex, most developed matter structures are found. At these higher levels there are very fine matter structures imperceptible to humans and realms where high consciousnesses reside. The universe is a forest of matter of infinite variety between these two extremes.

135. Where is the "hydrogen realm" within the universe?

It is just above primordial matter, the region where the first ordered atomic structures form. Primordial matter is the foundation of our universe; the hydrogen realm is the first layer built upon this foundation. Going upward from here, the matter chain continues with ever more complex atoms and molecules, chemical compounds, living structures, and on to the human brain. Going upward, in turn, beyond the known elements lie higher matter levels that human comprehension has not yet been able to reach.

136. What are the "realms" within our universe?

INK speaks of more than one "realm" in our universe. At the bottom are the fields of primordial matter and raw matter; above is the hydrogen realm; above that the astronomical realm (stars, planets); higher up the "semi-subtle" region (the first layer of life after death); and at the top the realms where the high consciousnesses bound to the Mission Plan reside. Each realm has its own unique matter structure, understanding of time, and level of comprehension.

137. Is the universe constantly expanding?

Modern science observes that the universe is expanding. INK does not develop a direct discourse on this matter but speaks of the "gathering and dispersal" cycle of universes. Within this cycle there may be phases of expansion and contraction. The matter possibilities of the universe constantly expand and deepen in a way that serves the evolution of spirits. In this sense the universe may be considered to be in constant expansion both physically and metaphysically; but at the end of this expansion comes a gathering.

138. Does the universe have a beginning?

INK takes a careful stance on the question of the universe's "beginning." Primordial matter has always existed; therefore it is difficult to speak of a beginning in terms of the matter substance. But it can be said that the universe's present shape, that is, the current arrangement of matter, has a starting point. This may be considered the counterpart of the Big Bang within the INK framework: the beginning of the great developmental process extending from primordial matter to today's complex structure.

139. How can the Big Bang and INK's cosmology be compared?

The Big Bang says that the universe began from an extremely dense and hot point and expanded. INK, in turn, explains that the universe took shape through primordial matter being set in motion by influences. In both there is the idea that "in the beginning there was a potential, then it took shape." The difference is this: the Big Bang describes a material explosion; INK says that behind this material process there is a purpose directed toward the evolution of spirits, the guidance of the Primordial Principle.

140. Will the universe one day end?

According to INK our universe is not eternal but is not truly annihilated either. After a gathering period matter returns to its coarse states; but it continues to exist as primordial matter. Then it may take shape again with a new arrangement. Spirits, in turn, independently of this process, continue

their evolution in other universes. So a certain "shape" of our universe may end; but neither matter, nor spirit, nor the Primordial Principle is annihilated.

141. What is the ordering of the realms within universes?

From bottom to top: primordial matter (motionless pure matter), raw matter fields, the hydrogen realm (first atomic structures), the astronomical realm (stars, planets, solar systems), the Earth and similar developed planets, spatyom (the first layer of life after death), the semi-subtle realm (the plane of love), the Mission Plan, and the unit. Each realm forms a preparation ground for the transition to the one above. Each has its own unique matter structure, understanding of time, and level of consciousness.

142. Are there different "laws of nature" in different universes?

Yes. Since the substance of each universe is different, the laws deriving from that substance are also different. The laws of our universe (gravity, electromagnetism, the weak and strong nuclear forces, etc.) are a product of the primordial matter substance. In a universe with a different substance none of these laws may be valid; entirely different fundamental principles may reign. Therefore "laws of nature" are not universal; they are the laws of each universe's own substance.

143. Are 'kâinat' (universe in INK) and 'evren' (cosmos) the same concept?

In everyday language they are often used synonymously, but in INK 'kâinat' is a broader concept. The scientific "cosmos" generally refers to the matter-space that began with the Big Bang and that we can observe. INK's concept of 'kâinat,' in turn, includes the observable space, spatyom, the semi-subtle realm, and the Mission Plan. So the universe in INK is a far more comprehensive whole than what science calls the "cosmos." And these universes exist in infinite number.

144. How did the universe take shape from amorphous, motionless matter?

Influences coming from the Primordial Principle spread to the unit at the universe's upper level. The unit distributes these influences within the universe. The influences reach primordial matter and start movement through the principle of duality and the mechanism of value differentiation. The first movements form the first matter shapes, that is, the first hydrogen atoms. These atoms enter into various combinations to form the elements, the elements molecules, and the molecules more complex structures. Thus from a motionless sea the whole richness of the universe was born.

145. What is the "dark field" within the universe?

INK speaks of a coarse and scattered "dark field" below the hydrogen realm, between the primordial matter region and the hydrogen realm, that human comprehension cannot grasp. In this field there are no ordered atom formations; there are not-yet-shaped, indistinct masses of matter. This area cannot be observed because the matter structures forming human comprehension are not equipped to perceive it. The "dark matter" modern astrophysics speaks of may bear the quality of a strong clue concerning this field.

146. Is it possible for spirits to pass from one universe to another?

According to INK, yes; because the evolution of spirits is infinite, when the possibilities of a universe are exhausted the spirit passes to another universe. But this transition is not a "journey" in the sense we know; no spatial movement is involved. Because the spirit is outside the universe substance, this transition occurs as the spirit beginning a new evolutionary process in a new universe suited to its needs. How it happens human comprehension cannot grasp; only that it happens is known.

147. Is the universe passive?

Yes. INK defines universes as passive. The active ones are the spirits; the passive ones are the universes. The universe does not pursue a purpose of its own, carries no will, decides to do nothing. It functions through the guidance of spirits' needs, within the framework of the Primordial Principle's requirements, governed by the unit. This passivity does not make the universe worthless; on the contrary, it makes it a system that can respond perfectly to the activity of spirits. The universe is a perfect instrument; its value is measured by its functionality.

148. Why is the universe a "field of practice" for spirits?

A student truly learns knowledge not by listening in class but by applying it in practice. Spirits, too, ensure their evolution by practicing within the universe, by living experiences. The universe is the stage of this practice. Every pain, every joy, every decision, every relationship, every success and failure is a part of this practice. The spirit truly internalizes what it gains within the universe; this internalization is evolution itself.

149. Why does a single universe not suffice for the spirit's infinite evolution?

INK explains this as a logical necessity. A single universe consists of a single substance. However large and varied it may be, the experiences this substance can offer ultimately run out. The spirit's evolution, in turn, encompasses an infinite series of needs. To meet these infinite needs, an infinite number of universes with entirely different substances from one another is required. The idea of a single universe mathematically contradicts the understanding of infinite evolution.

150. Who governs the universe?

It is governed by the unit at the universe's upper level, in accordance with the requirements coming from the Primordial Principle. The unit distributes these requirements within the universe to all beings, all matters, down to the smallest particle. This distribution occurs through the organizations in the Mission Plan. Beings who have taken on duties at every level work in accordance with the directives they receive from the unit. The universe thus functions through a hierarchical but harmonious administrative system, with the Primordial Principle at the top and individual matter particles at the bottom.

QUESTIONS 151–200

UNIVERSES (CONTINUED) — SPIRIT

151. Are there "dimensions" within the universe?

Yes. Although INK does not use the word "dimension," it expresses the same concept by saying "realms." These realms are arranged not side by side in a physical space but in layers according to matter complexity and level of comprehension. Each layer has its own "reality," and the beings living within that reality cannot easily perceive the other layers. The Earth is a realm; spatyom is another realm; the semi-subtle realm is a third dimension. These are not stacked on top of one another but layers of reality essentially different from one another.

152. What does the "upper level" of the universe mean?

It is the most developed, most complex layer of the matter chain, near the unit. At this level there are fine matter structures that cannot be measured or observed with the human body but are extremely real. This is the field of activity of beings with high consciousness. Influences coming from the Primordial Principle first meet the unit at this upper level, then spread downward. The upper level is

the administrative center of the universe; decisions are made here, directives are given from here and conveyed downward.

153. What is the universe's understanding of "time"?

Time is connected with comprehension. Each realm has an understanding of time according to its own level of comprehension. World time is a simple and linear measure shaped according to human comprehension. As one ascends to higher realms, time takes on a more comprehensive form. At the unit level, in turn, there is no distinction of past, present moment, and future; everything is grasped as a single "moment." World time is real and valuable for the world; but looking at the whole of the universe it is only a simple measure of time.

154. Is space empty?

No. According to INK there is no "empty" area in space. Space, which appears empty to the eye, is full of very fine states of matter that human comprehension cannot grasp. Among these are the fields of activity of higher beings, flows of influence, the magnetic fields of matter combinations, and many fine matter structures humans do not yet recognize. Modern physics's understanding of the "quantum vacuum" too shows that space is not truly empty; that it is full of a constantly fluctuating sea of energy. INK overlaps with this understanding.

155. Is there "chance" in the universe?

According to INK, absolutely not. "Chance" is the name humans give to chains of causality they cannot understand. In reality every event has a cause, and this cause is bound to other causes as a requirement of the principle of causality. The universe is an extremely harmonious, orderly, and purposeful structure. The stirring of no particle, the occurrence of no event happens outside the directive of the unit. The things that appear to be chance are in fact arrangements with hidden causes that human comprehension cannot grasp.

156. Can anything "unnecessary" be found in the universe?

No. INK states this definitively: "In the universe there exists no unnecessary process." Every matter, every event, every being, every moment serves a purpose. Things that appear meaningless are the not-yet-visible parts of the big picture. Even the death of a bird is a part of the great harmony of the universal mechanism; it responds to the needs of other beings and contributes to a greater balance. Meaninglessness is the name of what we cannot understand; in reality it does not exist.

157. What is the relationship between the universe and the human?

The human is the most developed being within the universe, at least in our solar system. It can be said that the universe is for the human, and the human for the universe. The human is the being that embodies the most complex and richest response the universe gives to the spirit. At the same time the human is the only being with the capacity to understand the universe. This situation places upon the human a great privilege and a great responsibility: to understand the universe is for the universe to become that which understands itself.

158. What is the harmony of the universe?

The harmony of the universe is the flow of all events within the chain of causality, toward a certain goal, in an orderly and regulated manner. Even events that seem contradictory at first sight unite in the big picture in a single purpose: the evolution of spirits. An earthquake appears destructive but is in a harmonious relationship with the evolutionary processes of all the beings living on that land. Harmony is not everything being beautiful or easy; it is everything occurring exactly where it should, at the time it should.

159. Can the universe be fully grasped by human comprehension?

No. INK is clear on this: human comprehension works with the limited tools that the matter structures within the universe offer. These tools can grasp only a certain portion of the universe. Both the coarse matter fields at the very bottom and the fine matter structures at the very top are beyond human comprehension. To grasp the universe fully, a superhuman level of comprehension is needed; this, in turn, is possible only at the higher stages of evolution. The human can see only a small corner of the great picture.

160. What mental equipment do we need to understand the universe?

First an open mind is needed: a mind free of prejudices, of rigid religious or scientific dogmas. Second, the capacity for intuition: most of the truths about the universe are grasped not by being proven but by being intuited. Third, patience: the concepts require one another; trying to understand in haste leads to error. And finally, humility: accepting the limits of the human mind is the first step to seeing beyond the limits.

161. What is the spirit?

The spirit is one of INK's most central concepts. It is a reality that does not come from the substance of the universe, stands directly opposite matter, and is active and carries the need for evolution. Matter is passive, the spirit is active. While matter cannot move without being influenced from outside, the spirit carries a force and a need within itself. The name of this need is evolution. The spirit is not within the universe; but it is in such a deep and close relationship with the universe that it appears as if within it. It is eternal, cannot be annihilated, transforms.

162. Why is the spirit, unlike matter, considered "active"?

Matter cannot set itself in motion at all; it is passive. The spirit, in turn, carries a need and a force stemming from within itself; for this reason it is active. This activity of the spirit is the ultimate source of all movements within the universe. The requirements coming from the Primordial Principle reflect the spirits' needs onto the universe, and matter responds to these needs. So all the dynamism of the universe is born from the influence of spirits' active demands upon matter. Matter is the passive one; the spirit is the active agent.

163. Is the spirit within the universe or outside it?

This is one of INK's most nuanced questions. Looked at substantially, the spirit is outside the universe; that is, it is not made of the universe substance. But because every being in the universe is the representative of a spirit, the spirit appears as if within the universe. INK summarizes it thus: "In terms of substantial comparison the spirit is not within the universe, but it is within the universe through a being that represents it within the universe." This dual situation is the deep paradox at the essence of the spirit-universe relationship.

164. What does the "inaccessibility" between the spirit and the universe mean?

Inaccessibility means that the spirit and the universe cannot directly touch one another. The essences of the two are completely different from one another. The spirit is not made of the universe substance; nor is the universe derived from the spirit's essence. If there were direct contact this difference would disappear and both would become meaningless. This inaccessibility is not a tragedy; it is a necessary feature of the system. The relationship is always established indirectly, through a bridge. This bridge is the Primordial Principle.

165. Are spirits different from one another?

INK does not address this directly but says this: each spirit has its own unique evolutionary needs, and these needs differ from spirit to spirit. Moreover, the evolutionary level of each spirit is also different; some are "novice," some "experienced." These differences distinguish spirits from one another. But no information can be given about what the essence of spirits is. The qualities that make them different are only the properties that emerge during the evolutionary process.

166. Is the number of spirits infinite?

INK says "there are an infinite number of spirits." This infinity gains meaning together with the infinite universes: infinite spirits live infinite evolutionary processes in infinite universes. Each spirit is unique and on a separate evolutionary journey. The infinite number of spirits also shows the breadth of the Primordial Principle's power: to guide an infinite number of spirits simultaneously, each within a path unique to it, requires an immense order that the human mind cannot grasp.

167. Where does the spirit come from, and how is it formed?

INK does not answer this question directly and explains that it cannot. It is known that the spirit does not come from the universe substance; but where it comes from or how it is formed is a domain human comprehension cannot reach. It can be said that it exists through the power of the Primordial Principle, but this is not the answer to the "how." INK's silence on this question is not a deficiency; it is realism. The unknown has been left as the unknowable.

168. Is the spirit mortal?

No. According to INK the spirit is eternal. The body dies, the being disperses, but the spirit continues. Because the spirit is not made of the universe substance, birth and death—which are laws of the universe—cannot be applied to it. The spirit continues to exist even if the universe ends; it sustains its evolution in other universes. "Mortality" is only a property of matter. For the spirit there is only transformation and development; there is no annihilation.

169. What does the spirit's "need for evolution" mean?

The spirit carries within itself potentials not yet realized and feels an obligation to realize these potentials. This obligation is not commanded from outside; it is an internal need coming from the spirit's nature. Just as a seed carries within itself the impulse to grow. This need is the source of the spirit's activity, and this need guides all its influences upon the universe. Without the need for evolution the spirit remains motionless; and a motionless spirit retains no meaning.

170. How does the spirit establish a relationship with matter?

Not directly, but indirectly. The spirit's needs and behaviors are reflected onto matter through the requirements of the Primordial Principle. Matter responds to this reflection with a reaction suited to its own structure. This reaction is conveyed back to the spirit through the same channel. So the spirit "sees" matter, matter "feels" the spirit, but the two never directly touch. This indirect communication system is the fundamental form of interaction of the spirit-matter pair at the scale of the universe.

171. Is the spirit made of the substance of the universe?

Absolutely not. This is one of INK's most definitive statements. The spirit is not and cannot be made of the substance of the universe. If it were, the fundamental distinction between spirit and universe would dissolve, and the meaning of spiritual evolution would be lost. Nothing can be said about the essence of spirit, but one thing is known with certainty: it is not made of universal substance. This is one of the foundational axioms of the INK system.

172. Do spirits have different experiences in different universes?

Yes. This is a necessary consequence of spirits' infinite evolution. Since each universe has an entirely different substance, the experiences gained in that universe carry an entirely different quality. All experiences in our world are framed by the possibilities offered by primordial matter. In another universe, these possibilities will be entirely different, and accordingly the experiences gained and the evolution realized will be of a completely different nature.

173. What does the spirit's 'trans-universal plane' mean?

The spirit exists outside the universe, on a plane of existence beyond it. This plane is neither inside the material universe nor in some other location beyond it. Human language is insufficient to express this reality; 'trans-universal plane' is a metaphor. The spirit has a mode of existence unique to its own nature, and the only thing that can be said about it is this: it is fundamentally different from every mode of existence within the universe. No matter how much material language tries to convey this truth, it falls short.

174. Is the spirit aware of its being within the universe?

INK does not state this directly, but we can infer the following: The spirit is an entity that has its own 'behaviors' on its own plane. These behaviors are reflected into the universe and return. This mutual interaction suggests that the spirit has some form of awareness in relation to the universe. But this awareness is not like human consciousness; it is shaped according to the spirit's own unique mode of understanding. There is very little that can be said in human language about the spirit and its relationship to the universe.

175. Are the spirit and the 'essential being' the same?

No. The essential being and the spirit are distinct from one another. The spirit is the eternal reality beyond the universe, outside its substance. The essential being, however, is formed from material structures within the universe, existing at a more subtle level of matter beyond the body. When death occurs, the body dissolves but the essential being continues. The essential being is the structure that sustains life in the spatyom and the semi-subtle realm. The spirit, above all things, is the eternal reality that never dissolves.

176. What is the difference between the spirit and the body?

The body is a temporary structure formed from primordial matter through various influences — a concrete combination of matter with weight, volume, and color. The spirit, however, is an entirely different reality with no common essence with matter; it has no weight, color, or shape. The body is the instrument tasked with representing the spirit's being within the universe; when the instrument breaks down (death), it is abandoned, but the mission continues and new instruments are formed. The body is temporary; the spirit is eternal.

177. Does the spiritual evolution of spirits ever come to an end?

No. INK states that spirits evolve eternally. This evolution has no end because the spirit is infinite, and for an infinite being there can be no point of 'I have learned everything; I stop now.' In every universe, new and entirely different experiences and new and different steps of evolution await. Even entering the Mission Plan is not an end — it is the beginning of a new and far higher level of evolution. Infinite evolution is the inevitable consequence of the nature of the infinite spirit.

178. How many beings does a spirit have throughout a universe?

According to INK, each spirit has a single being throughout the universe. But this being periodically dons different bodies. The body changes, but the being continues. The transition from animal body to human body on Earth is one step within this continuity of the being. With each death the body is left behind, a passage is made to the spatyom, a new plan is made, and a new life begins with a

new body. The being undergoes this cycle countless times, yet it is always the same being in service of the same spirit.

179. Is the spirit limited by a body?

No. The spirit does not exist within the universe; therefore the body is not a constraint for the spirit. The body is the spirit's representative in the universe — it does not confine the spirit. The spirit's 'size' or 'capacity' is not determined by the body; the spirit continues to exist on its own unique plane. The death of the body is not 'liberation from imprisonment' for the spirit — it is a passage from one completed chapter to a new one. For the spirit, bodies are like costumes: they are put on and changed, but they do not define the one wearing them.

180. Can the nature of the spirit never be known?

According to INK, nothing can truly be known about either the spirit's nature or that of the Primordial Principle. Human understanding operates through material instruments within the universe; these instruments are insufficient to grasp realities beyond the universe. Only relational definitions can be made about the spirit: 'It is the opposite of matter,' 'It is the active one,' 'It carries the need for spiritual evolution.' These describe what the spirit 'does' but not what it 'is.' This unknowability is not a disappointment — it is realism and humility.

181. How is the spirit related to the Primordial Principle?

The Primordial Principle is above both spirits and universes. The spirit is the active party in this relationship; the universe is the passive party. Both are under the dominion of the Primordial Principle. The Primordial Principle transmits the needs of spirits to the universe and relays the universe's responses back to spirits. It is the organizer of this two-way process. Without the Primordial Principle, the spirit cannot relate to the universe at all. The Primordial Principle is therefore the architect of the bridge between spirit and universe, and its ever-present guarantor.

182. What is the 'realm of spirits'?

INK uses the expression 'realm of spirits' but refrains from filling it with content. It says that spirits have a mode of existence on their own planes beyond the universe, but does not describe what that plane looks like or how it appears — because it cannot be described. No analogy available to human language or understanding can adequately convey this reality. We only know this: Spirits continue to exist there, independently of the universe, carrying within them the essence of all their experiences in this universe.

183. Can the spirit experience an emotion?

According to INK, the spirit has 'behaviors' on its own plane, and the forms in which these behaviors are reflected into the universe are emotions. In other words, emotions such as love, joy, and pain are the material-world translations of the realities on the spirit's own plane. Emotions appear to originate not in the spirit but in the being; yet they are in fact the reflection of the spirit's reality in the material world. We do not know what name to give these counterparts on the spirit's own plane, but it can be said that they have a correspondence there.

184. What do the spirit's 'behaviors in the body' mean?

Every movement and need on the spirit's trans-universal plane is transmitted through influences to its being within the universe. The being forms suitable material combinations in response to this transmission. When a person feels a deep love, experiences a high intuition, or hears a powerful voice of conscience, these are in fact the material language of a reality on the spirit's own plane. The body speaks this language, but the original 'words' come from the spirit's plane.

185. What happens to the being when the spirit no longer needs it?

The spirit works with the same being throughout the universe. When the universe comes to an end, the spirit separates from the universe; at that moment the being also dissolves. The dissolution of the being is not a tragic end — it is the closing of a chapter. The spirit passes to a new universe; there a new being is formed and evolution continues. The material combinations carried by the being dissolve, but their counterparts on the spirit's trans-universal plane are permanent. Nothing that was gained is lost.

186. Do all beings have a spirit?

Yes. According to INK, every being in the universe is in service of a spirit. Stone, plant, animal, human — each has its own spirit or a temporary relationship with certain spirits. But the nature of the spirit-being relationship varies greatly according to the level of development of the being. The spirit-being relationship in a stone is extremely simple and mechanical, whereas in a human it contains incredible depth and complexity.

187. Do animals have a spirit?

Yes. Animals are also beings, and every being serves a certain spirit. The spirits of animals are more 'novice' than those of humans — at an earlier stage of spiritual evolution. The instinctive behaviors of animals, their learning capacity, and the problem-solving abilities observed in some species are indicators of spirits' evolution at this level. A dog's loyalty to its owner or a dolphin's intelligence are manifestations of the spirit in an animal body.

188. Do plants have a spirit?

According to INK, yes — but this relationship is at an extremely simple and mechanical level. The plant has almost no awareness of its own; its evolution is entirely automatic and instinctive. The plant takes root in soil, turns toward sunlight, reaches for water — these are manifestations of the most primitive instincts. The plant body is also the universe's representative of a spirit at a very early stage of evolution. The remarkable adaptive capacity of many plants is a concrete indicator of this relationship.

189. Do stones have a spirit?

INK states that all matter has a relationship with a spirit, but notes that this relationship is far more indirect and transient for stones. Stones are not permanent beings; they are the entirely passive practice grounds of certain spirits for brief periods. This relationship is real but extremely primitive. In events such as placing one stone on top of another, the erosion of a mountain, or the shaping of river stones, the simplest forms of the spirit-matter relationship are at work.

190. What happens to the spirit when the universe comes to an end?

The spirit is independent of the universe; therefore the ending of the universe does not affect the spirit. The spirit continues to exist even as the universe contracts and dissolves. When a spirit has exhausted all the possibilities of one universe, it moves to another and begins a new process of evolution there. For the spirit, the universe is a limited stage of evolution; when the stage closes, the actor does not vanish — they move to another stage. The spirit's infinite evolution continues without pause.

191. Can a spirit be a 'novice'?

Yes. INK notes that there are great differences among spirits in terms of evolution. The range extends from very 'novice' spirits experiencing their first encounters within a universe to 'experienced' spirits that have completed long evolutionary processes. Novice spirits evolve

passively in simpler forms of being, while experienced spirits rise to levels where they can use a human body and even enter the Mission Plan. No spirit is permanently 'below'; each is advancing.

192. What are a spirit's first experiences in a universe like?

Entirely passive and mechanical. At the very beginning, the spirit has not yet entered into a being within the universe; only the most basic interactions on primordial matter take place. Then, at the stage of the first hydrogen atoms, the spirit bonds to the atom but does not yet govern it — it merely begins to advance automatically in sync with its movements. This first phase is extremely slow, unconscious, and instinctive. It is a very different kind of experience from the human mind; the word 'experience' might even be an overstatement for this initial stage.

193. What does the spirit experience during the 'passive evolution' phase?

Passive evolution is the phase in which the spirit only adapts to the movements of matter, without exercising its own will. During this process the spirit advances in parallel with the development of the being it inhabits, but this advancement is automatic. As matter develops, so does the spirit — to that extent. Will, choice, and the conflict of conscience do not yet exist. It is like a student passively listening in a classroom; knowledge accumulates to some degree, but real learning has not yet begun.

194. How does the spirit transition to the 'active evolution' phase?

With the human level. When the spirit begins to use a human body, it is no longer passive; through the brain and consciousness mechanism, choices can be made, the voice of conscience can be heard, and decisions can be taken. When this active period begins, evolution advances much more rapidly — but at the same time it becomes much more difficult. Good decisions accelerate evolution; poor decisions slow it down. This responsibility that comes with free will makes the human the most valuable being in the universe.

195. Can the spirit make wrong decisions?

The spirit does not make decisions directly; decisions are made through the being — especially at the human level — via free will and the conscience mechanism. These decisions can be wrong and can slow evolution. But according to INK, no wrong decision constitutes a permanent 'loss.' Every mistake is an opportunity for learning and ultimately serves evolution. Viewed in the long term, even wrong decisions are part of the great tableau of evolution, provided the person truly draws lessons from those mistakes.

196. Does the spirit have 'free will'?

INK addresses this question not directly for the 'spirit' but for the 'being' and 'human.' The being at the human level possesses free will — that is, it can make its own decisions within the conscience mechanism. This capacity for decision is actually a characteristic of the spirit's reflection within the universe. Whether the spirit has a will of its own on its own plane cannot be known. But this much can be said: the spirit's evolution requires not only passive submission to influences, but also making active choices.

197. Who am I? The spirit, the being, or the body?

According to INK, 'I' can be considered on three levels. Physically, the body; at a deeper level, the being; and at the most fundamental level, the spirit. In everyday life, when we say 'I,' we most likely mean the being. The body is an instrument; 'I' am not the instrument. The spirit, meanwhile, is the eternal one and represents the true 'I' — but we cannot experience this directly. The most practical answer is: 'I am the being,' but this being is the representative of a spirit and the user of a body.

198. What is the relationship between the spirit and 'consciousness'?

Consciousness is a material mechanism operating through the brain in the human body. The spirit, however, is a reality far beyond it. But consciousness is the point where the spirit comes closest to the universe; it reflects the spirit's reality, however indirectly. Deep intuitions, powerful spiritual experiences, moments of sudden 'illumination' — these are sparks of the spirit seeping into consciousness. Consciousness belongs to matter; the spirit belongs to what lies beyond it. The two exist at different levels but in a deep relationship.

199. Do spirits have a relationship with one another?

INK does not address this directly. But this much can be said: the evolutions of spirits are not independent of one another; since they share a common universal stage, they are indirectly related to each other. When two people meet — given that encounters within the chain of causality are not coincidence but arrangement — it is a meeting of two spirits within the universe. Spirits may not be aware of each other on their own planes, but within the universe they contribute to each other's evolution.

200. Does one spirit influence another?

Not directly; only indirectly. Two spirits do not come into contact with each other on their trans-universal planes. But within the universe they influence each other through the beings they serve. Two people loving, teaching, or harming each other is in fact the universe's reflection of two spirits contributing to each other's evolution. In this sense, every human relationship is the intersection point of two spirits' journeys of evolution, unfolding in the background.

QUESTIONS 201–250

SPIRIT (CONTINUED) — PRIMORDIAL PRINCIPLE — BEING

201. What is the connection between the spirit and 'love'?

Love, according to INK, is the spirit's highest manifestation within the universe. It is the most refined expression in the material world of the spirit's deepest reality on its own plane. The entire semi-subtle realm is called the 'plane of love' — meaning that at the highest point of evolution, love reigns. This shows that love is not merely an emotion but a force that reflects the deepest reality of the universe. The greater your love grows, the deeper the spirit's reflection within the universe becomes.

202. What does it mean for a spirit to be 'advanced' or 'novice'?

It refers to the spirit's position within the evolutionary process. A novice spirit has had brief, simple experiences in a small number of universes. An advanced spirit has passed through long evolutionary processes, gained countless experiences, and reached higher levels of understanding and responsibility. This difference explains the profound differences among people; the maturity that some people seem to bring into the world from birth is in fact the product of a long evolutionary history. No spirit is permanently 'below'; each is advancing.

203. Does the spirit get tired?

INK does not answer this question directly. But we can say: fatigue is a state that arises when the capacity of a material body is strained. The spirit is not made of universal substance, so 'fatigue' may not be a valid concept for it. But the spirit's being within the universe does get tired; the body

gets tired, and the essential being can also become burdened under heavy loads. These fatigues belong not to the spirit itself but to its representatives within the universe.

204. Is the spirit limited by time and space?

No. Time and space are properties of the material universe to which human understanding is bound. Since the spirit is not made of universal substance, the universe's concepts of time and space cannot be applied to it. For the spirit there is no 'before' or 'after'; there is no 'here' or 'there.' This creates a paradox that is difficult for the human mind to grasp. But to understand the spirit's infinity and eternity, this understanding of boundlessness is essential.

205. What is the spirit's 'symbol' within the universe?

The being. The symbol of every spirit within the universe is the being allocated to serve that spirit. The being is like the spirit's 'letter' written in the material language of the universe. Everything that appears in that being — emotions, thoughts, intuitions, decisions — are all reflections of the spirit within the universe. The human body is the most developed instrument in which this being resides. The concept of 'the being as the spirit's symbol' is one of the most original and profound ideas in INK.

206. How is the mirror metaphor used to describe the spirit?

INK uses a mirror metaphor: the spirit and the universe are reflected to one another through the Primordial Principle, as if in a mirror. The needs and behaviors of the spirit on its trans-universal plane are 'reflected' into the universe; the universe's responses are equally 'reflected' back to the spirit. This reflection is instantaneous and carries no record of time or space. Note: the mirror here is not the Primordial Principle itself — it is merely the symbolic expression of a part of its power pertaining to the spirit-universe relationship. The metaphor falls short but offers an intuition.

207. How is the spirit described through the 'light' metaphor?

While INK uses the projector metaphor, it also indirectly illuminates the spirit's position. The 'light' (imperatives) coming from the Primordial Principle first reaches spirits, then is reflected into the universe, and the universe shapes this light. In this process the spirit is like a lens: it receives the light from the Primordial Principle and transmits it into the universe. But this metaphor too is insufficient, because one must bear in mind that the spirit is not made of universal substance and that light itself is a form of matter.

208. What is the relationship between the spirit and the concept of 'the divine'?

According to INK, the adjective 'divine' most properly belongs to the Primordial Principle. The spirit is an eternal reality created by the divine but not the divine itself. Between the spirit and the Primordial Principle there also lies infinite inaccessibility. Therefore calling the spirit 'divine' would not be correct; the spirit is great and eternal but not 'divine.' Nevertheless, the spirit is a reality more exalted and more fundamental than anything within the universe, and this exaltedness makes it the reality closest to the 'divine.'

209. Is the spirit the same as the 'soul' described in religions?

Similar, but not identical. Most religions define the 'soul' as something breathed into creation by a creator. INK's spirit, however, is entirely separate from the Primordial Principle and never merges with it. Furthermore, most religions treat the soul as something exclusive to humans, which conflicts with INK's view of a spirit-being relationship in every entity. The common foundational idea (the spirit is immortal and evolves) exists, but the conceptual differences are significant too.

210. How can we grasp the eternity of the spirit?

Grasping it fully is not possible for a being in the material world, because the human mind cannot truly internalize infinity. But we can approach it at the level of intuition. Consider this: no matter how large a number you imagine, there is always a 'next' beyond it. The spirit is the same: no matter how long an evolutionary journey is imagined, there is always a 'next.' This sense of 'the point of no-next never arriving' provides the most powerful intuition of the spirit's eternity.

211. What is the Primordial Principle?

The Primordial Principle is the supreme reality that stands above both the infinite spirits and the infinite universes, governing both. Not a single word can be said about it; how it is, where it is, what it is, and what it is not are all unknown. For there is no human understanding, intuition, or language that can comprehend it — and none can ever exist. INK states: 'We are unable to express a single thought regarding the explanation of this great truth.' Only a symbolic name — 'Primordial Principle' — is given to this great reality that is the inaccessible of the inaccessible.

212. Why can nothing be said about the Primordial Principle?

Because every thought, every concept, every metaphor of the human being is produced through the instruments of universal matter. It is structurally impossible to understand a trans-universal reality using instruments that lie within the universe — like eyes that can see light but cannot see themselves. The human mind, being a product within the universe, cannot grasp what lies beyond it. This silence is not 'there is no answer' but 'an answer cannot be given' — a far deeper and more honest stance.

213. Is the Primordial Principle God?

There are aspects that overlap with the concept of God or Allah in religions: being above all things, governing all things, everything operating by its will. But there are also significant points of divergence. Most religions define God as a personal being to whom one prays and with whom one has a relationship. INK's Primordial Principle, however, is a reality about which nothing can be said and whose personal nature is unknown. INK leaves this question to intuition; the answer takes shape according to the reader's own understanding.

214. Is the Primordial Principle personal?

Unknown. Personhood is a meaningful concept at the human level. Saying the Primordial Principle is 'personal' or 'not personal' is to constrain it with human categories — which is not possible. Describing it as having or not having 'will' carries the same problem. INK gives no definitive answer to this question and states that it will not. The only thing that can be said about the Primordial Principle is that nothing can be said about it. This honesty is a silence — but an illuminating one.

215. How can the Primordial Principle be 'above' spirits and universes?

The word 'above' here is not spatial. The Primordial Principle is above spirits and universes in the sense of being 'greater' or 'more encompassing' than both. It 'contains' both, but not in a spatial sense. No matter how great the infinite spirits and infinite universes are, the Primordial Principle is more encompassing than the sum of all of them. This encompassing quality makes it capable of governing, directing, and enabling the relationship between the two.

216. How does the Primordial Principle 'bring together' the spirit and the universe?

The spirit cannot directly contact the universe, nor can the universe directly contact the spirit. Despite the infinite inaccessibility between them, their ability to work together is made possible by the Primordial Principle. The Primordial Principle holds dominion over both simultaneously and reflects each to the other as if in a mirror. Through this reflection, the spirit's needs are conveyed to the universe and the universe's responses return to the spirit. The two never make direct contact,

yet they work in perfect cooperation through the Primordial Principle.

217. Why is the mirror symbol used to describe the Primordial Principle?

Because the most fundamental property of a mirror is that it reflects two things to each other while itself being neither one nor the other. The Primordial Principle likewise reflects the spirit to the universe and the universe to the spirit, yet it is neither spirit nor universe. This symbol is used to describe the indirect relationship between them. But INK immediately cautions: the mirror symbol is not the Primordial Principle itself — it is merely the symbolic expression of one aspect of its power, a part of its capacity pertaining to the spirit-universe relationship.

218. Did the Primordial Principle create the universe?

INK does not say 'it created' or 'it did not create.' 'To create' means bringing something into existence from nothing at a specific moment in time — which requires categories of time and space. These categories do not apply to the Primordial Principle. Within the INK system it is possible to say: the universe exists as a necessary consequence of the Primordial Principle's imperatives. But when this existence is described with the word 'creation,' it gives rise to misleading associations.

219. What is the concept of 'imperative' and how does it relate to the Primordial Principle?

An 'imperative' means a necessity or requirement. The imperatives coming from the Primordial Principle are the necessities that determine how the universe and spirits operate and what conditions will be provided for spirits' evolution. These imperatives are transmitted to the unit at the highest level of the universe, which then distributes them as influences across material combinations and beings. Every influence, every event, every movement of the universe carries these imperatives. The imperative is the operating program of the universe; the Primordial Principle is the author of that program.

220. Is the Primordial Principle the same as pantheism?

No. Pantheism says 'God and the universe are the same; everything is God.' INK's Primordial Principle is not identical with the universe — it is above it. The universe does not contain it; it contains the universe. If the Primordial Principle and the universe were the same, there would also be no reality above the universe and separate from spirits. INK clearly distinguishes between these two understandings. The Primordial Principle is not within the universe; it is above the universe, separate from it, and nothing can be said about it.

221. What is the difference between the concept of wahdat al-wujud (unity of being) and the understanding of the Primordial Principle?

Wahdat al-wujud holds that everything is a single being. INK explicitly opposes this and particularly warns the reader not to be led into this mistaken understanding. According to INK, the spirit, the universe, and the Primordial Principle are eternally separate realities; they do not merge, intermingle, or transform into a single being. The principle of duality also makes this separation physically necessary. To say 'everything is one' is to fundamentally misunderstand the INK system.

222. Is the Primordial Principle within the universe?

No. The Primordial Principle is not within the universe; it encompasses the universe and spirits but does not reside within them. Think of it this way: like a musician encompassing all notes while not being a note. The Primordial Principle is greater than and transcends the universe. Nothing within the universe is the Primordial Principle itself — everything is merely a manifestation of its imperatives. This distinction is the fundamental point that separates INK definitively from pantheism

and wahdat al-wujud.

223. Is it possible to grasp the Primordial Principle through 'intuition'?

Not fully — but intuition is a closer instrument than conceptual thought. INK states: 'We leave all divine concepts on this matter to the levels of understanding and especially the intuitive capacities of people.' Through intuition, one may gain not complete knowledge of the Primordial Principle but a 'sense' or 'closeness.' Before magnificent landscapes of nature, in deep silence, in moments when perfection is felt — a lightning flash may strike within the spirit. That is intuition itself.

224. Can one pray to the Primordial Principle?

INK does not answer this question directly. But it says: since nothing can be said about the Primordial Principle, it is also unknowable whether one can personally address it. The 'prayer' practices of religious traditions within the universe are not in vain, according to INK; these prayers function through vazifeliler (duty-holders) and auxiliary beings. Prayer is therefore functional — but whether it constitutes direct communication with the Primordial Principle remains unanswered.

225. Does the Primordial Principle govern all things?

Yes. INK states this unequivocally: 'Every truth within universes, above universes, and among spirits is under the dominion and order of the Primordial Principle.' All formations, flows, and everything in the universe can only occur through its imperatives. This absolute dominion does not mean determinism; free will and evolution are also part of its imperatives. But nothing can go beyond its reach; its dominion is complete and infinite.

226. Is the Primordial Principle infinite?

INK gives no clear answer to this question, because 'infinity' is itself a concept of human language. But we can say: a reality that stands above infinite spirits and infinite universes must have a dimension that transcends this infinity. The word 'infinite,' even as the greatest human concept, is insufficient to define the Primordial Principle. Everything that can be said about it falls short; even 'infinity' may amount to placing a limit upon it.

227. What does the expression 'the inaccessible of the inaccessible' mean?

It means a reality that, above the already-inaccessible spirits and universes, is even more inaccessible than they are. The spirit cannot access the universe (first inaccessibility). The universe cannot access the spirit (second inaccessibility). But both are unable to access the Primordial Principle — an inaccessibility beyond even their inaccessibilities. These layered levels of inaccessibility show the importance and depth INK assigns to this concept. The expression 'the inaccessible of the inaccessible' is the most honest and most profound description that can be found for the Primordial Principle.

228. How are the 'imperatives' from the Primordial Principle transmitted to the universe?

The imperatives from the Primordial Principle are first transmitted to the unit at the highest level of the universe. The unit receives these imperatives and brings them into a state of 'unity' — that is, it unifies them into a single whole. Then these unified imperatives, refined as influences, spread from the unit throughout all layers, beings, and down to the smallest particle of the universe. This distribution is extraordinarily precise and personal: influences calibrated to the needs of each being reach that being. Not a single particle can be exempt from these influences.

229. How has the concept of God evolved throughout history, and how does INK view this?

INK says that the idea of God has evolved alongside humanity's level of understanding. Early humans symbolized powerful natural forces (the sun, rivers, storms) as gods. As understanding developed, more abstract and personal yet still comprehensible concepts of God emerged. According to INK, each stage of this evolution is the product of knowledge transmitted from higher planes, shaped according to the capacities of the people of that time. The Primordial Principle understanding is the most advanced, most abstract, and least-described point in this evolution.

230. Does the Primordial Principle have a will?

Unknown. 'Will' is a concept derived from human experience — meaning that something 'wants' and 'chooses.' Whether the Primordial Principle 'wants' or 'chooses' cannot be known, because these concepts cannot be applied to it. But this much can be said: the imperatives from the Primordial Principle lead the universe and spirits in a certain direction — namely, the direction of evolution. This guidance resembles the outcome of a will, but describing it as 'will' may be misleading.

231. Does the Primordial Principle 'love' people or 'punish' them?

Using such expressions about the Primordial Principle is not appropriate. 'Loving' and 'punishing' are concepts specific to personal relationships, and no personal characterization can be made about the Primordial Principle. Within the INK system, the sufferings people experience are not 'punishment' but experiences required by evolution. Joys are not 'rewards' but natural outcomes of the evolutionary process. It is not possible to say that the Primordial Principle has an 'attitude' or 'stance.'

232. Could the universe exist without the Primordial Principle?

No. There is infinite inaccessibility between spirit and universe; these two can never relate to each other on their own. The possibility of this cooperation and relationship requires a higher reality that encompasses and directs both. The Primordial Principle is that necessity. Without the Primordial Principle, neither can the spirit relate to the universe nor can the universe serve a purpose. The Primordial Principle is the foundation of existence; nothing can meaningfully exist outside it.

233. If the Primordial Principle could be known, what would change?

INK does not answer this question, because removing the unknowability is systematically impossible. But speculating: if the Primordial Principle could be grasped, then what lies beyond the universe would have been comprehended using an instrument within the universe — which would break the fundamental boundary of the matter-spirit-universe system. Perhaps the meaning of evolution would also change: walking toward an unknown ultimate destination and walking toward a known destination are very different experiences.

234. Is this silence about the Primordial Principle a weakness?

On the contrary — it is a mark of great honesty and courage. Many systems produce mysterious yet convincing discourses even about things they do not understand. INK, however, clearly states 'we do not know and cannot know.' This 'I do not know' does not always mean 'there is no answer'; sometimes it means 'an answer cannot be given' — a far deeper epistemic stance. Accepting the unknown as unknown is also among the fundamental virtues of scientific thought.

235. What does the expression 'higher principles' encompass?

INK occasionally uses the expression 'higher principles.' This refers to the imperatives of the Primordial Principle directed toward the universe and spirits — meaning the fundamental laws of existence. Laws such as the law of evolution, the principle of duality, and the principle of causality are manifestations of these higher principles within the universe. The higher principles are not the Primordial Principle itself but the foundational rules that are the necessary consequences of its

relationship with the universe and spirits.

236. How does the Primordial Principle differ from the concept of God in religions?

The most fundamental difference is this: the vast majority of religions establish a relationship between God and the human — defining personal bonds such as prayer, worship, repentance, love, and fear. INK's Primordial Principle, however, is a reality about which nothing can be said and with which no personal relationship can be formed. Religions try to make God comprehensible; INK accepts incomprehensibility. This difference is one of the foundational features that makes INK a system of knowledge rather than a religion.

237. How can a human approach the Primordial Principle?

Not directly — but it is possible to look indirectly at its works. Seeing the magnificent order of the universe, noticing that every small event is connected to every other by a grand design, feeling that existence is not meaningless — these are indirect ways of touching the imperatives of the Primordial Principle. Deep meditation, states of high intuition, and sudden 'moments of truth' can also be cited as examples of such indirect contact. Approaching is not knowing — it is feeling and marveling.

238. Why must the Primordial Principle be referred to by a name?

Because in order to speak about it, a reference point is needed. Human language does not know how to speak about something nameless. But this name is not a definition — it is a signpost. When we say 'Primordial Principle,' we mean 'the unknown yet foundational.' Like the concept of 'infinity' in mathematics: the concept itself cannot be known, but giving it a name makes it possible to work with it. Naming it does not indicate that it is known; it only makes it possible to speak about it.

239. Is the Primordial Principle matter, spirit, or neither?

It is neither matter nor spirit — it is an entirely different reality from both. Matter is passive; spirit is active. The Primordial Principle is above both and can be defined as neither active nor passive. Matter and spirit exist within the framework of its imperatives; it transcends them both. We cannot even call it a 'third reality,' because 'third' is also a category of ordering, and ordering cannot be applied to the Primordial Principle. The most honest answer is: what it is cannot be known.

240. How does the understanding of the Primordial Principle liberate a person?

In several ways. First, by accepting the unknown, it frees the mind from the pressure of dogmas. Second, by showing that nothing is meaningless and that everything unfolds within a supreme order, it reduces existential anxiety. Third, by demonstrating that no religion or ideology can speak definitively about the Primordial Principle, it deepens tolerance. Saying 'No one knows everything; we don't either — but this does not prevent a meaningful existence' is a foundation of true freedom.

241. What does 'being' mean in INK?

A being is the material whole allocated to serve a spirit throughout the universe. Every spirit has within the universe a structure that represents it, lives all its experiences, and reflects those experiences back to the spirit; this structure is called the being. The body is a temporary instrument housed within this being. The essential being is the more permanent structure that continues to exist beyond the body, in more subtle layers of matter. The spirit, above all of these, is the eternal reality.

242. What is the difference between the being and the body?

The body is the coarsest material combination within which the being resides — temporary and mortal. The being, however, far exceeds the body; it is a whole composed of more subtle matter that continues to exist even after the body dies. Think of it this way: the body is a garment, the being is the person wearing it. When the garment is torn, the person does not cease to exist; they put on

another garment. At death the body is left behind, but the being, as the essential being, continues to live in the spatyom. Death is the change of the body, not the end of the being.

243. Why is the being the spirit's 'symbol within the universe'?

Because the spirit cannot directly exist within the universe; yet something within the universe must represent it. That representative is the being. Just as an ambassador represents their own country in a foreign land. Everything that appears in the being is the material-world translation of the spirit's reality. The spirit's current state and needs are reflected into the universe through the being. This is why the being is the spirit's most faithful and most perfect symbol.

244. How many beings are allocated to a spirit?

According to INK, one being throughout the universe. But this being periodically uses different bodies. A single spirit has a single being; this being begins through stone, plant, or animal bodies, gradually attains the maturity to use a human body, and continues this journey throughout evolution. Remaining in service of the same spirit until the universe ends, this being outlives every body and maintains its existence beyond every body.

245. How is the being affected by the spiritual evolution of the spirit it serves?

As the spirit evolves, the being also 'develops' — meaning it attains more complex and more advanced material combinations. As the spirit's level of evolution increases, the bodies the being can use also become more complex and more capable. The transitions from stone body to animal body, and from animal body to human body, are concrete indicators of this development. In this sense, spirit and being journey together; one cannot advance without the other progressing.

246. Can a being exist without a spirit?

According to INK, no. In the universe there is no being that is entirely independent of spirits and has no service to render them. Every being — temporarily or permanently — is in service of a spirit. The influences that hold the being together work until the spirit no longer has need; when the need ceases, the being dissolves. Therefore matter owes its existence to the spirit it serves and cannot exist without one. This is a fundamental relationship that binds the entire material world to spirits.

247. What is the 'two-sided function' of the being?

The being carries out a two-directional function both toward the spirit and toward the universe. On one hand, it gives concrete form to the spirit's needs within the universe and makes the spirit's relationship with the universe possible. On the other hand, it conveys the influences and feedback of the universe to the spirit. The being is therefore a bridge: one end connects to the spirit, the other to the universe. Without this two-directional function, neither can the spirit benefit from the universe, nor can the universe contribute to the spirit's evolution.

248. How does the being 'hold up a mirror' to the spirit?

The needs and state of the spirit on its trans-universal plane are reflected to the being through influences. The being expresses this reflection through material combinations; emotions, thoughts, intuitions, and behaviors are the appearances of this expression. These expressions are then relayed back along the same channel to the spirit's plane. Like a mirror reflecting the object before it. But the being surpasses the mirror; it does not merely reflect — it genuinely 'responds' to the spirit's needs.

249. Does the being 'know' the spirit it serves?

INK does not address this directly. But we can say: the being does not 'know' the spirit in the sense humans understand. The being is composed of material structure, and matter is passive. But

between the being and the spirit there is a high-level functional harmony; every movement of the being naturally responds to the spirit's needs. This is not a form of 'knowing' but a deeper form of 'attunement' — like a flower turning toward the sun without 'knowing' it.

250. Is the being leaving a body death?

In the sense that the body ends, yes — but in the sense that the being ends, certainly not. Death is the being leaving one body and continuing in the spatyom through more subtle material structures. This is not an ending but a transition. The separation of body and being is not tragic; it is part of a natural cycle. Like a fruit falling from a tree; the seeds initiate a new life. Death contains one of INK's greatest teachings: 'There is no ending, only transformation.'

QUESTIONS 251–300

BEING (CONTINUED) — UNIT AND INFLUENCES

251. What happens to the being when the spirit separates from the universe?

When the universe comes to an end — when the spirit's evolution within that universe is complete — the spirit separates from the universe. At that moment the influences holding the being together are severed and the being dissolves. The material combinations break apart; each part joins new combinations. This is not a tragic end but the completion of a natural cycle. The spirit passes to a new universe and there a new being is formed, beginning a new process of evolution. All that was gained remains permanent on the spirit's trans-universal plane.

252. What is the 'complex of influences'?

It means that the influences arriving at a being are numerous and varied, and that these influences form complex combinations within the being. A human being receives influences at physical, emotional, mental, and spiritual levels simultaneously. Processing all of these together and in harmony requires the being to possess a 'complex' influence mechanism. This multi-layered influence capacity of the human being is the fundamental feature that distinguishes it from other beings in the solar system.

253. How is a being formed?

A being begins to form when the material arrangement required to represent a spirit within the universe comes into existence. Material combinations suited to the spirit's evolutionary need are brought together by influences from the unit, and the being takes shape. This process is a spirit's first 'entry' into the universe. Initially formed from extremely simple material structures (the first atomic structures), this being gradually develops until it becomes capable of using more complex bodily forms.

254. Are the being and the 'essential being' the same?

No, they are different. Being is the broader concept; it encompasses the entire material whole allocated to serve the spirit throughout the universe. The essential being is the core within this whole — composed of more subtle, more permanent layers of matter. When the body dies it dissolves; but the essential being continues and lives on in the spatyom. In short, every essential being is a part of a being, but every being is not reducible to the essential being. The body is the temporary layer; the essential being is the more enduring layer.

255. What is the essential being?

The essential being is the structure formed from more subtle layers of matter, beyond the body, that continues to exist after death. A person's personality, experiences, emotional memory, intuitions, and moral accumulation are stored in the essential being. At the moment of death the body is left behind, but the essential being passes to the spatiom with all this accumulation and personality intact. There it continues its life, takes stock, and prepares for a new embodiment. The essential being is the true 'identity' of the person beyond death.

256. How does a human being differ from an animal being?

The fundamental difference lies in material complexity and the capacity for understanding. An animal being is composed of simpler material combinations; instinct and mechanical responses predominate. A human being has far more complex material combinations; the conscience mechanism, free will, abstract thought, and creative ability are products of this complexity. The human being differs from the animal being not through evolutionary but through evolutionary leap. This leap is the turning point at which active evolution begins.

257. Are all beings equal?

It is difficult to speak of equality in terms of value or rights. Every being stands at a position unique to its own stage of evolution; these stages are different. A stone being and a human being are different at incomparable levels. But INK does not consider any being 'worthless'; each fulfills a perfect function at its own stage. Instead of 'equality,' the understanding that 'every being is necessary and valuable at its own level' is more appropriate.

258. What does the 'development' of the being mean?

It means that the material combinations within the being gradually become more complex, more intricate, and more advanced. The journey from stone body to plant body, from there to animal body, and from there to human body are the concrete steps of this development. At each step the being begins to receive and transmit more influences, interact with a wider environment, and attain higher levels of understanding. The development of the being advances in parallel with the spiritual evolution of the spirit it serves.

259. How is the 'worthiness' of a being determined?

Worthiness is determined by the depth of understanding and moral maturity the being has gained through its evolutionary process. A being that makes more correct decisions, hears the voice of conscience more strongly, and contributes more to others gains higher worthiness. This worthiness is evaluated by the fate mechanism, which provides the being with suitable conditions and opportunities. Worthiness is not a 'reward system' but a measure of what the being is ready for. Higher worthiness also brings greater responsibilities.

260. Who am I? The body, the being, or the spirit?

According to INK, 'I' can be considered on three levels. At the most surface level, the body: the physical structure that feels, breathes, gets hungry and thirsty. At a deeper level, the being: the true 'I' that continues even after death, carrying personality and experiences. At the deepest level, the spirit: the eternal, infinite, trans-universal one. In everyday life when we say 'I,' we most likely mean the being. But the true 'I' belongs not to the body but to the spirit.

261. Can the being and the spirit be identified with each other?

No. This is one of the misunderstandings INK particularly warns against. The being is a material structure; the spirit is an eternal reality entirely different from universal substance. The being dissolves when it dies; the spirit continues eternally. The being is the representative of the spirit within the universe — not the spirit itself. To identify the two is like confusing an ambassador with

the state. The ambassador represents the state but is not the state. The being likewise represents the spirit but is not the spirit.

262. At what level of the being does love manifest?

At the highest, most subtle, and most complex material layers. Love represents the highest level the human being can reach in the material chain. While bodily pleasures manifest at the lower layers of the material chain and intellectual pleasures in the middle, true, unconditional love manifests at the uppermost layers. This is why the semi-subtle realm is called the 'plane of love' — there, only love reigns. The more the being develops, the more deeply and unconditionally it experiences love.

263. How does the being interact with other beings?

Every being radiates a magnetic field to its surroundings and receives magnetic fields from its surroundings. Through these fields, beings are in constant interaction. Sympathy and antipathy are the most prominent manifestations of this interaction. Compatible magnetic fields generate sympathy; incompatible ones generate antipathy. The first impression two people feel upon meeting is in fact the subconscious reflection of their magnetic fields' interaction. All social relationships are built upon this fundamental physical interaction.

264. How does the principle of duality operate within the being?

The principle of duality is also dominant within every being. In the human being it is most clearly visible in the conscience mechanism: the sense of duty and the ego continuously operate as opposing forces. At the same time, every being contains opposing forces such as sympathy-antipathy, activity-passivity, and expansion-contraction. These oppositions keep the being alive, compel it toward change, and make its evolution possible. A being without duality can neither make choices nor develop.

265. Does the being ever 'sleep'?

According to INK, the being does not fully sleep during sleep; it is true that the brain sleeps, but the being enters a kind of active rest or renewal process. Sleep is a period during which the body and consciousness rest while the more subtle layers of the being remain active. Dreams are partly the product of this active period. During sleep the being loosens its connection to the external world, but it sustains its internal functions; cell renewal, memory consolidation, and energy balance occur during this process.

266. What happens to the being during sleep?

During sleep, the brain and body rest — but the more subtle layers of the essential being continue to remain active. During this period, influences coming from certain duty-holders can be received more easily, because the brain's 'filter' has temporarily weakened. Many meaningful dreams are high-level influences received during this period. At the same time, sleep is a transitional state that partially recalls the link between the spatyom and this world; there is a deep resemblance between sleep and death.

267. How are sympathy and antipathy between beings explained?

Sympathy is two beings' magnetic fields entering into resonance with each other; antipathy is the opposite — the clash of incompatible fields. This is a physical phenomenon. Why do you feel a deep harmony with some people at first meeting, while with others an inevitable tension arises? Behind this there is no conscious 'decision'; there is the instantaneous interaction of magnetic fields. The fate mechanism also takes these sympathy-antipathy balances into account when bringing beings together in ways that will contribute to each other's evolution.

268. Does the being continue to exist beyond the body?

Yes. This is one of INK's most fundamental teachings. The body is a temporary instrument; the being, however, far exceeds the body. When the body dies, the essential being passes to the spatyom together with all its experiences and personality. There it lives for a time, takes stock, and prepares for a new body. The being thus uses countless bodies but continues to be the same being each time. Death is not an end — it is a transition.

269. What does it mean for a being to 'gather material from its surroundings'?

Throughout the universe the being gains experiences, accumulations, and characteristics. These acquisitions are added to the being's 'material repository' — that is, they enrich the essential being. Every new body, every new life, every new experience adds new 'material' to the being. Pains, joys, decisions, relationships, mistakes, and successes are all parts of these materials. The being processes these materials and makes the spirit's representation within the universe richer and more profound.

270. Are plants beings?

Yes, plants are also beings — but at an extremely simple level. A plant being has a very indirect and mechanical relationship with a spirit; there is no consciousness, choice, or conscience mechanism. But fundamental functions such as growth, orientation, and response to the environment are indicators of the most primitive evolutionary activities carried out by the spirit at this level through the being. The plant being is at a much lower rung of the material chain than the human being.

271. Are animals beings?

Yes. Animals are far more developed beings than plants. Emotions, instincts, the capacity to learn, and social bonds are areas where the animal being approaches the human being. Particularly highly developed animals such as mammals and birds are beings quite close to the lower rungs of humanity. An animal's feeling of pain, experiencing fear, or feeling attachment are real manifestations of the spirit's evolution at this level. Animals are important stopping points on the road leading to humanity within the evolutionary process.

272. Are atoms beings?

According to INK, atoms are also temporarily in service of certain spirits — and in this sense they fall into the category of 'being.' But this relationship is extremely primitive and indirect. The atom is not aware of this service; within it there is no conscience, choice, or any form of understanding. It is an entirely mechanical and passive service. This is the lowest-level manifestation of INK's principle that 'everything has a relationship with a spirit.' This relationship at the atomic level is incomparably simpler and more indirect than at the human level.

273. How is the being's journey from amorphous matter to the human body summarized?

Primordial matter → first atomic structures → simple chemical compounds → primitive single-celled organisms → multi-cellular organisms → plant and animal bodies → first human bodies. This journey spans millions of years and contains thousands of body changes. At each stage the being becomes more complex, more intricate, and more advanced. The transition from the automatic (passive) phase of evolution to the active (conscious) phase begins when the human body is attained.

274. Can beings move in groups?

INK mentions that beings at the same evolutionary level can be brought together by the fate mechanism. Families, close friendships, and teacher-student relationships are often the products of such arrangements. Beings may meet in the same lifetime multiple times to contribute to each other's evolution. This is not coincidence — it is part of the fate plan. These group encounters serve both individual and collective evolution.

275. What is the being's plan?

Every being has a plan prepared during the accounting period in the spatyom before each embodiment. This plan takes shape according to the being's evolutionary needs: in what conditions it will be born, what experiences it will encounter, what difficulties it will overcome, and what it will learn from. This schema, also called the individual plan, is implemented by the fate mechanism. But this plan is not rigid determinism — it is a guide that defines the framework of free will.

276. Is the being's 'service to the spirit' a form of coercion?

No. This service is carried out not in accordance with the spirit's commands but within a natural harmony. The spirit does not issue commands; it reflects its needs through influences. The being naturally responds to these needs. A flower turning toward the sun is neither coerced nor commanded — it is simply a natural attunement. The being's service to the spirit is the same: necessary, but not under pressure. This service also makes the being's own evolution possible, making it a mutual gain.

277. What does the being gain from this service?

By serving the spirit, the being itself also develops. Every experience makes the being's material structure more complex and more advanced. Beginning a new life with a better body, a wider understanding, and a deeper intuition is the concrete indicator of the development the being has gained through service. This is why saying 'the being only serves the spirit' gives a one-sided picture; in truth this relationship is mutual. In serving, the being also grows and develops.

278. What is the fundamental difference between amorphous matter and the human being?

Primordial matter is entirely passive, formless, and featureless — it is in no interaction whatsoever. The human being, by contrast, is composed of the universe's most complex material combinations and possesses a conscience mechanism, free will, abstract thought, creativity, and the capacity for deep love. The distance between the two is as great as the difference between a single note and the complexity of an entire symphony. Covering this immense distance is the longest and most meaningful journey in the universe.

279. Does the being experience itself as 'I'?

At the human level, yes. The human being, with the development of the consciousness mechanism, attains a sense of 'I.' The awareness of 'I exist, I think, I feel' is the product of the being's union with consciousness. But this 'I' awareness is not limited to the body — it also continues in the spatyom after death. In animal bodies this 'I' awareness is at a much more primitive level. In stone and plant bodies it is practically nonexistent.

280. Does the being return to eternal darkness at the end of the universe?

No. When the universe ends, the material combinations of the being dissolve — but their counterparts on the spirit's trans-universal plane do not cease to exist. Everything gained, every experience, every learning remains permanent on the spirit's trans-universal plane. When the spirit moves to a new universe, a new being is formed there and evolution continues. The new being does

not carry the 'memory' of the previous one, but the spiritual accumulation gained through the previous being forms the foundation of the new being. Nothing is wasted.

281. What is the unit?

The unit is the Primordial Principle's representative within the universe. The imperatives coming from the Primordial Principle are transmitted to the unit located at the highest level of the universe. The unit receives these imperatives, unifies them, and from there distributes them, filtered as influences, throughout the entire universe, to all beings, down to the smallest particle. If the Primordial Principle is a sun, the unit is a magnificent lens that gathers its rays and directs them in thousands of different directions. Nothing in the universe takes place outside the unit's directives.

282. How is the unit related to the Primordial Principle?

The Primordial Principle is outside the universe; the unit is at the highest level within the universe. The imperatives from the Primordial Principle are transmitted not directly to the universe but first to the unit. The unit processes these imperatives within the universe and distributes them. In this sense the unit is like an 'interpreter' between the Primordial Principle and the universe. Nothing can be said about the Primordial Principle; the unit is its reflection and implementer within the universe. The relationship between the two also contains an inaccessibility — it cannot be fully known.

283. Where is the unit located in the universe?

At the highest layer of the universe, at the most advanced and most intricate level of the material chain. This position is not a physical place — it means the highest level in terms of material complexity. The unit is composed of very subtle and very advanced material structures beyond human comprehension. The knowledge of all realms, all beings, and all events converges at this point and is governed from here. This central position, connected to every particle of the universe, makes the unit conceivable as the universe's 'brain.'

284. Why is the unit defined as an 'administrative center'?

Because all movements, changes, and events in the universe are coordinated through the unit. The imperatives coming from the Primordial Principle converge in the unit and are distributed from there as influences tailored to each being. Decisions such as which being will experience what kind of event and when, where something will happen, and which beings will come together are determined at this center. This central function makes the unit a true 'administrative center' in the fullest sense of the word.

285. How do influences spread from the unit?

The influences spreading from the unit first reach the high organizations in the Mission Plan, then the spatyom, the semi-subtle realm, and finally the beings and matter in the world. This flow occurs both downward and horizontally; beings within each realm also convey influences to one another. Within this complex network, influences are distributed with extraordinary precision; every particle receives exactly the effect it needs. Nothing remains outside this distribution.

286. What is the difference between primordial influences and secondary influences?

Primordial influences are the fundamental directives coming directly from the unit or from the high Mission Plan that determine the main line of beings' evolution. Secondary influences are the secondary effects coming from the surroundings, other beings, and the physical environment that shape everyday life. Both are real and both are part of the fate mechanism. While primordial influences trace a person's fundamental life line, secondary influences shape the daily details along that line.

287. According to what are influences distributed in the universe?

According to each being's evolutionary need and worthiness. In the universe there is no unjust or arbitrary distribution. Every being receives the influence that will allow it to experience what it most needs at that moment. This does not mean the 'best' or 'easiest' influence — it means the most necessary one. Sometimes this is a heavy pain; sometimes a great joy; sometimes a very difficult moment of decision. But all of these supply the materials that being needs at precisely that stage of its journey.

288. Can anything in the universe remain outside the unit's directives?

According to INK, no. The principle that 'there is no superfluous process in the universe' covers this as well. From the smallest atom's movement to the largest galaxy's motion; from a leaf falling to a civilization's collapse — everything takes place within the framework of the unit's directives. There is no coincidence; there are only chains of causality that humans cannot comprehend. This is evidence that the universe possesses a fully harmonious and purposeful structure.

289. Are the unit and God the same?

No. The unit is the Primordial Principle's representative and implementer within the universe — not the Primordial Principle itself. The Primordial Principle is outside the universe and nothing can be said about it. The unit is within the universe and carries out a function. The concept of 'God' in religions contains references to both the unit and the Primordial Principle; INK clearly distinguishes between these two concepts. The unit's operation is known; of the Primordial Principle, only its existence is accepted.

290. How do influences affect matter?

Influences affect matter in three fundamental ways: formation (establishing a new arrangement), transformation (changing an existing arrangement), and deformation (disrupting an existing arrangement). These effects are transmitted through various mechanisms: electromagnetic fields, magnetic interactions, chemical reactions, and subtle material channels not yet identified by human science. All these effects are calibrated with extraordinary precision according to the needs of each being.

291. Who administers the influences coming to our world?

The influences specific to Earth and the solar system are managed by organizations within the Mission Plan. These organizations, working in coordination with duty-holders in the spatyom and the semi-subtle realm, transmit to Earth the directives they receive from the unit. There are organizations responsible for each group of beings, each society, and even each individual. Major historical events, great transformations, and the rise and fall of civilizations are all manifestations of these duty-holders' work.

292. What is the 'universe-wide administrative mechanism'?

'Universe-wide' means encompassing the entire universe. This mechanism refers to the complete hierarchical management system extending from the unit down to every realm, every being, and every particle of matter. The system of directives and influences flowing along the chain of Primordial Principle → Unit → Mission Plan → Semi-Subtle Realm → Spatyom → Earth is the concrete manifestation of the universe-wide administrative mechanism. This mechanism operates flawlessly; there are no gaps, no interruptions.

293. What is the relationship between the unit and the Mission Plan?

The Mission Plan is the highest implementation level that receives directives from the unit and applies them to beings within the universe. The unit determines what must be done; the Mission Plan implements how it is to be done. For this reason, the beings in the Mission Plan carry both very high understanding and great responsibility. They transmit the directives they receive from the unit to beings in every corner of the universe through influences. This relationship resembles not a patron-manager relationship but an organism working in complete harmony and unity.

294. What is the Spirit-Administrative Mechanism (SAM)?

SAM is the abbreviation for the universe's management system directly concerned with spirits' evolution. This mechanism determines the evolutionary needs of every spirit and every being; prepares appropriate conditions and experiences; implements fate plans and evaluates outcomes. It carries out all these operations coordinately along the chain from the unit through the Mission Plan, spatyom, and Earth. SAM is the management system that serves the universe's evolutionary purpose.

295. What does it mean for influences to create 'transformation' in matter?

External influences cause fundamental changes in material combinations. An existing structure breaks apart and reorganizes, or transforms into something entirely different. The metamorphosis that takes place inside a butterfly's chrysalis is the most striking biological example. The learning process in the human brain is also a transformation: the same neural networks form new connections and attain a new structure. All processes of growth, maturation, and development are manifestations of this influence-driven transformation.

296. Are the events that happen to a person the result of influences?

Yes, to a large extent. According to INK, the fundamental events in a person's life are arranged by the influence system within the framework of the fate mechanism. Which family one was born into, which people one encountered, which difficulties were experienced — all of these are in their proper place within the chain of causality. But this does not mean that every small detail is predetermined. Free will operates within the framework of major events; the details depend largely on the person's own choices.

297. Do influences reach every being?

Yes, without exception. INK states this explicitly: 'Influences reach every particle of the universe.' Not even the smallest atom, the most primitive living creature, or the simplest material combination lies outside this influence network. The intensity and quality of influences varies according to the level of the being; beings at the human level receive much more complex and varied influences. But the fundamental connection exists for every being; nothing remains outside this great network.

298. How do influences coming from the high Mission Plan work on Earth?

The beings in the Mission Plan send influences to the Earth using material instruments at their own level. These influences are transmitted through electromagnetic channels, subtle matter vibrations, and mechanisms not yet fully defined by human science. When a person receives a sudden inspiration, makes the right decision at an important moment, or experiences a powerful intuition — these are most often the effect of these high influences. Influences can only be received to the extent that the being is ready; a closed mind has difficulty receiving them.

299. Is it possible to influence other realms from Earth?

Yes. The flow of influences is not one-directional. Influences are sent upward from Earth to the spatyom, from the spatyom to the semi-subtle realm, and beyond. A person's powerful love, deep prayer, or high moral actions also affect beings in more subtle realms. This two-directional

interaction shows that the hierarchical structure of the universe is active in both directions. High energy and consciousness produced on Earth spreads upward in waves; good influences from below also nourish the higher realms.

300. Do influences nullify human free will?

No. This is one of INK's most important balancing points. Influences do not eliminate human free will; they offer a framework and ground. Within this framework the human makes choices freely. Just as in a chess game the board and rules are set but the moves belong to the player. The fate plan draws the broad framework; free will makes the small and large decisions within this framework. Influences are guiding and facilitating — not compelling.

QUESTIONS 301–350

UNIT AND INFLUENCES (CONTINUED) — SPIRITUAL EVOLUTION

301. What is the 'cone of light' metaphor for what descends from the unit?

INK conceives of the influences spreading downward from the unit as a 'cone of light.' Just as light coming from a lantern spreads downward and outward, the unit also distributes influences downward into an ever-widening area. The directives that are unified and whole at the top transform, as they descend, into detailed influences specific to each being and suited to each condition. This metaphor is used to explain how billions of individual influences can emerge from a single source.

302. What does 'organization' mean in INK?

In INK, an organization is a community of beings that have come together to serve a particular purpose. The beings in the Mission Plan work in this way, in organizations. Each organization has a specific area of responsibility: some deal with human evolution, some with natural balances, some with major historical transformations. These organizations receive directives from the unit and work coordinately within their own areas. The institutional structures of human society have similar, far more advanced equivalents in the higher realms.

303. How do influences work on coarse matter?

In coarse matter, influences work heavily and slowly. Shaping a mountain, altering a riverbed, forming mineral layers — these are influence activities requiring very long processes. These processes can take millions of years. But they are not coincidence; they are arrangements serving a specific purpose. Major geological events such as earthquakes, volcanic eruptions, and climate changes are the most striking examples of these coarse-matter influences. Behind all of them lies an order serving the purpose of evolution.

304. Is the magnetic field a carrier of influences?

According to INK, yes, to a large extent. The magnetic field that every material being radiates to its surroundings is an important instrument for the transmission of influences. Influences coming from higher realms are conveyed downward through subtle magnetic fields. Magnetic fields also play a key role in interactions between beings. One person influencing another, a duty-holder sending inspiration to a person, even the sun's effects on earthly life — all of these occur through these magnetic field networks.

305. Through what instruments do duty-holders transmit their influences?

INK speaks of more than one instrument. Electromagnetic forces, cosmic rays, and subtle matter vibrations are foremost among them. In addition, channels through which the human brain becomes more open during sleep or deep meditation are also used. Preventing an 'accident,' giving an inspiration, providing correct guidance through intuition at the right moment — all of these are the results of influence activities carried out by duty-holders through various instruments.

306. Can influences regulate human illness?

Although INK does not address this directly, within the logic of the system the answer is yes. An illness may be a necessary experience from an evolutionary standpoint; in that case, influences support that condition. Or if an illness is a deviation inconsistent with the being's fate plan, influences that facilitate healing may come into play. Many phenomena described as 'miraculous healings' are, within the INK framework, the transformative effect of powerful influences coming from higher realms upon bodily matter.

307. How is the area of authority of higher organizations determined?

Each organization works with a specific area of authority within the framework of directives received from the unit. This area is determined according to the organization's level of evolution and field of expertise. Some organizations deal only with a particular geographic region, while others manage large-scale processes encompassing all of humanity. The areas of authority do not overlap; each organization works autonomously within its own area but in harmony with the unit's general directives.

308. How are influences classified by source?

INK classifies influences in three general categories. First, higher influences: those coming directly from the unit or high Mission Plan, which determine the fundamental fate line of beings. Second, environmental influences: daily influences coming from other beings, natural events, and physical conditions. Third, influences created by the person themselves: the reflections of thoughts, emotions, and behaviors returning to the surroundings and to oneself. All three play a role in the workings of the fate mechanism.

309. What are the 'technical' working methods of duty-holders?

INK emphasizes that the work of duty-holders is extremely technical and precise. Every intervention is designed so as not to violate the being's free will, yet to provide the necessary guidance. Leaving a thought in the mind, arranging a 'coincidental' encounter, directing the right person to the right place at the right time — all of these are the products of extraordinarily precise technical calculations. Duty-holders make these calculations while simultaneously evaluating variables of a complexity unimaginable to humans.

310. What is the 'principle of causality'?

'Causality' means the relationship between cause and effect. The principle of causality states that every event in the universe has a cause and that every cause originates from a previous cause. Nothing happens on its own, without reason. This principle operates both at the level of physical laws (every action produces a reaction) and at the metaphysical level (every experience serves an evolutionary purpose). INK's principle that 'there is no coincidence' is a natural consequence of the principle of causality. Things we cannot understand are not without cause — they simply have causes we cannot yet see.

311. Does every event have a cause?

According to INK, yes, without exception. This is both a physical and a metaphysical principle. A leaf falls; it has physical causes (wind, ripeness) and metaphysical causes (which beings will be affected

by this event, its contribution to their evolutionary processes). What seems like coincidence results from the limitations of human understanding; in reality, every event has a complete and perfect chain of causes. This understanding gives life a deeper and more meaningful perspective.

312. How is harmony maintained in the universe?

The harmony of the universe is maintained by every being experiencing exactly the experience it needs at exactly the right time, within the framework of the fate mechanism. Events that appear conflicting, chaotic, and meaningless are in their proper place within the great tableau. This harmony is not a symmetry observable from the outside by humans — it is a deep order visible only from a higher level of understanding. Even a single being's evolution affects the entire system; when one part's place changes, the tableau changes too.

313. Is even a bird hatching from an egg planned?

INK specifically gives this example: Yes. The understanding that 'there is no superfluous process in the universe' and 'even the flapping of a bird's wing is within the knowledge of the universal order' is one of INK's foundational principles. This does not mean that a separate plan is made for each bird; but within the holistic workings of the universe, that bird being there at that moment has a meaning and place from an evolutionary perspective. No detail in the great tableau is superfluous.

314. Are events that appear outwardly bad actually part of the harmony?

Yes. INK takes a clear stance on this. A disaster, a loss, an illness may appear 'bad' from the outside. But when the evolutionary needs of all the beings involved are taken into account, these events are arrangements that are necessary and appropriate for exactly that moment. This does not mean 'evil is good' — but it does mean 'every seemingly bad event has a meaningful place from an evolutionary perspective.' Seeking meaning within suffering is one of the most powerful healing tools INK offers humanity.

315. Is a cat eating a bird part of the universal plan?

INK uses examples like this to give concrete form to the understanding of 'an order encompassing every particle of the universe.' Yes, this event also has a place in the great tableau. It contains evolutionary material for both the bird and the cat, as well as for other beings witnessing the event. This does not mean the human must call the cat 'evil.' But calling the event 'meaningless' or 'coincidence' is also incorrect. Seeing that every event in the universe is part of the great harmony fundamentally changes one's perspective.

316. What is the unit's magnetic field?

Since the unit is located at the highest level of the universe, it generates an immense magnetic field encompassing the entirety of the universe. This field is the fundamental carrier mechanism used to transmit the directives from the Primordial Principle to every point of the universe. Every being exists within this great field and is in uninterrupted connection with it. The human body is positioned as a small magnetic entity within this vast field. It is possible to call the unit's magnetic field 'the nervous system of the universe.'

317. Are influences transmitted through 'cosmic forces'?

Partly yes. INK implies that electromagnetic forces, cosmic rays, and subtle matter channels not yet fully defined by human science are used in the transmission of influences. Phenomena such as solar rays, the magnetic effects of celestial bodies, and cosmic background radiation constitute the 'visible' portion of these influence transmission mechanisms. But the greater part of influences occurs through subtle matter channels that human instruments have not yet been able to measure.

318. How are 'biological forces' defined in INK?

Biological forces are forces that operate in living organisms and appear to go beyond the laws of physics and chemistry. Behind phenomena such as a seed developing, a wound healing, and the immune system recognizing a pathogen, there are not only chemical reactions; according to INK, there are also biological forces directed by influences. These forces are part of the mechanisms that provide the connection between the material body and the being in service of the spirit.

319. Who are the duty-holders on Earth?

According to INK, duty-holding beings exist on Earth at more than one level. Some are advanced beings living in the spatyom — deceased but not yet passed to higher realms. Some are beings helping from the semi-subtle realm. The highest are beings who intervene in the world from the Mission Plan. These duty-holders are concerned with certain people, communities, or natural events. The concept of 'angel' in popular language corresponds to a portion of these duty-holders.

320. How does INK explain 'guardian spirits' and 'protective angels'?

INK does not completely reject these concepts, but it does not agree with their legendary forms either. According to INK, every person has duty-holders concerned with them who send various influences to support their evolution. These duty-holders are not winged angels but consciousnesses that have completed human evolution and now serve others. They are not at a person's side at every step, but they intervene at critical moments — during periods when correct guidance is needed.

321. Does the unit act by its own free will?

INK does not address this directly. But from the logic of the system we can infer this: the unit implements the imperatives of the Primordial Principle; in this sense it is less a 'will' of its own and more a 'working unit' that perfectly brings a higher directive to life. Directly applying the human concept of 'will' to the unit may be misleading. The definition 'a high consciousness that perfectly implements the imperatives of the Primordial Principle' is more accurate for the unit.

322. How fast are influences?

INK gives no definitive information about the speed of influences. But from the system's workings we can understand this: since time and space are perceived differently in the higher realms, high influences may appear 'instantaneous' from a human perception standpoint. A thought arriving in the mind in an instant, the clarity experienced in a moment of sudden decision — these show that influences work not slowly but very quickly. Influences in material channels may use subtle matter carriers that can even exceed the speed of light.

323. Can a person resist influences?

Primordial influences cannot be fully resisted, but secondary influences can be resisted to a limited degree. Through free will a person can choose to accept or reject certain influences. But it must not be forgotten that this resistance is also accounted for by the fate mechanism. If a person constantly rejects the influences pointing toward correct decisions, the fate plan continues to advance toward the same goal through new paths. Influences are flexible but determined; human will can shape them but cannot entirely eliminate them.

324. Does the unit administer the entire universe instantaneously?

According to INK, the concept of time and space at the level of the unit is entirely different from human perception. For the unit, the concept of 'instant' does not apply; there is no distinction of past, present, and future. For this reason the question 'does it administer the entire universe

instantaneously' is a product of human language. The truth is this: the unit governs the entirety of the universe completely, without any limitation of time and space. This administration is beyond human understanding, but it is real.

325. What is the effect of influences on plants?

Plants too are within the influence network, but they receive influences in a very simple and indirect way. Environmental factors such as sun, water, and soil constitute the large portion of the influences a plant receives. In addition, more subtle influences that determine the plant's growth, shape, and behavior (such as turning toward the sun and producing chemicals against pests) also exist. The fact that some researchers have shown plants to be affected by music, sounds, and human emotions may be one of the clues to this influence mechanism.

326. Are social events also regulated by influences?

According to INK, yes. The rise and fall of societies, major social transformations, wars and periods of peace, the founding and destruction of civilizations — all of these are part of the universal plan. Why do certain ideas suddenly spread in certain eras? Why do certain leaders emerge at exactly that moment? Behind these lies the management of great social influences by duty-holders. History, in this sense, is not only the product of human decisions but also of high influences.

327. Are major historical changes the work of influences?

To a large extent, yes. Turning points in human history such as the Renaissance, the Reformation, the Industrial Revolution, and scientific revolutions are, according to INK, products of environments prepared by higher organizations at times suitable to humanity's evolutionary plan. This does not mean that people's contributions are absent; but there are influences that directed those people to those ideas at that moment and made society ready for that change. History is not a chain of coincidences but the staged realization of a great evolutionary plan.

328. Can the order operating in the universe be perceived?

Partly yes. Although human understanding cannot see this order fully, it can sense its clues. The 'coincidences' in your life are not actually coincidences; when you notice this, you feel that the world looks entirely different. The great illumination that comes after a difficult period, the right person encountered at exactly the moment of need — these are moments of perceiving the order. As this awareness grows, a person begins to live a more peaceful and more understanding life.

329. What are 'primordial imperatives'?

Primordial imperatives are the fundamental requirements and laws coming from the Primordial Principle. They determine the framework of existence for the universe and spirits; they are laws that cannot be changed or violated. Physical laws (gravity, electromagnetism, etc.) are the manifestations of primordial imperatives at the level of matter. Moral laws (the conscience mechanism, evolutionary requirements) are reflections of primordial imperatives at the level of the spirit's plane. There are two types of primordial imperatives: those that cannot be resisted (physical laws) and those that can be resisted but carry consequences (moral laws).

330. Is the influence system deterministic, or does it leave room for free will?

INK offers an original balance that combines both. The broad fate line is determined; the family a person will be born into and the fundamental turning points of life are planned in advance. But the infinite small decisions within this broad line belong to free will. Like a river whose bed is determined, while the exact path of water molecules within the river is freely determined. In other words, there is not small freedom within great determinism but a fundamental directional determination within great freedom.

331. What is spiritual evolution?

Spiritual evolution is the heart of INK's entire system. It means developing, advancing, transforming. But this is not ordinary 'becoming better'; it is the eternal and necessary journey of the spirit. No spirit can escape evolution, stop, or turn back. Every experience lived, every pain, every joy, every mistake, every success is part of this journey. It is an infinite development process extending from matter's most primitive motionless state, through humanity, onward to the Mission Plan. It is the most fundamental purpose and engine of existence.

332. What is the difference between development and spiritual evolution?

'Development' refers to the progress of matter — the advance from primordial matter toward more complex material structures. 'Spiritual evolution,' however, refers to the development of the spirit — the advance from inexperience to experience, from passivity to activity, from simple understanding to deep wisdom. The two advance in parallel: as the spirit evolves, the being in its service develops; as the being develops, the spirit gains richer opportunities for evolution. But they are not the same thing: development is matter's journey, spiritual evolution is the spirit's journey.

333. What is passive evolution?

Passive evolution is the process in which the spirit advances spontaneously, without engaging its own will, in parallel with the development of the material structure it inhabits. The transitions from stone body to plant body, and from plant body to animal body, are largely the products of passive evolution. In this process there is no conscious choice, no conflict of conscience, no moment of instantaneous decision-making. Everything flows mechanically — like a river flowing naturally in its own bed. Passive evolution is slow but solid.

334. What is active evolution, and when does it begin?

Active evolution is the development the being achieves using its own will, making conscious choices. It begins when the human body is attained. The brain and consciousness mechanism, free will, and conscience are the fundamental instruments of this period. Now evolution is no longer mechanical; it requires conscious effort. Every correct decision accelerates evolution; every wrong decision slows it. This makes active evolution both much faster and much more difficult. This is the fundamental point at which human evolution diverges from that of other beings.

335. Does spiritual evolution have an end?

No. INK states this unequivocally. Spiritual evolution has no end because the spirit is infinite. Entering the Mission Plan is not an end — it is the beginning of an evolution at a much higher level. When a spirit has exhausted all the possibilities of one universe, it moves to another and new steps of evolution begin there. The moment of 'I have learned everything; I stop now' never arrives, because when what can be learned is exhausted, new universes offer new learnings. Infinite evolution is the inevitable destiny of the infinite spirit.

336. What is the purpose of spiritual evolution?

INK does not directly answer this question, because the question of evolution's 'purpose' is identical to the question of the universe's 'purpose.' Since the universe exists for the evolution of spirits, the purpose of evolution is complete within itself. The spirit's developing, maturing, and reaching higher levels of understanding — this process is both instrument and purpose. In more practical terms: every spirit evolves in order to gain as much experience as possible within the universe and to develop as much as possible, thereby fulfilling the Primordial Principle's imperatives in the best way.

337. Is spiritual evolution mandatory?

Yes. INK is clear on this. Spiritual evolution is a necessary need arising from the spirit's own nature; it has not been commanded from outside. A seed must grow because growth is in its nature. The spirit must evolve because evolution is in its nature. Neither stopping it is possible nor meaningful. If a being resists its evolution, the fate mechanism pulls it back in that direction. The outcome does not change; only the process becomes longer or shorter.

338. Is it possible to stop spiritual evolution?

It can be slowed in the short term, but cannot be truly stopped. A being can slow its evolution by consistently making wrong decisions and surrendering to the ego. But this slowing does not last forever; the fate mechanism presents the necessary experiences through different paths. Even by a longer, harder, more painful route, evolution ultimately continues. Only 'prolonging' it is possible, not 'stopping' it. And the cost of that prolongation is paid in the form of heavier experiences.

339. Does every being evolve?

Yes, every being evolves at its own level. Stone, plant, animal, human — all evolve. But the speed, depth, and form of evolution differ greatly from one to another. A stone's evolution is extremely slow and mechanical, while a human's evolution can be conscious, rapid, and deep. Every being is a perfect evolutionary traveler at its own stage. No one or nothing is outside evolution; every part of existence is a leg of this great journey.

340. Can one go backward in evolution?

According to INK, one cannot truly go backward. A spirit can never return to an animal body or regress to a stone body. This is one of INK's clear points of divergence from some Eastern teachings. But 'slowing' and 'stagnating' in evolution is possible; a being can remain at the same stage for much longer through wrong decisions and surrender to the ego. Although this may sometimes feel like 'regression,' it is in reality not a return but an inability to advance.

341. Why is pain a part of spiritual evolution?

Because evolution requires going outside one's comfort zone. No real learning takes place through ease; deep understanding cannot be gained without difficulty, resistance, and pain. Just as a muscle needs to encounter resistance to grow stronger, the spirit needs to encounter difficulty to develop. INK defines pain not as punishment but as a necessary evolutionary material. There is a great evolutionary difference between going through pain with understanding and going through it without understanding.

342. Does happiness contribute to evolution?

Yes, it contributes — but through a different mechanism. Pain deepens; happiness expands. Real and deep happiness is the spirit's contact with the highest material levels within the universe. Happiness arising particularly from love, creativity, and service to humanity are very powerful evolutionary instruments. But superficial pleasures and transient joys do not contribute significantly to evolution. From an evolutionary perspective, what matters is not whether happiness or pain is experienced superficially, but whether it is experienced deeply and meaningfully.

343. Do mistakes hinder or accelerate evolution?

Either is possible; what is decisive is the response given to the mistake. If after making a mistake, genuine reflection is done, meaning is drawn, and the same mistake is not repeated — that mistake has been a powerful evolutionary instrument. But if the same mistake is made again and again, and each time the voice of conscience weakens a little more — that mistake slows evolution. According to INK, no mistake is a permanent loss — but only on the condition of genuinely confronting every mistake.

344. Why is 'observation' important in evolution?

'Observation' means watching carefully, paying close attention. INK says that honestly observing one's own behaviors, thoughts, and decisions is one of the most fundamental steps of evolution. A being that does not observe cannot recognize its mistakes nor reinforce what is right. Deeply observing oneself and one's surroundings allows the voice of conscience to be heard more clearly. Observation is the awareness dimension of evolution; evolution without awareness remains much slower and more mechanical.

345. What does the 'mechanical' phase of evolution mean?

It is another name for passive evolution. In this phase the spirit advances automatically along with the development of the material structure, without engaging its own will or making conscious choices. The evolution in stone, plant, and primitive animal bodies is largely mechanical. This process is extremely slow but safe; going backward and making wrong decisions are not possible because there is no choice. When the human body is attained, the mechanical phase ends and the active, conscious phase begins.

346. What is 'instinct' and what is its relationship to evolution?

'Instinct' means innate behavioral drive. In evolution at the animal-body level, what is decisive is instinct; there is no conscious thought, but instincts direct the being in the right direction. Instinct is the preparatory stage of passive evolution transitioning to active evolution. In the human body, instincts continue to operate; but now consciousness and conscience have come into play. As evolution advances, instincts give way to intuition, and intuition gives way to understanding and wisdom. This transformation is the fundamental change experienced as one rises from the lower levels to the higher levels of evolution.

347. What is the difference between intuition and understanding?

Intuition is grasping something instantly, bypassing the reasoning process. Understanding is deeply internalizing what has been grasped and integrating with it. Intuition is faster but can remain superficial. Understanding is slower but creates a lasting and deep transformation. From the perspective of INK's system, intuition is an opening door; understanding is actually living inside that door after entering. As evolution advances, intuition strengthens and understanding deepens; over time the two become a cycle that feeds each other.

348. What behaviors accelerate evolution?

INK highlights several fundamental behaviors. Listening to the voice of conscience and following it is the most powerful evolution accelerator. Rendering unconditional service to others, especially without expecting something in return. Honesty, both with oneself and with others. Going through pain with understanding and drawing lessons from it. Forgiving, both others and oneself. And curiosity — asking, seeking, trying to understand. These behaviors are each powerful individually; but when applied together, the pace of evolution increases dramatically.

349. What behaviors slow evolution?

Surrendering to the ego — placing personal gain above everything else. Ignoring the voice of conscience repeatedly; each time it is ignored the voice weakens a little more. Harming others and not confronting this. Arrogance — the greatest barrier that prevents learning. Repeating the same mistakes and failing to learn from them. Remaining attached to superficial pleasures and rejecting depth. All of these behaviors slow evolution, but none of them can completely stop it.

350. What does 'the ego' mean in evolution?

The ego means the tendency toward personal gain, selfishness, and placing oneself above all else. According to INK, the ego is the force that stands against the conscience mechanism and slows evolution. It is not expected to completely disappear, because it too is a product of the duality principle. But it must be brought under control and balanced by conscience. When the ego is dominant, evolution stagnates; when conscience is dominant, evolution accelerates. The dynamic balance between the two is the fundamental existential conflict of the human being.

QUESTIONS 351–400

SPIRITUAL EVOLUTION (CONTINUED)

351. What is the 'sense of duty'?

The sense of duty is a person's deep inner knowledge of what must be done. It is one of two forces within the conscience mechanism; the other is the ego. The sense of duty is the most direct reflection of the spirit's trans-universal reality onto the being. The feeling of 'I should do this, this is what is right' — that is the voice of the sense of duty. The ego, meanwhile, says 'but what is in it for me, it will be difficult, it is dangerous.' The conflict between the two is the engine of evolution; the more the sense of duty prevails, the faster evolution advances.

352. What are the different 'phases' of evolution?

INK divides evolution broadly into two major phases. The first is the passive-mechanical phase: the period of unconscious and automatic evolution extending from primordial matter to the first human body. The second is the active-conscious phase: the period of evolution realized through conscious choices and understanding, extending from the human body through the spatyom, the semi-subtle realm, the Mission Plan, and beyond. Within the second phase there are also levels: earthly life, post-death accounting, new embodiment, and ultimately the completion of human evolution.

353. What is the difference between automatic evolution and conscious evolution?

In automatic evolution, the spirit and being advance spontaneously through external influences and the development of matter. There is no choice or awareness; everything flows mechanically. In conscious evolution, the being actively contributes through its own decisions. Correct choices, listening to conscience, learning and growing — these are the instruments of conscious evolution. Automatic evolution is very slow; conscious evolution is much faster. They are like two different roads leading to the same destination at two different speeds.

354. How does human evolution differ from that of other beings?

The human is the most advanced evolutionary being in the solar system. There are several critical features that distinguish it from all other beings. First, free will: the capacity to make conscious choices. Second, the conscience mechanism: the inner compass that distinguishes good from bad and determines the direction of evolution. Third, abstract thought: the capacity to try to grasp what lies beyond matter. Fourth, creativity: the capacity to produce entirely new things from what exists. These four qualities together make the human the being in whom evolution can proceed most rapidly.

355. Why do we come into life?

To evolve. This simple answer carries immense depth. Every person comes into the world with that body, in that family, under those conditions, in order to fulfill the evolutionary needs determined in

the previous spatyom period. Coming into life is descending from the spiritual state of the spatyom into the density and reality of the material world. Because real learning takes place in the material world, not in the spatyom. Experience, conflict, choice, and transcendence — these are only possible within matter. This is why every earthly life is valuable; even the shortest life carries evolutionary meaning.

356. How is spiritual evolution connected to 'fate'?

Fate is the planned framework of evolution. Every being's evolutionary needs are evaluated in the spatyom and an 'individual plan' is prepared; this plan is implemented by the fate mechanism. Therefore fate is not an external force that prevents evolution — it is an internal arrangement that facilitates evolution. Every difficulty, every encounter, has an evolutionary meaning. Knowing fate does not make a person passive; on the contrary, it enables them to meet every experience with understanding.

357. Do technology and science accelerate evolution?

Indirectly, yes. Technology and science, by improving humanity's material conditions, enable people to devote more time and energy to evolution. Reducing illness, facilitating communication, and spreading access to knowledge enrich the evolutionary environment. But technology does not directly bring about evolution. A society with very advanced technology but a dulled conscience may be considered less evolved than a primitive society with deep conscience. The true measure of evolution is not technology but depth of understanding and conscience.

358. Do art and music contribute to evolution?

Yes, significantly. Art and music activate the most subtle and highest material energies a person can reach in the material world. The emotion experienced while listening to a deep piece of music, the sense of being overwhelmed when encountering a beautiful painting, the feeling that a good poem says the truest thing that can be said — these are the moments when the spirit makes contact with the highest material levels within the universe. These contacts deepen evolution. Creative art provides powerful evolutionary contribution to both the creator and the audience.

359. Is love the highest instrument of evolution?

According to INK, yes. The fact that the entire semi-subtle realm is called the 'plane of love' shows that love represents the pinnacle of evolution. Unconditional love — deep love that expects nothing in return, selfless and spreading to all beings — is the manifestation of the highest material energy the being can reach. A person who lives this kind of love powerfully nourishes both their own evolution and the evolution of those around them. Love is both the engine of evolution and the instrument that brings one closest to its ultimate destination.

360. How is 'worthiness' earned in evolution?

Worthiness is earned by listening to the voice of conscience, making correct decisions, and serving others. Every honest act, every sacrifice, every learning, and every experience lived with understanding increases worthiness. Earning worthiness takes time; it results not from instant heroic gestures but from a consistent way of life. High worthiness means the fate mechanism offers that being wider responsibilities and richer evolutionary opportunities. Worthiness is not a reward — it is the measure of the being's genuine capacity.

361. What actions push the evolutionary line backward?

INK states that truly going backward does not happen, but actions that seriously slow evolution do exist. Intentionally harming others, both physically and emotionally. Repeatedly and consciously silencing the voice of conscience; each silencing weakens it a little more. Obstructing others'

evolution. Arrogance and a closed mind — an attitude that completely rejects learning. And using others as instruments, solely for one's own gain. These actions slow, prolong, bring heavier experiences; but ultimately they cannot change the direction of evolution.

362. At what evolutionary level is the human?

According to INK, the human is at the top of the evolutionary steps in the solar system; there is no other being in the material world with such complex structures. But in the larger evolutionary tableau, the human is still at a starting point. There are countless more evolutionary steps beyond the spatyom, the semi-subtle realm, and the Mission Plan. The human is an important and valuable step in this great journey — but not the summit. This knowledge balances both pride and despair.

363. Where does the 'trans-human plane' correspond in evolution?

The trans-human plane encompasses the realms where spirits that have completed human evolution enter, where much higher responsibilities and levels of understanding prevail. The semi-subtle realm and the Mission Plan fall into this category. In this plane, beings work no longer for their own evolution but to serve others' evolution. This is a fundamental transformation — from individual evolution to collective service. The human can sense and imagine this plane but cannot fully comprehend it.

364. What is the relationship between evolution and morality?

Morality is evolution's guide. Correct moral decisions accelerate evolution; wrong moral decisions slow it. But INK's understanding of morality is not religion-based — it is conscience-based. What is 'right' is what the conscience intuition points to, what does not harm others, and what nourishes evolution. Blindly following rules is not moral; choosing what is right from a deep inner understanding is moral. This is why INK defines morality not as something imposed from outside but as a consciousness that grows from within.

365. Are there also beings evolving on other planets?

According to INK, yes. On other planets of the solar system too, beings exist at different levels and types experiencing evolutionary processes. Earth is the most advanced evolutionary ground among these planets; beings at the human level are found only here. More primitive or different kinds of beings live on other planets. Looking at the dimension that transcends the universe, in infinite universes there are infinite types of beings, each evolving within their own substances and laws.

366. Are beings on different planets at the same evolutionary level?

No. The evolutionary level of each planet is determined by the material complexity on that planet and the degree of development of its beings. Earth is the solar system's highest evolutionary ground; the human being here has the most complex material combinations. Beings on other planets are at much more primitive or different kinds of evolutionary stages. This hierarchy is not 'superiority' — it is the different stages of the great evolutionary plan. Every stage is valuable; it is not right to regard one as lower than another.

367. Is evolution entirely individual, or does it have a collective dimension?

Both. Every spirit's evolution is individual; no one can evolve in another's place. But individual evolutions form a whole, and this whole creates a collective evolutionary tableau. When a society's average level of understanding rises, the evolutionary environment of every individual in that society also becomes richer. The reverse is also true: collective regression makes individual evolution more difficult. Individual and collective evolution are two currents that feed each other; as one advances, so does the other.

368. What is collective (social) evolution?

'Collective' means social, communal. Collective evolution is the common evolutionary journey of a society or all of humanity. Religions, science, art, philosophy, and social institutions are the instruments of this collective evolution. According to INK, humanity as a whole is also evolving. The average level of understanding of the individuals comprising the society determines the pace of this evolution. Major social transformations (the Renaissance, the Enlightenment, democratization, etc.) are important leap points in collective evolution.

369. Is the collapse of a civilization part of evolution?

Yes. According to INK, no historical event is meaningless; the rise and fall of civilizations are also stages of the great evolutionary plan. When a civilization collapses, the individuals belonging to that civilization gain new experiences in new conditions and move to new stages. Furthermore, the individual sacrifices, solidarities, and examples of resistance that emerge during periods of collapse create very powerful evolutionary materials. Rise and fall are inevitable parts of the great evolutionary cycle.

370. How does spiritual evolution compare to the theory of evolution?

Darwin's theory of evolution explains how the biological characteristics of living beings change through natural selection. INK's spiritual evolution, however, describes how spirits' levels of consciousness and understanding develop. The two do not exclude each other; on the contrary, they complement each other. Biological evolution is the material mechanism through which spirits attain more developed bodies. INK does not reject biological evolution; but it explains the purpose behind it: more developed bodies serve higher evolution. Evolution is the instrument; spiritual evolution is the purpose.

371. What role does the environment play in evolution?

The environment is evolution's material repository. Every environmental condition offers certain experiences for the being's evolution. A difficult geography develops resilience, a rich culture develops refinement, a period of war develops courage and sacrifice, while a period of peace develops the capacity to build and create. According to INK, no one was born into the 'wrong' environment; everyone has come into the world in an environment suited to their evolutionary needs at that stage. This understanding enables one to meet one's environment both with more understanding and with more responsibility.

372. How do evolution and free will coexist?

Free will is the most fundamental instrument of evolution. Without the ability to make choices, active evolution is not possible. But this free will is not unlimited; it operates within the broad framework of the fate plan. A person's framework is determined, but the choices within that framework are entirely their own. And the sum of these choices shapes the next life's framework. Therefore free will and fate do not conflict; will operates in the present while fate frames tomorrow and accounts for today's will.

373. Do 'bad' people also evolve?

Yes. Evolution does not depend on whether a being is 'good' or 'bad' — it is necessary and universal. But behaviors described as 'bad' slow evolution and require heavier experiences. If a person continually harms others, the fate mechanism places them in the position of recipient of similar experiences; this allows them to understand the perspective of the one who endures those experiences. This is not punishment — it is a process of developing understanding and empathy. In the end, the 'bad' person also evolves, but by a much longer and harder path.

374. Which is more important in evolution — reason or intuition?

INK considers both necessary but establishes a hierarchy. Reason is the instrument that understands and organizes the material world; indispensable in evolution but insufficient. Intuition, on the other hand, is the reflection of the spirit's trans-universal reality onto the being — it offers a deeper and more direct understanding. As evolution advances, intuition strengthens; at advanced stages of evolution, reason falls short and intuition takes over. But passing intuition through the filter of reason is also important; intuition can be misleading. The balanced cooperation of both is the ideal evolutionary instrument.

375. What is the 'vertical' and 'horizontal' dimension of evolution?

'Vertical' evolution is a being's rise to higher levels of understanding and consciousness — deep growth and qualitative transformation. 'Horizontal' evolution is gaining more experience at the same level, diversifying and expanding — not qualitative but quantitative growth. Both are necessary. Without horizontal evolution, a sufficient foundation for vertical evolution cannot be formed. Without vertical evolution, horizontal evolution remains on the surface. Earthly life mostly provides horizontal evolution, while the post-death period enables vertical evaluation.

376. What is the spirit's role in the 'mechanical-automatic' phase of evolution?

In this phase the spirit's role is extremely passive. The spirit exists as a reality with certain needs on its own plane, but the fulfillment of these needs depends entirely on external influences and the development of matter. In this period the spirit neither makes choices nor intervenes; it only advances spontaneously along with the development of matter. Just as a seed grows through the effects of wind, soil, and sun, the spirit in this period advances through the direction of external forces. Active responsibility does not yet exist.

377. Is evolution hierarchical?

Yes, but this hierarchy contains no value judgment. A stone is not 'less valuable' than a human — it is simply at a different evolutionary stage. Every stage is perfect within itself and is a necessary part of the great plan. The hierarchy exists only in terms of depth of understanding, capacity for choice, and level of responsibility. Understanding this hierarchy leads not to arrogance but to both humility (knowing that those above exist) and compassion (knowing the value of those below).

378. Is gaining knowledge the same as evolving?

No. This is a distinction INK emphasizes strongly. Knowledge enters the mind, but if it is not put into practice it does not transform into evolution. A person may read hundreds of books and memorize deep philosophical concepts; but if they are not living them, not reflecting them in their behavior, they have not genuinely evolved. Evolution is the transformation of knowledge into action; the seeping of understanding into life. This is why INK is a practical system: 'Do what you have learned; what you cannot do, you have not truly understood.'

379. Is evolution a 'reward-and-punishment' system?

No. Correcting this misunderstanding is one of INK's fundamental purposes. In evolution there is no reward or punishment — there is only a system of need and worthiness. Correct decisions increase worthiness and provide the being with appropriate environments. Wrong decisions, meanwhile, bring the experiences that will complete what the being is lacking. These are not punishments — they are instructive opportunities. Pains are not punishment but the path to deep understanding. Joys are not rewards but signs of evolution maturing. The system is functional, not moralistic.

380. What is the lowest rung of evolution?

The point of first contact between primordial matter and the spirit. At this rung, a genuine being has not yet been formed; only the most primitive material movements and the most inexperienced spirit's first and extremely faint relationship exist. The first levels of stone bodies are close to this rung. Here there is no understanding, no choice, no active evolution of any kind. Only existing and advancing very slowly along with the mechanical development of matter. This rung can be an infinitely long process, but it advances sooner or later.

381. What is the highest rung of evolution?

INK does not define this, because evolution has no end. The highest known levels are the Mission Plan and the unit above it. But beyond these too, in other universes, there are much higher evolutionary levels beyond the comprehension of human language. The expression 'highest rung' is not valid for INK, because every 'highest' point makes possible the existence of a still higher rung beyond it. If evolution is infinite, its summit is also deferred to infinity.

382. When does 'organizational consciousness' form in evolution?

Organizational consciousness forms when a being, going beyond individual evolution, attains the capacity to understand and voluntarily undertake service toward others' evolution. This generally occurs at very advanced evolutionary stages; it can begin in the spatyom, strengthens in the semi-subtle realm, and is fully realized in the Mission Plan. Organizational consciousness is the transition from an 'I' consciousness to a 'we' consciousness — the point at which individual interest completely transforms into collective service.

383. At what phase of evolution is a person's earthly life?

INK gives no definite number to this, because every spirit's journey is different. But from the general tableau we can say this: the passive evolution extending from primordial matter to the human body constitutes a very large portion of the total evolutionary journey. The human body is a turning point where active evolution has just begun and where evolution will henceforth accelerate dramatically. It is both a beginning and a product of great accumulated experience. The definitions 'midpoint' or 'first real step' express this well.

384. What does 'preparing for the Mission Plan' mean in evolution?

It means a person transcending their personal evolutionary agenda and beginning to make service toward others' evolution a primary priority. This leap does not happen all at once; it is partly lived in earthly life, deepens in the spatyom, matures in the semi-subtle realm, and is completed with entry into the Mission Plan. A being ready for the Mission Plan is no longer complaining of its own pains — it is a consciousness thinking about how to contribute to others' healing. This is the deepest transformation.

385. Is evolution a race?

Absolutely not. In evolution there is no 'before' or 'first'; everyone is on their own unique journey. Comparison with another is not meaningful, because every spirit's evolutionary needs are different. Something one person finds very difficult may be simple for another; this does not mean one is 'better' and the other 'worse.' Evolution can only be compared with your own previous self. This understanding encourages not competition but mutual support. Contributing to another's evolution also nourishes your own.

386. How does evolution make 'meaningless suffering' meaningful?

The understanding of evolution shows that no pain is 'meaningless.' Every pain either teaches something the being needs to understand, deepens empathy, or strengthens the conscience mechanism. The meaninglessness that seemingly meaningless pains appear to have arises from a

gap in our comprehension capacity. This understanding does not eliminate pain, but makes enduring and learning from it much easier. The question 'What is this teaching me?' offers a powerful perspective that transforms even the heaviest pains.

387. What kind of responsibility does evolution place on a person?

The responsibility that every decision carries permanent weight. A person who knows evolution now knows that their actions are not limited to this life alone — they also carry over to subsequent lives. This both increases freedom and responsibility. Furthermore, the responsibility to contribute to others' evolution also arises: every person influences those around them either positively or negatively in terms of evolution. Being aware of this responsibility makes a more understanding, more compassionate, and more honest life necessary.

388. How long does the evolutionary process 'throughout the universe' last?

Far beyond human understanding of time. The lifespan of one universe is measured in billions of years; during this time the spirit uses thousands of bodies and lives countless experiences. Then other universes begin. Calling this 'long' is like measuring an ocean with a cup of water. INK gives no concrete number to this question, because it cannot. Infinite evolution requires infinite time, and the concept of 'time' also loses its meaning when the universe ends. The most accurate answer is: evolution continues beyond time.

389. Can there be 'pausing' periods in the evolutionary process?

To some extent, yes. The accounting periods in the spatyom, the preparatory phases before new embodiment, or the inner stillness at moments in earthly life when very difficult decisions are awaited — although these may feel like pausing, they are in fact periods of deep preparation. Evolution never stops, but sometimes it slows on the surface in order to deepen. Like a river quieting before a waterfall. These pauses are not reasons for anxiety — they are signs of preparation that should be met with attentiveness.

390. How does grasping evolution change a person's life?

It changes life fundamentally. First, meaning: every experience, especially painful ones, becomes meaningful. Second, patience: the understanding 'this too shall pass and will teach me something' strengthens. Third, compassion: others' mistakes and weaknesses are understood as parts of their own evolutionary journeys. Fourth, responsibility: one lives more consciously with the knowledge that decisions have lasting consequences. And most importantly, hope: no matter how difficult, the journey continues and carries meaning.

391. What is the difference between evolution and 'self-improvement'?

'Self-improvement' generally focuses on skills, achievements, and personal goals — it is an ego-centered understanding. Spiritual evolution, however, is a far deeper, more comprehensive, and ego-transcending process. In evolution the primary goal is not 'I' but the spirit's infinite development. Sometimes evolution requires not personal success but sacrifice, renunciation, or enduring difficulty. Self-improvement wants to become better in this life; evolution wants to genuinely transform in the infinite journey.

392. Does evolution belong to the spirit or to the being?

To both, in different ways. The spirit is the subjective side of the infinite evolutionary process; everything gained is permanent on the spirit's trans-universal plane. The being, meanwhile, is the instrument through which this evolution is realized within the universe; with each body change the being also develops. But in practice, when 'evolution' is said, what is meant is largely the spirit's development. The being is the instrument and carrier of this development; the spirit is the ultimate

owner. The being dies, but the spirit's acquisitions do not.

393. What is 'evolutionary material'?

Evolutionary material is every kind of experience a being lives through. Pain and joy, success and failure, relationships and solitude — all are evolutionary materials. The quality of these materials depends on how we process them. Two people who experience the same pain: if one draws deep understanding from it, they have used the evolutionary material efficiently; if the other only suffered through it, the material has remained unprocessed. The universe offers rich evolutionary materials; transforming these materials is the person's responsibility.

394. What is the 'great order of evolution'?

It is the entirety of the universal evolutionary system extending from primordial matter to the highest levels of infinite universes, in which every being is included. This system operates with perfect precision; it is a flawless order in which no particle is left outside, no experience is wasted, and every evolutionary need finds its response. The great order of evolution is the overarching concept that unifies all of INK's knowledge under one roof. The universe is the stage of this order; spirits are its travelers; and the Primordial Principle is its source.

395. Is patience a virtue in the context of evolution?

From INK's perspective, yes — but a specific kind of patience. Not the passive, fatalistic 'everything will happen eventually' patience, but an understanding, active, and conscious patience. This patience means grasping the time and purpose of every experience and fully living the experience without hastily jumping to conclusions. A fruit needs a certain time to ripen; acting hastily does not ripen it — it rots it. In evolution too, each stage has its own time; consciously living that time is one of the greatest virtues.

396. How are 'good' and 'bad' defined in the context of evolution?

According to INK, 'good' is what accelerates evolution, does not harm others, and what the voice of conscience approves. 'Bad' is what slows evolution, harms others, and what the voice of conscience opposes. This definition is based not on religious commandments but on a universal inner compass (conscience). Therefore good and bad are not cultural or temporal — they are universal and functional. If a behavior harms others in every culture and every era, it is bad from INK's perspective, regardless of what culture says.

397. What does the 'meaning' that evolution brings offer a person?

It offers the deepest satisfaction. When a person understands that their existence is not meaningless, that every experience has a place, and that they are a valuable part of an infinite journey, they attain a profound peace. This peace is not dependent on conditions — it is inner. At the same time it brings responsibility: finding meaning necessitates living in accordance with that meaning. The understanding of evolution makes both the heaviest pains and the greatest joys more deeply, more richly, and more genuinely experienced.

398. How does the understanding of evolution explain inequality?

INK explains inequality not as 'injustice' but as the consequence of evolutionary differences. Wealth and poverty, health and illness, intelligence and limitation — all of these are the reflections of different evolutionary needs in this life. One born poor works with the unique evolutionary materials offered by those conditions; one born wealthy does too. Neither path is 'easier' or 'more valuable' than the other — simply different. This understanding does not excuse social injustice, but it adds meaning to existential inequality.

399. Does the understanding of evolution rescue a person from nihilism?

Powerfully yes. Nihilism says everything is meaningless. Evolution says the exact opposite: everything is profoundly meaningful, and this meaning is embedded in an infinite journey. Even the smallest experience adds something to the great tableau of evolution. Even death points not to an end but to a transition. Within this understanding there is no room for meaninglessness — only meaning that has not yet been understood. Evolution is both the beginning and the answer to the search for meaning.

400. Does knowing evolution change a person's daily decisions?

It should — but if this knowledge remains only at the mental level, it will not change them. When genuinely internalized, the following changes occur: orientation from momentary satisfactions toward deeper and more lasting values. Increased importance given to others. Looking at every difficulty and asking 'What is this teaching me?' The voice of conscience being heard more clearly when making decisions. And most importantly, living with the consciousness that every moment is an evolutionary opportunity. The bridge between knowing evolution and living evolution is this conscious transformation.

QUESTIONS 401–450

THE HUMAN

401. What is the human?

According to INK, the human is the most evolved being in the solar system of our universe. It is a unique being formed by the triple unity of body, essential being, and spirit; equipped with free will, the conscience mechanism, the capacity for abstract thought, and creativity; and opening most widely to both the material world and the plane of the spirit. The human is not merely a biological organism — it is the lead actor on the most critical stage of the infinite evolutionary journey. It is neither pure matter nor pure spirit; it is a magnificent bridge between the two.

402. Why is the human defined as 'the most evolved being'?

Because among all known beings in our solar system it possesses the most complex material combinations, the most advanced brain, and the highest capacity for understanding. Animals act through instinct; humans act through conscience. Animals give immediate responses; humans think abstractly. Animals adapt to their environment; humans transform their environment. These differences show that the human stands at a much higher point on the evolutionary steps. The expression 'most evolved' is not a cause of pride — it is a burden of responsibility.

403. How is the human distinguished from other living beings?

INK identifies four fundamental distinctions. First, the conscience mechanism: the inner compass that distinguishes good from bad and guides evolution. Second, free will: the capacity to make conscious choices. Third, abstract thought: the ability to comprehend what is invisible, the past, the future, and the imaginary. Fourth, creativity: the capacity to produce entirely new things from what exists. These four qualities together make the human the only being in whom active evolution is possible. Animals either possess these four capacities very limitedly or not at all.

404. How is the structure of the human body explained in INK?

The human body is the most advanced material instrument of the spirit within the universe. The body, being a material combination of incredible complexity, contains both coarse matter layers (bone, muscle, blood) and much more subtle matter layers (nervous system, brain, immune system) together. The brain in particular is the most advanced organic structure within which the consciousness mechanism can operate. The human body is an interface that most richly enables the indirect relationship between spirit and matter.

405. How do the triad of human body, being, and spirit function?

The body is the outermost, coarsest, and most temporary layer — the instrument surrounding the spirit's representative within the universe. The being (essential being) is within and beyond the body, the actual 'personality' layer composed of more subtle matter; it continues in the spatiom after death. The spirit is above both — the eternal reality beyond the universe. The three function together: the body lives experiences, the being processes and stores these experiences, and the spirit is nourished by the being's accumulation and evolves. The body is the instrument, the being the implementer, and the spirit the ultimate owner.

406. Why is Earth the most special place in the solar system?

Because Earth contains the most complex and diverse material structures of any planet in the solar system. This material complexity creates a unique environment that allows for the formation of the human body. Furthermore, Earth's atmosphere, temperature, water presence, and chemical diversity create an ideal ground for long and deep evolutionary processes. Other planets lack these possibilities. This is why Earth is the highest evolutionary ground in the solar system — and this quality makes it very special on a cosmic scale.

407. Are there human-like beings on other planets?

According to INK, there are no beings at the human level on the other planets of our solar system, because the material structures of those planets do not support beings at this level. But in infinite universes, planets with entirely different substances and the beings on them do exist. These beings do not need to be 'human-like' — they evolve in forms unique to their own substances. Therefore 'human' is unique in the universe; but the concept of 'evolving being' is widespread throughout the cosmos.

408. How is the human body formed?

INK does not explain biological mechanisms (the process from fertilization to embryo), but it does address the metaphysical dimension behind them. The formation of every human body is the construction of an 'instrument' suited to the evolutionary needs of the being that will live in it. Which genes will be active, which characteristics will be dominant, which health conditions will be present — all of these take shape within the framework of the fate mechanism. The body is not a product of coincidence; it is an evolutionary instrument specially designed for that being.

409. What is the relationship between the body and the being?

The body is the being's outermost and coarsest layer — the temporary instrument. The being is the actual 'person' existing within and beyond the body, composed of more subtle matter. Body and being are tightly bound to each other; the state of one affects the other. Bodily pain is experienced at the level of the being. Decisions of the being manifest in the body. Death severs this bond; the body dissolves but the being continues. This relationship is likened to that of a person and their clothing; when the clothing wears out, the person does not cease to exist.

410. What is the non-material aspect of the human?

It is the spirit. The human belongs both to the material world (through body and being) and to the spirit that is completely outside matter. This duality makes the human both the highest being within the universe and the only gateway opening toward what lies beyond the universe. The human's curiosity, questioning, searching for meaning, and marveling at beauty can be interpreted as the voice not of matter but of the spirit. The expression 'non-material aspect' is the reflection of the spirit within the human onto the universe — not the spirit itself, but the thing closest to it.

411. Why does the human come into the world?

To evolve. Every coming into the world takes place in order to fulfill the evolutionary needs determined in the spatyom. The human body is the most efficient instrument through which these needs can be met, because the density of the material world makes deep learning possible. What is learned in the spatyom or the semi-subtle realm is far more limited; the real deep transformations are experienced within matter. This is why every coming into the world, however short it may last, is of great value from an evolutionary perspective.

412. What is the human's 'mission'?

INK does not assign a single pre-determined mission to the human, but it does point in a general direction. Every person's mission is to realize their own evolutionary potential at the highest level and, in this process, to contribute to the evolution of others as well. This mission differs from person to person; the missions of a teacher, a mother, an artist, and a scientist may look different but are the same in essence. Listening to the voice of conscience and living with honesty and compassion is the fundamental mission of every human being.

413. Does the human have free will?

Yes, and this is one of INK's most powerful emphases. Free will exists in its full sense only in the human. Animals act through instinct; humans make choices. This capacity for choice makes evolution active. But free will is not unlimited; it operates within the broad framework of the fate plan. The conditions into which a person will be born are determined, but how they behave within those conditions is their own. Free will is both the greatest gift and the greatest responsibility of evolution.

414. How does the human distinguish good from evil?

Through the conscience mechanism. Conscience, according to INK, is a material system — a genuine mechanism operating within the brain's subtle matter combinations. Within this mechanism, the sense of duty and the ego are in constant dialogue. Which action brings ease to the sense of duty, and which one disturbs it? The answer to this question is the practical measure of good and evil. At the same time, the capacity for empathy also strengthens this distinction: being able to evaluate a harmful action from the perspective of the one who receives it.

415. How does a human's 'capacity for understanding' develop?

Through the cycle of experience, questioning, and comprehension. Every experience is a potential gateway to understanding, but opening that gateway requires questioning. The questions 'Why did this happen? What can I learn from it? What was my role?' open the door to understanding. The comprehension that follows truly internalizes the experience. The more frequently and deeply this cycle is lived, the more the capacity for understanding develops. INK also implies that as intuition develops, the capacity for understanding deepens independently of reason as well.

416. Why does the human suffer?

According to INK, pain is one of the most powerful instruments of evolution. Comfortable and easy conditions generally bring superficial learning; difficult conditions create deep transformation. Pain serves two functions. The first is to draw attention: it sends the message 'there is something here

that needs to change.' The second is to deepen: empathy, patience, resilience, and the search for meaning — all of these develop through pain. This does not mean pain is 'good,' but it does mean it is not meaningless. Every pain is an opportunity for a lesson; whether it is accepted is the person's own decision.

417. Is human fate predetermined?

The broad lines yes, the small decisions no. Every person has an 'individual plan' prepared in the spatyom. This plan determines which family one will be born into, the fundamental turning points of life, and the basic difficulties to be experienced. But the countless daily decisions, spontaneous choices, and small selections within this broad framework belong to free will. And the sum of these choices shapes the next life's plan. Fate is not static; it evolves dynamically with the contributions of free will.

418. What is the meaning of human life?

According to INK, the meaning of every human life is unique to that life and is defined within the context of evolution. The general meaning: to evolve by living every experience, difficulty, and joy consciously, and in the process to contribute to others as well. Personal meaning, however, is something every person must discover within the framework of their own voice of conscience, abilities, and circumstances. The question 'What is the meaning of my life?' is not, in INK, an already-answered question — it is a journey to be discovered through living. And the discovery process itself carries meaning.

419. What happens when a human dies?

The body dissolves; the essential being passes to the spatyom. This transition happens suddenly; 'when you wake up' you find yourself in a different environment. In the spatyom you retain your personality, memories, and emotions. There you live for a time and evaluate your earthly life. Then you either return to the world for a new embodiment or move to a higher realm according to your level of evolution. Death is not an end — it is one door closing and another opening. There is no 'ceasing to exist'; there is only 'transformation.'

420. Why can't humans let go of fear?

Fear is the manifestation of the duality principle in human psychology. Courage-fear, joy-pain, trust-anxiety — these are the fundamental opposing pairs of the human's emotional structure. Fear evolutionarily ensures survival, but in a deeper sense it also serves evolution. Fear points to a threshold that must be overcome. Every fear that is overcome deepens evolution. Bravery is defined not as 'being without fear' but as 'doing what is right in spite of fear.' Fear is not a flaw — it is an evolutionary material waiting to be transcended.

421. Why is love such a powerful force?

Because love is the manifestation of the highest material energy the human can reach in the material world. It is the most direct echo of the spirit within the universe. The fact that the semi-subtle realm is called the plane of love shows that love represents the pinnacle of universal evolution. When a person loves, they make contact with the highest material levels; this contact feels both very powerful and very real. At the same time, love is a collective force that transcends individual evolution — one person's love nourishes the evolution of all beings around them.

422. What is the essential being of the human?

The essential being is the actual identity layer of the human that exists beyond the body. The thoughts produced by the brain, the emotions felt, the decisions made, and the personality formed — all of these belong to the essential being. The essential being continues after death and

preserves its personality in the spatyom. The richness of the human essential being is the sum total of the experiences gained, the values developed, and the understanding deepened throughout life. This richness is not carried over to the next life directly, but it remains permanently as the spirit's accumulation.

423. What is the brain in INK?

In INK, the brain is the material interface through which the consciousness mechanism operates. It is neither the spirit itself nor the essence of the being, but the critical instrument that makes the connection between the two possible. When the brain is damaged, the consciousness mechanism is disrupted; but this does not mean the spirit or being is damaged. The brain can be likened to a radio receiver: if the receiver breaks down, the broadcast cannot be heard, but the broadcast is still continuing. The incredible complexity of the human brain shows that it is the most perfect material instrument for the indirect relationship between spirit and matter.

424. What are the most powerful instruments of human evolution?

INK does not give a single answer to this, but places the conscience mechanism and love at the top. Conscience determines the direction of evolution; love creates the environment in which evolution occurs most rapidly and most deeply. Alongside these, going through pain with understanding is a powerful instrument, as is truly understanding another's perspective. And perhaps most importantly: confronting one's own wrongs and honestly accepting them. This action both strengthens conscience and deepens empathy capacity.

425. What is the 'collective plan'?

'Collective' means social, communal. The collective plan is the planned framework of humanity's collective evolutionary journey as a whole. It is greater than the sum of individual personal plans; it takes all of humanity as a whole through certain evolutionary stages. Major historical transformations (such as the scientific revolution, democratization, and global communication) are stages of this collective plan. Every individual lives both their own personal plan and the collective plan. The events in your personal life are a small but valuable part of the great human story.

426. What is the history of humanity according to INK?

INK implies that humanity has a very long and staged history. It speaks of the existence of the continent of Mu — stating that this continent, today beneath the oceans, was home to a very ancient civilization. The known portion of human history is the last few links of a much longer journey. Great civilizations, great collapses, and rebuildings — all of these are stages in humanity's collective evolutionary process. Humanity existed before recorded history as well; and evolution was continuing in those periods too.

427. How did the transition from animal to human occur?

INK does not address this subject directly from an evolutionary biology perspective, but it does say this: evolution advancing mechanically in animal bodies, when it reaches a certain level of maturity, becomes capable of using a human body. This transition occurs simultaneously with biological evolution (the change in physical structure), but the truly important change is at the level of consciousness. The activation of free will, the conscience mechanism, and abstract thought marks the animal-human boundary. The body transforms; but in essence it is consciousness that makes the leap.

428. What is the 'human plan'?

The 'human plan' is the totality of conditions, possibilities, and limitations specific to humanity's evolution. The world is the stage of this plan; the human body is its most fundamental instrument.

This plan encompasses both individual and collective evolution. Every person's individual plan is situated within this great human plan. The human plan is completed within a certain period; the current period is one in which humanity is passing through an important turning point and stands on the threshold of great change. Understanding and correctly positioning oneself within this transformation is extremely valuable from an evolutionary perspective.

429. What is the family's place in evolution?

The family is the most fundamental and most intensive practical field of evolution. No place can offer as deep and lasting evolutionary experiences as the family. The parent-child relationship, rivalry and solidarity between siblings, and reconciliation and conflict between spouses — these are the most powerful evolutionary materials. The family is also the area where the fate mechanism makes its most frequent 'arrangements'; beings living together have generally been brought together to contribute to each other's evolution.

430. What is society and the state's role in evolution?

Individual evolution most often takes place in a social environment. A sense of justice, responsibility, cooperation, leadership, compromise, solidarity — these are evolutionary values that can only be gained in communal life. The state is an instrument that organizes this environment and prepares the ground for collective evolution. A well-functioning society facilitates the evolution of individuals. An oppressive or unjust society, however, offers very different kinds of evolutionary materials — such as resilience, courage, resistance, and an understanding of justice. Every social structure creates different evolutionary opportunities within its own conditions.

431. What does 'freedom' mean in INK?

In INK, freedom in its deepest sense is the capacity for free will and conscious choice. This is not being completely independent of external conditions, but being able to act in accordance with your own inner values. Even in the heaviest prison a person's inner world can remain free; even in the widest atmosphere of freedom a person can be a slave within. True freedom is possessing the will needed to hear the voice of conscience and follow it. As evolution advances, this inner freedom also deepens.

432. What is 'freedom of understanding'?

'Freedom of understanding' is a special concept in INK — the freedom to grasp the truth without being constrained by dogmas, prejudices, and fears. A person may have access to any kind of information, but if they have mental enslavement they cannot see the truth. Freedom of understanding is the ability to evaluate every kind of thought openly without falling into servitude to any of them. This freedom develops with evolution; the more experiences are lived and understood, the wider the freedom of understanding grows.

433. Does the human have a debt to other living beings?

Although INK does not explicitly use the concept of 'debt,' it does imply this: existing as a human brings with it a great opportunity. Not using this opportunity consciously is to squander the evolutionary chance that has been given. Furthermore, every person stands on the accumulated foundation of the long evolutionary journey of many past beings. This accumulation places not debt but responsibility upon the human. Serving others is the most natural fulfillment of this responsibility.

434. Why does a person affect their surroundings?

Because every being radiates a magnetic field to its surroundings and these fields influence one another. Humans in particular have very powerful fields; thought and emotional energies create extremely effective vibrations. A fear-filled person's presence permeates everyone in that

environment. One person's deep love transforms the entire room. Being aware of this magnetic interaction gives rise to great responsibility: the energy you radiate to your surroundings affects their evolution either positively or negatively.

435. Why are humans so different from one another?

Through evolutionary differences. Every person carries experiences from a different number and quality of previous lives. While some spirits have been evolving in human bodies in this universe for a very long time, others have started more recently. These evolutionary differences explain the differences among people in intelligence, character, moral maturity, artistic sensitivity, and empathy capacity. Seeing these differences not as 'superiority-inferiority' but as 'different stages' deepens both humility and compassion.

436. Is the human obliged to serve others?

INK defines this not as an 'obligation' but as a natural consequence of evolution. As evolution advances, the human moves away from focusing only on their own interests, and serving others becomes an inner need. This is not an imposition — it is a sign of maturation. To be able to truly serve others, you first need to reach a certain maturity in your own evolution. A half-full vessel cannot fill another. First your own evolution, then service to others.

437. How does INK evaluate suicide?

INK does not view suicide as a 'sin' that must be punished, but it does regard it as an extremely inefficient escape from an evolutionary standpoint. Suicide means leaving the evolutionary needs in the fate plan half-finished. In the spatyom these unfinished needs still exist and must be met sooner or later — moreover, usually under more difficult conditions. In addition, the deep pain that suicide causes to those around is also a significant evolutionary matter. INK does not condemn a person with suicidal thoughts, but it does clarify the long-term consequences of choosing that path.

438. How does INK explain early death?

According to INK, early death is not an injustice — it is the completion of the evolutionary time determined for that life. Even a short life can carry very deep evolutionary values. A child's brief life creates powerful evolutionary materials both for that being and for the people around them. Pain, empathy, the search for meaning, acceptance — these are the deep marks that early death leaves upon those around. 'Early' death appears that way from a human perspective; from the perspective of the fate mechanism, however, it is right on time.

439. What is the evolutionary meaning of illness?

Illness carries various meanings in INK. It can be an evolutionary experience — to develop capacities such as patience, surrender, and the search for meaning. It can be a warning — a signal given to change the direction, priorities, or way of thinking in life. Or it can be part of the fate plan — with the evolutionary opportunities it offers both to the patient and to those around them. INK does not define illness as 'punishment.' Every illness contains a message; trying to understand that message also supports the healing process.

440. Is the human on a common evolutionary journey with other humans?

Yes. Every person is on an individual evolutionary journey, but these journeys form the common evolution of humanity. Like thousands of rivers flowing separately and emptying into the same sea. Humanity as a whole passes through certain evolutionary stages; great scientific, artistic, and moral breakthroughs are the milestones of this common journey. This common journey is shaped by the contribution of every individual. No one is 'alone'; every person's evolution nourishes humanity's common evolution.

441. What are the conditions for entering the Mission Plan?

INK does not give a definitive list of conditions, but the general picture is as follows: having completed all the stages of human evolution; having transcended the individual evolutionary agenda and made service to others a primary priority; having truly learned love in the semi-subtle realm; and having attained a level of understanding compatible with the organizational consciousness of trans-human beings. These conditions are abstract, but their practical equivalent is this: the ego and self-interest minimized, love and service maximized.

442. Does every person eventually reach the Mission Plan?

According to INK, yes — provided that evolution continues over infinite time. No spirit is permanently left behind; every spirit sooner or later, by a shorter or longer path, reaches the Mission Plan. But how long this 'reaching' takes depends on the decisions, choices, and pace of evolution in this life. This understanding gives both hope and responsibility: yes, you will reach it in the end; but when you reach it depends largely on your own hands.

443. Does a long life provide more evolution?

The length of life is not what is determinative, but its quality. A deep and conscious five-year life can provide far more evolution than a hundred years lived superficially. But in general, longer lives offer more opportunities for experience; if these experiences are used productively, they mean more evolution. INK implies that each life needs to be evaluated within itself; short lives can also carry deep evolutionary materials.

444. Does a child who dies very young have a complete evolutionary journey?

Yes, from the perspective of both that being and those around it. A child who dies at a very young age has fulfilled the evolutionary needs determined for that being and the plan has been completed. For those around them, however, it creates very powerful evolutionary materials such as deep pain, the search for meaning, empathy, and acceptance. According to INK, the loss of a child is one of the heaviest evolutionary experiences, but it is never 'meaningless.' It opens deep doors of transformation for both those who depart and those who remain.

445. What is the evolutionary meaning of being born with a disability?

INK does not address this directly, but from the logic of the system we can infer this. Being born with a disability is a condition suited to the evolutionary needs of that being. Within certain limitations it contains unique evolutionary materials such as developing deep patience, accepting dependency, being received with love, or developing the compassion and sense of responsibility of those around them. This is not 'punishment' — it is a very different and very special evolutionary path. It is often beings with a strong evolutionary accumulation that choose or find themselves on these difficult paths.

446. What is the INK perspective on genius?

INK does not address this directly, but from the logic of the system it can be explained as follows: genius is the carrying over into this life of deep accumulation gained in previous lives. When a spirit at a high level of evolution begins this life, it can reach deep understandings without needing much learning or long practice periods. This widely-held view aligns with INK: 'genius' is a capacity of 'speed' or 'depth' brought from previous lives. Child prodigies are particularly striking under this understanding; the mastery displayed at the beginning of life clearly points to previous accumulation.

447. Why is curiosity so important for humans?

Because curiosity is one of the most direct reflections of the spirit's evolutionary need. The spirit needs to understand more; this need manifests as curiosity in the being. Without curiosity there is no questioning; without questioning there is no learning; without learning there is no evolution. Curiosity is therefore one of the purest and most direct engines of evolution. The common characteristic of great scientists, philosophers, and explorers is deep curiosity. INK recommends not suppressing curiosity but directing it into the right channels.

448. Is artistic creativity unique to humans?

To a large extent, yes. Certain aesthetic preferences have been observed in animals as well, but creating entirely new meaning and beauty from what already exists is a capacity unique to humans. Creating art is the concretization in matter of an intuition about a reality beyond matter (the spirit). This is why great works of art deeply affect people; because great art is the most refined expression in material language of the spirit's voice. According to INK, creativity is one of the moments when the human makes contact with the highest material levels within the universe.

449. What is the source of the human's religious feeling?

According to INK, religious feeling is the human's longing for a reality they carry within themselves and sense, even without being aware. It is a resonance coming from the spirit's trans-universal plane. The human senses from within that they do not belong to matter alone; this intuition is the source of religious feeling. This feeling has existed in all cultures and all eras because it is universal. Religious institutions have organized this universal feeling, but the feeling itself is far deeper and precedes the institutions. As evolution advances, this feeling also deepens.

450. How does INK evaluate wars?

INK neither approves of wars nor simply rejects them; it evaluates them as part of the great evolutionary tableau. Wars create deep pains, great sacrifices, and fundamental transformations — all of which are powerful evolutionary materials. At the same time, the longing for peace that comes after war and the awakening of human consciousness are also very powerful stages of collective evolution. INK does not say war is 'necessary,' but neither is it 'meaningless.' Like every great suffering, wars push humanity toward a deeper understanding and a more lasting longing for peace.

QUESTIONS 451–500

THE HUMAN (CONTINUED) — BRAIN AND CONSCIOUSNESS

451. What is the social dimension of human evolution?

'Social' means societal, communal. The human's existence within society creates the richest experiential field of evolution. Cooperation, competition, justice, responsibility, loyalty, betrayal, forgiveness, solidarity — all of these are evolutionary experiences that can only be lived in a social environment. While a solitary life develops certain evolutionary values, social life offers a much wider range of experience. This is why INK sees the human's nature as a social being as a natural and necessary dimension of evolution.

452. What is the greatest sin in terms of INK?

INK does not make a direct ranking, but it implies that causing the most serious harm to another's evolution carries serious consequences. Ending another person's life means forcibly cutting off their evolutionary process. This action prepares the ground for very heavy experiences through which the

fate mechanism restores balance. The mechanism operates differently in accidental deaths; in intentional cases carried out with selfishness, the evolutionary slowing is felt much more deeply.

453. How does INK evaluate prophets?

INK does not directly use the concept of 'prophet,' but it offers an understanding that overlaps with the concept of 'beings sent to Earth from the high Mission Plan.' According to this, prophets are beings who came down to earthly life from a very high level of evolution — or were supported through influences from high planes — to present the knowledge and guidance that humanity needed at certain evolutionary stages. Each prophet came with a message appropriate to the humanity of their era; the differences in messages are not contradictions but suitability to the needs of the period.

454. How does INK evaluate great historical leaders?

According to INK's system, great leaders who left deep marks on history and transformative personalities are beings with high evolutionary accumulation and aligned with the collective plan. What distinguishes them from 'ordinary' people is not only natural talent but the deep accumulation from previous lives and a particular evolutionary mission determined for this life. Duty-holders also support these people, making it easier for them to receive the right ideas at the right moment and make the right decisions.

455. Does a person choose their life before being born?

Yes. According to INK, after the accounting period in the spatyom, every person prepares — or participates in the preparation of — an 'individual plan' for a new embodiment. This plan determines which family, which geography, which conditions they will be born into, and the fundamental turning points of life. But this plan is not a rigid script — it is a framework suited to evolutionary needs. Free will operates within this framework and the details of the plan take shape through choices. This framework, prepared before birth, carries the fundamental meaning of life.

456. Is the family one is born into a coincidence?

According to INK, absolutely not. The family one is born into is one of the most fundamental determinants of the individual plan. The choice of parents takes into account both the conditions that will fulfill that being's evolutionary needs and the capacity to contribute to the evolution of the parents and siblings. Being born into a difficult family is not a punishment — it is a special selection that will offer the experiences that being needs. The question 'Why was I born into this family?' is answered not by coincidence but by the logic of a deep evolutionary arrangement.

457. What were humans like in past lives?

Much simpler beings. We used stone bodies, plant bodies, and animal bodies; through these bodies we continued our passive evolution. During this period there was no conscience, free will, or abstract thought — only instinct and mechanical responses. This past does not diminish the human; on the contrary, it shows how long and deeply rooted a journey the rich capacity humans possess today is the product of. Before we were 'I,' we existed — but in very different forms.

458. What comes after humanity?

The spatyom, the semi-subtle realm, and ultimately the Mission Plan. After leaving the human body, the essential being continues to live in the spatyom. After sufficient evolution is achieved, one passes to the semi-subtle realm; here love is learned. Then entry to the Mission Plan — you become a consciousness serving others' evolution. And this journey never ends; each stage opens a door to a still higher next one. The answer to 'What happens next?' is always the same: more, deeper, greater.

459. What is the most unique quality of the human?

The fully functioning conscience mechanism. Free will, abstract thought, and creativity are also very important, but without the conscience that guides all of them toward correct use, they become meaningless. Conscience is the fundamental quality that definitively separates the human from the animal realm and gives them evolutionary responsibility. A very intelligent but conscienceless person is like a very talented but directionless instrument. Conscience is both compass and engine — it both shows the right direction and makes it possible to move toward it.

460. What are the limits of human understanding?

INK draws a clear boundary on this: the human works with material instruments within the universe, and there are things these instruments cannot grasp. The Primordial Principle, the essence of the spirit, and trans-universal realities lie beyond this boundary. But this does not mean knowledge is completely limited; through intuition it is possible to extend a little beyond that boundary. As understanding develops, this boundary expands slightly — but it never completely disappears. Accepting this boundary is the greatest sign of wisdom.

461. What is the brain's relationship with the spirit?

In INK, the brain is the material interface through which the consciousness mechanism operates — the most advanced bridge organ between spirit and the material world. It is neither the spirit itself nor the essence of the being, but it is in a deep functional connection with both. The brain processes external stimuli and internal influences to create the conscious experience. Building such a complex structure in the material world is the product of millions of years of evolution. The human brain may be the most advanced material combination in the solar system.

462. What is consciousness in INK?

In INK, consciousness is the subtle matter mechanism operating through the brain that makes possible the being's experience within the universe. It is where the awareness of 'I exist, I think, I feel' is produced. Consciousness is neither the spirit itself nor the brain itself — it is a mechanism operating between the two. It brings together external influences, internal spiritual reflections, and physical stimuli to form a coherent experience. Consciousness encompasses both the most surface (momentary perceptions) and the deepest (intuition, understanding) layers.

463. What is the subconscious?

The subconscious is the layers of matter of which consciousness is not directly aware, but which profoundly influence the being and its behaviors. Accumulations from previous lives, forgotten experiences from this life, suppressed emotions, and deeply buried fears are stored in the subconscious. This layer contains both individual and collective dimensions. Impulses coming from the subconscious explain why a person reacts in certain ways and why they feel sympathy or antipathy toward certain people. Understanding the subconscious enables the deepening of self-awareness.

464. What is the superconscious?

The superconscious encompasses layers of understanding and intuition far beyond ordinary consciousness. It is the source of high influences, deep intuitions, and sudden 'moments of truth.' The superconscious is the closest point of contact between the spirit and the universe; here individual boundaries soften and a sense of being part of a greater whole arises. Deep meditation, mystical experiences, and great creative breakthroughs are moments when the doors of the superconscious are ajar. As evolution advances, the superconscious becomes more accessible.

465. How do the three layers of consciousness interact?

The three layers are in constant interaction. Impulses from the subconscious surface into consciousness; sometimes they are noticed, sometimes not. Intuitions from the superconscious descend into consciousness; if attention is open enough they are caught, otherwise they are lost. Decisions processed by consciousness shape the subconscious; a repeatedly repeated thought pattern gradually becomes embedded in the subconscious. These three layers work like an ecosystem; the health of one affects the others. Self-awareness begins with understanding the dynamics of these three layers.

466. What is the difference between the subconscious and the unconscious?

INK does not make this technical distinction, but from the logic of the system the following difference can be drawn. The subconscious contains contents that can potentially surface into consciousness — things that can be remembered and noticed. The unconscious, however, refers to much deeper and more fundamental layers that consciousness can never directly access; deep imprints from previous lives and very early-period experiences fall into this category. Unconscious contents are reflected indirectly in behaviors and reactions but cannot be directly remembered.

467. How does memory work in INK?

INK does not explain memory directly, but from within the system we can say this: memory is the storage of lived experiences as subtle matter combinations in the essential being. The brain participates in this storage, but it is not the sole keeper. The essential being carries its own 'memory'; this is why some memories can continue despite brain damage. After death, memory also continues to some extent in the spatyom; the essential being 'remembers' who it is. But every new embodiment resets the brain's memory; the deep imprints of the essential being, however, continue as intuition and character.

468. What is the 'adaptation mechanism' in INK?

'Adaptation' means adjusting to new conditions. In INK, the adaptation mechanism refers to the capacity of the being to adapt to new conditions and experiences. It plays a critical role especially in the transition to the spatyom after death and at the beginning of every new embodiment. It also operates in daily life: adapting to a new environment, a new relationship, or new knowledge is the work of the adaptation mechanism. The more flexible and strong this mechanism is, the more fluidly evolution occurs.

469. How does understanding develop?

Understanding develops through the cycle of experience, reflection, and comprehension. An experience is lived; it is honestly thought about; its meaning is grasped; this understanding turns into behavior. Each cycle advances understanding one step further. When intuition comes into play, understanding can make much faster leaps. As evolution advances, the capacity to extract more meaning from every experience also increases. The desire to learn, curiosity, humility, and honesty are among the most powerful catalysts of understanding. Arrogance is its greatest obstacle.

470. What is the difference between reason and intuition?

Reason grasps through the instruments of the material world, reasoning step by step. It is reliable and repeatable but limited. Intuition, however, skips these steps; it offers a direct, instantaneous, and holistic understanding. Reason takes an orderly photograph; intuition reaches the whole picture at a single glance. INK values both, but in different areas. Reason is needed to organize the material world; intuition is needed to make contact with trans-universal realities. As evolution advances both are strengthened, but intuition becomes more prominent.

471. What happens to the spirit when the brain is damaged?

Brain damage disrupts the consciousness mechanism, but does not damage the spirit or the essence of the essential being. The relationship between the brain and the spirit can be likened to a radio-broadcast relationship: when the radio breaks down, the broadcast cannot be heard, but the broadcast is continuing uninterrupted. An Alzheimer's patient's consciousness may appear darkened, but their essential being and spirit are healthy. When the brain goes offline at the moment of death, the essential being continues to live in the spatum with full consciousness. Brain diseases are tragic for this reason, but they are not a permanent loss.

472. Does imagination have a material reality?

According to INK, yes. Imagination is the capacity of the brain's subtle matter combinations to form new arrangements. When you imagine, real matter energies are set in motion in your brain; this process is not 'just imagining' — it is real material activity. Moreover, powerful and focused imagination radiates matter vibrations to the surroundings; these vibrations affect reality. The material mechanism behind why 'mental visualization' techniques work lies in this. Imagination is one of the most powerful instruments through which inner reality can shape outer reality.

473. How does the brain communicate with the spirit?

The spirit is beyond the universe; the brain is within it. Direct contact between them is impossible. Consciousness is the bridge mechanism working between the two. The trans-universal reality of the spirit is reflected as influences upon the being through the imperatives of the Primordial Principle. These influences are processed at the level of the essential being and translated into consciousness through the brain. It also flows in the reverse direction: the brain processes experiences, consciousness deepens them at the level of the being, and ultimately they are reflected onto the spirit's trans-universal plane. This three-way cycle works without interruption.

474. How is thought formed?

Thought is formed when specific subtle matter combinations of the brain are set in motion in a certain order. Three sources trigger this motion: external sensory stimuli, internal emotional and intuitive impulses, and contents rising from the subconscious. These sources are processed by the brain, related to existing knowledge and experiences, and emerge in consciousness as a 'thought.' Thought in this sense is the product of both something material (brain activity) and a subtler reality (the influences of the being and spirit's plane).

475. Can thoughts be transmitted to other people?

According to INK, yes; this is called telepathy and it is a material reality. Since thought is composed of subtle matter vibrations, it radiates to the surroundings and can be perceived by other brain mechanisms in a receiving position. Especially emotionally powerful thoughts — deep love or intense fear — such vibrations can reach very great distances. People 'feeling' each other or thinking the same thing at the same moment are concrete indicators of this material reality.

476. What is consciousness vibration?

'Vibration' means oscillation. Every substance vibrates at a certain frequency; consciousness too consists of subtle matter vibrations. The vibration of consciousness reflects a person's level of understanding, emotional tone, and thought patterns. High-vibration consciousness is characterized by love, joy, compassion, and understanding. Low-vibration consciousness is characterized by fear, anger, resentment, and self-interest. These vibrations radiate both inward and outward. Directed inward, they affect the body's material structure; directed outward, they affect those around. Raising the vibration of your consciousness directly nourishes evolution.

477. What happens to consciousness during sleep?

During sleep the brain and body rest, but the more subtle layers of the essential being continue to remain active. Consciousness closes its outward-facing perceptions and turns toward more inner layers. During this period two important processes take place. The first is renewal and integration: experiences lived during the day are processed, consolidated, and stored. The second is opening to higher influences: because the brain's 'filter' weakens, subtle influences coming from duty-holders are received more easily. Many meaningful dreams are the products of these influences received during this period.

478. What happens to consciousness at the moment of death?

At the moment of death, consciousness gradually or suddenly severs its connection with the body. This process varies from person to person and according to the manner of death. What those who have experienced 'near-death experiences' in clinical settings describe — tunnels, light, a sense of peace, and life-review visions — aligns with the INK system. These moments are reflections of consciousness briefly having a much higher perspective as it separates from the body. After death, consciousness continues to live in the spatyom together with the essential being.

479. What is the 'center of understanding' in INK?

In INK, the center of understanding refers to the subtle matter structure in which the highest functions of consciousness take place. It is located beyond the brain's physical structure, in the most advanced subtle matter layers of the essential being. Deep intuitions, moments of high understanding, and the closest contact with the spirit — all occur from this center. The center of understanding becomes more active as evolution advances. In great moments of illumination and deep meditation this center fully comes into play. The material brain supports this center but does not create it; the center is located in the core layer of the being.

480. Does brain death mean the end of consciousness?

No. Brain death means the consciousness mechanism is no longer operating; it does not mean the essential being has ended. The brain is the instrument; the being is its owner. When the instrument breaks down the owner does not cease to exist — they move to another instrument. The essential being continues to live in the spatyom with full consciousness after brain death. The experiences reported by people who returned despite brain death in clinical settings are among the most powerful clues to this reality.

481. What does INK say about mental illness?

According to INK, mental illnesses represent disruption in certain layers of the consciousness mechanism. This disruption can originate from brain tissue or from the subtle matter layers of the essential being. In some mentally ill people the outward connection of consciousness has broken; but their inner world may be very vivid and rich. In other cases, very powerful and unfiltered influences put the brain mechanism under pressure; this can manifest as obsession or the consciousness being turned upside down.

482. What is conscious behavior?

Conscious behavior is action performed with awareness and deliberate choice. The voice of conscience has been heard, possible consequences evaluated, and the decision consciously made. Unconscious behavior, on the other hand, occurs through reflex, habit, or subconscious impulses — there is no awareness. From an evolutionary standpoint, conscious behaviors are far more valuable because genuine choice is only possible with awareness. At the same time, transforming the subconscious into a repository of positive habits is also important, because acting with full

consciousness at every moment is exhausting.

483. Is consciousness the same as the being?

No. Consciousness is the experiential field the being produces through the consciousness mechanism. The being, however, encompasses both this conscious experience and much deeper layers that consciousness cannot access. Consciousness is a function or surface of the being; the being is its carrier. Thinking of it with an iceberg metaphor: consciousness is the part visible above the water's surface; the being encompasses both that visible part and the large portion extending into the depths. This is why 'development of consciousness' is only one dimension of the being's development.

484. What is obsession in INK?

In INK, obsession is one being excessively influencing or interfering with another being's material field — particularly its perispirit. The being doing this influencing is most often an immature and disoriented essential being located in the lower layers of the spatyom. In obsession, this being does not want to sever its connection to the world and tries to maintain this connection through others. As a result, the affected person may experience incomprehensible impulses, unusual behaviors, or alien voices.

485. What is an obsessor?

An obsessor is the being that carries out the obsession. These are generally beings living restlessly in the spatyom — due to addictions, severe selfishness, or unfinished business — and attaching themselves to another person's material field. Obsessors are usually unaware; they cannot understand their own situation and therefore cannot be 'free.' Advanced duty-holders try to find these beings and guide them to continue on their evolutionary path by understanding their situation. The difference between an obsessor and the concept of 'devil' is this: an obsessor is not evil — it is a being that has lost its way.

486. What is the difference between madness and obsession?

Madness (psychosis) is a mental illness arising from the disruption of brain tissue or chemistry. Obsession, however, is an external influence arising from the intervention of another being. Viewed from outside, the two can look very similar, but their roots and treatment approaches differ. According to INK, some psychiatric phenomena are in reality obsessions; but most psychiatric illnesses are brain-based. Distinguishing between them is difficult; evaluation from both a spiritual and a medical perspective is needed.

487. What is mesmerism/hypnosis?

'Teshir' means to influence, to hypnotize. Hypnosis is an altered state of consciousness formed by the temporary suspension of certain layers of a person's consciousness mechanism. In this state the consciousness's 'gatekeeper' is awake but passive; suggestions from outside reach the subconscious directly. INK has also used hypnosis for its own purposes: Atilla Güyer receiving messages from Önder under hypnosis demonstrates this special capacity of the consciousness mechanism. When used for therapeutic purposes, hypnosis makes it possible to reach the depths of the subconscious.

488. What happens to the brain during hypnosis?

During hypnosis, the brain generally shifts to high alpha or theta waves; these frequencies are associated with both deep relaxation and high intuitive openness. In this state the brain's critical filter (prefrontal cortex activity) decreases; access to the subconscious becomes easier. At the same time, receiving influences coming from subtler layers of the being also becomes easier. According to

INK, hypnosis is therefore both a very powerful and a very sensitive instrument; in the right hands it leads to deep healing and discovery, while in the wrong hands it can cause serious harm.

489. What is suggestion?

Suggestion is the implanting of a thought or belief pattern into the subconscious. It can come from outside (from another person) or from within (autosuggestion). Suggestions embedded in the subconscious affect the person's behaviors, decisions, and even bodily functions. This is why it is both a very powerful healing instrument and carries a risk of manipulation. Consciously applied positive suggestions (affirmations) fill the subconscious with positive patterns. According to INK, suggestion is a concrete form of the direct transfer of matter energy into consciousness.

490. What is the relationship between brain waves and consciousness?

Every neuron produces electrical activity at a certain frequency. The coordinated vibration of billions of neurons creates the conscious experience. INK regards these vibrations as one of the most advanced examples of material motion. Different vibration patterns create different states of consciousness; sleep, wakefulness, meditation, creative thought, and stress are associated with different brain vibration patterns. The interaction of these vibrations with higher subtle matter vibrations (emotions, thoughts, intuitions) is the physical foundation of the brain-consciousness connection.

491. How do external influences reach consciousness?

External influences reach consciousness through two channels. The first is the sensory channel: the five senses — sight, hearing, touch, and so on — perceive physical stimuli, and the brain translates these into the conscious experience. The second is the subtle matter channel: magnetic field interactions, the emotional and thought vibrations of others, and influences from higher realms — these reach directly to the subtle layers of the essential being and try to seep from there into consciousness. Being aware of this second channel enables understanding of how intuition works.

492. How does the subconscious communicate with consciousness?

Through various paths. Dreams are the most common channel; during sleep the subconscious sends messages through symbols and scenes. Sudden intuitions and instinctive feelings that feel like they 'spring up' are another channel. Artistic creation allows the subconscious to express itself spontaneously. In moments of deep stillness, subconscious contents surface more easily. Psychological work (therapy, meditation) also facilitates this process. According to INK, knowledge coming up from the subconscious into consciousness is valuable messages coming from the deep layers of the being.

493. What does 'expanding the field of consciousness' mean?

Normally consciousness works within a certain area; it focuses on immediate stimuli, everyday thoughts, and a narrow perspective. The expansion of the field of consciousness is the growth of this focus. A wider time perspective (evaluating past and future together), deeper empathy (truly being able to grasp another's experience), higher intuition (direct and holistic understanding) — these are indicators that the field of consciousness has expanded. This expansion occurs along with evolution; lived experiences and gained understanding expand the boundaries of consciousness step by step.

494. What effect does deep meditation have on consciousness?

Deep meditation enables the brain to shift to higher vibration patterns (alpha and theta waves). In this state the outward-facing filter of consciousness weakens; opening up to both the subconscious and the superconscious becomes easier. Subtle influences from duty-holders are received more

easily. Long-term meditation practice has also been supported by scientific studies showing that it physically transforms the brain's structure. Evaluated from INK's perspective, meditation is a powerful evolutionary instrument that clears and strengthens consciousness's subtle matter channels.

495. What is the difference between ordinary understanding and high understanding?

Ordinary understanding perceives, analyzes, and reaches certain conclusions from daily experiences; this process is linear and step-by-step. High understanding, however, skips these steps; it grasps the whole instantly and directly. Furthermore, high understanding can sense beyond matter; it can make contact with a deeper understanding of the universe and with spiritual realities. Ordinary understanding is gained through learning; high understanding is gained through living, the deepening of intuitions, and evolution. It is possible to see traces of high understanding in the work of great mystics, philosophers, and creative geniuses.

496. Is there consciousness after death?

Yes — but not through the brain, rather through the subtle matter structure of the essential being. After death the brain goes offline, but the essential being continues to carry its own 'consciousness.' This consciousness is a higher form of awareness that operates without the brain, functioning in the subtle matter layers of the essential being. In the spatyom the essential being knows who it is, remembers its experiences, and perceives its surroundings. This understanding also aligns with the testimonies of people who have returned from brain death.

497. Is consciousness a product of the body?

No. Consciousness is not something produced by the body but something carried by the body. The body is the environment of consciousness, not consciousness itself. This distinction is critical because even if the body changes, is damaged, or comes to an end, consciousness can continue. Near-death experiences, conscious experiences during brain death, and the reality of the spatyom — all of these show that consciousness can exist independently of the body. Materialism's view that 'consciousness is a product of the brain' is, from INK's perspective, incomplete and misleading.

498. Does one remain conscious in the spatyom?

Yes. When the essential being passes to the spatyom, it remembers who it is, what it has lived, and whom it has loved. Personality, character, and accumulations are preserved. Some accounts even suggest that consciousness in the spatyom operates much more clearly and lucidly than on Earth, because the limitations and fatigue of the body no longer exist. This shows that death is not a 'loss' but an 'opening.' Every understanding and love gained on Earth continues in the spatyom too; nothing is wasted.

499. What is the relationship between the nervous system and consciousness?

The nervous system is the bodily infrastructure of the consciousness mechanism. Billions of neurons and the trillions of synapses connecting them form the physical carrier network of consciousness. The healthier and more flexible this network is, the more clearly and more advanced consciousness functions. Nevertheless, the nervous system only reflects the physical dimension; the subtle matter dimension of the consciousness mechanism also operates in deeper layers of the essential being, beyond the nervous system. The two together form the complete picture; without one the other remains incomplete.

500. What is the 'core of understanding'?

The 'core of understanding' is implied by INK to be the deepest, most permanent, and most advanced subtle matter layer of the essential being. This core contains the essence of all the

understanding, love, and evolution accumulated across all lifetimes. Even if the brain changes, the body changes, or one moves to a new life, the accumulation in the core of understanding is not lost; it is reflected onto the spirit's trans-universal plane and manifests in the next life as deeper comprehension and stronger intuition. The core of understanding is the immortal legacy of every being.

QUESTIONS 501–550

BRAIN AND CONSCIOUSNESS (CONTINUED) — CONSCIENCE

501. Does the brain represent the spirit?

The brain does not directly represent the spirit; it is the most advanced material instrument of the being that represents the spirit within the universe. This distinction is critical. The brain contains the most advanced material layers of the being and through these layers processes both subtle influences coming from above (reflections of the spirit) and bodily stimuli coming from below. In other words, the brain is not the spirit itself but the most advanced instrument of the spirit's representative in the universe. Just as a painter's brush is not the painter but the instrument that best expresses the painter, the brain is likewise.

502. Where is consciousness located in the brain?

INK does not directly answer this. But modern neuroscience has shown that different regions of the brain are associated with different consciousness functions. Evaluated from INK's system, we can say this: consciousness is a distributed phenomenon; it forms not at a single point but along interconnected networks in the brain. On the other hand, the deeper dimensions of consciousness (intuition, the core of understanding) are located beyond the brain, in the subtle matter layers of the essential being. Physical centers and subtle matter centers work together.

503. Is consciousness an electromagnetic field?

INK does not define consciousness as pure electromagnetic energy, but it does imply that electromagnetic fields are an important instrument in the transmission of consciousness. Consciousness is a quality or manifestation of much subtler matter combinations; the electromagnetic field constitutes the physical side of this manifestation. Modern science's investigation of the question 'Is consciousness a property of the electromagnetic field?' aligns with the direction INK implies. But consciousness is not reducible to electromagnetism alone; it is a much richer subtle matter reality.

504. What is the relationship between language and consciousness?

Language is one of the most powerful expression instruments of consciousness. Through language, thoughts and intuitions both become clearer in the person's own consciousness and are conveyed to others. But language also limits consciousness; what cannot be put into words cannot be shared and sometimes cannot be fully grasped. This is why INK's concept of high understanding is important: the deepest understandings cannot be expressed in language — they are lived directly, without words. This domain beyond language is the purest and deepest layer of consciousness.

505. How does consciousness develop in childhood?

In childhood, consciousness is first raw and undifferentiated; everything is mixed together and boundaries are unclear. Over time differentiation begins: the distinction between 'I' and 'not I'

becomes clearer, cause-effect relationships are established, and abstract concepts develop. From INK's perspective, this process is the accumulated essential being from previous lives resettling in the new body and opening consciousness channels specific to this life. Deep intuitions and 'previous life' impressions sometimes seen in children are reflections of periods when this settling process has not yet been completed.

506. Why doesn't anyone remember infancy?

INK does not directly address this, but we can say this: when entering a new body, the essential being 'covers over' the memories of the previous life. This covering is necessary in order to fully live the new life. A similar mechanism may also operate in early childhood memories; the brain has not yet fully formed and the essential being is in the process of 'settling' into the new body. Very few memories from this period are recorded. The fact that hardly any memories before age three are recalled may be a reflection of this adaptation process.

507. What is coma in INK?

Evaluated from INK's perspective, coma is a special transitional state in which the brain is not operating the consciousness mechanism but the essential being is still present in the body. The essential being continues to some extent with its own subtle matter consciousness, but cannot reflect outward through the brain. The experiences reported by people who return from coma (being able to hear sounds, perceive the environment, sometimes out-of-body experiences) support this understanding. Coma is neither fully death nor full wakefulness — it is an intermediate state in which the essential being remains in a weak connection with the body.

508. What does 'awakening of consciousness' mean?

'Awakening of consciousness' means the increase of awareness, waking from a state of sleep. Evolution is essentially a process of awakening consciousness: the transition from mechanical, unconscious existence to conscious, understanding-based existence. Every step of evolution is a step in the awakening of consciousness; every new understanding is the consciousness opening one more level. This is why the acceleration of evolution and the deepening of the awakening of consciousness are synonymous. Great spiritual transformations are generally experienced with a sudden but very powerful consciousness awakening — like seeing the truth very clearly at once.

509. How does animal consciousness differ from human consciousness?

Animal consciousness is a much narrower, more immediate, and more body-based field of experience. Abstract thought, concepts of past and future, the search for meaning, or existential questioning — these are absent or extremely limited in animal consciousness. Animal consciousness is fundamentally oriented toward immediate needs, dangers, and instinctive responses. But in some higher mammals (horses, dogs, dolphins, primates) more advanced social awareness, empathy, and problem-solving contain elements that approach human consciousness. These differences between evolutionary steps reflect the gradual development of consciousness.

510. What is the left brain–right brain difference?

INK does not directly address the difference between the brain's two hemispheres. But the findings of modern neuroscience can interestingly align with INK. The left brain is associated with analytical, linear, and linguistic thought — corresponding to INK's 'reason' dimension. The right brain is associated with holistic, artistic, and intuitive functions — close to INK's 'intuition' dimension. The balanced development of both hemispheres creates ideal consciousness conditions from an evolutionary standpoint. Only analytical or only intuitive thinking remains incomplete; the integration of both is the foundation of deep understanding.

511. What is the difference between instinct and understanding?

Instinct consists of automatic responses inherited from previous stages of existence; it works without thought, instantly and mechanically. Behaviors such as survival, mating, feeding, and escaping danger are instinct-based. Understanding, on the other hand, is comprehension gained through conscious experience and reflection; it forms more slowly but provides much richer and more flexible guidance. As evolution advances, instinct is gradually replaced by understanding, but instincts never completely disappear. True wisdom is not rejecting instinct but integrating it with understanding.

512. Is consciousness a form of energy?

INK does not directly define consciousness as 'energy,' but it does position it as a property or activity of subtle matter combinations. Energy is the motion state of matter; in this sense consciousness also has an energetic dimension. The concentration, expansion, or contraction of consciousness — these changes occur with the reorganization of subtle matter energy. The inner change when a person makes a powerful decision, or the sense of energy in deep meditation — these are concrete experiences of consciousness's energetic dimension.

513. Where does consciousness stand in the material chain of the universe?

Consciousness is positioned where the most intricate and most advanced subtle matter combinations operate at the upper levels of the universe's material chain. Human consciousness represents the peak of this chain in the solar system. But in the higher realms there are far more advanced forms of consciousness; the consciousnesses of beings in the spatyom, the semi-subtle realm, and the Mission Plan operate far more widely and deeply than that of humans. In this sense, as a property of the material chain, consciousness develops and deepens as matter itself develops.

514. What is 'below consciousness' and 'above consciousness'?

'Below consciousness' consists of more primitive, automatic, and mechanical functions — bodily drives, survival responses, simple perceptions. 'Above consciousness' consists of more advanced, abstract, and spiritual functions — intuition, empathy, the search for meaning, creativity, and understanding. The wide spectrum between these two poles constitutes all the richness of human consciousness. As evolution advances, the 'lower' layers are gradually managed better and the 'upper' layers become more active. But the 'lower' layers never disappear; they are also necessary.

515. Can external thoughts enter consciousness?

Several channels exist. The powerful thought and emotional vibrations of others can seep into our consciousness through magnetic interaction. Influences from duty-holders or beings in the spatyom fall into consciousness as intuitions or sudden ideas. Contents rising from the subconscious feel like foreign thoughts but are in fact from our own depths. In obsessive situations, impulses from another being can directly enter the consciousness field. Distinguishing between these channels is possible for those with advanced consciousness.

516. How can the level of consciousness be measured?

Direct measurement is difficult, but indirect indicators exist. Empathy capacity, clarity of conscience, depth of the search for meaning, accuracy of intuitions, and richness of creativity — these are indirect indicators reflecting the development of consciousness. Modern psychology has also developed 'models of consciousness development' in this direction (Piaget, Kohlberg, Wilber, etc.). From INK's perspective, the true measure of consciousness is this: how clearly do you hear the voice of conscience and how much do you follow it? This simple but profound criterion is the most reliable indicator of consciousness development.

517. How does one change bad habits?

Repeated behaviors become embedded in the subconscious and turn into habits. Patterns once embedded in the subconscious are automatically triggered with very little energy. This is why changing bad habits requires a conscious and determined effort. The process of change is as follows: first awareness (noticing the habit), then understanding (grasping the source of this habit), then the practice of alternative behavior (repeated many times), and finally the transition to automation (the new pattern embedding in the subconscious). This process requires patience but is the most concrete and practical dimension of evolution.

518. What is self-awareness?

Self-awareness is consciousness turning back toward itself — the ability to ask 'What am I thinking right now, what am I feeling, and why am I doing this?' Basic consciousness is oriented outward; self-awareness turns inward. According to INK, this inward turn is one of the most critical steps of evolution. Without self-awareness, the voice of conscience cannot be heard clearly; mistakes cannot be recognized; development cannot take place. As self-awareness develops, consciousness both deepens and widens; the person begins to see both themselves and the world much more clearly.

519. Can consciousness expand infinitely?

According to INK, theoretically yes — but this expansion is an infinite journey, not a rapid leap. Every evolutionary step expands consciousness one more level. How different and wide the consciousness of beings in the Mission Plan is compared to human consciousness is even difficult to imagine. Across infinite universes through an infinite evolutionary process, consciousness expands toward infinity. But 'infinite consciousness' is never a fully arrived point; there always awaits a further expansion one step ahead.

520. What is the relationship between love and consciousness?

Love and consciousness are two forces that feed each other. As consciousness expands, the capacity to perceive another more genuinely and deeply increases; this strengthens love. As love deepens, consciousness also expands; because real love transcends the boundaries of 'I' and connects with a greater whole. In the highest states of consciousness and in the deepest experiences of love, people describe similar things: moments when boundaries melt, everything is connected, and a deep sense of meaning is felt. This overlap is not coincidence — it comes from love and consciousness being two faces of the same evolutionary reality.

521. What is conscience in INK?

In INK, conscience is a genuine mechanism operating within the brain's subtle matter combinations. It is not an abstract voice or metaphor — it is a material system. This mechanism, working together with the capacity for free will in the human being, manages the constant dialogue between the sense of duty and the ego. Conscience is both the compass and the engine of evolution. A compass because it shows the right direction; an engine because it produces the desire and strength to move in that direction. According to INK, conscience is the most fundamental quality that definitively separates the human from the animal level.

522. How does the conscience mechanism work?

INK defines conscience not as an abstract concept but as a concrete material mechanism. This mechanism, operating in the most subtle and most advanced material layers of the brain, consists of a dynamic balance between two opposing forces. When evaluating an action, these two forces conflict with each other; whichever prevails generates an inclination in that direction. The

physiological reflections of this conflict also exist; the inner discomfort felt before doing what is right, or the pangs of conscience that come after making a wrong decision, are concrete indicators of the material dimension of this mechanism.

523. What is the 'duality of conscience'?

The conscience mechanism consists of two opposing forces; this structure is called the duality of conscience. On one side is the sense of duty: the force directing toward doing what is right, serving others, and evolving. On the other is the ego: the force that places personal interest, comfort, and security at the forefront. These two forces are in constant dialogue. Whichever is more developed, whichever is stronger, an inclination in that direction forms. Evolution is fundamentally the gradual shifting of the balance point between these two forces in favor of the sense of duty. Duality does not disappear; but what is dominant changes.

524. How do the sense of duty and the ego conflict?

At every moment of decision these two forces take the stage. The sense of duty says 'this is right, you should do this' — it is a deep, calm, and determined voice. The ego, however, says 'but this is difficult, dangerous, tiring, or what's in it for you' — it generally sounds louder, more urgent, and more attractive. This noise of the ego can drown out the voice of the sense of duty. As evolution advances, the sense of duty strengthens and the ego weakens; the balance between the two shifts over time. Every correct decision strengthens the sense of duty while every wrong decision feeds the ego.

525. Is conscience innate or acquired?

Both. The conscience mechanism comes from birth as a structure unique to the human body, but the quality and strength of this mechanism is shaped by the evolutionary accumulation of previous lives. In other words, the basic mechanism is innate; but its content and functionality is acquired. At the same time, decisions made in this life either strengthen or weaken conscience. Correct decisions sharpen conscience; ignoring wrong decisions dulls it. Conscience is both a legacy and a product of this life.

526. Do animals have conscience?

Not developed conscience in the human sense, but primitive precursors exist. Behaviors resembling 'guilt' or 'shame' observed especially in dogs, primates, and some mammals point to a primitive form of the conscience mechanism. These behaviors are not genuine moral reasoning but social compliance reflexes developed in response to reactions when social norms are violated. But these primitive forms carry the seeds that will evolve into the full conscience mechanism at advanced stages of evolution.

527. Do plants have a conscience?

INK does not directly address this. But within the understanding of evolution's continuity we can say: the 'doing what is most correct' instinct in plants is a very primitive precursor of the conscience mechanism. A plant turning toward the sun, producing chemicals against harmful insects, communicating with neighboring plants — these are the simplest forms of the tendency to 'do what is right.' The conscience mechanism did not appear suddenly; it developed gradually from these primitive precursors.

528. Is the voice of conscience real?

Not in a material sense, but it is extremely real in an experiential sense. The voice of conscience is the signal of the mechanism in the brain's subtle matter layers reaching consciousness. This signal sometimes manifests as a verbal inner voice, sometimes as a bodily sensation (stomach ache,

tightness in the chest), sometimes as a sudden thought. INK defines this not as an abstract metaphor but as the output of a real material mechanism. The expression 'the voice of my conscience' is in this sense both figurative and real.

529. Can the voice of conscience be silenced?

Yes, and this is a very dangerous process. If the voice of conscience is repeatedly ignored, each time it becomes a little quieter; the person comes to the point of hearing that voice with difficulty. This process is called 'the numbing of conscience.' Consistently making wrong decisions and never confronting them, completely surrendering to the dominance of the ego, and making it a habit to harm others — these are the main causes of conscience going silent. But conscience never completely disappears; even in the deepest crises it continues to exist, albeit with an imperceptible voice.

530. Is conscience the same as morality?

No, but they have a deep connection. Morality is the social body of shared rules about right and wrong; it varies by culture, era, and geography. Conscience, however, is universal and internal; no matter what culture says, conscience raises its own voice. Most of the time morality and conscience overlap, but when they do not, which should be followed? According to INK: conscience. Because moral codes can be wrong (as in moral systems that justify slavery or demean women), but conscience makes this wrongness felt from within.

531. What happens when conscience conflicts with social rules?

This is one of the most critical tensions in human history. When a person is caught between the voice of conscience and social rules, they are forced to choose one or the other. INK's guidance is clear: conscience is the higher authority. Conscience is a universal voice coming from the divine order; social rules are man-made and fallible. History's greatest moral heroes — those who opposed slavery, soldiers who refused to commit war crimes, those who resisted injustice — are those who chose their conscience in this conflict. This choice is not always easy, but from an evolutionary standpoint it is always the right one.

532. Can conscience show a wrong thing as 'right'?

Theoretically yes — if conscience has been fed with wrong information or distorted values. The conscience of a warrior raised for centuries to believe 'killing the enemy is God's command' may show that killing as right. But according to INK, this is not genuine conscience — it is a conditioned imitation of conscience. Genuine conscience always works together with the capacity for empathy that makes one feel another's pain. A 'voice of conscience' devoid of empathy is most likely the voice of either the ego or cultural conditioning.

533. What does 'automatic conscience' mean?

Automatic conscience is the form of conscience in the early stages of evolution. At this stage, conscience mechanically reflects the rules of society or the environment; there is no deep understanding or individual reasoning. It operates at the level of 'don't do this because your parents forbade it or society disapproves.' It is a mechanical and external form of guidance. Most people are at this automatic conscience stage at the beginning of the transition from passive to active evolution. Developed conscience, however, is a voice that comes from within, independent of external pressure, and supported by genuine understanding.

534. What does 'conscious conscience' mean?

Conscious conscience is the form of conscience at the advanced stages of evolution. At this stage conscience does not merely answer the question 'what should I do?' — it also deeply evaluates the

questions 'why should I do it, and how does this action contribute to both my own and others' evolution?' Social pressure or fear is not the determining factor; deep understanding and love are. Conscious conscience is both a much more powerful and a much more flexible guide; instead of rigid rules, it points the way by grasping the unique circumstances of the situation.

535. Is guilt a tool of evolution?

Yes, a very powerful one. Guilt is the sign that one is aware of a wrong decision or action. Without this awareness, no accounting can be done, no lesson drawn, no change can occur. Guilt is painful, but this pain is not a punishment — it is a warning signal. Like the red light at a traffic signal: stop, reevaluate. Ignoring or suppressing guilt is putting this warning signal out of service. Living through it honestly and learning from it is one of the most direct paths of evolution.

536. Why does conscience differ from person to person?

Because every person's evolutionary history, previous life experiences, and decisions in this life are different from one another. In the being of a spirit with a long and deep evolutionary history, conscience works much more powerfully, clearly, and sensitively. In a being with a short evolutionary history or one who has repeatedly ignored their conscience in this life, conscience is weaker and noisier. At the same time, cultural conditions influence the content of conscience (beliefs about what is right and wrong), but the strength of the mechanism depends on evolution.

537. What is the 'ego' and what is its role in evolution?

The ego is the tendency to place personal interest, comfort, and security ahead of the needs of others. It is the opposite pole of the conscience mechanism. It is not entirely 'bad'; at the right level, the ego ensures self-preservation and meeting basic needs. But excessive ego suppresses conscience and slows evolution. Evolution is not the elimination of the ego but its balancing by conscience. The existence of the ego makes the existence of conscience meaningful; without conflict there is no choice, and without choice there is no evolution.

538. Can the ego be completely eliminated?

According to INK, no — and it does not need to be eliminated. The ego is the necessary opposing pole within the conscience mechanism; it is a requirement of the duality principle. If there were only the sense of duty, choice — and therefore evolution — would not be possible. The ego diminishes, weakens, and gradually becomes less determinative, but it does not completely disappear. Even in the semi-subtle realm these two forces continue to exist; it is just that there the ego has greatly weakened and the sense of duty has greatly strengthened. Not complete imbalance, but a fundamental rebalancing is what is at issue.

539. What is the relationship between conscience and 'free will'?

Conscience and free will are two forces that complement each other. Free will offers the capacity to choose; conscience provides guidance about which direction this choice should be made. Without free will, conscience cannot be applied; without conscience, free will loses its direction. The human is equipped with both of these forces: they can both sense what is right (conscience) and act according to that right (free will). The working together of these two makes the active dimension of evolution possible.

540. Is conscience supervised by a 'higher being'?

INK does not directly answer this question. But from the logic of the system we can say this: the conscience mechanism operates in accordance with the imperatives of the Primordial Principle; in this sense its 'programming' comes from the higher plan. But in the sense of moment-to-moment 'supervision' — no angel or guardian spirit constantly sits over conscience and monitors it.

Conscience is an internal mechanism; it operates without the need for the constant intervention of an external authority. Duty-holders can occasionally strengthen conscience through their influences, but this is support, not supervision.

541. What is the 'balance of conscience'?

The two forces within conscience — the sense of duty and the ego — exist in a certain balance. This is called the 'balance of conscience.' This balance differs from individual to individual and is variable: at some moments the sense of duty is dominant, while at others the ego prevails. In the long term, as evolution advances, this balance shifts in favor of the sense of duty. When conscience is close to balance, the person experiences indecision; when it clearly tips to one side, the decision clarifies. Noticing this balance is an important dimension of self-awareness.

542. Does conscience make a 'reckoning' both in this life and in the spatyom?

According to INK, yes; the reckoning of conscience has two dimensions. The first is the immediate reckoning in this life: at every moment of decision, conscience evaluates and gives feedback in the form of remorse or peace. The second is the deep reckoning in the spatyom: when earthly life ends, the essential being undergoes a comprehensive evaluation in the spatyom. Every experience lived, every decision made, every action taken toward others — all of these are seen from a much clearer perspective. In this reckoning there is no punishment; only deep understanding and the determination of the next step.

543. Is genuine remorse a tool of evolution?

Genuine remorse yes; false remorse no. Genuine remorse contains three elements: clearly seeing and accepting the wrong; deeply understanding why it was wrong; and showing genuine change so as not to repeat the same mistake. If all three are present together, remorse is a powerful evolutionary instrument. But saying 'I'm sorry' and repeating the same behavior is false remorse and does not contribute to evolution. INK's system is not deceived by false remorse; the real reckoning takes place much more deeply in the spatyom.

544. What is the relationship between conscience and willpower?

Conscience shows the right way; willpower provides the strength to go there. The two must work together: a person with strong conscience but weak willpower knows what is right but cannot do it — they constantly experience remorse. A person with weak conscience but strong willpower walks very determinedly toward wrong goals — this is dangerous. The balanced development of both is ideal. Evolution strengthens both together; as conscience clarifies, willpower also solidifies. And strong willpower only truly contributes to evolution when it is aligned with the voice of conscience.

545. Is conscience related to the body or the being?

Both, but predominantly with the essential being. The physical manifestations of the conscience mechanism are related to the body: stomach ache, chest tightness, blushing, and so on. But the source of these manifestations is the mechanism in the subtle matter layers of the essential being. This is why guilt may not completely disappear even with brain damage; the mechanism at the level of the essential being continues to operate. The fact that the reckoning of conscience takes place in the spatyom after death is the strongest indicator of conscience's relationship with the essential being.

546. Does the reckoning of conscience continue in the spatyom?

Yes, in the deepest way. In the spatyom, the essential being sees earthly life from a much clearer perspective. Since the limitations, prejudices, fears, and ego-centrism of the body are no longer present, every experience lived and every decision made can be evaluated much more openly. This

reckoning is not a court but a process of understanding and learning. The deep reckoning that takes place in the spatyom shapes the plan for the next life. This understanding makes it possible to see death not as an 'escape' but as a 'reckoning gateway.'

547. What is the fate of someone who has lived a very 'bad' life?

In the spatyom, all the consequences of that life are seen much more clearly. The pains given to others, the evolutions missed due to self-interest, the weakened conscience mechanism — all of these are evaluated from a clear perspective. This evaluation brings no punishment, but creates a very heavy sense of understanding and responsibility. The plan for the next life is shaped to include the appropriate conditions for completing the experiences left unfinished in that life and for understanding the harm done. This is the 'price of a bad life' — not a physical punishment, but a more difficult and deeper evolutionary path.

548. What is the difference between guilt and shame?

Guilt and shame are related but not the same thing. Guilt is the inner awareness of a wrong action — the feeling that 'what I did was wrong.' Shame, however, contains an external dimension — the concern 'how did others see me, how do they see me.' Conscience works even when no one is watching; shame depends on others' eyes. From INK's perspective, guilt is more valuable because it is internal and leads to genuine evolution. Behavioral change that stems only from shame is fragile; it collapses when one is not being observed.

549. Can conscience be trained?

Yes; it can be both strengthened and dulled. Ways to strengthen it: taking the voice of conscience into account and following it strengthens the mechanism each time. Practicing empathy — truly trying to grasp another's perspective. Honestly confronting mistakes. And spending time with people of wisdom and virtue. The ways to dull it are exactly the opposite: ignoring the voice of conscience, normalizing harm to others, and constantly surrendering to the ego. Training conscience is one of life's most valuable investments.

550. What is the difference between 'early conscience' and 'high conscience'?

'Early conscience' or automatic conscience is the crude and mechanical conscience operating in the early stages of evolution. External rules and fear of punishment are determinative. 'High conscience' is a conscience based on deep understanding and love, entirely internal and universal, gained at very advanced stages of evolution. In high conscience there are no longer rules or fear of punishment — there is only the desire to understand what is right and to contribute to others. This conscience is both much more powerful and much more free. At the highest stages of evolution, high conscience and the sense of duty become almost identical.

QUESTIONS 551–600

CONSCIENCE (CONTINUED) — THE SPATYOM

551. How does conscience work in the semi-subtle realm?

In the semi-subtle realm, conscience works much more clearly, much more powerfully, and with much fewer obstacles. The limitations of the body, the crudest forms of the ego, and cultural conditionings are no longer present. For this reason, the sense of duty is heard much more clearly. The fact that the semi-subtle realm is called the plane of love shows that conscience there operates

very powerfully around the axis of love. In this realm conscience is no longer a 'conflict' mechanism but functions like a calm, guiding light. While the ego recedes to the background, the sense of duty comes to the fore.

552. What silences the voice of conscience?

Several powerful factors can silence conscience. Addictions: alcohol, drug, or any substance addiction temporarily suppresses the voice of conscience. Constant anger and resentment: when these emotions take hold for a long time, the voice of conscience becomes lost beneath them. Extreme fear: a person acting from fear prioritizes survival over conscience. Dogmatic beliefs: blindly accepting an ideology or group causes personal conscience to yield to a collective 'rule.' And repeated wrongs: each time it is ignored, it is silenced a little more.

553. Do wrong decisions leave a trace in conscience?

Yes, they directly do. Every consciously wrong choice leaves a mark in the conscience mechanism. The first time, this mark is light; guilt is strong. The second time, remorse decreases slightly and the mark deepens slightly. By the tenth time, remorse is almost nonexistent; the mark is very deep and permanent. This mechanism also works in the reverse direction: every correct choice also leaves a mark and strengthens conscience. This knowledge brings a very important responsibility: every decision affects the next decisions. Today's choice shapes tomorrow's conscience.

554. Is conscience the key to evolution?

According to INK, yes; conscience is the most fundamental key of active evolution. Passive evolution advances even without conscience, but active, conscious, and rapid evolution cannot take place without conscience. Conscience both shows the direction (what is right) and provides the movement (the desire to move toward what is right). Taking on both of these functions simultaneously positions it not merely as a single key of evolution but as both compass and engine. A person who develops their conscience is on the most direct and fastest path of evolution.

555. Is it better to act from conscience or reason?

The ideal is to use both together. Conscience gives the intuition of what is right; reason determines how to apply this intuition according to the conditions. Acting only from conscience can lead to misjudging practical situations. Acting only from reason can produce cold decisions that exclude empathy and lead to wrong goals in the long run. INK's recommendation is this: to advance in the direction conscience indicates, using the most appropriate path of reason. Conscience holds the compass; reason charts the route.

556. How is 'conscience guidance' practiced?

Conscience guidance is the practice of using the voice of conscience as the primary guide in every decision — large or small. To develop this practice, first awareness is needed: pausing before every decision and listening to the voice coming from within. Then trusting this voice and acting accordingly. Over time, this practice becomes a habit; listening to the voice of conscience and following it becomes natural and automatic. Conscience guidance is the most valuable practice that teaches one to trust inner authority instead of external authority.

557. Does a person with strong conscience never make mistakes?

No, but they live much closer to what is right. Strong conscience represents not perfection but honest and continuous effort. A person with strong conscience also makes mistakes, but confronts them much more deeply and quickly, draws lessons more rapidly, and is more open to change. Furthermore, strong conscience tends to choose what is right no matter how difficult; it does not prefer the easy option. Not perfection, but intention, effort, and honesty are the true measure of

evolution.

558. Do influences from higher realms affect conscience?

Influences coming from higher realms are used as a channel to strengthen the conscience mechanism and direct it in the right direction. Duty-holders transmit these influences in a way that helps the voice of a person's conscience be heard more clearly. The sudden feeling of 'do the right thing' that comes at a critical moment of decision is often the reflection of such high influences onto conscience. The more open and strong conscience is, the more easily and clearly it receives these influences. A closed and dulled conscience has difficulty filtering these influences.

559. At what age does conscience begin?

The first signs of the conscience mechanism begin around age two to three: the sense of guilt that appears when something forbidden is done, and primitive responses to another's pain. Around age five to seven, empathy and the sense of justice become more pronounced. During adolescence, conscience acquires both a very powerful and very conflicted dimension. From INK's perspective, this process is the conscience accumulation brought from previous lives adapting to the new body and new brain. This is why some children display a very strong moral sense at a very young age, while others develop much more slowly.

560. Does religious belief affect conscience development?

The content and quality of belief can affect conscience development. A belief based on love and empathy nourishes and strengthens conscience. A belief based on fear, punishment, and exclusion, however, develops not conscience but fear of external authority — this produces a false conscience. Within the INK context, the most valuable form of belief is this: a deep confidence that the universe operates within a meaningful order, that every action has long-term consequences, and that love is the highest reality. This belief both nourishes and liberates conscience.

561. Is there a 'conscience plan' in the fate plan?

INK does not directly use this term, but from the logic of the system it can be explained as follows. In every being's evolutionary plan, the experiences through which conscience will be strengthened have also been foreseen. What difficulties they will encounter, what decisions they will be tested with, and which experiences will develop conscience in certain dimensions — these are part of the individual plan. In this sense, every human life can also be seen as a 'conscience training program' specially designed to develop certain aspects of the conscience mechanism.

562. Is conscience the same as intuition?

No, but they have a deep overlap. Intuition is generally an instantaneous and direct understanding about external situations — 'don't trust this person' or 'go this way.' Conscience, however, is an internal evaluation mechanism regarding actions — it produces the answer to the question 'is this right or wrong?' At advanced stages of evolution these two forces draw closer to each other; an experienced conscience begins to operate intuitively. But at the beginning it is important to distinguish the two: intuition is oriented toward perception, conscience toward action.

563. What are the consequences of excessive ego?

Excessive ego can bring short-term gains, but in the long run it leads to deep loneliness, loss of meaning, and heavy evolutionary consequences. A person who thinks only of themselves, uses others as instruments, and constantly suppresses the voice of conscience feels a deepening emptiness. The more this emptiness is tried to be filled, the deeper it becomes. In the spatyom, all the consequences of this life are seen clearly; this vision brings a very heavy burden of understanding. Although excessive ego may appear to 'win' in the short term, in the long run it

presents a very heavy bill.

564. Does society have a collective conscience?

Yes; this can be called collective conscience. Over time, societies develop a collective understanding of morality. The transitions from justifying slavery to criminalizing it, and from regarding women as property to seeing them as equal individuals — these are concrete examples of the development of collective conscience. This development is not linear; it involves advances and retreats. But in the long run, humanity's collective conscience slowly expands and deepens. Every individual's conscience nourishes this collective pool; collective conscience in turn influences individuals' conscience.

565. Does conscience continue in the spatyom?

Yes, but in an increasingly changing form. In the spatyom, conscience works much more clearly; the crudeness of the ego has diminished. In the semi-subtle realm, conscience is no longer a 'conflict mechanism' but a calm director pointing only in the direction of love and service. In the Mission Plan, conscience and action become almost identical; no inner conflict remains between knowing what is right and doing what is right. This transformation of conscience is one of the most beautiful indicators of evolution.

566. What is 'genuine success' in INK?

From INK's perspective, genuine success is determined not by worldly criteria but by the criteria of conscience. One may be very wealthy, very famous, or very powerful — but success achieved without the satisfaction of conscience is not counted as success in INK. Genuine success is this: having lived in accordance with the voice of conscience, having genuinely contributed to others, and when looking back at that life in the spatyom, feeling deep peace and satisfaction. This criterion seems very simple, but in practice it is one of the most difficult goals to achieve.

567. Does conscience strengthen the sense of duty?

Yes, directly proportionally. As conscience strengthens, one goes beyond merely evaluating personal right and wrong and becomes aware of one's responsibility toward others. As this responsibility grows, the question 'what is my duty, why do I exist in this world?' is felt more powerfully. This feeling is the sense of mission. The sense of mission is the desire to not only do what is right but to actively contribute to others' wellbeing. This awareness heralds the transition from the individual stage to the collective stage of evolution.

568. How does conscience prepare a person for the semi-subtle realm?

A powerful and developed conscience prepares the person for the semi-subtle realm and ultimately for the Mission Plan. This preparation works as follows: as conscience strengthens, the ego weakens. As the ego weakens, serving others becomes more natural. As this tendency to serve deepens, the consciousness of collective responsibility strengthens. And this consciousness aligns with the understanding of 'serving others' evolution' — the fundamental requirement of the Mission Plan. Conscience in this sense is not merely a moral instrument but the door opening to the highest steps of evolution.

569. Is there a human without conscience?

Not at the human level. The conscience mechanism is a fundamental structural feature of the human being; something without it cannot be called a 'human.' Even people whose conscience appears completely dulled carry a faint echo of the voice of conscience in very deep and special circumstances. In animal bodies, the conscience mechanism has not yet fully developed; at this level, 'consciencelessness' is not a deficiency but a sign that evolution has not yet reached that

stage. Conscience is within the definition of what it means to be human.

570. How does the understanding of conscience change a person's daily life?

The understanding of conscience establishes the habit of listening to the inner voice in every decision — large or small — without distinction. One moves away from the thought 'there's no need to have conscience about something this small'; every small decision is part of the great evolutionary tableau. The understanding of conscience also transforms how one looks at others: understanding instead of condemning, supporting instead of punishing. And perhaps most importantly, the understanding of conscience redefines the meaning of life: success is measured from within, not from without.

571. What is the spatyom?

The 'spatyom' is INK's own original term, of Latin origin meaning 'space, realm.' It is the first realm of life the essential being passes into after death. It is composed of much subtler matter structures compared to the world — a dimension freed from the weight and constraints of the body, but whose connection to the material world has not yet fully broken. The spatyom is neither a heaven nor a hell; it is a life stage that is a continuation of the world — where evolution continues, reckoning takes place, and preparation occurs.

572. What is death according to INK?

Death is the body severing its connection with the essential being and beginning to dissolve. This is not an end but a transition. The essential being passes to the spatyom and continues to live, preserving its personality, memories, and emotions. INK defines death as an entirely natural process — like moving from one place to another. The body is the instrument; when the instrument becomes unusable, it is abandoned but the user continues. The word 'death' is in reality the equivalent of 'transformation'; there is no genuine ceasing to exist.

573. What happens at the moment of death?

INK does not describe the moment of death in detail, but it does give some information. As the body begins to shut down its life functions, the bond between the essential being and the body gradually weakens and ultimately severs. This severance may occur instantaneously or slowly. Elements that align with what those who have had near-death experiences describe are present: a deep sense of peace, a summary view of life, and a luminous transition. The moment of death, however painfully an illness may have brought it, is generally experienced as a relaxation and opening — not the feared painful ending.

574. How does the essential being enter the spatyom?

The essential being passes to the layer of the spatyom suited to it. This passage is instantaneous or very brief — like moving from one room to another; waking up in a different location, in a different material arrangement. The essential being may be confused at first, but as it becomes familiar with its surroundings (having been in the spatyom before), adaptation occurs quickly. Duty-holders assist during this transition process; beings familiar from previous spatyom experiences may also be there to greet them. The transition is not a solitary but a supported experience.

575. How is spatyom life similar to and different from earthly life?

Both very similar and very different. Similar: personality and consciousness are preserved, beings interact with one another, learning and development continue, emotions are experienced. Different: there is no physical body; movement and communication occur through much less obstructed subtle matter channels. The perception of time is different — the flow of time may feel very different from Earth. There is no physical pain, but emotional and spiritual intensities can be felt. The spatyom can

best be defined as 'the subtle matter continuation of the world' — not the same world, but its natural extension.

576. Is there time and space in the spatyom?

There is, but in very different forms from the earthly perception. In the spatyom too there is a flow, a sequence, and a dimensional reality; otherwise no experience, learning, or reckoning would be possible. But this understanding of time and space is not bound to the physical conditions of the world. Distances carry different meanings; time feels much more fluid. Centuries may sometimes feel like moments, or a single moment may feel like eternity. This difference explains why spatyom beings sometimes experience a time perception that feels 'very fast' or 'very slow.'

577. Is there consciousness in the spatyom?

Yes, and generally much more clearly. Without the limitations, fatigue, and pain of the body, consciousness operates more clearly. The essential being in the spatyom knows who it is, remembers what it has lived, and perceives its surroundings. Common to all near-death experiences is this element: consciousness continues outside the body. INK does not evaluate these experiences as fake or illusory; it interprets them as images of the door to the spatyom briefly ajar.

578. Is there 'death' in the spatyom?

Yes, but lived much more softly and consciously. When passing to a higher realm in the spatyom, the spatyom being also leaves that body (its perispit and subtle matter structures). But this transition is much gentler and more conscious than earthly death. There is no sudden ending in the spatyom; after the long accounting and preparation process, when the being feels ready and the fate plan is appropriate, the passage to the next realm takes place. In this sense, 'death' exists in the spatyom too, but it is more accurately called 'transition' or 'completion.'

579. Are loved ones reunited in the spatyom?

INK directly confirms this. Beings that meet on the same evolutionary line come together again in the spatyom. Deep bonds in the world continue in the spatyom too, because these bonds are not random but evolutionary encounters arranged by the fate mechanism. But relationships in the spatyom are different from those in the world; since the limitations of the body and the crudeness of the ego are absent, relationships are lived in a much purer, much deeper, and much more transparent way. Love is expressed not conditionally as in the world, but in a much freer manner.

580. Is there pain in the spatyom?

There is no physical pain; the kind of pain experience produced by the body and nervous system is not possible. But emotional and spiritual pains can be experienced. In the lower layers of the spatyom, beings who have not severed their ties to the world, whose ego is very strong, or who have caused great harm to others may experience a heavy inner tightness and remorse. This state corresponds to the experience imaged by Dante's 'purgatory' or the concept of 'hell' in religions. But this process is not punishment — it is a process of understanding and transformation.

581. Is there happiness in the spatyom?

Yes, and for most people the spatyom offers a much more peaceful experience than the world. Freed from physical pain, bodily limitations, and the fatigue of daily life, the essential being experiences a much purer lightness. Being reunited with loved ones, evaluating the life lived with understanding, and preparing for the next step — these are valuable dimensions of the spatyom experience. In the upper layers of the spatyom happiness is much more powerful; this is a deeply peaceful environment in the process of preparation for the semi-subtle realm.

582. Is the spatyom heaven and hell?

INK accepts neither heaven nor hell as eternal places. Heaven symbolizes the upper layers of the spatyom and the semi-subtle realm; the 'beautiful place good people go to' in religious language corresponds to these levels. Hell symbolizes the state of beings trapped in the lower layers of the spatyom under the heavy burden of understanding they themselves have created. But both are temporary; heaven is not an eternal reward, nor is hell an eternal punishment. Every being ultimately advances; nothing is permanently fixed.

583. How is earthly life reviewed in the spatyom?

The earthly life lived in the spatyom is reviewed from a much clearer perspective. Without the limitations, prejudices, and momentary emotional pressures of the body, every event is seen much more clearly. The decisions made, the relationships lived, the opportunities missed and realized — all of these are evaluated. This reckoning is not a court; it is a process of understanding. There is no one judging; the essential being itself is understanding and internalizing this spontaneously. This evaluation forms the foundation of the next life plan.

584. What is 'arasat' (the waiting ground)?

In INK, the term 'arasat' is the name given to a certain layer of the spatyom. While in some sources it is used for the spatyom as a whole, in INK's system it more often refers to the transitional area between the world and the semi-subtle realm that encompasses the accounting and waiting process. This area, which overlaps with the concept of 'arasat' in the Islamic tradition, is the region where the essential being first goes after death and from which it determines whether it will proceed toward the world or toward higher realms. The quality of the experience in this region is shaped by the being's level of evolution and the reckoning of earthly life.

585. Does one return to the world from the spatyom?

Yes; reincarnation is exactly this. After the accounting process in the spatyom is complete and preparation for a new earthly life is made, the essential being returns to the world by choosing an appropriate body and family. This is not a voluntary choice but a necessary step determined by evolutionary need. Every person experiences this cycle many times — until earthly evolution is completed and preparation for passage to higher realms is finished. Reincarnation is an undeniable reality for the INK system.

586. Can the spatyom be observed from the spatyom?

To some extent, yes. Especially beings in the spatyom layers close to the world can perceive worldly developments at a certain level. Not with material organs of sight, but with subtle matter perception mechanisms. This perception is generally selective; they can follow loved ones, important events, or developments related to their own past lives. But this 'watching' is not continuous and complete; spatyom beings are also occupied with their own lives and do not continuously watch the world.

587. Can spatyom beings influence the world?

Yes, but in a limited way. Through duty-holders they can transmit certain influences; these can manifest as intuitions, dreams, or sudden ideas. But this intervention is not direct, physical, or continuous. An intervention that violates the free will of a person living in the world is not possible and is not done. Spatyom beings who carry the desire to 'protect' their loved ones can only conduct this communication within the framework of the fate plan and with the approval of duty-holders.

588. Is the reckoning in the spatyom affected by the duration of life?

No, age is not an evaluation criterion. What is evaluated in the spatyom is how much evolution was achieved in that life — not how many years. Someone who died young may have processed very deep evolutionary materials in a short life. Someone elderly may have lived a long life superficially. In the spatyom, every essential being faces the content of their own life — not its duration. This understanding also transforms the thought 'early death is a loss': every life, regardless of its length, is complete within itself.

589. What happens to those who commit suicide in the spatyom?

INK does not define a separate 'place of punishment' for those who commit suicide. But there are unique difficulties that suicide brings. Cutting the fate plan short means not completing the evolutionary needs determined for that life. In the spatyom these unfinished needs are seen very clearly, and in the next life they must be completed under more difficult conditions. Furthermore, the deep pain that suicide causes to those around is also felt very clearly in the spatyom. This is not punishment; it is an experience of understanding and responsibility.

590. What happens to 'sinners' in the spatyom?

INK does not directly use the concept of 'sin,' but beings who have caused great harm to others, completely dulled their conscience, and seriously slowed their evolution have a different spatyom experience. These beings face the heavy burden of understanding they have created in the lower layers of the spatyom. Experiencing the harm they caused from the perspective of the one who received it creates a deep inner reckoning. This is not hell — it is a difficult but necessary process of understanding. No being remains in this process forever; sooner or later understanding comes and advancement begins.

591. Are there different layers in the spatyom?

Yes. The spatyom is not a homogeneous structure; it consists of layers that vary according to evolutionary level. In the lower layers of the spatyom are beings with strong ties to the world, little evolutionary accumulation, and carrying heavy karmic burdens. In these layers, worldly ties are strongly felt; advancing is difficult. The upper layers of the spatyom are much more open, peaceful, and luminous environments; beings with high evolutionary accumulation prepare here for the semi-subtle realm. The being passes to the layer appropriate to its evolutionary level and advances upward from there.

592. Is there learning in the spatyom?

Yes. The spatyom is not a 'waiting room' but an active learning environment. Conducting the reckoning of earthly life, recognizing patterns from previous lives, making evaluations from a new perspective — these are forms of learning that occur in the spatyom. Duty-holders guide this learning. Furthermore, in the spatyom, beings at similar evolutionary levels interact with each other, and this interaction also nourishes learning. But learning in the spatyom is different from earthly learning; since the density and resistance of the material world are absent, it is more intuitive and faster.

593. Is the spatyom more evolved than the world?

In some respects yes, in others no. Learning in the spatyom occurs much more clearly and quickly; an understanding that would take years on Earth may fit into a few spatyom 'days.' But the density and resistance of the material world create the environment where evolution occurs most deeply and lastingly. The real transformation happens in matter; the spatyom consolidates and integrates it. This is why earthly lives are so valuable: what is already learned in the spatyom is processed there; but for new deep transformations, returning to the world is necessary.

594. Do character traits continue in the spatyom?

Yes, in the beginning. The essential being carries the habits, character, and quirks of its earthly life into the spatyom. These traits also manifest there — jealousy, anger, ego, and so on. But since the consequences of these traits are seen much more clearly in the spatyom, understanding and transformation gradually develop. In the lower spatyom layers this process can be heavy and long. As one rises to the upper layers, traits lighten; because understanding is deepening. The spatyom in this sense is a 'character purification' process that begins in the world and continues there.

595. Can the dead communicate with the living?

INK does not consider this completely impossible, but it is a phenomenon with very limited and indirect reality. Under appropriate conditions and with the approval of duty-holders, spatyom beings can transmit certain messages to the world — through dreams or through mediums. But this process depends on conditions and is not guaranteed. The answer to 'is a loved one who has died sending us a message?' is both 'sometimes yes' and 'most often no — or it is being misinterpreted.' Skepticism and an open mind should be applied together on this subject.

596. Who are the obsessor beings in the spatyom?

Obsessor beings are essential beings trapped in the lower layers of the spatyom who interfere with a worldly being's material field. These are generally beings who, due to strong addictions, unfinished business, or excessive ego, have been unable to sever their worldly ties. They try to maintain their connection to the world through another person's perispirit. This situation is harmful to both the obsessor and the affected person. Obsessors are not evil; they are beings who have lost their way and need help. Advanced duty-holders try to find and guide these beings.

597. How long does one stay in the spatyom?

This varies greatly from being to being. Some beings return to the world very shortly; their evolutionary needs require it. Some remain in the spatyom for long periods; the reckoning is deep, the preparation takes long. Measuring in earthly time may not be meaningful; time is felt differently in the spatyom. Generally speaking, this much can be said: when a being is ready for the next step and the fate plan is appropriate, it leaves the spatyom. This period can extend from a few earthly years to centuries.

598. How does one transition from the spatyom to the semi-subtle realm?

As the reckoning in the spatyom is completed, as evolution deepens, and as love-based understanding strengthens, the being reaches the readiness to pass to the semi-subtle realm. This transition is not passing a mandatory exam but the result of natural maturation. Like a fruit falling after it ripens, when the being is ready the transition takes place. Duty-holders support this preparation and accompany the transition. The moment of transition is experienced as opening from the highest and most peaceful point of the spatyom to the door of the semi-subtle realm.

599. Does the essential being lose its identity in the spatyom?

No. The essential being preserves who it is in the spatyom as well. Names, faces, and bodily characteristics change, but personality, values, emotional bonds, and accumulations continue. Some accounts even say that identity in the spatyom is felt much more purely and openly than in the world; when the mask of the body, the restrictions of social roles, and the layers of daily stress are stripped away, the real 'I' emerges much more clearly. The fear of 'we will lose who we are' is, according to INK, unfounded; in the spatyom we are ourselves more genuinely.

600. How does a child appear in the spatyom?

INK does not directly describe this. But from logical inference we can say: the essential being is not dependent on age; the accumulation and evolutionary level of the essential being are not determined by age. An essential being that passes to the spatyom in a child's body exists there at that being's actual evolutionary level. If that essential being carries very high accumulation from previous lives, it appears in the spatyom with a corresponding level of consciousness. The question 'with a child's face or in a mature form?' relates to the essential being's subtle matter structure and cannot be definitively answered.

QUESTIONS 601–650

THE SPATYOM (CONTINUED) — THE SEMI-SUBTLE REALM

601. Is there matter in the spatyom?

Yes. The spatyom is not a place without matter, but the matter there is from much subtler and more developed levels of matter than the coarse matter of the world. The essential being continues to exist in the spatyom with the subtle matter body called the perisprit. The environment, other beings, and the spatyom itself are also composed of subtle matter structures. This matter cannot make direct contact with the physical matter of the world; it is much subtler and much less dense, yet entirely real. It is not 'a spiritless realm of matter' but 'a realm of life with much subtler matter.'

602. What is the perisprit?

What the body does in the world, the perisprit takes on a similar function in the spatyom: it enables the essential being to interact with the spatyom environment. The perisprit is the spatyom body formed from the subtle matter structures of the essential being; it perceives its surrounding environment, communicates with other beings, and moves. Since the perisprit is much lighter and more flexible than the earthly body, movement and communication in the spatyom also occur much less obstructed and much more naturally than in the world.

603. How does INK address the fear of death?

INK addresses the fear of death not directly but by explaining the true nature of death. At the root of the fear of death lies the anxiety of 'ceasing to exist.' INK, however, shows that death is not annihilation but transition. You continue, preserving who you are, your loved ones, and your accumulation — only the environment changes. Furthermore, seeing that everything is meaningful and planned also reduces fear. When an answer comes to the 'why?' question, the fear created by the unknown also largely dissolves.

604. What does INK say to materialism's 'everything ends with death'?

INK objects to this view from both a scientific and a logical standpoint. Scientifically: near-death experiences, conscious experiences during brain death, and the findings of reincarnation research — these are data that refute the claim that 'consciousness ends when the brain stops.' Logically: the principle that matter does not disappear but transforms is known. If consciousness is also composed of subtle matter energy, why would that energy disappear? Materialism's claim that 'it's all over' is an unproven belief; INK presents a comprehensive system showing the opposite.

605. What is 'conscious dying'?

'Conscious dying' is experiencing the dying process with awareness, fearlessness, and preparedness. A person who has internalized INK's teachings can approach the moment of death

with a very different state of mind. Dying with the consciousness of 'this is a transition, I continue, I trust in my loved ones and in the spatyom' creates a much more peaceful and meaningful experience both for that person and for those left behind. Conscious dying also facilitates the transition to the spatyom; a prepared essential being adapts much more easily.

606. Are near-death experiences compatible with INK?

To a large extent, yes. The elements recounted by people who have experienced clinical death and returned — passing through a tunnel, being met by luminous beings, a life-summary vision, a deep sense of peace, and the decision to return — all of these are compatible with the INK system. The first entry experience into the spatyom is similar to what returning people describe. INK does not evaluate these as 'imagination' or 'a product of brain chemistry'; it accepts them as clues of a genuine transition experience.

607. Is the spatyom similar to a dream?

There are some similarities, but the spatyom is a much more real and lasting experience than a dream. In a dream, consciousness is weak and experiences are scattered, symbolic, and transient. In the spatyom, consciousness operates much more clearly; experiences are consistent, continuous, and the sense of reality is very strong. Nevertheless, dream experiences can be thought of as a light preview of the spatyom: in the sleep state when the brain's filter weakens, the essential being approaches the spatyom reality somewhat. But the spatyom itself is not a dream; it is much more real than a dream.

608. How does a being move in the spatyom?

Since the essential being exists in the spatyom with its perisprit, it is not 'without a body' — it is equipped with a much subtler material body. This subtle body is subject to very different rules of movement. Thought and intention direct movement; the thought 'I want to go there' initiates the passage to that place. There are no physical obstacles; constraints like walls, distances, and weight do not apply. Although this mode of movement may feel strange at first, spatyom beings adapt to it very quickly. Due to previous spatyom experiences, this mode of movement is also 'remembered.'

609. What is the spatyom environment like?

INK does not make detailed descriptions on this subject, but it does draw a general framework. In the upper layers of the spatyom, a sense of lightness, clarity, and peace prevails. There is no physical weight or limitation; thoughts flow much more freely. Communication with others is different from the world; it occurs not through words but directly through subtle matter vibrations. The environment and atmosphere reflect the being's inner state; a peaceful being finds itself in a peaceful environment. In the lower layers, however, a heavy, dark, and suffocating feeling predominates.

610. Are there dangerous spatyom beings?

In the lower layers of the spatyom, beings who have not severed their worldly ties and remain under the influence of various egos can be found. Some of these try to make contact with worldly beings. If this contact takes the form of interfering with a person's perisprit, danger arises. The danger comes from this: these beings are not mature; they can misdirect, making a person's own thoughts feel as if they are coming from another source. INK therefore emphasizes the requirement for caution and guidance especially in mediumistic work.

611. How do mediums communicate with the spatyom?

Mediums, with their specially structured brains or high intuitive capacity, can perceive subtle matter vibrations coming from spatyom beings. This process resembles a one-directional radio receiver:

the medium receives and transmits, but does not fully control. Hypnosis, deep trance, or states of high intuition facilitate this reception. But mediumship also carries serious risks: wrong channels can open, and messages from immature beings can misdirect. INK does not recommend working in this field without reliable and ethical guidance.

612. What are ghosts according to INK?

INK does not directly address ghosts, but they can be explained from the system's logic. Phenomena described as 'ghosts' are most likely subtle matter reflections of essential beings trapped in the lower layers of the spatyom who continue to exist in the earthly environment. These beings are not fully aware of their own situation; they are still connected to the world and sometimes make their presence felt through subtle matter reflections. Not frightening — they are beings that need help. INK accepts these sightings and sensations as real but does not dramatize them.

613. Is there a collective life in the spatyom?

Yes. In the spatyom, beings of similar evolutionary levels are together. These groups form through both natural attraction (similar energy levels) and the arrangements of the fate mechanism. The reuniting of families, close friends, and beings who have advanced together in their evolutionary journeys in the spatyom is the most concrete manifestation of this collectivity. Furthermore, in certain learning and preparation processes, beings work in groups. The spatyom is not an individual but a collective living environment.

614. What happens to animals when they die?

INK does not directly state this, but evaluated within the understanding of the continuity of evolution, the following picture emerges: animals too are beings in the service of a spirit and their post-death processes also exist. But the nature of this process is very different from the human process — much simpler and shorter. The complex accounting and preparation process we call the 'spatyom' is specific to the evolution at the human level. The essential being separating from an animal body undergoes a much simpler transition and shortly either enters a new animal body or advances toward human evolution.

615. Does conscience continue in the spatyom?

Yes, and much more powerfully. Since the limitations of the body and the crudeness of the ego are absent in the spatyom, conscience works much more clearly. During the accounting process of earthly life, feeling the full weight of every wrong done — this is the work of the strengthened conscience mechanism. The heavy feeling in the lower layers of the spatyom is largely the burden of understanding created by this clear conscience reckoning. As one rises to the upper layers, conscience gradually ceases to be a conflict mechanism and transforms into a pure guiding light.

616. How is time experienced in the spatyom?

Very differently. In some layers of the spatyom, time flows much faster than in the world; an accounting process that might last centuries can feel like a few spatyom 'days.' In other layers, time almost stops; a single moment can last a very long time. Time perception largely reflects the being's inner state: a peaceful being feels time as fluid and expansive; a trapped being feels time as heavy and frozen. This is a time experience entirely different from the physical time of the world — a time connected to understanding.

617. What is the process of dying like according to INK?

INK offers a general outline. As the body begins to shut down its life functions, physical pain diminishes; a lightening begins. As the bond between the essential being and the body weakens, a much wider awareness experience forms. Some beings feel a very pure sense of peace; some see

a summary of their past life. Duty-holders and familiar beings from previous lives generally accompany the transition. The moment of death is generally a peaceful and understanding experience — contrary to what is feared. The anxiety 'death is painful' largely belongs to the body's final moments; the transition itself is much gentler.

618. How can the fear of death be overcome?

INK does not offer a direct prescription, but internalizing its system naturally transforms the fear of death. For a person who has read and understood death many times, death is no longer the unknown — it is a familiar process. In addition, practical suggestions can be drawn: living life meaningfully; when death comes, the feeling of 'it was left unfinished' creates the greatest fear. Following the voice of conscience; living honestly knowing that one will pass through a deep reckoning in the spatyom. And investing in love; genuine loving relationships continue in the spatyom as well.

619. Is the spatyom an eternal realm?

No. The spatyom is a temporary realm of life where a being spends a certain period (varying according to evolutionary status). No essential being remains in the spatyom forever; sooner or later it either returns to the world or passes to the semi-subtle realm. The spatyom itself is also temporary within the universe's cycle. 'Eternal life' is not hidden in the spatyom but in the entirety of the infinite evolutionary process. The spatyom is an important stop on this infinite journey — but the stop is eventually left behind and the journey continues.

620. Is communication with the dead possible?

INK says both 'it is possible' and 'caution should be exercised.' Communication with spatyom beings is technically possible; it can occur under appropriate conditions through a capable intermediary. But this communication is often not clear and complete; it is open to interpretation, can get mixed up, and may contain misleading elements. Furthermore, it is difficult to understand whether the message coming is truly from that person or from another spatyom being. INK recommends not blind belief in this area but careful and critical evaluation.

621. Do spatyom beings sleep?

Sleep in the earthly sense — that is, the resting of brain and body — does not exist in the spatyom. But it can be thought that spatyom beings also periodically undergo renewal and integration processes. These processes are not a complete unconsciousness like sleep but a deeper inner experience or state of withdrawal. The concept of 'fatigue' is also different in the spatyom; since there is no body, there is no physical fatigue, but after intense emotional or spiritual processes, a need for rest may form.

622. Is death a loss or a transition?

According to INK, both are simultaneously true — depending on perspective. For those left behind it is a loss; the ending of the physical presence and interaction of a loved one is real and causes pain. This pain is legitimate and should not be suppressed. But for the person who has died, death is a transition; they continue, preserve who they are, and open to a new dimension of life. INK accepts both perspectives simultaneously: it says that grief and peace can coexist. With the awareness 'I lost them but they are continuing,' grief can be processed in a much healthier way.

623. Is death 'liberation'?

Partly yes, but this saying can be misunderstood. The death of the body is liberation from the body's limitations; the essential being exists in the spatyom with much fewer constraints. In this sense a liberation is at issue. But this does not mean the body is a 'prison' while alive. The body is the most

valuable instrument of evolution; the intense experiential environment it provides creates a depth the spatyom cannot offer. The body is both a limitation and an opportunity; at death this limitation is lifted but the opportunity also ends.

624. Does earthly life continue in the spatyom?

According to INK, yes — but 'continuation of earthly life' is not the most accurate expression; 'continuation of life' is better. In the spatyom, earthly experiences are processed, understood, and integrated. The relationships, decisions, and acquisitions in the world continue to carry meaning in the spatyom as well. But spatyom life is different from earthly life — in a new environment, with new rules, with new possibilities. Not 'the world continues exactly as before' but the understanding that 'life continues in a different form' is more accurate.

625. Is life harder in the world or in the spatyom?

It is difficult in different ways. The difficulty in the world stems from the density of matter and the limitations of the body; choices must be made in an environment carrying both physical and emotional weight. In the spatyom this physical weight is absent, but the accounting process brings its own difficulties. Seeing your own life clearly and confronting your wrongs very explicitly is a very different kind of difficulty. Furthermore, development in the spatyom is not as lasting and deep as in the world; the place where transformation is most powerfully experienced is still the earthly material world.

626. Is the spatyom similar to purgatory in religions?

The concept of 'purgatory' in the Christian tradition or 'arasat' in the Islamic tradition contains strong overlaps with the spatyom. Both are temporary areas reached after death — neither heaven nor hell — where the process of purification, accounting, and preparation is experienced. INK's spatyom also fulfills this function. The fundamental difference is this: in traditional beliefs, purgatory ends with passing to either heaven or staying in hell; in INK, the spatyom is always temporary and advancement is inevitable for every being. Eternal hell does not exist in the INK system.

627. Can unconsciousness approach the spatyom?

Not completely, but a drawing near may be at issue. In states of deep unconsciousness or coma, the bond between the essential being and the body weakens. This weakening may cause the essential being to approach the spatyom reality partially. The fact that some coma patients returning from unconsciousness describe spatyom-like experiences points to the reality of this drawing near. But this is not the full spatyom; while the body is still alive, the essential being cannot fully enter there. Serious illnesses in this sense may offer 'pre-acquaintance' opportunities with death and the spatyom.

628. Why do spatyom beings want to influence the world?

Several reasons exist. First, love and concern: attachments from earthly life continue in the spatyom; a spatyom being that notices a loved one in difficulty may want to send influences. Second, duty: advanced beings working as duty-holders make interventions in the world within the framework of the fate plan. Third, unfinished business: especially beings in the lower spatyom layers may have difficulty severing their worldly ties. In every case, these interventions must be limited and respectful of free will.

629. Is the spatyom within the universe's influence system?

The spatyom is also within the unit's influence network; it is not outside the universal plan. The directives coming from the unit also reach the spatyom; duty-holders and organizations transmit these influences to spatyom beings. The accounting process in the spatyom, the formation of a new

life plan, and preparation for the semi-subtle realm — all of these are managed within this influence mechanism. The free will of a spatyom being also operates here; within the influences and opportunities presented, it makes its own decisions.

630. What is the 'veil between the two worlds'?

This metaphorically expresses the boundary between two realities. According to INK, this 'veil' is a boundary composed of very subtle matter that separates the two realms from each other but is not entirely impermeable. Some people feel this veil as thinner; their intuitions, dreams, and emotions more easily pick up the vibrations of the spatyom reality. Deep grief, powerful love, or states of high intuition make this veil partially permeable. Death is permanently crossing this veil.

631. What is 'semi-subtle' matter?

'Subtle' means fine, delicate. Semi-subtle matter is an intermediate matter that is much subtler than coarse earthly matter but not fully subtle. The matter of the spatyom also falls into this category. While the human body contains coarse matter, the perisprit the essential being uses in the spatyom is composed of semi-subtle matter. The matter of the semi-subtle realm, however, is at a much subtler and more advanced structure than even the spatyom's. These levels of the material chain constitute the steps of transition from the physical world to the realm of spirits.

632. Can the spatyom be scientifically proven?

It cannot be directly measured with current scientific instruments. The subtle matter structures of the spatyom operate at frequency levels that human science has not yet been able to perceive. But indirect evidence exists: near-death experiences, the findings of reincarnation research (especially Dr. Ian Stevenson's work), and consistent overlaps of mediumistic experiences. INK does not directly present this evidence, but the existence of these phenomena that align with its system makes the spatyom understanding not merely a belief but a coherent framework.

633. Does the manner of death affect the spatyom experience?

Yes, differences can occur in the beginning. Natural death — when it comes after long illness and slow bodily weakening — causes the essential being to gradually distance itself from the body and prepare for passage to the spatyom. This may provide easier adaptation. Sudden death — in unexpected situations like accidents or heart attacks — finds the essential being unprepared for the transition and may cause initial confusion. But in both cases duty-holders accompany and adaptation sooner or later occurs. In the long run, the level of evolution — not the manner of death — is determinative.

634. Can INK's spatyom understanding be evaluated by a skeptic?

INK is particularly valuable for a skeptical mind because it says 'evaluate,' not 'believe.' One does not need to blindly accept the spatyom understanding. But this much can also be said: the claim 'everything ends with death' is also an unproven belief. When choosing between two uncertainties, which offers a more coherent system and which creates a more meaningful foundation for life? Honestly answering this question makes the spatyom understanding worth evaluating even for skeptics.

635. What is old age and serious illness in INK?

According to INK, old age and serious illness is a natural preparation process through which the essential being gradually distances itself from the body. As the body slowly goes offline, the essential being becomes gradually less dependent on the body. Although this process is painful, it also facilitates the transition to the spatyom. The 'slowing down' of a person — their reflections, their immersion in memories, their 'reviewing of life' — is also part of this preparation. Viewed from this

perspective, old age is not a tragedy but a wise preparation process.

636. Do spatyom beings have duties?

Yes. The time spent in the spatyom is not merely accounting and waiting — it is an active life. Depending on evolutionary level, spatyom beings take on certain duties. Some guide others while preparing to continue in earthly life. Some participate in various services alongside duty-holders. Some concentrate intensively on their own evolutionary processes. The concept of duty is also valid in the spatyom, but the content and form of these duties is very different from earthly life.

637. How does understanding the spatyom affect the grieving process?

It can profoundly change it. Grief is the natural response to the 'disappearance' of a loved one. But INK's spatyom understanding says: the loved one did not disappear; they continue, and one day you will be reunited. This knowledge does not completely eliminate pain; the pain of physical absence is real. But the existential fear beneath the pain does not become the panic of 'they are gone forever.' Grief is lived more lightly, more understandingly, and more peacefully. The awareness 'I lost them but they are fine and continuing' transforms grief.

638. Is there longing in the spatyom?

Yes, especially in the early periods of the spatyom. Longing for loved ones, familiar places, and the intensity of the earthly experience is possible. This longing can be very powerful in the lower layers and make advancing difficult. As one rises to the upper layers, longing diminishes; the breadth and depth of the spatyom experience gradually lightens worldly attachments. But this diminishment is not 'looking down on the world' — it is simply that when viewed from a wider perspective, the limitations of earthly life become more clearly visible.

639. How does the world appear from the spatyom?

INK does not make a direct description of this. But from logical inference we can say: viewed from the spatyom's wider perspective, the world appears as a limited but very valuable evolutionary stage. A stage where people conflict with one another, experience great pains over small things, yet simultaneously produce tremendous beauties and loves. For an essential being watching the world from the spatyom, both deep understanding and deep compassion for humanity may prevail.

640. Does understanding death make one value life more?

Paradoxically, yes. Knowing that death is not the end, that life is meaningful, and that every experience carries evolutionary value makes the present moment fuller, more conscious, and more valuable. The thought 'everything ends sooner or later and has no meaning' can numb a person. But the awareness 'these experiences are genuinely important and a valuable part of my eternal journey' makes every moment more vividly lived. INK's understanding is one of the rare systems that reduces the fear of death while simultaneously increasing the joy of life.

641. What is the semi-subtle realm?

The semi-subtle realm is the second major otherworldly level in the INK system, above the spatyom and below the Mission Plan. This realm, through which beings that have completed human evolution in the earthly and spatyom stages pass, is composed of extremely subtle matter. The prefix 'semi-' shows that its subtlety is not complete — it is still somewhat coarser compared to the much subtler structure of the Mission Plan. But compared to the world and spatyom, it has an extremely subtle and advanced structure.

642. Why is the semi-subtle realm called the 'plane of love'?

Because in this realm, love is both the fundamental value being learned and the prevailing atmosphere. In the world, love is most often conditional, restricted, and mixed with conflict; the ego obstructs it. In the spatyom, love is more refined but still mixed with the difficulties of accounting and understanding. In the semi-subtle realm, however, love — which is the pinnacle of all stages in human evolution — prevails almost purely and unobstructed. For beings entering here, both fully learning love and experiencing it completely is the fundamental experience.

643. What is the matter of the semi-subtle realm?

The matter of the semi-subtle realm is much subtler and more advanced than the matter of the spatyom. It has no direct contact with the coarse matter of the world. This subtle matter carries a much greater capacity for influence and shaping; the thoughts and emotions of beings here create a much more powerful reality. Everything in this realm is composed of much subtler and more sensitive matter vibrations. There are no stones, trees, or buildings, but existence, environment, and interaction at a much subtler level are present.

644. Is there death in the semi-subtle realm?

Within the general evolutionary understanding of INK, in the semi-subtle realm too there is passage to the next stage: ascent to the Mission Plan. This transition does not resemble earthly death; it is a much more conscious, more prepared, and gentler transformation. Since the being in the semi-subtle realm is much more evolved, the transition process is much smoother and more natural. In this realm, 'death' loses its true meaning; only an upward transformation is at issue.

645. Who enters the semi-subtle realm?

Beings who have completed human evolution — that is, lived through all the fundamental experiences that can be lived in the world, deeply conducted the spatyom accounting, and become ready for the fundamental lessons of love. This does not require being 'enlightened' or 'perfect' — it is sufficient to have completed the earthly stage of human evolution. This transition is extremely personal; each being passes when they have completed their own preparation. There is no rule or exam; natural maturation is what determines it.

646. How does love in the semi-subtle realm differ from earthly love?

Earthly love is most often conditional, carries expectations, comes mixed with the ego, and also contains physical attraction. Love in the semi-subtle realm, however, is freed from these constraints — unconditional, expectation-free, and universal. There, it encompasses not only certain people but all beings, does not conflict with the ego, and prevails. This love ceases to be an emotion and transforms fully into a mode of existence. For those who have seen all the beauty of earthly love, this comparison offers an immense perspective.

647. Is there suffering in the semi-subtle realm?

There is no physical pain. Emotional difficulties are also much fewer than in the spatyom. But this does not mean 'everything is perfect and problem-free'; evolution continues here too and every stage of evolution has its own difficulties. For beings who have not yet accustomed to the pure form of love, there may initially be difficulties of adjustment. But the general atmosphere is much more peaceful, open, and optimistic than what the world and spatyom offer. Understanding prevails over pain, harmony over conflict.

648. Is the semi-subtle realm similar to the religious concept of heaven?

To a large extent, yes. Elements common in religious descriptions of heaven — a place where there is no illness, death, or pain; where beauty and abundance prevail; where one is together with loved ones in happiness — these come close to the characteristics of the semi-subtle realm. INK accepts

this overlap, but also notes the differences. The semi-subtle realm is not an eternal place but a transitional stage. Not only 'rewarded good people' but every being that has completed human evolution is found there.

649. How is time perceived in the semi-subtle realm?

Time perception in the semi-subtle realm is very different from the world and spatyom. The distinction between past and future becomes even more blurred; the 'present moment' acquires a much wider and more comprehensive dimension. The flow of time may feel much slower or faster than usual. Beings in this realm can look at past lives and future possibilities from a much wider time perspective. Time is experienced not as a restriction but as a breadth of perspective.

650. Does the ego exist in the semi-subtle realm?

In the semi-subtle realm, the ego does not manifest as an actual conflict; it has greatly weakened. But it has not completely disappeared either. The ego here no longer appears as selfish behaviors but as a slight attachment to personal existence — the desire to maintain individual identity. The fundamental learning of this realm is maintaining personal identity while simultaneously integrating with the collective whole. This balance is the fundamental condition of passage to the Mission Plan. The transcendence of this last and most subtle form of the ego symbolizes the completion of the highest human evolution.

QUESTIONS 651–700

THE SEMI-SUBTLE REALM (CONTINUED) — THE MISSION PLAN

651. How does one transition from the semi-subtle realm to the Mission Plan?

As the lessons of love in the semi-subtle realm are completed, as the last subtle forms of the ego are transcended, and as organizational consciousness strengthens, the being reaches the maturity to pass to the Mission Plan. This transition is even more conscious and more voluntary than the passage from the spatyom to the semi-subtle realm. The being now fully understands, chooses, and feels ready. Duty-holders accompany this transition, but the fundamental determinant is the being's inner maturity. This is the greatest turning point of human evolution — the definitive shift from individual evolution to collective service.

652. Is evolution in the semi-subtle realm painless?

Much less painful than in the spatyom and the world, but not completely painless. Evolution at every stage requires effort; in this realm that effort takes different forms. Deepening love, transcending the last traces of the ego, and integrating individuality with the collective — these are not easily completed processes. But in this environment completely freed from the physical and emotional intensity of the world and spatyom, evolution becomes a much purer, much more comprehensible, and much more direct process.

653. Is the 'arasat plane' the same as the semi-subtle realm?

No, they are different. The concept of 'arasat' is used in various ways in different spiritualist texts; in INK it refers to a certain layer of the spatyom, or bears a meaning close to the entire spatyom. The semi-subtle realm, however, is a much higher level above the spatyom, through which beings who have completed human evolution pass. While arasat is an area of transition and accounting, the semi-subtle realm is a stage of maturation and love. There is a significant difference between the

two in terms of both meaning and evolutionary level.

654. How does group work operate in the semi-subtle realm?

Individual existence continues in this realm, but group consciousness becomes much more powerful. Beings at similar evolutionary levels naturally come together and share experiences and learning. These groups both support one another and contribute to collective evolution. Communication within the group is much more direct and transparent than earthly language; thoughts and emotions are shared much more openly. This group experience is the first step in preparation for the much higher-level organizational consciousness of the Mission Plan.

655. Is the semi-subtle realm 'purgatory'?

No. The concept of purgatory is defined as the place where souls who have not fully earned heaven but have not fallen to hell either undergo temporary purification — it carries a negative connotation. The semi-subtle realm, however, is a positive, love-filled, and high stage of evolution. A being who has arrived here is not here 'because it was not good enough' — it is here because it has completed human evolution. While purgatory is a waiting place or a place of punishment, the semi-subtle realm is an active environment of growth and love. The only overlapping point is the characteristic of temporariness; neither is eternal.

656. What is the undeniable reality of the semi-subtle realm?

INK does not directly address this concept. But we can say this: the strongest element supporting the reality of the semi-subtle realm is the intuition that humanity has maintained throughout history that 'good people go to a beautiful place.' The presence of this intuition in all cultures and all eras can be interpreted not merely as a fantasy or consolation but as a reflection of the spirit's capacity to sense its trans-universal reality. INK systematizes and concretizes this intuition, but the intuition itself is universal and deep-rooted.

657. What is needed to enter the semi-subtle realm?

According to INK's system, the following conditions are required: having completed the fundamental stages of human evolution — that is, having lived the necessary experiences in the world and in the spatyom. Being ready to face and learn the fundamental lessons of love. Having largely transcended individual ego. And being open to collective service with organizational consciousness. These conditions are not a 'checklist' but internal transformations required by natural maturation. The being that is ready passes without any examination.

658. How does the door between the spatyom and the semi-subtle realm open?

The door does not open from outside but from within, through the maturation of the being. As the reckoning in the spatyom deepens, as understanding grows, and as a love-based perspective strengthens, the being begins to approach the frequencies of the semi-subtle realm. When this approach is complete, the transition occurs naturally. Duty-holders support this process, but the fundamental trigger is inner maturity. The opening of this door is one of the greatest turning points in human life and is a unique moment for every being.

659. Is love in the semi-subtle realm infinite?

Love in this realm is extremely deep and comprehensive, but the concept of 'infinite' more properly belongs to the level of the Primordial Principle. Love in the semi-subtle realm is much more refined and universal than love in the world and spatyom, but it is still love experienced by an individual being. Genuinely infinite love exists only in the incomprehensible reality of the Primordial Principle. Love in the semi-subtle realm can be defined as 'the highest love the human can reach' — which practically may feel like 'infinite.'

660. What does it mean for humans to find in the semi-subtle realm the happiness they seek in the world?

What humans seek in the world is unconditional love, complete understanding, pain-free existence, and a genuine sense of purpose. These are always only partially experienced in the world; the ego, bodily limitations, and the density of the material world prevent this completeness. In the semi-subtle realm these obstacles are removed; unconditional love, complete understanding, freedom from physical pain, and a deep sense of mission prevail. What the human pursues throughout all of life is finally experienced fully here. This is what most closely brings the semi-subtle realm to the 'sought heaven.'

661. Are there organizations in the semi-subtle realm?

Yes. In this realm too there are organizations with certain functions and responsibilities. Guiding beings in the world and spatyom, accompanying transition processes, and forming preparation groups for the Mission Plan — these are the fundamental activities of organizations in the semi-subtle realm. But these organizations are very different from those in the world; no hierarchy, no competition, no conflict. There is only voluntary participation in a common purpose and harmonious cooperation. This organizational experience is preparation for the much more comprehensive collective structure of the Mission Plan.

662. What is the difference between the semi-subtle realm and the Mission Plan?

The semi-subtle realm is still largely focused on individual evolution; learning love and transcending the ego are the fundamental agenda there. The Mission Plan, however, is where individual evolution is completed and service to others' evolution becomes the primary purpose. In the semi-subtle realm the being is still the learning party; in the Mission Plan it is the teaching, guiding, and supporting party. This difference represents a fundamental shift from individual development to collective service.

663. Does the semi-subtle realm affect the world?

Yes. The beings of the semi-subtle realm sometimes send influences to the world; these influences reach people especially in the form of intuitions related to love and compassion. A person suddenly feeling a deep unconditional love, unexpectedly feeling compassion for another's pain, or experiencing the feeling of 'loving despite everything' — these may be occurring under the influence of influences coming from the semi-subtle realm. The plane of love in this sense is not only a place in the other world but a living force that directly affects worldly life.

664. Does will exist in the semi-subtle realm?

Will continues to exist in this realm, but its content has fundamentally changed. In the world, will most often manifests in the conflict between the ego and conscience. In the semi-subtle realm, however, this conflict has largely disappeared; will is no longer used to choose what is right, but to realize what is right more deeply and completely. Without an opposing ego, will transforms into a completely constructive and service-oriented force. This transformation is the highest form that human will can reach.

665. How is communication conducted in the semi-subtle realm?

There is no word and sound-based communication like earthly language. Communication occurs directly through subtle matter vibrations; thoughts, emotions, and intentions are transmitted completely and instantaneously. In this communication, misunderstanding or concealment is not possible; everything is transmitted exactly as intended. Although this open communication may feel strange at first, how liberating this transparency of communication is becomes quickly understood.

This communication, freed from all the limitations of earthly language, allows for a deeper and more genuine connection.

666. Is the semi-subtle realm a preparation plan for the Mission Plan?

The semi-subtle realm is, in a sense, a preparation plan for the Mission Plan. All the experiences, learning, and transformations there are steps that prepare the being for the Mission Plan. This 'preparation' is an active process — not automatic. The deepening of love, the strengthening of organizational consciousness, and the solidifying of the orientation toward collective service — these are the fundamental elements of this preparation. The preparation plan in this sense is the semi-subtle realm itself; everything experienced there is part of the preparation for the next great step.

667. Does personal identity continue in the semi-subtle realm?

Yes, but it gradually becomes more subtle and expansive. Individual identity is preserved in this realm too; the being knows who it is and carries its previous experiences. But the boundary between 'I' and 'others' becomes much more permeable. Feeling another's joy as one's own joy, carrying another's pain as one's own pain — this empathy is fully lived in this realm. The self does not disappear, but expands. A transition from the individual 'I' toward the collective 'we' begins; this transition is completed in the Mission Plan.

668. Does belief change in the semi-subtle realm?

In the world, belief is most often confidence in things that cannot be proven. In the semi-subtle realm, however, this uncertainty disappears; the being now knows many things by experiencing them directly. In this realm, 'knowing' prevails over 'believing.' But there are still unknowns; nothing can be said about the Primordial Principle even in this realm, what lies beyond the Mission Plan remains mysterious. The attitude toward these uncertainties is not fearful belief but confident surrender. This surrender itself is also one of the deepest evolutionary values of this realm.

669. How does the semi-subtle realm change our understanding of love?

In the world, love is most often defined as 'a strong emotion toward something or someone.' The semi-subtle realm understanding, however, leads to a much wider and more fundamental redefinition of love: love is the manifestation of the universe's highest material energy and the value closest to the ultimate goal of evolution. This understanding is also applicable in the world: directing love not only toward certain people but toward all beings, unconditionally and without expectation. This is the greatest evolutionary step that can be achieved in life.

670. How does identity change in the semi-subtle realm?

Identity does not disappear but fundamentally expands and deepens. In the world, identity is largely defined by the body, social roles, and the ego. In this realm, bodily identity is gone, social roles have disappeared, and the ego has largely been transcended. What remains? The true 'I': the values, loves, and understanding accumulated across all previous lives. This pure identity is much richer and much more real than the worldly one. In this realm, identity is no longer determined by external definitions but by inner reality.

671. What is 'longing' in the semi-subtle realm?

'Longing' means powerful yearning and desire. In the semi-subtle realm this feeling is especially lived in relation to the Mission Plan — longing to pass there, to work there, and to contribute more actively to the evolution of humanity and the universe. At the same time, a longing toward the Primordial Principle also exists — being drawn toward the unknown, toward infinite greatness. This longing is not painful but a profound and meaningful force. At this stage of evolution, longing is the

fundamental motivation that carries the being forward.

672. Do beings in the semi-subtle realm return to the world?

According to INK, no; beings who have entered the semi-subtle realm no longer return to the world — they have completed human evolution and living with a world body is no longer appropriate for them. This non-return is not a loss but advancement. But beings in this realm can sometimes, as duty-holders, intervene indirectly by sending influences to the world. There is no 'physical return to the world'; but 'connection with the world' can continue in different forms.

673. Are there layers within the semi-subtle realm?

Yes. The semi-subtle realm too is not a homogeneous structure; it contains layers that vary according to evolutionary level. The experience of a being newly entering this realm is different from that of a being that has remained there for a long time and developed deeply. In the lower layers, learning and transformation are still intensive; in the upper layers, preparation for the Mission Plan predominates. Advancement between these layers depends on the being's inner development; no external exam or approval is needed.

674. How can a human imagine the semi-subtle realm?

A complete description is not possible; the human mind cannot fully grasp this reality. But to approach it intuitively, one might think like this: recall your most intense moments of love — the lightness, peace, and fullness of meaning those moments carried. Now imagine this freed from all burdens, uninterrupted and universal. Or think of the moments in your life when you felt deepest meaning, when you were completely yourself, when you felt genuinely loved — all at once. The semi-subtle realm is very similar to these moments; only much longer and much deeper.

675. How does the semi-subtle realm serve humanity?

Beings in the semi-subtle realm sometimes contribute to humanity's collective evolution by sending influences to the world. The spread of deep love and compassion in human history, the strengthening of universal brotherhood ideals, the deepening of art and literature — these may partly carry the traces of influences coming from this realm. This effect is sensed in the works of great mystics, poets, and spiritual leaders. The plane of love in this sense is not only an 'other world' but an invisible force that nourishes the most beautiful aspects of worldly life.

676. Is there temporary transit between realms?

INK does not directly use this concept. But from systematic inference it can be interpreted as follows: some beings, under very special conditions and for a specific purpose, can temporarily go to different realms outside their actual level area. In the world, this is seen as 'the descent of duty-holders.' In the semi-subtle realm, there may be beings temporarily descending there from the Mission Plan or beings visiting from the spatyom. These temporary transitions always occur for a purpose — not out of curiosity but for service.

677. How does INK clarify the concept of 'the other world'?

The concept of 'the other world' is most often a vague expression encompassing the spatyom, the semi-subtle realm, and the Mission Plan all together. INK resolves this vagueness: the other world is not a single place but a system of different realms layered above one another. The semi-subtle realm is the second major level of this system — not merely the 'beautiful place good people go to,' but a specific stage of maturation through which beings who have completed human evolution pass. It is a much more systematic, layered, and meaningful structure than what the idea of 'the other world' offers.

678. What is the most important gain of the semi-subtle realm?

Fully learning and experiencing love. In the world, love is always limited, conditional, and in conflict. In the semi-subtle realm, love is experienced in a refined, unconditional, and unobstructed way. This provides the deepest satisfaction that human existence seeks. Furthermore, the capacity to understand what is experienced in this realm is also very powerful; all past lives are seen from a clear perspective and everything gains meaning. The answers to 'why did I suffer so much, why was it so difficult?' are seen very clearly in this realm.

679. Is there 'practice' for the Mission Plan in the semi-subtle realm?

INK does not directly explain this concept. But from systematic inference we can say: every experience, every learning, and every relationship in the semi-subtle realm is part of the preparation for the next stage — the Mission Plan. This preparation includes practical experiences such as learning collective work, balancing individual identity with the collective, and deepening the understanding of service. While 'practice' in the world most often occurs under difficult conditions, the practice in this realm is conducted in a much more peaceful and comprehensible environment.

680. How can the mission consciousness of the semi-subtle realm be explained to a human?

Think of the feeling, sometimes experienced even in the world, of 'I exist not only for myself but for others.' Recall the deep sense of meaning and satisfaction felt when serving humanity or nature. Now imagine this feeling without bodily fatigue, ego, fears, or practical concerns. And think of this feeling not as something you feel at only certain moments but as the very essence of every moment. This is the mission consciousness of the semi-subtle realm: every breath, every thought, and every action is filled with the consciousness of serving others' evolution.

681. What is the Mission Plan?

The Mission Plan is the highest evolutionary level in the INK system — located just below the unit, above the semi-subtle realm. In this level, which beings who have completed human evolution and the semi-subtle realm experience enter, individual evolution has been entirely replaced by service to others. The beings here no longer serve for their own evolution; they serve the workings of the universe, the evolution of other beings, and the implementation of the great evolutionary plan. INK's Önder sent his message to the world from this plan.

682. Who enters the Mission Plan?

Beings who have completed all the stages of human evolution — who have passed through the experiences of the world, spatyom, and semi-subtle realm. Having largely, if not entirely, transcended the ego. Having reached the depth of love of the semi-subtle realm. And having realized the transition from personal evolution to collective service — organizational consciousness. This transition is conscious and voluntary; there is no rule or exam. When inner maturity and readiness are complete, the door of the Mission Plan opens.

683. What is the difference between the semi-subtle realm and the Mission Plan?

In the semi-subtle realm, the being still predominantly continues its own evolution — it learns love, transcends the ego, and develops organizational consciousness. In the Mission Plan, individual evolution is complete; the primary duty is now to serve others' evolution. Furthermore, while individuality is still pronounced in the semi-subtle realm, in the Mission Plan there is a much stronger collective integration. Beings in this plan work in harmony like a single organism.

684. Who is Önder?

Önder is the source of INK. Within the Mission Plan, it is a high consciousness specifically concerned with humanity's evolution. Önder is not human; it completed human evolution long ago, reached a very advanced position in the Mission Plan, and has taken on important duties at the cosmic level. This consciousness transmitted INK's information to the world through Atilla Güyer in 1959. Önder neither invites you to a religion nor asks for anything — it only provides information. This original stance definitively separates it from any kind of guru or religious authority.

685. Why was INK sent to the world?

According to INK's own expression, this information was sent because the time had come — humanity had reached a certain evolutionary stage and become ready for this knowledge. Its purpose is to contribute to humanity's collective evolution; to help them understand why we are here, where we come from and where we are going, and how the universe operates. This knowledge both accelerates individual evolution and gives momentum to humanity's collective evolution. With this action, Önder fulfills its own Mission Plan duty.

686. What is the Mission Plan's relationship with the unit?

The Mission Plan is the level just below the unit. This proximity means that beings in the Mission Plan are directly and strongly connected to the unit. Directives coming from the unit are first transmitted to the Mission Plan and from there spread to the realms below. Beings in the Mission Plan not only receive these directives but bring them to practice and apply them. This connection is very different from the world; it is not in command-obedience but in deep understanding and voluntary harmony. The being fully grasps what it must do and freely chooses to do it.

687. What is the concept of 'unity' in the Mission Plan?

'Unity' means oneness, integration. In the Mission Plan this concept is lived very powerfully: the boundaries between individual beings have greatly thinned; common consciousness and common purpose predominate. But note: this does not mean 'everything is a single being' — INK explicitly rejects *wahdat al-wujud*. Every being preserves its identity, but these individual identities are so harmonious that they work as if like a single great organism. This unity is not a loss of will; it is the voluntary orientation of individual wills toward the same sublime purpose.

688. How is coordination provided in the Mission Plan?

Beings in this realm work harmoniously like the organs of a single body — each takes on a different function but all serve the same purpose. An organ does not need to receive the brain's directive; just as the heart knows its own rhythm, every Mission Plan being also knows its responsibility intuitively and fulfills it. This coordination reaches a degree of harmony impossible in the world, because the ego, conflict, and misunderstandings no longer exist. Shared understanding and common values make perfect coordination possible.

689. Are there levels within the Mission Plan?

Yes, levels differentiated according to evolutionary level exist within the Mission Plan as well. These levels have to do with working more directly or more indirectly in line with the unit's directives. Beings at upper levels receive and transmit the unit's directives more directly; those at lower levels are charged with applying these directives in specific areas and to specific beings. Level height is not 'superiority' in the worldly sense — it means having greater responsibility and a wider area of service.

690. What is the hierarchical structure of the Mission Plan?

It should be thought of not as a flat hierarchy but as an organic and functional structure. The unit is at the top — the center that distributes the imperatives of the Primordial Principle to the universe.

The Mission Plan is just below it; it is the level most directly connected to the unit and applying the directives. Within this level there are also sub-organizations; each is concerned with certain cosmic areas, realms, or groups of beings. This structure does not operate like a chain of command; it is more like an interconnected, harmonious, organic network oriented toward a common purpose.

691. Is there 'death' in the Mission Plan?

INK does not directly answer this question. But from the logic of the system we can say: at this level too, a 'conclusion' may exist — passage to a higher level closer to the unit, or to another universe. But this 'conclusion' is incomparably different from earthly death; it is a much more conscious, much more understanding, and much more voluntary transformation. The concept of 'immortality' is not directly used in INK, but within the framework of infinite evolution it can be said that every stage contains passage to the next stage.

692. Does individuality disappear in the Mission Plan?

No, but it fundamentally transforms. Individual identity does not completely disappear; every being knows who it is and its special function. But this individuality is in a very deep integration with the collective whole. Like a musician in an orchestra — each plays their own instrument, knows their own part, and expresses themselves. But all the musicians together create that magnificent harmony. In the Mission Plan individuality does not disappear, but it ceases to be 'I'-centered and becomes 'whole'-centered.

693. How does the Mission Plan intervene in the world?

Through various channels. Working in coordination with the unit, through the influences system. They transmit messages and guidance to the world through electromagnetic channels, subtle matter vibrations, and spatiom beings. They can influence natural events; they manage certain cosmic processes. They guide certain people at critical moments by sending them special influences. And they send books like INK to the world through appropriate mediums when humanity is ready. All these interventions are respectful of free will and occur within the framework of the fate plan.

694. What is the difference between 'organizers' and 'organs' in the Mission Plan?

INK can make this technical distinction. 'Organizers' are beings at a higher position who undertake broader coordination and make strategic decisions. 'Organs' are beings who implement these decisions, working at an operational level in specific areas. Using a company metaphor: organizers resemble the board of directors, organs resemble the implementation teams. But this hierarchy is determined not in terms of value but in terms of function. No role is 'more important' than another; all are different parts of the same great purpose.

695. Are prophets and spiritual leaders from the Mission Plan?

INK does not directly say this, but it implies it. The bringing of certain messages by great prophets and spiritual leaders at critical periods of humanity suggests the existence of highly evolved beings who descended to the world from the Mission Plan or the semi-subtle realm, or who are powerfully supported from these realms. These beings use a human body in the world, but with much higher awareness and connection. Behind every great religious or spiritual transformation there is such a high support system.

696. How is time perceived in the Mission Plan?

Time perception in the Mission Plan is far beyond anything comprehensible by human understanding. The distinction between past, present, and future is almost nonexistent; everything is seen from a much more integrated and instantaneous perspective. This is what INK implies as 'Önder's perspective': seeing the entire evolutionary journey of humanity from a very wide time

perspective. The 'now' in earthly time is here not an instantaneous experience but part of a much longer and more integrated flow.

697. Is there pain in the Mission Plan?

There is no physical pain. Emotional pain is also not like that in the spatyom and the world. But saying 'completely painless' may not be entirely accurate either. A being looking at the evolution of humanity sees the pains people experience, and this sight creates a deep understanding and compassion. This compassion may contain a feeling similar to pain, but it is not pain — it is deep empathy and the desire to serve. Not a self-suffered pain, but an emotion arising from understanding others' pain and motivating service.

698. What is the ultimate purpose in the Mission Plan?

To contribute to the implementation of the great evolutionary plan of the universe. Within this general purpose there are more specific duties: supporting and guiding human evolution. Guiding beings in the spatyom and semi-subtle realm. Coordinating certain dimensions of the physical and metaphysical processes of the universe. And transmitting and applying the directives coming from the unit to all the realms below. These purposes are realized not hierarchically but organically and integrally.

699. Is there something above the Mission Plan?

Yes, the unit. And the unit also carries the imperatives of the Primordial Principle; therefore the Primordial Principle exists. But about other levels beyond the Mission Plan that human language or understanding can grasp, no information can be given. INK maintains an honest silence on this matter: to the question 'is there something above?' we can answer 'yes'; but nothing can be said about what this 'above' is like. In the understanding of infinite evolution, there is always something higher; when the boundaries of one universe are transcended, new universes begin.

700. What is the difference between the unit and the Mission Plan?

The unit is the direct representative of the Primordial Principle within the universe and the administrative center of the entire universe. The Mission Plan is the highest implementation level that receives and applies the unit's directives. The unit is the absolute coordination point encompassing the entire universe; the Mission Plan is charged with transmitting this coordination to the lower realms. The relationship between the two can be likened to that between a country's constitution and its executive branch. The unit determines 'what should be done'; the Mission Plan applies 'how it should be done.'

QUESTIONS 701–750

THE MISSION PLAN (CONTINUED) — THE FATE MECHANISM

701. What are 'coordination and cooperation' in the Mission Plan?

Coordination is the harmonious operation of different organizations' activities. Cooperation is active collaboration within this harmony. In the Mission Plan each organization works in different areas, but their goal is the same and they complete each other's work. This coordination and cooperation operates at a level of perfection no earthly organization can achieve, because there is no ego, competition, or conflict. Only shared understanding and shared purpose prevail.

702. How does the Mission Plan manage historical transformations?

Behind every great historical transformation there is the coordination of the Mission Plan. The emergence of great religions and ideas, scientific revolutions, fundamental moral leaps of humanity — all of these are part of the collective plan. Why do certain ideas suddenly spread in certain eras? Why do certain leaders emerge at exactly that moment? Behind these lie the systematic influences of the Mission Plan directed toward human evolution. History in this sense is not only the product of human decisions but also the work of invisible high coordination.

703. What is 'time of understanding'?

INK uses this technical expression. Time of understanding refers to the time a being needs to reach a certain level of understanding. This period is different for every being; it may be very short with an intensive experience or may take decades gradually. The organizations in the Mission Plan calculate this time of understanding when sending influences toward humanity — information that comes too early cannot be understood, information that comes too late has missed the opportunity. The fact that INK was withheld for 54 years is the most concrete example of this 'calculation of the time of understanding.'

704. How does will work in the Mission Plan?

In the Mission Plan, will is not a force in conflict between the ego and conscience as in the world. Since the ego has largely disappeared, will operates almost entirely in a constructive and service-oriented way. But will has not disappeared; every being makes decisions about how to fulfill its special function. This decision-making process is much clearer, much faster, and much more accurate. Will in the Mission Plan is the most advanced form of free will.

705. Do Mission Plan beings know everything?

No, but they possess knowledge of a very different depth and breadth from human knowledge. They can see the grand order of the universe, the general laws of evolution, and the collective needs of humanity much more clearly. They can also read to a certain extent the fates of individual beings. But there are cosmic realities about the Primordial Principle of which they know nothing, whose full structure of higher levels they do not grasp, and which they have not yet encountered. Knowledge at this level is very wide, but not infinite.

706. Are there specialized groups in the Mission Plan?

Yes, specialized technical organizations exist within the Mission Plan. Some groups are concerned with human evolution, some with natural balances, some with social transformations. These groups receive directives from the unit and work in a coordinated way. Their interventions in the world occur through subtle matter channels, dreams, inspirations, and momentary guidances. Each group has certain areas of expertise; no group has unlimited authority.

707. What is the 'great Mission Plan' and the 'small Mission Plan'?

INK does not make this distinction directly, but from systematic inference it can be explained as follows. The great Mission Plan is the main coordination level conducted at the cosmic scale; the implementation of the universal evolutionary plan is managed at this level. The small Mission Plan may mean local organizations concerned with the evolution of a specific planet or a specific group of beings. Organizations concerned with our world work at a level close to this second category; as a sub-unit of the larger structure.

708. What is love in the Mission Plan?

Love in this realm, even beyond that of the semi-subtle realm, is universal, unconditional, and action-oriented. It is not merely a feeling but action itself. Every act of service is an expression of love; behind every decision and every action lies this unconditional love. Special attachments

toward certain beings still exist, but this particularity does not restrict universality. Love in the Mission Plan can be thought of as the permanent and prevailing form of that deep love feeling that people on Earth taste rarely and briefly.

709. Does human evolution end at the Mission Plan?

Absolutely not. Entering the Mission Plan is the completion of human evolution and the beginning of a much greater dimension of evolution. This resembles graduating from a school; school ended but life continues — in fact in a much wider and deeper dimension. Levels also exist within the Mission Plan and passing through these levels continues. Then other universes, other levels, and the infinite journey of evolution. The Mission Plan is not an end but a very important turning point in the infinite journey and a new beginning.

710. Do Mission Plan beings help humans?

Yes, this is exactly their fundamental duty. Supporting humanity's evolution, guiding at critical moments, sending inspiration and intuition, coordinating fate plans — all of these are services of beings in the Mission Plan directed toward the world. This help is not direct and physical; it occurs through subtle matter channels in the form of influences, inspirations, and guidances. A human making the right decision at a critical moment or a suddenly arrived solution idea — these may be the concrete traces of this help.

711. Through what channels does the Mission Plan communicate with humans?

Through various ways. Dreams are the most easily used channel; during sleep when the brain's filter weakens, messages and guidances are more easily transmitted. Sudden inspirations and intuitions — a sudden idea, an inner voice showing the right decision. Symbolic events — meeting the right person at exactly the right time. And prayer — it opens a communication channel and duty-holders can use this channel. All these interventions are respectful of free will; they do not coerce, they only offer opportunities and guidance.

712. Does the Mission Plan have an effect on natural events?

INK implies this. The understanding that the processes at the physical level of the universe are coordinated by certain organizations, and that natural events are also part of this coordination, aligns with the INK system. An earthquake occurs in connection with the evolutionary needs of all beings in that region; this requires very complex coordination. Organizations that govern physical processes are part of the great plan serving the evolution of humans.

713. How does the Mission Plan transmit knowledge to the world?

Yes; INK itself is the most concrete example of this. Önder transmitted this immense knowledge system to the world through Atilla Güyer. For knowledge transmission, a suitable human intermediary is needed — someone with mediumistic capacity, a consciousness ready and appropriate for this transmission. During the transmission process, the intermediary's own thoughts filter it minimally; this is why various arrangements may be needed. Bedri Ruhselman's presenting this transmission not as 'I wrote' but as 'I arranged' defines this process very accurately.

714. How does INK evaluate the concept of guardian angels?

INK does not completely reject these concepts but separates them from their legendary forms. It is true that every person is under the protection of an organization consisting of certain duty-holders. These duty-holders sometimes work from the spatyom, sometimes from the semi-subtle realm, sometimes directly from the Mission Plan. The image of an angel with wings physically standing beside you at every step is not correct. But is there an invisible guidance and support system? The answer to this question is definitely yes.

715. Can beings from the Mission Plan return to Earth?

As a general rule, no; beings that have completed the Mission Plan do not return to the world body. But in very special and rare situations, at a critical turning point of humanity, to fulfill a certain message or duty, highly evolved beings may appear once more in a world body. This is not for their own evolution but an original choice occurring entirely for the service of humanity. It is implied that some great prophets and spiritual leaders may fall into this category.

716. How is universal harmony maintained in the Mission Plan?

Through all organizations orienting toward a common understanding and purpose. Since there is no ego, competition, or conflict in this realm, it is not possible for any group to sabotage another's work. Furthermore, the directives coming from the unit form a common framework for all organizations. Each organization is autonomous in its own area, but this autonomy never disrupts the great harmony. This perfect coordination is both the cause and the result of achieving universal harmony.

717. What is Önder's position in the Mission Plan?

INK does not give much detail on this topic. But we can say: within the Mission Plan there are beings of different levels and areas of expertise. Önder is at a very high position, specifically concerned with humanity's evolution and coordinating great knowledge transmissions like INK. Other Mission Plan beings have taken on different duties; they belong to various organizations, some supporting individual evolutions, some coordinating natural processes.

718. Does the Mission Plan manage the great transformation described in INK?

The great transformation INK describes is a fundamental change that humanity will soon experience. This change is undoubtedly under the coordination of the Mission Plan. But the word 'manage' must be used carefully: duty-holders do not control this process — they coordinate and guide it. Within respect for humanity's free will, preparing humanity for this transformation through necessary influences and guidances, and facilitating the transition, is the fundamental role of the Mission Plan in this process.

719. Is INK's existence a product of the Mission Plan?

Yes. INK itself implies this: this information was sent because its time had come. Önder is the Mission Plan being who brought about this great transmission. Bedri Ruhselman was called to this duty and fulfilled it by arranging INK. Atilla Güyer is also part of this mission. The existence of this book is not coincidence; it is a concrete product of the Mission Plan's great work directed toward human evolution.

720. What is the most fundamental message of the Mission Plan to humanity?

The message transmitted through INK can be summarized as follows: You are not alone. Your existence is meaningful. Every pain and every joy you experience has a place in the great evolutionary tableau. Death is not an end but a transition. Love is the highest value and it is real. The universe is within a perfect order and you are part of that order. Listen to your conscience — it is the only reliable guide that will lead you to the right. And this period of humanity stands on the threshold of a great transformation; become conscious.

721. What is the overall map of the evolutionary journey?

In the briefest summary: primordial matter, first being, passive evolution (stone, plant, animal), human body (active evolution begins), earthly lives (conscience, free will, experience), spatyom (accounting, preparation), cycles of new embodiment, completion of human evolution, semi-subtle realm (learning love), and Mission Plan (service). This journey can span millions of years, but each

step is necessary, meaningful, and preparing for the next. The Mission Plan is not the end of this journey but the beginning of a much greater journey.

722. Can Mission Plan beings make mistakes?

Not in the way humans on Earth can. But since knowledge and understanding in this realm are very advanced, the kind of errors seen in the world are very rare and small-scale. Infallibility is only the quality of the Primordial Principle; no being, at whatever level, can have absolute knowledge. For this reason, a limited degree of misjudgment is still possible. But these mistakes are not as serious as worldly mistakes, because a much greater understanding and correction capacity exists.

723. Is the ego completely gone in the Mission Plan?

To a large extent yes, but the expression 'completely' must be used carefully. The fundamental forms of the ego do not exist in this realm. But a slight attachment to individual identity, a sense of ownership over one's special area of function — the finest traces of these may still be present. For if the ego were completely gone, individuality would also disappear; this contradicts the Mission Plan understanding. The most accurate expression is this: the ego is no longer determinative; it has fallen far behind the understanding of collective service.

724. How is communication conducted in the Mission Plan?

There is no word and sound-based communication like earthly language. Communication occurs directly through subtle matter vibrations; in this realm it takes place much more quickly, much more completely, and much more transparently. Every thought, emotion, and intention a being wants to convey to another is transmitted instantaneously and exactly. Concealment, misunderstanding, or communication breakdown is not possible. This transparent communication is one of the fundamental reasons why coordination operates so perfectly.

725. Do special bonds between beings continue in the Mission Plan?

Deep attachments formed in previous lives and levels continue in this realm too, but their content has fundamentally changed. A special attachment in this realm contains no jealousy, possessiveness, or dependency. There is only a pure closeness, a deep understanding, and a shared journey consciousness. These special bonds do not restrict collective service — on the contrary, they enrich it. Understanding coming from a shared evolutionary history makes working together much more productive.

726. Can a Mission Plan being approach the unit?

INK does not give detailed information on this topic. But from the logic of the system we can say: a being that has completed all the stages of the Mission Plan and can now grasp the unit's directives directly and completely reaches the capacity to approach the unit. This transition most likely requires a very advanced level of integration of individuality with the collective. Every discourse about this transition must be speculative; INK does not provide information on this matter.

727. Who manages the great transformation in humanity?

Those who coordinate the great transformation INK describes are the Mission Plan organizations specifically concerned with humanity's evolution. These organizations coordinately manage both physical processes and social transformations and individual awakenings. There is no single manager; a hierarchical but organic coordination system exists. Önder is also within this coordination, contributing to this great transformation by transmitting knowledge to humanity.

728. How does the harmony understanding of the Mission Plan affect the world?

Beings in the Mission Plan directly experience the great harmony of the universe. Viewed from this experiential perspective, all of the world's conflicts and chaos are seen as temporary parts of a great tableau. Transmitting this understanding to humanity makes people both more peaceful and more responsible. It produces curiosity and meaning instead of anxiety. The harmony understanding of the Mission Plan does not prevent trying to change the world; on the contrary, it creates a more conscious and understanding effort for change.

729. Does prayer reach the Mission Plan?

INK does not directly answer this. But from the logic of the system we can say: prayer creates certain subtle matter vibrations, and these vibrations reach higher realms through channels. Organizations in the Mission Plan can perceive these vibrations. But claiming that every prayer finds a direct response is not correct; the prayer needs to be compatible with the fate plan and the great harmony of the universe. Prayer is not placing an order but establishing a connection. When this connection is established, help can come in different forms.

730. How does the Mission Plan understanding overlap with and diverge from religious teachings?

It overlaps at some points and diverges at others. Overlapping points: that invisible high beings exist, that these beings support people, that life continues after death, and that everything operates within a meaningful order. Diverging points: while most religions center on a single concept of God, INK presents a hierarchical system. Supportive duty-holders instead of a punishing God. Continuous evolution instead of eternal hell. These differences do not put INK in the place of a religion, but make it possible to think alongside religious beliefs.

731. What is fate according to INK?

Fate in INK is the concretization of the principle 'there is no coincidence — every event has a cause and purpose.' It is a life framework prepared according to every being's evolutionary needs and previous life accumulations, shaped in the spatyom and implemented by the fate mechanism. This framework encompasses which family one will be born into, the fundamental turning points of life, and the fundamental experiences to be lived. Fate is not a chain-like condemnation but an intelligent arrangement designed to support evolution.

732. What is the difference between coincidence and fate?

'Coincidence' is the name humans give to chains of causality they cannot understand. According to INK, there is in reality no coincidence; every event has a cause and purpose. Fate is the conscious, evolution-oriented, and planned dimension of this causality. Meeting a stranger appears like coincidence, but the chain of causes that made that meeting possible at that moment was shaped long before. Coincidence is the name of an absence of understanding; fate is the name of understanding.

733. How does the fate mechanism work?

The fate mechanism consists of three fundamental elements. The first element is preparation: in the spatyom, based on the reckoning of previous life, conditions that will fulfill evolutionary needs are determined for the next life. The second element is implementation: the determined framework is brought to life by the Mission Plan and spatyom organizations; the right family, right conditions, and right encounters are arranged. The third element is balance: the new causal chains created by decisions made within life are evaluated and the plan is updated when necessary.

734. Is the fate mechanism a justice system?

No. INK particularly emphasizes this topic. The fate mechanism does not operate like a judge and punishment system. There is also no automatic reward-punishment balance in the form of 'good things for good people, bad things for bad people.' Fate tries to provide the conditions most appropriate to each being's evolutionary needs. This sometimes means difficult conditions — but this is not punishment; it is the experience that being needs. Easy conditions are also not rewards but an environment appropriate to that being's evolutionary needs at that stage.

735. What is 'worthiness' and its relationship to the fate mechanism?

Worthiness is the measure of the depth of understanding and moral maturity the being has gained in the evolutionary process. The fate mechanism takes this worthiness into account and allocates appropriate conditions to the being. A being with high worthiness encounters wider responsibilities, deeper experiences, and greater opportunities. But this is not a reward system — it is the provision of the environment the worthy being needs. Worthiness is not a reward but the measure of what the being is ready for.

736. Is the fate mechanism deterministic?

Partially. The fate mechanism determines the fundamental framework of life; in this sense it is determinative. But the endless small decisions and spontaneous choices within this framework belong to free will. INK summarizes this as follows: a large riverbed has been drawn; but the exact path of each water molecule within the river is freely determined. Or: the chessboard and rules have been set; but the moves are the player's free choice. These two elements together constitute the workings of the fate mechanism.

737. How are fate and free will reconciled?

INK gives a very beautiful answer to this question. The two do not contradict; they complement each other. Fate draws the broad framework; free will makes every decision within this framework. Fate determines what will be possible; free will determines which of these possibilities will be chosen. Furthermore, the results of today's free will shape tomorrow's fate. This is why fate is not static but dynamic; at every moment it reshapes itself with the contributions of free will. Fate and free will are like the two faces of a garment.

738. Do ethical choices affect fate?

Yes. The fate mechanism is built on the principle that every action has a consequence. Harming or helping others, listening to or suppressing the voice of conscience — all of these have long-term effects on fate. This is not a sin-repentance system; it is the moral dimension of the causality principle. When you harm another, the fate mechanism evaluates this and in subsequent lives prepares conditions that will enable you to understand that experience. This is not punishment; it is the arrangement of the understanding process.

739. What are 'fundamental time frames' in the fate plan?

Fundamental time frames — an original INK term — refer to the critical time intervals determined within the fate plan. Time intervals calculated in advance exist for certain events to occur in a being's life. Windows are defined for a certain encounter or a certain decision. If events occur within these windows, the plan is implemented; if they fall outside, alternative paths come into play. The existence of time frames shows not the flexibility but the systematicity of the fate plan.

740. What is the individual plan?

Individual ('fert') means individual person. The individual plan is the fate framework prepared in the spatyom for each individual, specially designed for that life. This plan contains: which family, which geography, which period one will be born into. The fundamental turning points and critical moments

of decision in life. The fundamental experiences that will fulfill evolutionary needs. And the capacities especially expected to be developed in this life. The individual plan is prepared according to the being's accumulation from previous lives and current evolutionary needs.

741. What is the difference between the individual plan and the collective plan?

The collective plan is the plan of humanity's entire collective evolutionary journey. The individual plan is the plan of each individual's personal evolutionary journey. The two are not independent of each other; every individual plan is situated within the broad framework of the collective plan. A person being born in a certain period is compatible with both that person's individual plan and humanity's collective plan. Major historical events are stages of the collective plan; every individual playing a role in these events is living their own individual plan.

742. Does the fate mechanism excuse evil?

No, but this sentence can be misunderstood. The fate mechanism does not excuse evil but does explain its existence. In a world where free will exists, wrong choices and harming others are inevitable. This evil is not an element permitted by the fate mechanism but something that arises as a consequence of free will and is then factored in by the fate mechanism. The long-term effect of evil on fate brings heavy experiences to both the perpetrator of evil and the one subjected to it; but this is not punishment — it is part of the understanding process.

743. Are natural disasters also fate?

According to INK, yes; no event in the universe is coincidence and natural disasters are also within this scope. The occurrence of an earthquake is connected to the individual and collective plans of all beings in that region. For some beings this event is an evolutionary experience; for others it marks the end of life, which also means the completion of that being's plan. Natural disasters also offer very powerful evolutionary materials for survivors: solidarity, empathy, the search for meaning. But this understanding does not justify not taking precautions.

744. Are wars fate?

Yes, but this does not mean wars are inevitable or legitimate. Wars are a product of humanity's collective wrong choices and the dominance of the ego; but once they break out, they gain meaning within the fate mechanism. Every war creates great pains, but these pains also offer great empathy, sacrifice, and tests of humanity. In the long run, wars force humanity to understand the value of peace more deeply; this is part of collective evolution.

745. Can fate be broken?

No, but this sentence can be misunderstood. It is not meant that one can step completely outside the fate plan and live an entirely different life. The fate framework is flexible; it is shaped and updated by the choices of free will. But completely eliminating the fundamental framework is not possible. However, with the correct use of free will, evolution can accelerate greatly and the same goals can be reached in a much shorter time. In this sense the chain of fate cannot be broken, but it can be accelerated.

746. Which parts of fate can be changed?

The fundamental lines cannot be changed, but details are shaped by the contribution of free will. Fundamental elements like which family one is born into are fixed. But within these fundamental elements how one responds, what decisions are made, and how much is learned from experiences — these belong entirely to free will. These choices also affect the next life's fate. You cannot change this life's foundation, but through your choices in this life you can shape the next life's fate.

747. What is the similarity and difference between karma and fate?

Strong similarities exist. The principle that every action has a consequence prevails in both. Both accept the chain of causality and reincarnation. But differences are also important. Karma is most often described as an automatic and mechanical balance system. INK's fate mechanism is much more personal and evolution-oriented — not only balance but a system designed according to each being's unique needs. Furthermore, in INK the bad consequence of a bad action is not punishment but an opportunity for understanding and transformation.

748. Does prayer change fate?

INK does not develop a clear discourse on prayer. But from a systematic perspective we can say: prayer creates certain subtle matter vibrations and these vibrations reach upper organizations. If this intention is compatible with the being's evolutionary plan and the great harmony of the universe, duty-holders set appropriate influences in motion. But prayer is not placing an order; it is opening up and establishing a connection. Every prayer may find a response, but not every wish is fulfilled. The response takes shape within the framework of the fate plan.

749. Should a sick person say 'this is my fate' and not seek treatment?

No. Correcting this widespread misunderstanding is important. The fate mechanism may determine the encounter with illness, but this does not mean there is no need to fight against the illness. On the contrary, that fight is also part of fate. Going to the doctor, seeking treatment, choosing to live — all of these are evolutionary materials foreseen by the fate mechanism. The understanding 'this is my fate, there is nothing to be done' is the exact opposite of INK's active evolution emphasis.

750. Does the understanding of fate make a person passive?

No — on the contrary, when correctly understood, it makes one much more active. The understanding 'everything is written in fate, whatever I do it doesn't change' is a wrong reading of INK. The fate INK describes determines the broad framework, but the importance of every decision within this framework is great. Living with the awareness 'fate exists but my choices shape fate' gives both great responsibility and great power. Not passivity but conscious responsibility is the natural consequence of the understanding of fate.

QUESTIONS 751–800

FATE (CONTINUED) — REINCARNATION

751. Does the understanding of fate lead to fatalism and depression?

When misunderstood, yes; when correctly understood, certainly not. The understanding 'everything is written, whatever I do nothing changes' pushes one toward passivity and pessimism. But the fate INK describes is not this. According to INK, fate shows that every experience is meaningful and part of an infinite journey. This understanding offers a ground of meaning and hope even in the most difficult conditions. Pain is not permanent but temporary; every difficulty is an evolutionary opportunity. This perspective prepares not for depression but for the capacity to produce resistance and meaning.

752. Does a person choose their fate before being born?

Yes. According to INK, after completing the reckoning of one's previous life in the spatyom, every person prepares — or participates in the preparation of — an individual plan for a new earthly life.

This plan contains the conditions one will be born into, the fundamental turning points of life, and the fundamental experiences to be lived. The expression 'before being born' is correct, but the meaning of this 'before' may not align with our concept of time. Since 'time' in the spatyom operates very differently from the world, this preparation process may be much more complex than a human can grasp.

753. Is social pressure also fate?

Both yes and no. The society and period one will be born into is part of the individual plan; in this sense the fundamental structure of the environment is within the scope of fate. But not every social pressure is predetermined; most are formed from the sum of many people's free will decisions. A society going to war, a dictator rising, economic crises — these are both part of the collective plan and the result of many people's free will decisions. Fate does not eliminate these pressures, but how one deals with them belongs to free will.

754. Is physical appearance fate?

According to INK, yes. Which body one is born into is part of the individual plan and the physical characteristics of that body are also within this plan. A beautiful body offers certain experiences and tests — tests of attractiveness, jealousy, pride, or superficiality traps. A physically challenging body brings very different tests — introversion, deepening, developing empathy. Neither is 'luck'; both are evolutionary instruments selected appropriate to that being's evolutionary needs.

755. Is economic status fate?

Wealth is not a reward and poverty is not a punishment; both offer different evolutionary materials. Wealth brings the tests of sharing, responsibility, avoiding the pride trap, and using material power correctly. Poverty brings the tests of resilience, gratitude, focusing on fundamental values, and finding meaning within material constraints. According to INK, no material condition is permanent; in future lives these conditions change. This understanding does not justify social injustice but answers the existential 'why me?' question.

756. Can one object to fate?

In a practical sense, no. The fate mechanism, within the framework of the Primordial Principle's imperatives, is operated by the highest evolutionary organizations. Objecting to this is like objecting to the operating laws of the universe. But knowing that our choices within the scope of free will will affect future fate makes this 'inability to object' much more meaningful. You cannot object to your current fate, but through your choices today you can shape tomorrow's fate. This is both the most powerful and most meaningful form of 'objection.'

757. What is the 'automatic balance mechanism' of fate?

This concept, implied by INK, refers to the automatic balance function of the fate mechanism. Every action, thought, and decision is recorded in the fate mechanism and evaluated within the chain of causality. This evaluation occurs automatically and continuously without human intervention or knowledge. The much more comprehensive and conscious version of the accounting process in the spatyom, this system that operates throughout earthly life calculates instantaneously the effect of every action on fate. This is why no action is 'off the record.'

758. Is there evidence for the existence of fate?

INK does not say 'this is proof of fate.' But when you look back at your life and evaluate it retrospectively, it is possible to see that many events that seemed coincidental are actually deeply interconnected. Meeting the right person at the right time, an unexpected event completely changing the direction of life, the heaviest periods bringing the greatest transformations — these are concrete

traces of the fate mechanism. Reincarnation research also provides indirect evidence supporting the understanding of fate.

759. Does the understanding of fate weaken the sense of responsibility?

No, on the contrary it strengthens it. The understanding that eliminates the sense of responsibility is the determinist interpretation of 'everything is written, I was merely an instrument.' INK's understanding of fate, however, says: the broad framework is determined but every one of your decisions is important and shapes future fate. This knowledge does not make it possible to escape responsibility; on the contrary, it makes living with the knowledge that every action has lasting consequences necessary. Someone who correctly internalizes the understanding of fate reaches more powerfully the consciousness that 'my choices matter.'

760. What is 'the necessity of consequence'?

'Consequence' means result, 'necessity' means compulsion. The necessity of consequence expresses that every action inevitably produces certain results. It is a reflection of the causality principle in the context of fate. Every cause necessarily brings certain results; escaping these results is not possible. Harming another inevitably leads to certain fate results; acting with conscience also necessarily produces other results. This necessity removes our fate from being a subject of complaint; it enables us to understand it as an inevitable reflection of what we have done.

761. Do the choices of this life affect future fate?

Yes, and this is very important information. Fate is not a fixed writing; it is a dynamic process shaped by the cumulative results of free will. Every decision you make in this life affects your future lives' fate. Good decisions increase worthiness and provide wider opportunities. Wrong decisions accumulate deficiencies that need to be completed, creating more difficult experiences. This understanding shows that every small decision is important; no choice is 'without effect.'

762. Who knows the fate plan?

Mission Plan organizations and guiding beings in the spatyom know the general framework of the fate plan. But complete and perfect knowledge exists only at the level of the unit. The claim that a duty-holder knows every detail of a person's entire life is not correct; they know the main outlines of the plan but cannot calculate in advance every momentary result created by free will. A person fully knowing their own fate plan in this life is not possible, but through intuition and conscience they can sense their fundamental direction.

763. What is the 'caprice of fate'?

The expression 'caprice of fate' is used in common parlance to describe situations that appear unexpected, ironic, or arbitrary. This usage conflicts with fate; because within INK's system fate is not arbitrary. Every event is extremely logical, evolution-oriented, and interconnected. 'Caprice' and 'irony' also arise from the limitations of human understanding; since we cannot see the great tableau, events appear arbitrary to us. INK removes this 'caprice'; in its place it puts deep understanding and the confidence of causality.

764. How does the understanding of fate give hope?

Through several powerful ways. First, nothing is coincidence — every experience has meaning, even the heaviest ones. Second, every difficulty is temporary — when it finds its place in the fate plan, it ends. Third, every mistake is redeemable — what cannot be completed in one life is completed in other lives. Fourth, there is an infinite journey — this life is only a small step and the journey continues. And fifth, my choices matter — every right decision I make today beautifies the future. Together these perspectives form a deep ground of hope.

765. Is fate similar to the concept of debt-credit?

There is similarity but they are not identical. The 'debt-credit' metaphor is closer to the karma understanding; it implies that everything you do will be balanced out. INK's fate mechanism, however, goes beyond this. Here it is not only a matter of balancing but of providing the conditions most appropriate for evolution. Sometimes one does not need to 'pay their debt'; the fate mechanism only offers the most appropriate opportunity for understanding and learning. For this reason the 'debt-credit' metaphor is partially correct but cannot fully reflect the richness of the evolutionary understanding.

766. Does every being in the universe have a fate?

Yes. Within INK's system there is no being in the universe outside this mechanism. The understanding that every being at the level of human, animal, plant, and mineral exists within a framework determined according to their own evolutionary needs is present. But the complexity of this framework varies according to the being's evolutionary level. While a stone's 'fate plan' is extremely simple, a human's fate plan is extremely complex and multidimensional. The scope is universal, but the content is gradual and differentiated.

767. Do animals also have a fate plan?

According to INK, yes, but in a much simpler form than human fate plans. The fundamental elements are present — which species, which geography, which conditions it will exist in. But since free will is very limited, the fate mechanism operates much more directly and mechanically. A lion advancing in its predatory nature or a bird migrating — these are manifestations of the fate mechanism's workings at the animal level.

768. What are 'great fate' and 'small fate'?

INK does not make this distinction, but from a systematic perspective it can be defined as follows. Great fate is the dimensions of the collective plan; the historical periods humanity will pass through, the rise and fall of civilizations, great social transformations. Small fate is the dimensions of the individual plan; the individual life framework, fundamental encounters, and turning points. Every individual continues their journey both living their own small fate and taking on a role within the great fate. The two are interwoven, complementary layers.

769. How long before birth is the individual plan prepared?

INK gives no definitive time framework for this. After completing the reckoning of the previous life in the spatyom, the preparation process begins. This period varies according to the being's evolutionary level and needs. For some beings it is very short; for others a very long preparation period is needed. Furthermore, the concept of 'before' carries a different meaning than human perception due to the spatyom's different understanding of time. The most accurate answer is this: the plan is implemented when it is fully ready for that life; the question 'how long before' does not find a full answer in this context.

770. Does the fate mechanism support conscience?

When correctly understood, yes. If a person holds the belief 'my actions have no lasting consequences' or 'everything is coincidence,' suppressing the conscience mechanism becomes much easier. But the awareness 'every action of mine is recorded in the fate mechanism and inevitably produces consequences' supports conscience in a powerful way. The understanding 'everything is seen and will somehow come back to me' sets a barrier against consciencelessness. This understanding is based not on fear of external punishment but on an inner understanding of causality.

771. What is 'flexibility' in the fate mechanism?

The fate plan is not a rigid scenario but a flexible framework. This flexibility manifests in the following ways: it is possible to reach the same evolutionary goal through more than one path; if one path closes, alternative paths open. The unexpected choices of free will enable the plan to adapt. In an intensive period of learning some stages can be skipped, or conversely they may take longer. This flexibility makes the fate mechanism both reliable and a living, breathing system — not the rigidity of a clock but the flexibility of a flowing river.

772. What do 'plans within plans' mean?

Within the individual plan, in addition to main elements like major turning points, smaller-scale sub-plans also exist. How a certain relationship will unfold, a few different ways of dealing with a certain difficulty, alternative life routes — these are plans within the plan. This structure shows that the fate mechanism is both very detailed and very flexible. The great plan forms a skeleton; the small plans are like the muscles and organs on this skeleton — together they form a living, breathing structure.

773. How do fate and the principle of causality overlap?

Causality says every event has a cause. Fate says these causes are arranged in an evolution-oriented way. The two complement each other: causality enables the fate mechanism to work in harmony with physical laws; fate enables the chain of causality to be directed toward a meaningful evolutionary goal. Without causality, fate becomes a mechanical determinism; without fate, causality becomes a meaningless chain of causation. Together they form a perfect system that respects both physical laws and serves evolution.

774. Does the understanding of fate soothe anger?

Over time and when correctly internalized, yes. Much of anger arises from the feeling 'why did this happen to me, this is unjust.' The understanding of fate offers the perspective 'this experience entered your life in a way appropriate to your evolutionary needs — what do you need to learn?' This perspective is not an instant anger extinguisher, but in the long run it transforms the fundamental pain beneath the anger by providing an answer to the 'why?' question. The understanding of fate does not invite acceptance of victimhood but understanding.

775. How does another person's fate affect me?

Everyone's fate is not independent of one another. The fate mechanism brings together beings that will evolve together. Being part of another's fate means your fate also intersects with theirs. A disaster befalling someone you love also affects your evolution. A person harming you is part of both your and their fate plan. This understanding of interconnectedness shows the wrongness of the attitude 'another's fate doesn't concern me.' Everyone either contributes to or obstructs others' evolution.

776. What is the concept of 'shared fate'?

When the fates of more than one being intersect and this intersection is arranged for the evolutionary purpose of both beings, 'shared fate' is at issue. Family members, long-standing close relationships, events collectively experienced by a community — these are manifestations of shared fate. Shared fate, beyond individual plans, is a common framework designed to live certain things together and contribute to each other's evolution. A tragedy experienced by a family together is part of all members' shared fate.

777. How is fate compared to the concept of 'luck'?

'Luck' describes an uncertain, unpredictable coincidence devoid of causality. According to INK, this concept is misleading because in the universe there is no genuine 'luck.' What are called luck are in fact manifestations of dimensions of the fate mechanism we cannot understand. A 'lucky' person is actually someone whose fate provides appropriate conditions at that moment; this provision relates to their evolutionary level and worthiness. Someone who says 'I have no luck' is actually within a fate process they have not yet been able to make sense of. Not luck but an absence of understanding is at issue.

778. Is the fate mechanism 'fair'?

Within INK's system yes, but this justice is different from the human concept of justice. Human justice envisions short-term and equal treatment for everyone. The justice of the fate mechanism, however, is long-term and varies according to each being's unique needs. A child being born into a very difficult life appears 'unfair'; but when viewed from a multiple-lives perspective, it is seen that that being needs those experiences. Not 'short-term equality' but the understanding of 'long-term meeting the needs of every being' defines INK's concept of justice.

779. How does the understanding of fate overlap with 'divine justice'?

INK does not directly use the concept of 'divine justice,' but the fate mechanism overlaps with this understanding. The concept of divine justice in religions is generally in the form of 'the good are rewarded, the evil are punished.' INK's fate mechanism, however, is in the form of 'every action shapes the process of understanding and every being ultimately lives the experiences it needs.' This is a much deeper and much more comprehensive understanding of justice than a punishment-reward system. Situations that appear unjust appear unjust only because we look from the perspective of a single life; when viewed from a wide perspective it is understood to be fair.

780. Is fate compulsion or choice?

It carries elements of both. The broad framework is close to compulsion — you could not choose the conditions you were born into. But the decisions within this framework are close to choice — at every moment you are making new choices. And the accumulation of these choices creates tomorrow's 'compulsion.' In other words, today's choices transform into tomorrow's compulsion; today's compulsion is the result of past choices. Within this cyclical structure, compulsion and choice continuously produce each other. INK sees these two not in conflict but in cooperation.

781. What are the psychological benefits of the understanding of fate?

Several concrete benefits exist. Meaning production: every experience, even the heaviest ones, serves a purpose — this meaning gives endurance. Reduction of blame: the question 'why did this happen to me' transforms into 'what is this teaching me.' Not getting stuck in the past: what happened served an evolutionary purpose; it becomes possible to focus on the present. Empathy for others: understanding that everyone is on their own fate journey pushes toward understanding instead of judging. And hope: every difficulty is temporary; the journey continues.

782. How does the understanding of fate affect disappointment?

Disappointment arises from expectations not being fulfilled. The understanding of fate can reduce disappointment by placing expectations on a more realistic foundation. Instead of 'I wanted it but it didn't happen,' the perspective 'there is a reason it didn't happen and I cannot yet see it' develops. This is not indifference or passivity — it is focusing on the process rather than the outcome itself. The greatest practical change the understanding of fate brings is this: focusing not on results but on effort and the quality of intention. This focus dries up the deepest source of disappointment.

783. How does the understanding of fate define success?

From INK's perspective, success is determined not by worldly criteria but by evolutionary ones. A person may appear very successful materially, socially, or professionally; but they may never have listened to the voice of conscience and may have continuously harmed others. INK does not count this as success. Conversely, someone who has lived a very modest life but acted with conscience and genuinely contributed to others — this person is counted as very successful in the INK system. The fate mechanism supports this inner success; it provides appropriate opportunities for decisions that increase worthiness.

784. What is the difference between the understanding of fate and belief?

INK does not reduce the understanding of fate to a matter of 'belief'; it presents it as a systematic understanding. The difference from belief is this: belief most often rests on unproven and emotional confidence. INK's understanding of fate, however, is positioned as a logical necessity within a consistent system of causality and evolution. But it is also not possible to fully verify this understanding; in this sense it contains an element of trust. The most accurate definition is: the understanding of fate stands between belief and reason — more systematic than emotional confidence but more intuitive than scientific proof.

785. What do 'good fate' and 'bad fate' mean in INK?

Within INK's system the concepts of good and bad fate carry different meanings. In the worldly sense, 'good fate' (wealth, health, success) is not always directly proportional to worthiness — these conditions are determined according to evolutionary needs. Sometimes a being with low worthiness may live in abundance as a test of their worthiness at that period. But when viewed with the long-term evolutionary criterion, there is a deep connection between worthiness and the opportunities provided. Everything is not instantaneous but part of a long-term tableau.

786. Does fate provide what is beautiful or what is necessary?

What is necessary. These two concepts can overlap but are not always identical. What is beautiful is what suits human desires and pleasures. What is necessary is the condition most appropriate for that being's evolution at that moment. What is necessary can sometimes be very difficult and painful. But in the long run, what is necessary always leads to the most beautiful outcome because it nourishes evolution. With this understanding INK says: trust your fate; know that even what doesn't appear beautiful to you is what is necessary.

787. How does not knowing the fate plan affect a person?

Importantly. A person cannot fully know their own fate plan in this life — this unknowability is an inseparable part of the system. If everyone fully knew their own fate plan, the function of free will would disappear; for living a known scenario is not making a genuine choice. This unknowability gives the human both freedom and responsibility. On the other hand, intuition, conscience, and careful observation create certain illuminations within this unknowability. Not full knowledge but sufficient guidance is present.

788. Is the fate mechanism different in other universes?

The fundamental principles are universal but take different forms in each universe's own substance. In our universe, causality, free will, and the understanding of evolution operate in a certain way. In other universes, with entirely different substances, the manifestations of these principles may be very different. But the most fundamental element — the existence of an order oriented toward every being's evolution — is a universal reality. The content of the fate mechanism may vary by universe, but the necessity of its existence is universal.

789. How does suffering test the understanding of fate?

Very deeply. The greatest test is this: will you be able to trust the fate mechanism even in conditions you cannot understand? The loss of a loved one, an unexpected collapse, a prolonged pain — being able to live through these and still say 'this experience has meaning, I cannot yet see it' is a very difficult test. This test measures whether the understanding of fate can be carried from the intellectual level to a level of very deep genuine trust. This transition is possible not through having read INK but through having lived it.

790. If fate exists, is there no point in trying to change the world?

No. This is a frequently asked but wrongly premised question. The understanding of fate requires not passivity but conscious effort. The effort to change the world is also part of the fate mechanism; the people who will make that effort are also within the fate plan. Furthermore, whether that effort succeeds also depends both on those people's worthiness and on its compatibility with the great collective plan. The understanding 'fate exists, therefore let us do nothing' is completely contrary to INK. The real message is: work with all your strength in the direction your conscience shows; the result belongs to the fate mechanism.

791. What is reincarnation?

Reincarnation is an essential being, after death, spending a certain period in the spatyom and completing the accounting and preparation process, then acquiring a new body and returning to the world. INK defines this reality as a necessary part of evolution. A single life is never sufficient for the infinite evolution of a spirit; this is why returning to the world many times is necessary. Reincarnation is not punishment or reward — it is the natural mechanism of evolution continuing. Every new life is a new evolutionary stage built upon the previous one.

792. Does INK accept reincarnation?

Yes, very openly and definitively. INK's entire system remains meaningless without reincarnation. The understanding that evolution cannot be completed with a single life, that after the life in the spatyom a new embodiment takes place — this is one of INK's fundamental building blocks. The understanding 'single life, single death, then eternal heaven or hell' directly contradicts the INK system. INK treats reincarnation as both a necessary and a natural process; being reembodied is neither a tragedy nor a reward — it is the continuation of evolution.

793. Why is returning to the world necessary?

Because not all evolutionary needs can be met in every life; some lessons have not yet been learned, some experiences have not been lived, some capacities have not been developed. During the accounting in the spatyom these deficiencies are seen very clearly and their completion through a new life is planned. Furthermore, experiences lived in the density of the material world leave much deeper and more lasting impressions than those in the spatyom. This is why the real deep transformations occur in the world; returning to the world is necessary for evolution to be completed.

794. How is reincarnation decided?

After the accounting process in the spatyom is complete and preparation for a new life is made. It takes place when an appropriate set of parents, an appropriate period, and appropriate conditions are determined. This process is not entirely voluntary — evolutionary need makes it necessary. But at the same time it is not entirely compulsory; an essential being that has sufficiently matured in the spatyom may pass to the semi-subtle realm instead of returning to the world. The general rule is: if human evolution has not yet been completed, a new embodiment is needed; if completed, a return to the world is no longer at issue.

795. Why is past-life memory erased with reincarnation?

So that each new life can be lived freshly without the burden of the previous one. Starting a new life while carrying all the memories of thousands of lives would make a fresh start impossible and genuine new experiences unattainable. Erasure of memory also protects free will; someone acting with knowledge of previous lives cannot make genuinely free choices. Traces continue in the deep layers of the essential being, but conscious memory is erased. This erasure is not a loss — it is a careful arrangement that enables every life to be lived fully and genuinely.

796. Is anything carried from previous lives?

Yes, but not as conscious memory — as character traits, intuitions, tendencies, and capacities. A musical talent deeply developed in previous lives may manifest in the new life as an inborn musical sensitivity. Deep moral maturity appears in the new life as a strong conscience. Unresolved fears or uncompleted relationships are reflected in the new life as certain tendencies or sympathies. Many characteristics that appear 'innate' are actually accumulations carried from previous lives. Memory does not come; but all of the essence comes.

797. Can gender change with reincarnation?

INK does not directly address this. But from a systematic perspective we can say: the individual plan determines the conditions most appropriate to evolutionary needs. If a being has completed the evolutionary materials offered by male experience, female experience may be appropriate for the next life. In this sense gender change is possible and is a logical necessity within the evolutionary understanding. In many spiritualist traditions gender change is also accepted as a normal and expected feature of reincarnation.

798. Can one be born in different cultures and eras?

Yes. Which society, which culture, and which historical period one will be born into is one of the fundamental elements of the individual plan. This choice is made according to evolutionary needs — a certain period offers certain evolutionary materials. Someone who once lived in Ottoman Istanbul may in another life live in Ancient Greece or modern Japan. This diversity enables evolution to advance in a multidimensional and rich way. Every culture and period offers unique opportunities to develop different dimensions of evolution.

799. Does reincarnation explain personality?

Yes, very powerfully. The fundamental elements of personality are largely reflections of accumulations from previous lives. Character traits that appear 'innate' are actually products of a long evolutionary history. Feeling inexplicable antipathy or sympathy toward certain things, extreme fear or mastery in certain areas, deep commitment to certain values — in all of these it is meaningful to look for the traces of previous lives. The understanding of reincarnation offers a much deeper answer to the question 'why am I this way?'

800. Is déjà vu related to reincarnation?

INK does not directly address this. But when evaluated with the understanding of reincarnation, déjà vu experiences gain interesting meaning. Feeling familiar when seeing a place for the first time, feeling like an old acquaintance when meeting a stranger for the first time — these may be manifestations of traces left in deep layers by previous lives surfacing moment by moment. This is not a definitive explanation, but the understanding of reincarnation makes it possible to interpret these experiences not as 'brain errors' but as 'sparks of deep memory.'

QUESTIONS 801–850

REINCARNATION (CONTINUED) — RELIGIONS

801. Did spirits come to humans from animals?

According to INK, yes. An essential being that uses stone, plant, and animal bodies during the passive evolution process, when it reaches sufficient maturity, makes the transition to a human body. This transition is simultaneous with biological evolution but is an independent process from it. Without the evolution in animal bodies being completed, one cannot pass to a human body; an unready essential being cannot carry a human body. This transition represents the greatest leap from passive to active evolution — the turning point where the conscience mechanism and free will are first encountered.

802. Can humans be reborn as animals?

According to INK, no — and this is a point of clear divergence from a portion of Eastern traditions. INK explicitly states that evolution does not go backward. An essential being that has once used a human body can never return to an animal body again. This is an important point: evolution is one-directional and does not descend. Slowing down, pausing, or remaining at the same stage for a long time is possible; but there is no genuine going backward. The human is a higher step on the evolutionary ladder and descending from that step is not possible.

803. Is reincarnation a universal law?

Within INK's system yes — at least in our universe and solar system. Since it is not possible to meet the infinite needs of evolution with a single life, reembodiment is a necessary part of evolution. This law, like the duality principle or the causality principle, is one of the fundamental operating laws of the universe. In other universes, within entirely different substances, this law may take different forms; but in our universe, reincarnation is necessary for evolution to take place.

804. What is the relationship between karma and reincarnation?

Karma and reincarnation are closely related concepts; karma operates within reincarnation. Karma means that every action and every decision will eventually find its consequence — this consequence may not occur in a single life but may spread across more than one life. INK approves of the karma concept in this context; but karma is not a mechanical balancing system. According to INK, the consequence of every action finds its most appropriate response according to evolutionary needs; this is sometimes not receiving a corresponding consequence but living the experience that will make understanding possible.

805. How does the spirit enter the body?

After the accounting process in the spatyom is completed and preparation for a new life is made, an appropriate set of parents and appropriate conditions are determined. This determination is made in a coordinated way by the fate mechanism and Mission Plan organizations. Shortly before fertilization or in the early pregnancy period, the essential being begins to bond to the new body. This bonding is the establishment of a gradually strengthening subtle matter connection between the perispit and the body's material structure. Birth is the sign of the completion of this connection and the beginning of the new life.

806. Can the same people meet in different lives?

INK implies this. Beings carrying a strong bond can meet many times — both in the world and in the spatyom. As long as the evolutionary opportunities offered by that bond are not exhausted, beings

can meet repeatedly. A loved or important person may return to face us in another life in a different role — someone who was perhaps your mother in that life may be your sibling or teacher in another life. This understanding adds a much deeper meaning and context to every relationship.

807. Are previous life memories useful?

To a limited extent. Remembering a previous life can help understand certain patterns — such as why certain tendencies, fears, or talents exist. This understanding can make it easier to recognize certain evolutionary obstacles. But knowledge of previous lives cannot replace the voice of conscience and conscious decisions in this life. From INK's perspective, what is truly important is not knowing the past but living the present moment consciously. Curiosity about previous lives can be a useful investigation; but getting stuck on them means missing the opportunities of this life.

808. Why did Christianity reject reincarnation?

In historical process, reincarnation was officially excluded from Christianity at the Second Council of Constantinople convened in 553 AD. Both theological and political reasons lie behind this. Theologically: the understanding of reincarnation conflicts with the teaching of 'single life then heaven or hell'; and the church was offering believers a moral framework through this teaching. Politically: reincarnation offers people a path to salvation outside the church's control; this would weaken church authority. According to INK, this rejection is a loss of knowledge; reincarnation is an important part of the truth.

809. Is there scientific evidence for reincarnation?

Presenting direct evidence is difficult, but serious research exists. Studies conducted by Dr. Ian Stevenson at the University of Virginia systematically investigated past-life memories observed especially in small children and independent verification was made in many cases. Near-death experience research also provides indirect support. These studies are not definitive proof but data that should be taken seriously. INK encourages this research because the deeper science goes, the more it aligns with the reality INK describes.

810. How does INK explain child prodigies?

Within INK's system, yes. The inexplicable mastery observed in child prodigies is actually the manifestation of accumulation gained in previous lives and carried into this life. A child playing perfect melodies without ever taking piano lessons, a child solving complex equations without ever learning mathematics — these are traces of accumulations carried into this life by essential beings who gained deep experience in those areas in previous lives. Conscious memory does not come; but deep competence remains. This understanding makes the concept of genius both more comprehensible and more worthy of respect.

811. Is reincarnation inevitable?

If human evolution has not been completed, yes — it is inevitable. During the accounting in the spatyom, evolutionary needs not yet completed are seen very clearly and the necessity of the next life is also understood clearly. In this case, reembodiment arises from both a kind of free choice and the necessity of evolution. But for an essential being that has completed human evolution and is ready to pass to the semi-subtle realm, reincarnation is not necessary; that being no longer returns to a world body. The necessity of reincarnation depends on the continuation of evolutionary need.

812. How many lives does it take to complete human evolution?

As many as needed until human evolution is completed. This number varies greatly from being to being. Some essential beings may complete it with a few hundred embodiments while others may need thousands of lives. The depth and intensity of each life is also determinative; a deep and

conscious life can provide more evolution than many superficial ones. INK gives no specific number because this is entirely personal. What matters is not the number but how productively each life is lived.

813. Is human evolution 'liberation' in religions?

The understanding of liberation in religions is the departure of the soul from the worldly cycle and attaining eternal existence. In INK's understanding of reincarnation, however, there is not 'liberation' but 'completion.' When human evolution is completed, the worldly cycle ends and the journey to the semi-subtle realm begins. This is not liberation — it is a graduation and a new beginning. What religions call 'liberation' overlaps with what INK calls 'completing human evolution'; but the understanding behind it is different.

814. How does reincarnation explain inequality?

Viewed from the perspective of a single life, the universe can appear very unjust: some are born rich and healthy while others are poor and sick. But the understanding of reincarnation fundamentally changes this picture. Every being experiences different conditions in different lives; today's rich person was the poor person of a previous life, this life's sick person will be healthy in the next. When viewed from this great perspective, the universe appears much more fair. Reincarnation does not fit justice into a single life; it presents an understanding of justice that balances across all lives.

815. How does reincarnation reduce the fear of death?

It reduces it fundamentally. Much of the fear of death arises from the anxiety 'I will cease to exist.' The understanding of reincarnation, however, defines death as a transition — not ceasing to exist but moving to the spatyom and beginning a new life after a while. The awareness 'I continue' replaces 'I am done.' Furthermore, the understanding that death has been experienced many times in previous lives and that one continued each time enables seeing this death too as part of the same cycle. Reincarnation transforms death from the greatest fear to an ordinary transition.

816. Are unfinished relationships completed in other lives?

Yes, in certain forms. An unfinished relationship may bring a new encounter with different roles in another life. Unfinished learning manifests in the new life as an innate curiosity or capacity. An unresolved conflict may resurface in the new life as similar dynamics. But this is not a vague 'creditor-debtor' situation; more accurately: unfulfilled evolutionary needs seek and find conditions appropriate for their fulfillment. Every new life in this sense is the continuation of the previous one.

817. What is an 'old soul' and a 'young soul'?

An 'old soul' refers to an essential being that has experienced many embodiments and has a long evolutionary history. These beings are generally recognized by an innate depth, maturity, capacity for empathy, and understanding. A 'young soul' is an essential being at a relatively early evolutionary stage that has experienced comparatively few embodiments. These may appear more superficial, more impulsive, and less conscientious. These concepts contain no moral value judgment — they only define the evolutionary stage. Every 'young soul' will in time become an 'old soul.'

818. What is the similarity and difference between INK and Buddhist teachings on reincarnation?

Strong overlaps exist but there is a fundamental difference. Buddhism accepts reincarnation but says there is no 'reborn self' — only karmic continuity. INK, however, says the essential being preserves its identity throughout reincarnations; 'I' continues. Buddhism sees desire and attachment

to the self as the source of suffering and places 'nirvana' — the dissolution of the self — as the ultimate goal. INK, however, says individual identity is never completely dissolved; it only transforms and expands.

819. Does a person choose their parents before being born?

INK provides indirect information on this. The individual plan determines which family one will be born into; this determination is made according to both that being's evolutionary needs and the parents' evolutionary needs. In this sense a 'choice' is at issue, but this choice is not made by the essential being in the spatyom but by the fate mechanism and guiding organizations under guidance according to evolutionary needs. The essential being may have a certain participation in this process, but saying 'I chose these parents' in the full sense may not be entirely accurate. More precisely: the most appropriate conditions are determined according to mutual evolutionary needs.

820. Is there a grand evolutionary plan spanning all reincarnations?

Yes. The being's evolutionary journey is not limited to a single life but is a long process encompassing the entire embodiment cycle. This grand plan broadly determines what kinds of experiences will be lived in what order. The individual plan of every new embodiment is a portion of this grand plan. Reincarnation is not merely 'being born again'; it is passing to the next stage of the grand evolutionary plan. This perspective positions every life as a meaningful link in a very great journey.

821. How reliable is past-life regression therapy?

A cautious evaluation is needed here. Past-life regression therapy aims to access previous life memories under hypnosis. Some cases contain striking overlaps, but many may be products of imagination or suggestion. INK implies that caution should be exercised regarding hypnotic suggestibility. Regression therapy can sometimes add meaning to current problems and offer a healing perspective — this provides a functional benefit. But it should not be presented with claims of 'scientific proof'; uncertainty exists and must be accepted.

822. Do babies who die have a complete evolutionary journey?

According to INK, yes — every life no matter how short carries evolutionary value. For an essential being that dies as a baby, this short life provides various evolutionary materials: both a short but intense experience for that essential being and a very deep evolutionary test for the family. Furthermore, a very short life can sometimes be in the nature of a 'brief experiment' for an essential being newly entering from the spatyom. In every case these short lives are not wasted — they are meaningful parts of the great evolutionary tableau.

823. How does the soul choose a body?

INK does not define this technical process in detail. But from a systematic perspective we can say: before an essential being bonds to a new body, the appropriateness of that body is evaluated. This evaluation covers whether the body's material structure is compatible with the essential being's evolutionary needs. When found appropriate the bonding process begins; in the early pregnancy period the subtle matter connection between the essential being and the body gradually strengthens. This process is not unconscious — even though the essential being at this stage does not have full memory, a harmony and acceptance experience is at issue.

824. Is reincarnation a burden?

When misunderstood it can feel that way; when correctly understood, no. The perspective 'every life is a burden' is generally seen in some currents of Eastern thought — existence is painful and the goal is to be freed from the worldly cycle. INK, however, offers a different perspective: every life is a

valuable link in an infinite and meaningful journey. This life is not a burden — it is the current stage of a very great project. Difficulties exist, but these are elements that nourish rather than impede evolution. Reincarnation is not a condemnation but a natural and beautiful mechanism of evolution.

825. Are difficult lives punishment?

Difficult lives are not punishment — they are evolutionary materials that essential being needs. Someone experiencing a very difficult life either needs those experiences to understand and transcend them, or is a being with a strong evolutionary accumulation who can achieve deep transformations within those difficult conditions. Sometimes beings with the strongest evolutionary accumulation choose the most difficult lives — because they have the capacity to carry that difficulty and can extract very deep understanding from those experiences. Difficult lives are not a burden but a deep evolutionary opportunity.

826. Is there a last reincarnation?

Yes — when human evolution is completed. For an essential being that has completed earthly lives, spatiom stages, and the point of readiness to pass to the semi-subtle realm, the cycle of reincarnation ends. There is no longer a need to return to the world; evolution continues at much higher dimensions. This last reincarnation may be a life in which life is lived in its deepest form, the richest evolutionary materials are processed — carrying the nature of a 'farewell and peak.' The ending of reincarnation is not a loss — it is the completion of the greatest achievement of human evolution.

827. How does reincarnation affect relationships?

It deepens them fundamentally. Knowing that your relationship with someone you love in this life is a portion of a much longer togetherness — this both adds greater meaning to that relationship and softens the pain of temporary losses. It also transforms how one looks at difficult relationships: someone you are in constant conflict with most likely carries a relationship dynamic from previous lives that has not yet been resolved with understanding. This understanding produces curiosity and compassion instead of anger. Reincarnation enables every relationship to be seen within a much wider and deeper context.

828. How does the understanding of reincarnation change the concept of sin and forgiveness?

In the traditional understanding, sin is a mistake committed once; forgiveness is asking a higher authority to pardon this mistake. In the understanding of reincarnation, however, every mistake is a learning opportunity in the evolutionary process — instead of external forgiveness, internal understanding and transformation is at issue. Not 'getting forgiven' for a mistake but genuinely understanding why it was made, what harm it caused, and how it will not be made again is what is important. 'Forgiveness' in INK is not given externally; when understanding and transformation occur it happens spontaneously within the fate mechanism. For someone who has understood and changed, 'forgiveness' has already occurred.

829. Why is the veil of forgetting necessary?

So that each new life can be lived freshly without the burden of the previous one. Starting a new life carrying the memories and burdens of thousands of lives would make a fresh start impossible and genuine new experiences unattainable. The erasure of memory also protects free will — someone acting with knowledge of previous lives cannot make genuinely free choices. Traces continue in the deep layers of the essential being, but conscious memory is erased. This erasure is not a loss but a careful arrangement that makes it possible to live every life fully and genuinely.

830. What is the difference between reincarnation and transmigration?

Transmigration holds that the soul can also pass to animal bodies — in other words, when a human dies they can be reborn as an animal, and when an animal dies as another species. This understanding is seen in some Indian traditions and ancient Greek thought. INK, however, rejects transmigration. According to INK, evolution is one-directional and cannot go backward. An essential being that has once used a human body can never return to an animal body again. Reincarnation refers only to reembodiment at the same or higher evolutionary level. This difference is one of INK's clearest points of divergence.

831. What is the relationship between INK and Indian philosophy on reincarnation?

Indian philosophy, especially Hindu traditions, treats reincarnation as a very central concept and defines it as samsara — the cycle of rebirth. Moksha — liberation from this cycle — is the highest goal. Points overlapping with INK: reincarnation is real, karma operates, the cycle ends. Points of divergence: for INK the end of reincarnation is not 'liberation' but 'graduation.' While INK says individual identity is preserved, Hindu traditions generally aim at the individual self merging with the universal soul. INK explicitly rejects wahdat al-wujud.

832. How does reincarnation strengthen the causality principle?

Very powerfully. Viewed from the perspective of a single life, the chain of causality often cannot be completed — situations like good people experiencing bad things and wrongdoers going unpunished give the impression of 'unjust causality.' The understanding of reincarnation completes this causal chain: every action eventually finds its consequence — not in a single life but if necessary across more than one life. This understanding makes the causality principle both consistent and comprehensive; no action 'disappears' and every cause necessarily has a consequence.

833. How much control does a person have over their next incarnation?

INK does not address this in detail. But from the logic of the system we can say: in the spatyom, the essential being together with guiding organizations determines the most appropriate conditions for a new life. A certain participation of the essential being is present in this process, but this is not a fully free choice — it is more like a preference made under guidance according to evolutionary needs. The essential being assumes a more or less active role in this process according to its current maturity. More evolved essential beings may have more say; for novice essential beings, guiding organizations are much more determinative.

834. Do we have a 'debt' to our parents?

INK does not directly use this concept, but it is connected to the understanding that 'the choice of parents is not coincidence.' If the understanding of reincarnation is correct, being born to these parents is the product of a fate arrangement and serves both this child's and the parents' evolution. The concept of 'debt' can be interpreted as follows: the love, care, and teaching provided by parents is a gift; the transformations the child creates in this life are a gift to the parents. This reciprocity is not a debt-credit relationship but a mutual evolutionary contribution.

835. How does reincarnation affect the perception of old age?

In a very positive and meaningful way. Old age is the sign that this life is nearing completion and that the transition to the spatyom is approaching. While the body slows, the essential being is maturing — these years are the period when life's deepest understandings are formed. With the understanding of reincarnation, old age is not a tragedy but a graduation preparation. Furthermore, an elderly person may be carrying the accumulation of thousands of previous lives — the deep

understanding and serenity that old age brings is the current manifestation of this accumulation. INK encourages a deep respect and curiosity toward old age.

836. Is reincarnation the same as eternal life?

They point to similar conclusions but are not the same thing. Eternal life is generally conceived as the same identity continuing forever in the same form — an immortal body or an unchanging existence. Reincarnation, however, is a life that continues in constant change and transformation; each life brings a different body, different conditions, and a different perspective. In INK's understanding 'life is infinite' but this is not a static infinity — it is an infinity of constant change and deepening. Not immortality but infinite transformation.

837. How many lives does it take to reach the Mission Plan?

INK gives no specific number for this and cannot — because this is entirely individual. Every essential being's pace of evolution is different and the depth of each life varies. As a simple rule we can say: the more consciously, deeply, and responsibly each life is lived, the faster maturation accelerates. Some essential beings may complete it with hundreds of lives; others may need thousands or more. INK is not judgmental on this matter; everyone has their own pace and path. What matters is not competition but honestly continuing one's unique journey.

838. What evidence is there for reincarnation?

Evidence exists in various dimensions. Historical dimension: belief in reincarnation has emerged in many mutually independent cultures — Indian, Greek, Egyptian, Celtic, and various Far Eastern traditions. This prevalence may not be coincidence. Research dimension: the work of Dr. Ian Stevenson and subsequent researchers has documented past-life memories observed in children and their verification. Spiritualist dimension: a portion of mediumistic sessions contains consistent past-life information. This evidence is not conclusive but is serious and worth evaluating.

839. How does the understanding of reincarnation explain suffering?

Through various powerful ways. By showing that pain is not limited to a single life: a heavy experience in this life may come to complete an understanding debt accumulated in previous lives. By showing that pain is temporary: this life is part of a whole; pain is not permanent but transformative. By showing that pain carries evolutionary value: the deepest understandings and greatest capacities for empathy develop by encountering difficulty. And by showing the existence of the infinite journey: even the heaviest pain of this life occupies a temporary and meaningful place in the great tableau.

840. What does the understanding of reincarnation contribute to humanity?

Multidimensional and deep contributions. At the individual level: existential meaning, reduction of the fear of death, strengthening of the consciousness of responsibility, and capacity to load meaning onto pain. At the relational level: seeing every relationship from a wide perspective, deepening of empathy, and understanding instead of judgment. At the social level: long-term sense of responsibility, environmental consciousness (awareness that this world will also be lived in future lives), and seeing humanity as a whole. When all of these come together, the understanding of reincarnation offers powerful contributions to both individual and collective human evolution.

841. How does INK look at religions?

INK regards religions with great respect and sees them as one of the most important instruments of human evolution. It finds none of them wrong or unnecessary; it evaluates each as information transmitted from higher plans in a form suited to the humanity of the period. But it also does not accept any of them as the single absolute and unchanging truth. Religions are instruments of

evolution; not evolution itself. This perspective makes both deep respect for religions and an independent, questioning perspective from them possible.

842. Where do religions come from according to INK?

Every great religion was sent from higher plans in order to present the knowledge and guidance that humanity needed at a certain evolutionary stage. The organizations in the Mission Plan transmitted these teachings through appropriate intermediaries in periods when humanity was ready. This is why the emergence of different religions in different periods is not coincidence but part of the collective plan. Every religion was shaped in the language the humanity of that period could understand and in a form appropriate to its capacity. This understanding positions religions as both valuable and periodic instruments.

843. What are prophets according to INK?

Prophets are beings with very high evolutionary accumulation who were strongly supported from higher plans or who came directly from these plans, sent to present the knowledge and values that humanity needed in critical evolutionary periods. Their duty is to convey the necessary knowledge and values to the humanity of their era. Every prophet's message was shaped in the language the humanity of their era could understand and with content appropriate to their needs. This is why different prophets having different emphases is not contradiction but giving different answers to different evolutionary periods. Prophets are positioned in INK as special and valuable intermediaries.

844. What contributions have religions made to human evolution?

Religions have made very powerful contributions to the collective evolution of humanity. They made social order possible by offering moral frameworks; created grounds of meaning, purpose, and hope for people; reduced the fear of death; spread the values of love, compassion, and justice. These functions are very valuable and genuinely nourished evolution. But religions are not perfect instruments; within institutional shapings they can become distorted, misused, and insufficient when their periods have passed. INK neither deifies nor rejects religions; it evaluates them as functional instruments.

845. Why do religions succeed each other?

INK brings a very consistent explanation to this topic. Humanity's evolution is staged; at every stage there is a different level of understanding and different needs. A religion was shaped in a way appropriate to humanity's level of understanding at that time. When the period changes, humanity's needs also change and a need for a new teaching arises. This is why the emergence of every great religion is not 'canceling' the previous religion but presenting new guidance that carries humanity to the next evolutionary stage. The historical sequence reflects the stages of the collective plan.

846. Where does INK diverge from religions?

In some topics yes. Especially in the following points divergences exist: reincarnation (Abrahamic religions reject it, INK accepts it). Eternal condemnation to heaven or hell (religions approve, INK rejects). The singularity of prophethood (each religion presenting its own prophet as the single truth). And the salvation of members of other religions. INK, while maintaining its respect for dogmas on these topics, does not place its own information above or below them; it only presents a different knowledge system. It leaves it to the reader's own evaluation.

847. What does INK say about heaven and hell?

INK accepts neither heaven nor hell as eternal places. Heaven symbolizes the upper layers of the spatyom and the semi-subtle realm; the beautiful, peaceful, and loving depictions of the other world

in religious language reflect these levels. Hell symbolizes the process of remorse and understanding experienced by beings carrying heavy karmic burdens in the lower layers of the spatyom. But both are temporary; heaven is not an eternal reward nor is hell an eternal punishment. Every being ultimately advances. INK regards eternal hell as one of the greatest distortions of knowledge directed at humanity.

848. What does INK say about the afterlife and the day of judgment?

The 'afterlife' refers to life after death; INK confirms this but explains it in much more detail. The spatyom, semi-subtle realm, and Mission Plan are different levels of the afterlife. The 'day of judgment,' however, is an understanding of an accounting day when all souls are gathered together; INK does not accept this in its literal sense. According to INK, 'accounting' is experienced individually and continuously for every being in the spatyom; there is no dramatic end in which everyone is gathered at the same time. But this understanding does not deny the reality of the afterlife — it only offers a different framework.

849. How does INK interpret the concept of sin?

INK does not directly use the concept of 'sin,' but it can be approached from a content perspective as follows. In religions, sin is acting contrary to divine rules and carries the meaning of violating a boundary set by an external authority. In INK's understanding, the concept of 'wrong action' is more appropriate: every action contrary to the voice of conscience, harmful to others, and slowing evolution falls into this category. This wrongness is not violating a divine law but making the natural process of evolution more difficult. Not the pardon of an external sin but internal understanding and transformation is at issue.

850. How does INK interpret repentance?

The essence of the concept of repentance overlaps with INK, but its form is different. In religions, repentance means turning to an authority and requesting forgiveness for the mistake committed. In INK, however, what is truly important is genuinely understanding the mistake made, grasping the harm done, and a sincere determination for change coming from within. This process does not require an external authority; it takes place from within through the operation of the conscience mechanism. 'Forgiveness' in INK is not given externally; when understanding and transformation occur it happens spontaneously within the fate mechanism. For someone who has understood and changed, 'forgiveness' has already occurred.

QUESTIONS 851–900

RELIGIONS (CONTINUED) — TIME

851. What are the similarities and differences between Islam and INK?

Overlapping aspects: the understanding that Allah rules over everything (the Primordial Principle in INK), belief in fate, the afterlife and life after death, emphasis on spiritual development similar to evolution, the understanding that knowledge and religion can coexist. Diverging aspects: while Islam adopts the teaching of a single life and thereafter eternal heaven or hell, INK accepts reincarnation. The understanding that prophethood was completed with the Prophet Muhammad conflicts with INK's understanding that new guidance can come from higher plans in every period. Eternal hell is definitively rejected in INK.

852. What are the similarities and differences between Christianity and INK?

Overlapping aspects: love-centered teaching (love is the highest value in INK), God's universal embrace, life after death, emphasis on conscience and morality, and the deep love of humanity in Jesus's teachings. Diverging aspects: the understanding of atonement and sinfulness conflicts with INK's evolutionary understanding — in INK, sin is not erased by another; understanding and transformation are required. The Trinity doctrine does not align with INK's understanding of a singular and unknowable Primordial Principle. The rejection of reincarnation and the teaching of eternal hell directly conflict with INK.

853. What are the similarities and differences between Buddhism and INK?

Overlapping aspects: the understanding of reincarnation, the principle of karma, seeing ignorance and desire as the source of suffering, emphasis on individual responsibility, the importance of self-awareness and inner transformation, and the value of compassion (karuna). Diverging aspects: Buddhism says 'there is no self' (anatman); INK says individual identity is preserved. In Buddhism the ultimate goal is nirvana — the extinction of the self; in INK individuality continues and infinite development exists. INK rejects wahdat al-wujud; some interpretations of Buddhism approach this understanding.

854. What are the similarities and differences between Hinduism and INK?

Overlapping aspects: reincarnation (samsara), karma, the immortality of the soul, a developmental understanding similar to evolution, and multidimensional other-world conceptions. Diverging aspects: in some schools of Hinduism, Atman (individual soul) is identical with Brahman (universal soul); INK rejects this identification. The acceptance of transmigration (a human turning into an animal) conflicts with INK. Furthermore, in Hinduism the caste system has been justified by fate; INK does not approve of such social hierarchies.

855. What are the similarities and differences between Judaism and INK?

Overlapping aspects: moral responsibility, understanding of justice, emphasis on social solidarity and service, encouragement of knowledge and questioning, and the tradition of continuous interpretation of sacred texts. Diverging aspects: Judaism traditionally focuses more on this world than on the other world; INK's spatyom and evolutionary understanding differs from it. The chosen people concept conflicts with INK's understanding that every being is an equally valuable evolutionary traveler. Reincarnation is not accepted in mainstream Judaism.

856. How does INK evaluate animism and nature religions?

INK does not in any way regard animism and nature religions as primitive or worthless. These traditions are products of humanity's intuitive grasp of subtle matter realities within nature at very early evolutionary stages. Seeing spirit in stones, trees, and rivers carries meaning within the INK system: every piece of matter is in the service of a spirit. Animism has expressed this reality in a mythological language. Although the great monotheistic religions excluded this understanding, INK evaluates animism as an early but valuable spiritual stage of humanity.

857. What is the relationship between INK and mysticism and Sufism?

INK carries a strong spiritual kinship with mysticism and Sufism. In Sufism the search for direct experience of God overlaps with INK's search for contact with the superconscious and high influences. The feeling of 'dissolving of boundaries' and 'connecting with the great whole' experienced in mystical experiences resembles the collective love experience of the semi-subtle realm in INK. But INK opposes the understanding of wahdat al-wujud; the idea of 'union with God' in some branches of Sufism directly conflicts with the INK system. The instrumental dimension of mysticism is valuable, but some conclusions it reaches are debatable.

858. How does INK evaluate religious wars?

As a deep tragedy. According to INK, religions are instruments of evolution; but when these instruments are seized by the ego and used for power and dominance, historical tragedies have occurred. Religious wars are not a product of the original message of religions but of the ego that establishes dominance over their institutional and political shapings. These wars are part of collective evolution — painful lessons in which humanity has learned how devastating the consequences of 'legitimizing the ego in the name of religion' are. This learning continues.

859. Is the conflict between science and religion real according to INK?

INK implies that this conflict is not real but artificial. Genuine science and genuine religion are the investigation of the same reality through different instruments; one examines the external world, the other the inner world and the dimension of meaning. Conflict arises from dogmatic religion denying scientific findings or from materialist science a priori rejecting what lies beyond matter. INK is neither dogmatic nor materialist; it goes beyond both by accepting the limits of each. As science advances its alignment with the reality INK describes will increase.

860. What does INK say about atheism?

INK neither condemns atheism nor presents it as a perfect stance. Atheism is most often a reaction to dogmatic and seemingly unjust concepts of God; this reaction is understandable and contains a certain honesty. INK's concept of the Primordial Principle already far transcends personal God ideas; in this sense a common ground exists between an atheist and INK. But atheism's conclusion of 'everything ends with death, there is no meaning' conflicts with INK. INK regards meaning, order, and evolution as necessary; these can be argued for even without the concept of God.

861. What does INK say about agnosticism?

INK is the approach that comes closest to agnosticism. Agnosticism says we cannot have certain knowledge about God; INK declares that nothing can be said about the Primordial Principle. This epistemic humility is in deep alignment with the INK system. But agnosticism usually accepts uncertainty also about meaning and evolution; INK, however, advocates the reality of meaning, order, and evolution. INK establishes an original balance between an agnostic theology and a functional system of meaning.

862. Can a person evolve without religion?

According to INK, yes, absolutely. The measure of evolution is the development of the conscience mechanism and contributing to others through making correct decisions; these can occur independent of any religious belief. Many people in history with deep conscience and empathy made great contributions to humanity without belonging to any religious tradition. Religion is a valuable instrument that facilitates evolution but is not a necessary condition. According to INK, in the absence of religion, conscience can function as a sufficient guide.

863. What does INK say about worship?

Worship, in the sense of establishing a ritual connection with a divine being, does not find a direct counterpart in INK. But the functional dimension of worship and prayer is valuable: a state of deep focus, serenity, and connection with higher planes. This state prepares the ground for subtle influences from duty-holders to be received more easily. Prayer is not placing an order but an expression of openness and trust. In this dimension, worship and prayer are valuable practices that contribute to evolution. Not the ritual itself but the inner state that makes it possible is what matters.

864. Is morality possible without religion?

According to INK, yes, and this is a very important point. The foundation of morality is the conscience mechanism; conscience operates prior to and independently of any religious belief. Religion shapes, strengthens, and supports morality with social frameworks; but the source of morality is not religion. Its source is the conscience mechanism — the reflection of the spirit's deepest reality within the universe onto the material world. This is why someone who is an atheist or agnostic can also be a person of very strong morality; someone religious may not be moral. Conscience is the criterion — not belief.

865. What is the future of religion according to INK?

INK does not directly describe this, but inferences can be made from the understanding of the collective plan. As humanity's level of understanding rises, the dogmatic and institutional forms of religions will gradually lose their importance; but the universal values at their core will survive even in different forms. In the period of the great transformation, a more comprehensive, more universal, and less dogmatic understanding of the kind INK describes will be needed. Religions will not disappear; but they will evolve into more mature forms and serve the next stage of collective evolution.

866. What is the similarity and difference between INK and the New Age movement?

Strong overlaps and important differences exist. Overlapping aspects: reincarnation, the understanding of energy and subtle matter, the importance of intuition, evolution, openness to spiritual development. Diverging aspects: the New Age movement often brings together many ideas without a solid systematic foundation; INK is a consistent and systematic whole. The New Age's 'everything is one' understanding conflicts with INK's rejection of *wahdat al-wujud*. Furthermore, the New Age movement can sometimes be superficial; INK presents a deep and rooted knowledge system.

867. Is INK a spiritualist text?

INK emerged through a spiritualist method, but content-wise it is much more comprehensive than spiritualism. While spiritualism primarily investigates life after death and communication with spirits, INK addresses the workings of the entire universe, the nature of matter, evolution, and the fundamental structure of existence. Describing INK as 'a spiritualist book' would be to diminish it; spiritualism constitutes only one dimension of INK. INK finds spiritualist research valuable but does not remain limited to it.

868. What is the similarity between INK and Kabbalah and Sufism?

Important overlaps exist. Kabbalah explains God's manifestation in the material world through the *sefirot*; this bears certain similarities to INK's hierarchy of the Primordial Principle, unit, and influences. Sufism addresses the journey of approach to God in stages; this overlaps with INK's evolutionary levels. In both, there is an understanding of a hidden, deep reality that ordinary people cannot grasp. But both ultimately carry the goal of 'union with God'; INK, however, says individuality never merges with the Primordial Principle.

869. Is a universal religion possible?

INK offers an interesting perspective on this question. If universal religion means a single-type religion in which all humanity shares the same rituals, the same symbols, and the same dogmas, this is according to INK neither possible nor necessary. But if universal religion means sharing the values that are the common core of all traditions (conscience, love, responsibility, the search for meaning), this already exists and manifests in different forms in every tradition. The INK system in a sense is also the effort to most comprehensively express this universal core.

870. Is INK a religion?

INK explicitly says it is not a religion; and this is an extremely important distinction. Religion requires ritual, worship, community, hierarchy, and dogma. INK offers none of these. It does not invite you to a community, does not call you to perform rituals, does not form a clerical class. It only offers knowledge and leaves evaluation to the reader. This is a conscious choice: to transform INK into a religion would mean destroying its most fundamental characteristic. INK is a knowledge system, not a religion. But it can fulfill what many people expect from religion in a much deeper way.

871. How does INK explain mystical experiences?

Mystical experiences are moments when the brain mechanism's ordinary filters temporarily weaken, allowing consciousness to make contact with much higher matter levels. This contact includes both opening up to superconscious layers and receiving influences coming from higher realms at extraordinary intensity. The resulting feeling — the dissolving of boundaries, seeing that everything is interconnected, deep peace and fullness of meaning — is the moment of closest contact between the spirit's trans-universal reality and the material world. These experiences are real; but their interpretations vary from person to person.

872. What is enlightenment according to INK?

Enlightenment is the experience in which consciousness undergoes a sudden and fundamental expansion, grasping reality instantaneously from a much deeper perspective. In INK this corresponds to a moment of short but powerful contact with superconscious levels. High influences momentarily bypass consciousness's normal filters and much more direct contact is made with the spirit's trans-universal reality. This experience is real and powerfully nourishes evolution. But attention: a single enlightenment experience does not complete all evolution; the journey continues. An instantaneous peak is not a permanent destination.

873. What is the common core of all great religions?

Evaluated from within INK's system, the common core of all great religions contains these values: existence is meaningful, there is life beyond death, and the highest value is love, compassion, or goodness. In addition to these, individual moral responsibility, some kind of accountability understanding, and the feeling that humanity is interconnected with each other are present in all religions. INK aims to place this common core in a more systematic, more comprehensive, and less dogmatic framework. These values on which religions agree are also the fundamental stones of INK.

874. How does INK evaluate sacred texts?

Sacred texts are forms shaped by human language and understanding of information coming from higher plans to the humanity of their periods. For this reason they are both valuable and limited. Valuable because they contain teachings from a genuinely high source. Limited because the language, culture, and level of understanding of the period shaped these teachings; some elements are metaphorical, some specific to the conditions of the period. INK neither completely rejects sacred texts nor accepts them literally as correct; it recommends approaching them with respect and understanding while reading from its own holistic perspective.

875. What does INK say about miracles?

INK does not exclude miracles but does not describe them as supernatural. A miracle is the manifestation of matter levels and influence mechanisms that human science has not yet defined or grasped. Beings in the Mission Plan can, under certain conditions using subtle matter mechanisms, create unusual effects in the physical world. These are not outside nature but from dimensions of

nature not yet understood. Therefore the concept of miracle in INK is both valid and loses its mystery: it is real but not a violation of 'natural' laws — it is a manifestation of higher natural laws.

876. What does INK say about the devil?

INK does not accept a class of beings called 'devil,' but it does define obsessor beings found in the lower layers of the spatyom that can harm people. These beings are not devils — they are essential beings that have lost their way and are in need of help. Furthermore, the ego impulse within the human may have been symbolized as 'devil'; INK regards this symbolism with understanding. The understanding of the devil as a 'god of evil' at a cosmic scale, however, conflicts with INK: there is no opposing evil force equal to the Primordial Principle.

877. What does INK say about angels?

INK does not completely reject the concept of angels but strips it of its legendary form. What religions call 'angels' in the INK system corresponds to several categories. Beings in the Mission Plan — consciousnesses without wings but with high evolutionary accumulation who serve the evolution of humanity. Beings in the semi-subtle realm — advanced consciousnesses that sometimes intervene in the world through their influences. Guiding beings in the spatyom — essential beings that accompany the fate of certain people. All these beings are the INK language equivalents of the reality to which the word 'angel' points.

878. What does INK say about religious rituals?

Rituals carry the value of the intention and mental state within them — not the ritual itself. In a sacrifice ceremony, what is real is the coming together of the community, participation in a shared meaning, and the state of connection with higher planes. This state makes the ritual meaningful — not the sacrificed animal. INK does not see rituals as useless, but it does not value the form of the ritual more than its essence. Over time rituals can become attached to their external forms and lose their essence — this danger needs to be pointed out. The fundamental function of every ritual is to carry the person to a deeper inner state.

879. What is the relationship between INK's Primordial Principle and the monotheistic concept of God?

The Abrahamic religions (Judaism, Christianity, Islam) center on the understanding of a single creator God. INK does not strongly advocate this approach, but certain overlaps exist between the concept of the Primordial Principle and monotheism. In both, there is an understanding of a supreme reality that rules over all of existence. Points of divergence: the Abrahamic religions' definition of God as a personal being who prays to and establishes relationships with people conflicts with INK's statement that nothing can be said about the Primordial Principle.

880. Is INK a 'trans-religious' system?

This expression must be used carefully. Calling it 'trans-religious' positions INK beyond religions, which is both correct and incorrect. Correct in that: INK is not bound to the boundaries of any religion; it offers a universal perspective that transcends all religions. Everyone from any faith can benefit from INK. Incorrect in that: the claim of 'superiority' is contrary to the spirit of INK. INK is not better than religions — it offers a different instrument. It does not diminish the value of religions. The most accurate definition: INK is a trans-religious knowledge system — its purpose is not to replace any religion but to offer a wider perspective encompassing all of them.

881. What is 'time' according to INK?

'Time' in INK is the form of beings' following change and movement in the material world with their understanding. Time is not an objective absolute — it is a relative experience dependent on the level of matter a being is in and its capacity for understanding. Earthly time is a certain flow rate arising from the material structure of the human body and brain. This flow feels different in different conditions; very slow in an intense experience, very fast in a boring environment. INK defines time not as a physical object but as a dynamic experience connected to understanding.

882. Is time real?

Both yes and no — depending on perspective. For a being living in the material world, time is extremely real; every experience is lived in a sequential arrangement related to time. But when viewed from a higher realm perspective, time is much more relative; a much wider present exists in which past and future can be seen together. Modern physics' theory of relativity has also shown that time is relative, not absolute. INK aligns with this understanding: time is real but not absolute — it is a product of a certain level of understanding and material conditions.

883. Is there a single universal time?

No. Every realm has its own understanding of time unique to its level of understanding. Earthly time is a product of earthly matter structure and human understanding. Time is felt very differently in the spatyom. In the semi-subtle realm and Mission Plan, the understanding of time takes forms very different from what humans can grasp. At the level of the unit, the distinction of past, present, and future practically disappears. This is also valid for different universes — other universes may have entirely different understandings of time. Time is not a universal absolute but an experience unique to every level of existence.

884. Is time experienced differently in different realms?

Yes. INK clearly implies this. In the world, time is felt as a linear and fixed flow. In the spatyom, time takes on a much more fluid and flexible character; it can pass both very quickly and very slowly. In the semi-subtle realm and above, the distinction of past-present-future gradually becomes blurred. At the level of the unit, all times can be seen simultaneously. These differences are not random — they are directly related to each realm's material structure and capacity for understanding. Modern physics' understanding of the curvature of spacetime is a small reflection of these differences in the material world.

885. What is the relationship between past, present, and future in INK?

In human understanding these three concepts are clearly separate: the past is unchangeable, the future is uncertain, the present is brief. But INK says this clear separation is only a feature of human understanding. The past continues to shape today within the chain of causality — in this sense it is still active. The future is determined to a certain extent within the framework of the fate mechanism; it is not completely uncertain. The present is both the result of the past and the seed of the future. In higher realms these three dimensions are understood in a much more integrated way.

886. What is the significance of the present moment in INK?

From INK's perspective, the present moment is the only real moment where evolution takes place. The past cannot be changed; the future cannot be directly intervened in. But every decision made in the present moment both processes the results of the past and shapes the future. 'Being here now' is an understanding emphasized not only by meditation traditions but also by INK. Every present moment is an evolutionary opportunity; spending this opportunity on past regrets or future anxieties is the greatest loss. The present moment is both the smallest and the greatest reality.

887. Is evolution faster with more time?

The passage of time does not automatically ensure evolution. Living for centuries but never transforming is possible; living briefly but intensely can provide very deep evolution. Time offers the ground that makes evolution possible; but it does not produce evolution. INK summarizes this: what matters is not how long one lives but how one lives. Time is an instrument; what is determinative is whether one exists consciously within experiences. This understanding increases respect for old age while making every moment of life valuable.

888. Is linear time understanding correct?

Functional for earthly experience but not universal. The linear time understanding is a time model flowing one-directionally from past to present and future. This model works very well for daily life. But both modern physics and INK show that this understanding is limited. From the physics perspective: phenomena like the relativity of time and quantum past challenge the linear time understanding. From INK's perspective: the fate mechanism's knowledge of the future, the different time experience in the spatyom, and the wholeness of time at the unit level — these point beyond the linear time understanding.

889. How is time perceived at the unit level?

INK gives very little information on this because human language is insufficient to express this reality. But we can say this: at the unit level the distinction of past, present, and future practically disappears. All times, all events, and all beings can be seen and grasped simultaneously. This is why the unit can both plan a very advanced event and consistently give directives over a process of thousands of years. While 'knowing everything at the same time' seems impossible for the human mind, this is the reality of the unit level.

890. How does modern physics support INK's understanding of time?

It overlaps in striking ways. Einstein's theory of relativity proved that time is not absolute but relative — in different speeds or different gravitational fields, time flows differently. This overlaps with INK's statement that different realms have different understandings of time. Quantum mechanics' understanding of 'superposition before measurement' implies that the future contains certain possibilities — this overlaps with INK's flexibility of fate. Physics theories that argue time may be cyclical are also in resonance with INK's understanding of repeating evolutionary cycles.

891. What does 'eternity' mean?

'Eternity' means not infinite time but an existence beyond time. Infinite time is still within time; but eternity points to a reality independent of time. Within INK's system it can be said that spirits and the Primordial Principle are eternal in this sense — the concept of time does not apply to them. The universe, however, is within time and is not eternal; it contracts and dissolves. The human mind cannot truly grasp 'infinity' or 'eternity'; but it is possible to approach through intuition. Eternity is the complete understanding given to a deeper reality than time itself.

892. Is 'time travel' possible?

INK does not directly address this topic. But from the logic of the system we can say: going to the past or future in a physical body is incompatible with the INK understanding because it would break the chain of causality and the fate mechanism. But beings in higher realms, by holding much wider time perspectives, can 'see' the past and future to a certain extent. This is not time travel but having a much wider time perspective. The time travel paradoxes in modern physics are also incompatible with INK's principle of causality.

893. Can the past be changed?

No. Within INK's understanding of causality and causation, the past cannot be changed. What happened has occurred and forms a link in the chain of causality. Changing the past would mean all the consequences built upon that past also changing — which would make a consistent chain of causality impossible. But the understanding 'the past cannot be changed' does not mean the past determines today. The past stands as a fixed reality; but today's understanding and decisions can fundamentally change the meaning and effect of that past. You cannot change the past event; but you can change your relationship with it.

894. Can 'the future' be known?

Partially. At the level of the unit the broad outlines of the future can be seen, as the fate mechanism has determined certain frameworks. But the contributions of free will make the details of the future uncertain. Prophecies and foresights coming from higher plans are manifestations of this partial vision; broad outlines can be seen but not full detail. At the human level knowing the future is much more limited; only through powerful intuition and conscience can certain tendencies be sensed. The future is not completely unknowable but cannot be fully known by humans either. This unknowability is necessary for free will to be possible.

895. How is prophecy (knowing the unseen) explained in INK?

INK accepts certain dimensions of prophecy as valid. The understanding that the fate mechanism determines broad frameworks and that these frameworks can be seen from the Mission Plan explains how certain foresights come to pass. A medium or person with high intuitive capacity may, by receiving information coming from the Mission Plan or spatyom, make correct predictions about the future. But prophecy is not infallible; details that free will can change exist. The understanding of 'an oracle who knows everything' is wrong; people who can sense certain broad outlines but are limited in details are real.

896. How is time perception related to human understanding?

Directly related. Time is perceived through understanding; when understanding changes, so does time perception. In an intense experience every second feels very long; in a boring environment hours pass instantly. Under stress, time creates a narrowing pressure while in deep meditation it expands. In old age time accelerates; in childhood it flows very slowly. This variability shows that time is not an absolute reality independent of understanding. From INK's perspective this is very important information: developing understanding transforms both the perception of time and our relationship with it.

897. Why is time felt differently in the spatyom?

Because in the spatyom there is no biological clock of the physical body. In the world, time perception is largely determined by brain and bodily processes (such as hunger, fatigue, the movement of the sun). Since these processes are absent in the spatyom, time perception becomes directly related to the intensity of understanding and experience. An intensive accounting process may feel as if it passed very briefly, while moments of waiting may pass very slowly. Furthermore, the structure of the spatyom composed of subtle matter enables time experience to be much more flexible and fluid than in the world.

898. How is 'being here now' understood in INK?

It is the only real moment in which evolution actually takes place. Getting stuck in the past or anxiously awaiting the future means missing the evolutionary opportunity in the present moment. This does not mean 'ignore the past and future'; the past is a source of learning, the future offers a direction. But real life and real decisions take place only in the present. INK connects this

understanding to both Buddhism's 'mindfulness' practice and the understanding of conscience: the voice of conscience is heard most powerfully in the present moment; past regret or future anxiety suppresses this voice.

899. Can time be wasted?

According to INK, it is not possible to truly waste time; every moment potentially contains an evolutionary opportunity. But when these opportunities are not consciously utilized, the potential of that moment goes unrealized. 'Time passed in vain' in this sense is time that does not provide evolution on its own but has potential that was not utilized. On the other hand, rest, play, and entertainment are also part of evolution; not every moment needs to be 'productive.' The real danger is: constant superficiality, fleeing the search for meaning, and constantly suppressing the voice of conscience.

900. What importance does time have in the INK system?

Time forms the necessary ground in which evolution takes place. Change, experience, and learning all require time; evolution in a timeless universe would not be possible. This is why the concept of time exists within the universe and is very important. But at the same time time is a constraint; it limits human understanding and makes the future uncertain. Within this dual dimension, time is both the engine of evolution and the greatest paradox it creates. INK neither exalts nor diminishes time; it evaluates it as a natural and necessary instrument of evolution.

QUESTIONS 901–950

DREAMS AND MEDIUMSHIP — THE FUTURE OF THE WORLD

901. What are dreams according to INK?

Dreams are products of the brain mechanism, during sleep when it is cut off from external perceptions, processing both subconscious contents and subtle matter influences coming from outside. According to INK, dreams are fed by two main sources. The first source is internal: emotions, fears, desires, and unresolved matters accumulated during the day or in previous processes surface symbolically. The second source is external: since the brain's filter weakens during sleep, subtle influences coming from duty-holders or spatyom beings are received much more easily and transform into dream material.

902. Does every dream need to be decoded?

Not every dream has a message that needs to be decoded; but not every dream is meaningless either. Ordinary dreams where daily anxieties and fatigue are reflected are different from dreams containing deep meanings or messages. According to INK, the most reliable way to recognize the second type of dream is: dreams that feel very vivid and real after waking, leave a powerful feeling, and contain images and messages far beyond daily anxieties may be of higher origin. Routine anxiety dreams, however, are generally products of the normal processing of the subconscious.

903. What is the difference between anxiety dreams and meaningful dreams?

Anxiety dreams are symbolic processing of daily tensions, fears, and unresolved issues. These are generally confused, inconsistent, and contain familiar elements — being chased, being unprepared for an exam, getting lost. Meaningful dreams, however, are experiences that feel much clearer, more consistent, and unusually vivid. Generally a very wise or unfamiliar figure offers guidance, a

deceased loved one makes meaningful communication, or a symbolic but extremely clear message is given. The peace or deep feeling left after waking is also a clue.

904. Can dreams connect to the spatyom?

INK implies this connection. During sleep, as the brain's normal external perception filters weaken, the essential being partially approaches spatyom reality. During this approach, messages from spatyom beings, guidance from duty-holders, or contents from the essential being's own deeper layers can become dream material. Seeing deceased loved ones, receiving guidance from wise figures, or very clear and meaningful narratives — these may be traces of spatyom connection. Sleep in this sense is the period when the veil between the world and spatyom can be thinned the most.

905. Can deceased loved ones communicate through dreams?

It is not always a real spatyom theme, but it is partially possible. Our subconscious carries very powerfully the images of a deceased loved one and these images frequently appear in dreams — this is an entirely psychological process. But according to INK, in some cases a genuine spatyom communication may also be at issue. Distinguishing criteria: if the dream feels very clear and real, if it contains a meaningful message inconsistent with that person's typical behavior, and if it leaves a deep peace after waking, the probability of spatyom connection is high.

906. Can the future be seen in dreams?

Within INK's system, yes. The fate mechanism has arranged certain events in advance; organizations in the Mission Plan can see these arrangements. Receiving these influences during sleep enables a person to see an event that has not yet occurred in their dream. Furthermore, a person can also see in a dream certain trends and possibilities that the subconscious has marked strongly. Prophetic dreams are rare but real. But the vast majority of 'I had a prophetic dream' claims do not meet the criteria; skeptical evaluation is needed.

907. Why are dreams symbolic?

Because dreams speak the language of the brain mechanism; this language is symbolic and metaphorical. Both subconscious and higher-source messages are conveyed through images, stories, and emotions rather than linguistic symbols. This symbolic language contains certain universal patterns (water, fire, height, falling, etc.) but is also personal — the same symbol can carry different meanings in different people. From INK's perspective, dream symbols are the translation of the message mechanism operating at the subtle levels of matter into the language of consciousness. This is why interpreting every dream with a 'standard' symbol dictionary is not correct.

908. What is lucid dreaming?

Lucid dreaming is the state of being aware that one is dreaming and being able to make conscious decisions within the dream. INK does not directly address this, but this state in which consciousness can take more active control over the dream experience offers an interesting perspective. A lucid dream is consciousness becoming active in a process where it normally remains passive during sleep. Within INK's system this may mean both more conscious access to subconscious content and more conscious interaction with subtle influences. However, it must also be noted that 'lucid dreaming' practices do not guarantee access to high influences.

909. What is sleep paralysis?

Sleep paralysis occurs at the transition moment between sleep and wakefulness; while the body is in sleep paralysis, consciousness remains partially awake. The fear, pressure, and sometimes

feelings of dark presences experienced in this state can come from several sources. From INK's perspective: when the brain filter is at its weakest during the sleep transition, the effect of low-vibration beings in the lower layers of the spatyom can be felt. From a psychological perspective: powerful stress and anxiety transforming into subconscious images. Both explanations can be valid; context is determinative.

910. What is inspiration according to INK?

Inspiration is an explosion of understanding or an idea that comes suddenly and unexpectedly, bypassing ordinary thought processes. From INK's perspective there are three sources of inspiration. First, subconscious processing: information processed unconsciously for a long time suddenly surfaces into consciousness. Second, higher influences: subtle matter influences coming from duty-holders or high realm beings trigger the right idea at the right moment. Third, superconscious contact: an instantaneous contact with the upper layers of consciousness brings a deep comprehension instantly. The majority of great scientific and artistic discoveries are a combination of one or several of these three sources.

911. Why do great ideas come in unexpected moments?

INK offers a systematic answer to this question. Both artists and scientists work intensively for a certain period and the subject is deeply embedded in the mind. This intensive processing prepares the subconscious and superconscious layers. Then in a moment of 'gap' — while walking, before sleep, or when the mind is elsewhere — inspiration comes. From INK's perspective, high influences arriving at this prepared ground trigger great discoveries. All creative geniuses have experienced this process to some extent. Newton's apple, Archimedes' 'Eureka,' Poincaré's mathematical intuitions — these are concrete examples of the inspiration mechanism.

912. What is the difference between intuition and inspiration?

Both are forms of understanding that bypass ordinary thought processes, but they have different emphases. Intuition refers to directly and instantaneously grasping a current situation or person — such as 'this is wrong, don't trust this person, go this way.' It is more related to evaluation and orientation. Inspiration, however, is the sudden arrival of a creative idea, solution, or new understanding — more related to production and discovery. Both can be fed from superconscious layers, but intuition is more perceptual and inspiration more productive. As evolution advances, both strengthen and become more reliable.

913. What is mediumship?

Mediumship is the capacity of people with certain brain and essential being structures to receive and transmit subtle matter vibrations coming from spatyom or high realm beings. This capacity may be innate or can be developed. Technically: certain layers of the medium's brain mechanism are structured to receive subtle matter vibrations; these vibrations are expressed as thought, feeling, image, or speech. INK accepts mediumship as a real phenomenon but emphasizes that caution is needed both regarding its accuracy and its reliability.

914. Are there different types of mediumship?

Yes. The most fundamental distinction is between mental and physical mediumship. Mental mediumship: the medium receives messages from beings through mental channels — in the form of intuition, inner voice, image, or feeling. Physical mediumship: the medium's body makes physical events possible — object movements, sounds, or touches. Automatic writing and speech are also special forms of mental mediumship. Trance mediumship (similar to hypnosis): the medium enters a full trance state, directly mediating a being's speech as in the example of Atilla Güyer. Each type

operates at different levels of accuracy and reliability.

915. Is there danger in mediumship?

Yes, and INK emphasizes being very careful on this topic. First danger: the uncertainty of the source of the incoming message. Is it coming from a high and mature being, or from a being that has lost its way in the lower layers of the spatyom? Second, the risk of obsession: mediumistic work weakens brain filters; this increases the risk of inappropriate beings attaching. Third, mixing in one's own thoughts: the medium may unknowingly mix their own expectations and thoughts into the message. INK: mediumship practice without reliable guidance and supervision is not recommended.

916. What is a trance state?

Trance is a deepened and inward-turned state of consciousness in which consciousness's ordinary external connections have largely weakened. It has various degrees from light hypnosis to full trance state. From INK's perspective, trance is a state in which the brain mechanism's subtle matter channels become much more open — a moment of resonance in which influences coming from duty-holders or spatyom beings are received much more easily and powerfully. Atilla Güyer's state under hypnosis is the most dramatic example of this state. But since the trance state also increases the risk of obsession, a careful approach is required.

917. Is automatic writing real?

Yes. Automatic writing is the process in which the medium allows their hand to write spontaneously, bypassing the conscious thought process. From INK's perspective, this is the direct reflection of subtle matter influences onto the motor system by putting certain parts of the brain mechanism out of circuit. Through this, genuinely higher-source messages can be received; but mixing in subconscious contents and one's own expectations is also very possible. Automatic writing findings should be approached skeptically but with an open mind; not every automatic writing product is of high origin.

918. What is physical mediumship?

In physical mediumship, the medium's body becomes the source of physical events that can be observed from the outside. Object movements, sounds, touches, light images, or materialization claims are evaluated within this scope. INK says subtle matter mechanisms can create effects on coarse matter; for this reason it does not exclude the possibility that physical mediumship may contain certain phenomena. But the risk of fraud and error in this area is very high, because being 'observable' does not prove the phenomenon — it only makes it impressive. Very careful and independent verification is required.

919. Can mediumship be developed?

INK does not directly answer this. But according to the spiritualist tradition, conscious practice on top of a natural inclination can develop these capacities to a certain extent. Meditation, a state of deep tranquility, and the practice of opening up to the subtle layers of consciousness support mediumistic inclination. But INK's system does not encourage developing mediumship; what is truly important is conscience, evolution, and daily life decisions. However developed mediumship becomes, without correct guidance and moral maturity it can become a dangerous instrument.

920. Should mediumistic messages be taken literally?

No, absolutely not. INK considers a critical approach to mediumistic messages mandatory. For several reasons. First, source uncertainty: is the message genuinely from a high being, or from the lower layers of the spatyom? Second, the medium filter: every message is shaped through the medium's personality, cultural conditionings, and their own expectations. Third, difficulty of

verification: independently verifying mediumistic messages is extremely difficult. Furthermore, fraud also exists. The golden rule: to take a mediumistic message into account, evaluation must be made both regarding content and regarding the long-term logic of consequences.

921. Is telepathy real?

Telepathy is the transmission of thoughts and emotions between two beings without physical channels. From INK's perspective, telepathy is real and rests on a material foundation: powerful thought and emotional vibrations can reach another brain mechanism through subtle matter channels. This mechanism occurs through the magnetic field interaction between two beings. Especially between emotionally close people (mother-child, long-term couples), telepathy occurs more easily because their magnetic fields are more compatible with each other. Experiencing telepathy does not require a special mediumistic talent; sufficient sensitivity and connection is enough.

922. Is remote viewing possible?

Within INK's system, theoretically yes. Remote viewing is the intuitive perception of something physically distant or invisible. Within INK's subtle matter network understanding, every material being carries a magnetic field spreading to its surroundings. Someone with sufficiently developed intuitive capacity can access distant information by directly perceiving these fields. But this capacity is rare, difficult to control, and variable in reliability. Research has found statistically significant results in remote viewing; but not every claim has been proven. An open and skeptical evaluation is needed.

923. What is the aura?

The aura is the visual reflection of the subtle matter energy around a person as colors and forms. According to INK, every being radiates a magnetic field to its surroundings; this field changes according to the person's physical, emotional, and spiritual state. The perisprit is also part of this field. The ability of certain people to 'see' this field as colors and forms is the direct reflection of subtle matter vibrations onto the visual centers. This talent is a special form of advanced intuitive capacity. But claims of 'I see auras' should be approached carefully; distinguishing genuine aura perception from imagination is difficult.

924. What does INK say about energy healing?

INK does not completely reject energy healing but does not directly address it. Evaluated from the logic of the system: it can be said that theoretical external interventions that could balance the body's magnetic field and subtle matter structure are possible. The understanding that subtle matter flow can be affected by passing hands over aligns with INK's subtle matter mechanism. But fraud and excessive claims are very common in this area. The benefit of energy healing shows great variation from individual to individual; the placebo effect is also an important factor. It can be evaluated as a complementary approach alongside conventional medicine.

925. How does INK explain animal intuition?

INK explains animal intuitions through a material mechanism. Animals have very powerful magnetic field perception; they can perceive subtle vibrations, electromagnetic changes, and environmental signals that the human brain cannot detect. Feeling earthquakes in advance, sensing that their owners will return soon, noticing illness or emotional state changes in humans — these are concrete indicators of animals' subtle matter perception capacities. According to INK, this 'intuition' is different from human intuition; it is more mechanical and body-based, but extremely real.

926. Do plants have consciousness?

The fact that plants respond to events in their environment is being increasingly powerfully documented — chemical communication with other plants, emitting alarm signals under stress, responding to human intentions. From INK's perspective, this is an indicator that plant beings are in a simple but genuine matter-spirit relationship. Plants do not 'feel' but mechanically respond to certain matter vibrations. These responses are like a very primitive and simple precursor to human emotion. It can be evaluated as a manifestation of the matter-spirit relationship at the earliest stages of evolution.

927. What are poltergeists according to INK?

Poltergeists are inexplicable object movements, sounds, and physical activities seen within a home. INK does not completely deny this phenomenon. Two possible explanations exist within the system logic. First, obsessor beings: beings trapped in the lower layers of the spatyom who have not severed their worldly connection may try to create effects on physical objects through subtle matter mechanisms. Second, intense emotional energy: people under extreme stress or powerful emotional pressure creating physical effects by unknowingly radiating subtle matter vibrations to the surroundings. Both explanations require careful investigation.

928. What is 'vegetative state' according to INK?

From INK's perspective, the expression 'vegetative life' is misleading. In these patients where brain activity is seen at minimal level, the essential being may still be connected to the body; but the body is deprived of the instrument to process this connection. The brain is like a radio receiver; even if the receiver is not working, the broadcast continues. These patients have not fully separated from the body but are in a state where they cannot communicate through the brain. This understanding brings a different ethical perspective to the treatment given to these patients: the essential being may still be there and perceiving to some extent.

929. How do near-death experiences relate to INK?

They overlap in striking ways. Common elements described by NDE experiencers: passing through a tunnel, meeting a luminous being, deep peace, a life-summary vision, meeting known or unknown beings, the decision to return. When compared with INK's spatyom understanding: the tunnel and light, the transition between the world and the spatyom; the luminous being, duty-holders or high-evolution guiding beings; the life-summary, a brief preview of the accounting that will take place in the spatyom; peace, the first moment of liberation from the body's constraints. These overlaps are not coincidence.

930. What is an out-of-body experience (OBE)?

OBE is the state in which a person experiences leaving their body and observing themselves from above. From INK's perspective, this is the temporary loosening of the subtle matter connection between the essential being and the body through the perisprit. At the edge of sleep, in deep meditation, or in moments of extreme stress, this connection may temporarily weaken; the essential being briefly separates from the body and 'sees' the body from outside. This experience is real; not imagination. Out-of-body experiences during NDE are a brief preview of the similar process at the actual moment of death. The most powerful evidence of this reality is OBE experiencers providing independently verifiable information.

931. Why do psychic capacities increase in crisis moments?

In moments of existential crisis the routine of daily life and ordinary intensity collapse; this forces consciousness to deepen. The brain partially releases its normal filters; both subconscious and superconscious layers become more accessible. Furthermore, at these crisis moments high

influences are transmitted much more powerfully; the fate mechanism supports a critical turning point. This is why many people describe the most difficult periods of their lives as the periods when they experienced their deepest understandings. Crisis is an unexpected door for the opening of intuitive capacity.

932. What do flying dreams mean?

Flying dreams are widely seen in many cultures and individual experiences. INK does not directly interpret this; but a systematic approach suggests the following. Psychological dimension: it may be a symbolic expression of the feeling of freedom, breaking free from daily constraints, or the desire for success and ascent. Metaphysical dimension: the partial separation of the essential being from the body during sleep and combining with the subtle sense of spatyom reality can lead to the flying experience. Movement in the spatyom is much freer and lighter than in the world; this thread memory may surface as a flying image.

933. What do water, fire, and light symbolize in dreams?

These symbols carry both universal and personal meanings. General tendencies: water symbolizes emotional state and the flow of the unconscious; calm water can indicate peace, turbulent water inner storm. Fire can symbolize transformation, purification, or powerful passion and anger. Light represents wisdom, high influences, understanding, and guidance — in the INK context, light is generally a sign of a higher-source connection. But these symbols have no single universal interpretation; the individual's personal context, life conditions, and the general atmosphere of the dream determine the interpretation.

934. What is a prophylactic dream?

'Prophylactic' means protective. A prophylactic dream is a dream that shows and warns the person in advance about an approaching danger or difficulty. From INK's perspective, such dreams are possible: the fate mechanism arranges certain turning points in advance; duty-holders can send warning messages at these critical moments. During sleep these warnings may manifest in the form of dreams. But not every 'warning' dream is a genuine prophylactic one; anxiety and fear also produce similar themes. For distinction: dreams that feel very clear, consistent, and leave a powerful feeling are more noteworthy.

935. How do Freud, Jung, and neuroscience explain dreams, and what does INK say?

Freud sees dreams as symbolic expressions of repressed desires. Jung adds archetypes from the collective unconscious to dreams. Modern neuroscience defines dreams as products of the brain's memory consolidation and emotional processing process. INK does not invalidate these explanations but finds them insufficient. According to INK, all these mechanisms explain one dimension of dreams; but they ignore the role of external influences (duty-holders, spatyom connection). Most accurately: psychology explains the internal dimension of dreams; INK explains both the internal and external dimension. The two are complementary.

936. Is sleep the little brother of death?

In many cultures and traditions sleep is called 'the little brother of death.' From INK's perspective this analogy is strikingly true. In both, the connection to the external world is severed. In both, consciousness opens toward more inner layers or subtle matter realities. In both, an opening to higher influences occurs with the weakening of the brain's filter. The difference is: sleep is temporary; the bond with the body continues. In death, however, this bond is permanently severed. In this sense sleep is a small 'death practice' lived every night; it is the door to the spatyom being slightly ajar every night.

937. Can guides be seen in dreams?

According to INK, yes; this is one of the most valuable dream experiences. Guidance coming from duty-holders or developed spatyom beings is sometimes transmitted in the form of dreams. A guide or wise figure answering our questions, showing the right path, or sharing a deep understanding — these may genuinely be external help coming through the dream channel. Distinguishing feature: these guide figures generally carry wisdom beyond the person's own knowledge and the message they give genuinely resonates with understanding. They feel very different from figures produced by one's own subconscious.

938. What is Jung's collective unconscious and how does it relate to INK?

Jung's concept of the collective unconscious defines the layer of archetypes and symbols shared by all humanity beneath individual unconscious. INK carries certain overlaps with this concept: all beings being interconnected through subtle matter networks, the existence of universal symbolism, and humanity being on a common evolutionary journey. But INK positions the collective unconscious not only as a psychological structure but as a real subtle matter network. Jung's concept is the view of this reality from the psychological level; INK explains its deeper dimension.

939. What is the similarity between sleep and meditation?

Yes, certain similarities exist. In both, the brain's normal external perception filter weakens and consciousness opens to more inner layers. In both, subconscious contents and subtle influences become more accessible. But there is an important difference: in sleep consciousness is passive; it receives everything coming from outside but cannot control it. In meditation consciousness is active and aware; it works consciously with what comes from within. This is why meditation allows high influences to be received in a much more controlled and selective way. Meditation is a dream conducted wisely and consciously; a dream is an uncontrolled and passive meditation.

940. How is psychological illness distinguished from mediumship?

This is a very important and sensitive distinction. In psychological illness (especially psychosis): voices and images are compelling, frightening, and ego-dystonic; they seriously disrupt the person's daily functioning; the framework of logic and meaning has disintegrated. In genuine mediumship capacity: experiences can be controlled or at least partially managed; the person's general functioning and logic is preserved; the information received is consistent and verifiable. INK says both phenomena are real; but careful evaluation is essential so as not to confuse the two. Evaluation from both a mental health and a spiritual perspective is preferable.

941. What does INK say about the current state of the world?

INK says the world is at a great transformation turning point. This transformation is part of the collective plan and represents an important leap in the evolution of humanity. The current period is a critical transition moment in which both great opportunities and great dangers coexist. INK recommends meeting this transformation not with fear but with understanding. Great changes can be painful; but every change is a step in collective evolution. The more consciously humanity meets this transformation, the less painfully it passes.

942. What is the great transformation described in INK?

INK says humanity will experience a fundamental transformation in the near future. This transformation is a multi-layered change encompassing both individual, collective, and physical dimensions. This 'great revolution,' in which current social structures, value systems, and consciousness levels will be fundamentally transformed, will carry humanity to a much higher evolutionary stage. Although this transformation may contain processes that appear destructive, it

ultimately points to a new human era characterized by much deeper understanding and love.

943. How should humanity prepare for the great transformation?

INK implies that this transformation has already begun. Preparation begins at the individual level: listening to the voice of conscience, living with understanding, and contributing to others. Every individual who becomes conscious contributes to this great transformation of the collective plan. At the collective level, the rise of humanity's level of understanding, the dissolution of dogmas, and the strengthening of universal values are part of this preparation. Knowledge systems like INK are also being presented to humanity when their time comes, to support this preparation. Preparation is both immediate and continues over centuries.

944. What role does technology play in the evolution of humanity?

Technology is a powerful but two-directional instrument. Positive dimension: by facilitating communication it brings humanity closer together, widens access to knowledge, develops instruments against illness and poverty, leaves more time for evolution. Negative dimension: when technology is used unconsciously, it becomes the instrument of the ego — the dangers of addiction, surveillance, weapons systems, and a lack of meaning arise. INK neither opposes nor exalts technology. Technology is an instrument that facilitates evolution; whether humanity uses this instrument with conscience is determinative.

945. What will happen to religion in the future?

INK does not predict this definitively; but inferences can be made from the understanding of the collective plan. As humanity's level of understanding rises, the dogmatic and institutional forms of religions will gradually lose their power. But the universal values at the core of religion — the search for meaning, ethical responsibility, trans-death reality, and love — will survive even in different forms. The 'spirituality' of the future will most likely be something more personal, less institutional, more universal, and less systematic but more deeply lived. INK aims to be one of the forerunners of this future.

946. Will humanity end wars?

INK does not definitively predict this; but it implies that humanity is progressing in this direction in the long run. Within the understanding of collective evolution, humanity's collective conscience is gradually strengthening; this is making it increasingly less 'legitimate' to resort to violence. Violence that was much more widespread throughout history has gradually decreased and been limited over time. In the long run it is possible for humanity's collective conscience to overcome the ego; then war will be seen as a primitiveness as difficult to understand as it is today. But this is a long and difficult journey; saying 'war is over' now is premature.

947. How does INK evaluate the climate crisis?

INK does not directly address the climate crisis; but it can be evaluated from the understanding of the collective plan. The climate crisis is the result of humanity's ego destroying nature for short-term gain — an accumulation of both individual and collective bad decisions. But it is also a powerful collective evolutionary test that teaches humanity to grasp its shared responsibility, to act together globally, and to feel responsibility toward future generations. From INK's perspective the climate crisis is not a disaster but a critical moment when humanity's collective conscience is being tested. How one responds will show humanity's level of evolution.

948. How does INK evaluate artificial intelligence?

Artificial intelligence shows that humanity has developed a new and powerful instrument oriented toward evolution. From INK's perspective: AI represents one of the latest and most advanced stages

of matter's development — the most complex form of humanity's effect on matter. But AI does not carry a spirit; it has no conscience mechanism. Therefore what AI will be used for depends entirely on humanity's conscience and level of understanding. AI can support humanity in evolution or can transform into the ego's most powerful instrument. This is a moment of responsibility unprecedented in history.

949. Can humanity reach a single collective consciousness?

INK approaches this question not with the understanding of *wahdat al-wujud* but with collective consciousness rising. Individual identities do not disappear; but humanity's common conscience, common sense of responsibility, and common understanding of evolution can become much more dominant. This is not 'a single consciousness' but 'a community of consciousnesses that understand each other, respect each other, and advance together.' INK implies that in the distant future of the collective plan such a tableau of humanity is possible. But this does not mean a single culture, single language, or single thought — a deep togetherness within rich diversity.

950. What will happen to Earth in the long run?

INK does not directly describe this; but inferences can be made from the understanding of infinite evolution. The world is a stage on which spirits fulfill certain evolutionary needs. When these needs are fulfilled, the stage closes and new stages are moved to. Spirits continue their evolution with other universes or at higher levels of this universe. When the world's 'mission' ends, material combinations dissolve and return to their primordial substances. But this is not a tragedy — it is the graceful closure of a completed mission. And the infinite evolutionary journey continues on a different stage.

QUESTIONS 951–1000

THE FUTURE OF THE WORLD (CONTINUED) — PHILOSOPHICAL QUESTIONS

951. What are humanity's greatest dangers?

INK does not directly list these, but the following inference can be made from the logic of the system: humanity's greatest danger is the chasm between rapidly increasing material power and frozen moral maturity. If technology, weapons, and economic power grow rapidly while conscience and empathy do not develop at the same speed, this power in the hands of the ego becomes a destructive instrument. Nuclear weapons, the climate crisis, and artificial intelligence — all of these are concrete manifestations of this chasm. INK's message is clear: without establishing the balance between power and responsibility, humanity will experience great dangers.

952. What does the 'great revolution' of humanity mean?

INK implies that this transformation it describes as the 'great revolution' will occur primarily in consciousness rather than in material conditions. The noticeable rise of humanity's average level of understanding and conscience — this will fundamentally transform all social structures, relationships, and priorities. When war, exploitation, and dogma give way to understanding, cooperation, and free inquiry, humanity will have truly attained the 'great revolution.' The seeds of this transformation have been planted; but their maturation requires time and individual efforts.

953. Does globalization accelerate or slow evolution?

Both yes and no; it depends on context and how it is conducted. Positive dimension: the mutual acquaintance and influence of different cultures, the strengthening of the common consciousness of humanity, the acceleration of knowledge sharing nourishes evolution. Negative dimension: globalization can also lead to the globalization of the ego — the destruction of cultural diversity, the expansion of economic exploitation, homogenization. INK neither exalts nor rejects globalization. The result is determinative: is globalization transforming humanity into a community that better understands and loves each other, or into a homogenized mass?

954. Will humanity contact other intelligent beings?

INK does not directly answer this question. But within the understanding of infinite universes and beings at different evolutionary levels, contact with other forms of being seems both possible and likely. If different level and type beings exist on other planets of our solar system, it is thinkable that certain contacts have occurred or will occur between them. But this contact will not be of the Hollywood movie variety but through much subtler and mediumistic-like channels. Humanity needs to be ready both materially and intellectually for this contact.

955. Are new generations more evolved?

INK does not directly answer this; but it implies that every new generation brings new evolutionary opportunities rising on the accumulation of previous generations. New generations may come with a higher average evolutionary accumulation; this could mean a stronger conscience and empathy capacity from birth. Furthermore, every new generation both inherits and transforms the conditions created by the previous generation. If the collective plan aims to raise humanity's level of consciousness, every new generation may be one step closer to this goal.

956. What is the greatest moral leap in human history?

INK does not directly designate a specific historical event as the greatest leap. But evaluated from a collective evolutionary perspective we can say: humanity beginning to universalize the concept of 'conscience' — that is, orienting toward attributing equal value not only to their own group but to all people — is one of the greatest moral leaps. This leap begins even before written laws, the abolition of slavery, and the development of the human rights understanding; it is an indicator of humanity's collective conscience mechanism strengthening.

957. What will be the role of spirituality in the future?

According to INK, spiritual understanding will gradually take on a more central place. Humanity's current existential crises — lack of meaning, loneliness, environmental destruction, loss of identity — are all connected to a lack of spiritual depth. As material prosperity alone is seen to be insufficient, people will orient toward a deeper search for meaning. This search will be fed not from dogmatic religious forms but from more personal, more systematic, and more universal spiritual understandings. Knowledge systems like INK are in a very appropriate position to meet this need.

958. What is the future of art and culture?

INK sees art and culture as one of the most powerful instruments of evolution. Art both activates the finest matter energies and builds empathy, understanding, and shared values among humanity. The art and culture of the future can be shaped to reflect more universal, deeper, and more humane values. Great works of art have already undertaken this function; in the future this function will reach much wider audiences. From INK's perspective, art is the most powerful expression of humanity's common spirit and this expression directly shapes the future.

959. How does the INK understanding change a person's life?

In a fundamentally different way. Death transforms from the greatest fear to a transition. Pain is understood not as punishment but as a teaching experience. Another's mistake is sought to be understood rather than judged. Every 'coincidence' is seen as a meaningful arrangement. Losses are understood as transformation not extinction. Powerful moments bring both deep gratitude and deep responsibility. And with the awareness of being on an infinite journey, both the importance of this moment and all moments multiplies many times over. INK offers not a change of perspective but a fundamental transformation that reframes all of existence.

960. Can INK change the world?

INK does not present this ambitiously, but content-wise it carries great potential. Every knowledge system first transforms individuals; transformed individuals affect their surroundings; affected surroundings transform society. If the realities INK describes are correct and people internalize them; the decrease of the fear of death, the strengthening of the sense of meaning, the increase of conscience-centered living, and the growth of empathy can create powerful collective changes. INK is not utopian; it frames humanity's power and responsibility realistically.

961. Why does something exist rather than nothing?

This is the most fundamental question of philosophy and INK offers it an original answer. 'Nothingness' does not exist; primordial matter has always existed. Something cannot emerge from nothingness because emptiness is not a real state of existence. At the basis of everything that exists lies the eternal existence of primordial matter, spirits, and the Primordial Principle. The question 'why' gains meaning within this framework: existence is for evolution. Spirits carry infinite potential; universes are necessary for the realization of this potential. The shortest answer to 'why does it exist?' is: for evolution.

962. What is the ultimate meaning of life?

INK gives a surprisingly clear answer to the question of ultimate meaning: evolution. The realization of every spirit's infinite potential. Although this answer appears simple, it carries immense depth. The 'search for meaning' itself is part of evolution. Even asking the question 'what is the meaning of life?' is a manifestation of the spirit's instinct to realize its own potential. Meaning is neither something to be sought outside nor given; it grows from within and deepens as it is lived. The meaning INK gives is an infinite and reliable foundation that can never be destroyed under any condition.

963. What are good and evil?

INK offers an original answer to this question. Not relative and not cultural; evolution-based and universal. Good is what accelerates evolution and does not harm others; evil is what slows evolution and harms others. This definition is independent of culture and period — certain behaviors are bad in whatever culture they appear if they are harmful. But not because some 'supreme god' commanded it; because the evolutionary laws of the universe require it. This perspective positions morality as both a universal and an inner reality. Not dogmatic but not relative either; functional and universal.

964. How does INK resolve the conflict between determinism and free will?

INK resolves this conflict not by opposing the two but by seeing them as elements complementing each other. Determinism is correct in the broad framework; the fundamental laws of the universe, the fate mechanism, and the chain of causality are unchangeable. Free will, however, is real in the infinite small areas within this framework. Just as the bed of a river is determined but the exact path of every water molecule within it is free. This resolution makes both physical determinism and moral

responsibility valid simultaneously — it eliminates the conflict.

965. Is consciousness a product of matter, or is matter a product of consciousness?

Neither one nor the other; both are different realities. Materialism says 'consciousness emerges from matter.' Spiritualism says 'matter arises from consciousness.' INK, however, says 'matter and spirit are two separate realities that do not produce each other but work together.' Consciousness is not a product of matter (the brain) but a spiritual reality that manifests through matter. But spirit also does not 'create' matter; the two exist independently of each other and relate to each other through the Primordial Principle. This third way transcends both materialisms and idealism.

966. Does God exist?

INK does not say 'yes' or 'no' to this question; it reframes the question. Whatever the concept of 'God' means, the answer changes according to that meaning. A personal God who is prayed to, who punishes or rewards? INK presents an understanding that does not fit this meaning. But a supreme reality above all of the universe and spirits, about which nothing can be said, encompassing everything? Then INK's 'Primordial Principle' fits exactly into this category. Instead of answering this question, INK transforms it: instead of 'does God exist?' it asks 'what is the foundation of existence?'

967. Why is there suffering?

INK offers perhaps the deepest and most satisfying answer to this question. Suffering exists because evolution is necessary; evolution exists because spirits carry infinite potential and are within the necessity of realizing this potential. Realizing potential requires encountering resistance; resistance also creates suffering. Without suffering, evolution would not be possible; in an environment where everything passes easily, deep transformation cannot take place. This means suffering is 'necessary'; but not that it is 'good.' Suffering is an instrument, not a goal. Its goal is evolution; suffering is sometimes the unavoidable material of this path.

968. Why is there death?

Death is a necessary cycle of evolution. A single body cannot live forever because that body was designed to serve certain evolutionary needs. When the need is met, the body is left behind and a new body appropriate to new needs is used. Death in this sense is both ending and beginning. Furthermore, the existence of death makes life meaningful; if one were immortal, every moment would carry equal importance and none would have real weight. Death is the limitation that makes every moment of life precious. INK offers the most powerful knowledge given not to eliminate death but to give it meaning.

969. What is reality?

INK says reality is layered. Physical reality is the level of coarse matter that the human body and instruments can perceive. But this reality is not the entirety of reality. Above it are subtle matter realities, the spatyom, the semi-subtle realm, and the Mission Plan — all equally real. And above all of these, the Primordial Principle reality about which nothing can be said. The answer to the question 'what is real?' is: everything human perception can grasp and the infinite layers it cannot grasp. Reality is not limited to human perception.

970. Are we alone in the universe?

Absolutely not. Both within our universe and in the entirety of infinite universes, countless beings, countless consciousnesses, and countless evolutionary journeys continue. On the other planets of our solar system there are beings at different levels. In the spatyom, the semi-subtle realm, and the Mission Plan, countless beings live. And all these beings are in continuous connection with each other through subtle matter networks and the influences system. 'Loneliness' is only an illusion

arising from the limitations of the human body and understanding. In reality, every particle is in infinite connection with every other particle.

971. Is existence a project, a process, or a moment?

INK's system unites these three understandings. Project dimension: existence has a certain purpose — evolution. In line with this purpose, a conscious organization exists. Process dimension: evolution continues; there is never a completed, static 'end.' There is always a continuing flow. Momentary dimension: all of existence takes place in the present moment; past and future are only the reference frames of the present. At the unit level everything is grasped as if in a single moment. INK sees existence neither as mechanical nor as arbitrary; it positions it as a great reality that holds the purposeful, dynamic, and momentary together.

972. Why is love the highest value?

Because love is the highest manifestation of evolution. The semi-subtle realm being called the 'plane of love' shows that love represents the highest evolutionary value of the universe. The reason for its universality: in all universes, in all beings, and in all evolutionary journeys, love plays the same fundamental role. It is the most direct reflection of the spirit's trans-universal reality onto the material world. This is why different cultures, different religions, and different philosophers have always discovered love as the highest value; that these independent discoveries converge at the same point is evidence that love is truly universal.

973. Why is the search for meaning universal?

Because the spirit's evolutionary need manifests as the search for meaning. The spirit is within the necessity of realizing its potentials; this necessity is expressed in the material world as the search for meaning. The question 'why am I here?' is the expression in human language of the spirit's effort to grasp its own purpose of existence. This is why the search for meaning is universal; every human, every culture, and every era asks this question. INK offers a genuine answer to this question: meaning is not given in advance, it is discovered through living; but the foundation of this discovery is evolution and this foundation is always fixed.

974. Is it possible to be truly happy?

INK defines happiness not as a temporary feeling but as a deep state. Temporary happiness is the joy felt when certain conditions are fulfilled; this is real but fragile. Deep happiness, however, is a rooted peace arising from knowing that existence is meaningful, that every experience is valuable, and that one is safe within an infinite journey. This second type of happiness is not dependent on external conditions and the perspective INK offers makes this second type possible. The answer to whether it is possible: yes, but it requires the genuine internalization of this understanding.

975. How does INK address the concept of equality?

INK addresses the topic of equality in a multi-layered way. Legal and moral equality: the understanding that all people have equal dignity and rights aligns with INK. Innate equality: but individuals come into the world at different evolutionary levels, with different capacities, and under different fate conditions; this 'inequality' is natural and not bad. Long-term equality: all spirits will eventually make the same long journey; being 'in different places now' is a temporary position difference. INK does not legitimize inequality; but it shows that inequality carries meaning. Justice means not equal outcome but meeting every being's needs.

976. Are miracles compatible with natural laws?

INK resolves this apparent contradiction beautifully. Natural laws are the set of fundamental rules created by primordial matter's substance; these are valid and cannot be changed. But at higher

levels, much more complex and subtle natural laws that human science has not yet recognized also exist. Miracles are manifestations of these higher laws; they do not violate the lower natural laws — they bring higher laws into play. Just as a magnet lifting iron 'despite gravity'; this does not cancel gravity, it only activates a stronger force. Miracles are not supernatural; they are manifestations of higher natural laws.

977. Can infinity be grasped?

No; not in the full sense. The human mind works with finite material instruments and cannot genuinely grasp infinity; it can only speak about it. But it is possible to approach through intuition. The closest experiences to infinity: deep meditation, the feeling of merging with great nature, moments of pure love, and high art experiences. These are not grasping infinity but rather experiences of touching momentarily beyond finitude. INK recommends not grasping infinity but participating in it; and evolution is a process of deepening this participation continuously.

978. What is the difference between knowing and believing?

INK considers this very important. Knowing is based on proven or directly experienced realities. Believing is based on unproven but trusted realities. INK says neither 'believe blindly' nor 'accept only what is proven.' Instead it recommends a systematic evaluation: 'Is this knowledge consistent, does it align with life, is it non-contradictory within itself?' Knowledge that answers these questions positively belongs not to purely proven science or blind faith but to the category of reasonable trust. INK positions itself in this category.

979. What is beauty?

Beauty is a manifestation of the high levels of subtle matter energy; and perceiving it is consciousness momentarily making contact with these levels. The excitement felt before a great landscape, perfect music, or deep poetry is the experience of encountering one of the most direct reflections of the spirit's trans-universal reality onto the material world. This is why beauty is universal and deeply affects; because it touches the spirit's deepest reality. Beauty is one of the most frequently encountered doors in the material world opening to spiritual reality.

980. Does unity or diversity rule the universe?

Both; at different levels. At the level of the Primordial Principle, unity prevails; all of existence is under its dominion. At the level of spirits and universes, there is infinite diversity; every spirit is unique, every universe is original. At the human level, unity and diversity operate together: common human values (conscience, love, the search for meaning) form the unity while cultural diversity and individual uniqueness provide richness. INK advocates neither homogenization nor fragmentation. 'Unity in diversity' and 'diversity in unity' is the essence of both INK's cosmic and human understanding.

981. Why does INK give hope?

Because the realities INK describes fundamentally resolve all fears and feelings of meaninglessness. Fear of death: 'I continue.' Meaninglessness: 'Every experience has evolutionary value.' Loneliness: 'I am within an infinite network of connection.' Injustice: 'Everything balances out in the long run.' Hopelessness: 'The journey continues and I am advancing.' All of these are natural consequences of the perspective INK offers. This hope is not naive; it is a solid hope arising from deep trust in the workings of the universe, valid under all conditions.

982. How does INK answer the theodicy problem?

The theodicy problem is: if there is a good and powerful God, why do evil and suffering exist? INK addresses this problem from a different framework and resolves it. First, by transcending the

concept of a personal God: the Primordial Principle is not 'a good God' but a reality about which nothing can be said. Second, by redefining evil: evil is within the necessary tension of evolution; it is the inevitable product of the conflict between the ego and conscience. Third, by offering a long-term perspective: things that appear unjust in a single life become meaningful when viewed from an evolutionary perspective across all lives.

983. Who am I?

INK offers a layered but very deep answer to this question. At the most surface level: you are a body; a physical organism. Deeper: you are a being; the entirety of the essential being, personality, memories, and values. Deeper still: you are the representative of a spirit within the universe; the manifestation in this life of an infinite journey. And at the deepest level: you are a small but valuable part of a reality that exists and evolves within the framework of the Primordial Principle's imperatives. The deepest answer to the question 'who am I?' is this: you are on an infinite evolutionary journey and you are every moment of that journey.

984. How does the INK understanding change daily life?

Several fundamental changes occur. Meaning: every experience, especially heavy ones, gains new meaning. Death: it ceases to be a fear; it is understood as a transition. Looking at others: understanding that everyone is on their own evolutionary journey produces empathy instead of judgment. Time: the consciousness that every moment is valuable and cannot be wasted strengthens. Responsibility: the understanding that every decision has lasting consequences strengthens conscience. And most importantly: I am not alone, I am not meaningless, I continue. These three sentences are the essence of the most valuable perspective INK offers.

985. What is INK's strongest claim?

INK's strongest claim is: 'Nothing in the universe is coincidence and no experience is meaningless.' This claim gives a clear answer to the deepest question that neither philosophy nor science can answer — whether existence is meaningless or not. And this answer is presented not as a dry dogma but as a necessary consequence emerging from a systematic understanding of the workings of the universe. If this claim is correct, all human experience gains fundamental meaning. This is the most powerful and most important message humanity can hear.

986. Is there such a thing as loss?

In the genuine sense, loss is not possible — there is only transformation. Losing a loved one is seeing them off to the spatyom; you will meet again. Losing an opportunity means the ground has been prepared for another door to open. Losing a battle means another experience has been gained. Even losing one's life is only a transition; the real journey continues. This perspective does not eliminate pain; but it extinguishes the 'everything is over' panic beneath the pain. For someone who understands INK, the greatest loss is living unconsciously and wasting evolutionary opportunities; everything outside of that.

987. How can we live the INK understanding?

Several practical methods. Listening to the voice of conscience more actively: asking 'what does the voice of conscience say about this decision?' at every important moment. Thinking long-term: making decisions from the perspective of 'how does this action affect my future fate?' Deepening empathy: asking 'this person is also on their own evolutionary journey; why do they behave this way?' Meeting pain with understanding: asking 'what is this teaching me?' And most importantly: living every day as a valuable link in the infinite journey. INK creates a real difference when it transforms from a theoretical knowledge system into life itself.

988. What does the INK understanding liberate one from?

It provides several fundamental liberations. From the fear of death: there is no longer ceasing to exist; there is continuing. From the fear of meaninglessness: everything is meaningful; only meaning not yet seen. From the fear of loneliness: you are within an infinite network of connection. From others' judgment: the real criterion is the voice of conscience; not others' approval. And perhaps most importantly, from the pressure of perfection: mistakes are part of evolution; what is learned is permanent. These liberations do not make you less valuable; they make you more responsible. Freedom comes with responsibility; but this responsibility is assumed with understanding and love, not with fear.

989. What questions does INK leave unanswered?

The questions INK honestly leaves unanswered are: What is the Primordial Principle and how is it? What is the essence of the spirit and how did it form? How is existence in other universes? Is there something beyond infinite universes? How does the internal operation of the unit level work? These questions are in the 'unanswerable' category because human understanding lacks the instruments to reach these realities. INK does not conceal this unanswerable quality; it declares it openly and courageously. This honesty is not a weakness but a fundamental virtue that increases INK's trustworthiness. Saying 'I do not know and cannot know' is much more valuable than saying 'I know everything.'

990. Does infinite evolution tire one out?

This concern is understandable; but it is baseless within INK's system. Fatigue arises from the question 'when will it end?' The understanding of infinite evolution, however, eliminates the expectation of an end; the journey itself is the purpose. A musician does not tire asking 'when will music end?' — every note is complete within itself. A traveler does not fall into exhaustion asking 'when will the world be finished?' — every new landscape is valuable within itself. INK's infinite evolution is the same: every life, every experience is complete and valuable within itself. Not fatigue but curiosity and meaning fills this understanding.

991. After reading INK, what should we do?

INK does not say 'do this now'; but the logic of the content shows the following. First, relate the acquired understanding to life: 'How does this knowledge change my daily decisions?' Listen actively to the voice of conscience in every small and large decision. Second, transform the view toward others; seeing that every person is on their own evolutionary journey deepens compassion and understanding. Third, continue questioning; accepting INK without questioning is contrary to its spirit. And fourth, share this knowledge with others who need it; because the most meaningful return for having received this knowledge is to transmit it.

992. Is INK a belief system or a knowledge system?

The definition of 'knowledge system' is more appropriate. INK does not want you to believe; it wants you to evaluate. It presents no dogma; it offers a consistent framework. It requires no ritual; it asks for understanding. It does not make it obligatory to join a community; it encourages individual comprehension. Belief systems generally rest on unproven authority claims; INK rests on systematic consistency. Not 'trust me' but 'evaluate this knowledge.' This distinction is very important: INK is an original knowledge system that is not a religion but answers the questions that religion also tries to answer.

993. Can INK be fully understood?

It is not possible to fully understand in a single reading or from a single perspective. INK's concepts are interrelated; without fully understanding one, another remains superficial. Furthermore, 'understanding' is not only mental grasping; relating it to life and internalizing it is necessary. Mental understanding is the beginning; real understanding develops through living. And some of what INK describes is beyond human understanding; it can only be approached through intuition without being fully understood. Therefore INK is a living knowledge system that is continuously reread and opens new layers with every reading.

994. What knowledge systems is INK in dialogue with?

INK can establish productive dialogues with many knowledge systems. Modern physics (in terms of matter, universe, time understanding), psychology (consciousness, subconscious, conscience mechanism), neuroscience (brain and consciousness relationship), Buddhism (reincarnation, karma, the function of suffering), Sufism (levels of evolution, high consciousness states), spiritualism (life after death, mediumship), and philosophy (the meaning of existence, free will, ethics). None of these fully aligns with INK; but each is in resonance with different dimensions of INK. INK is not above these systems; it is in dialogue with them.

995. Can INK be scientifically proven?

Partially. What INK describes divides into two categories. First category, provable in principle: reincarnation (through spiritualist research), life after death (through NDE research), subtle matter realities (with advanced physics instruments). These areas have not yet provided definitive proof but research continues to advance. Second category, structurally unprovable: information about the Primordial Principle, the essence of the spirit, trans-universe realities. These are areas beyond the reach of human measurement instruments. In this second category INK says an honest word alongside science: 'Here science ends, intuition begins.'

996. What would you think if you encountered INK on the last day of your life?

The answer implied by those who prepared INK is: the feeling of 'instead of when I knew before, now I know and this is sufficient.' Because INK offers valuable information at every moment of life; including having remained until the last day. If you are reading this information on the last day of your life: everything you lived was meaningful; death is not an end but a door; you will continue in the spatyom; you will preserve your identity; and every good thing you did in this life is permanent. This peace and meaning is also sufficient for the last day. INK is worth reading at every moment and under every condition.

997. What does INK promise?

INK makes no promises; it does not say 'believe in me, if you do this then that happens.' But from INK that is read and internalized with understanding, the following consequences are inevitable: the fear of death decreases. The feeling of meaninglessness dissolves. Empathy for others deepens. The voice of conscience strengthens. Pains become meaningful. And every moment of life appears much more valuable. These are not promises; they are the natural consequences experienced by those who have genuinely internalized this understanding. INK is free; it does not compel its reader. But for those who understand, transformation is inevitable.

998. What kind of person does INK create?

Less fearful — death, uncertainty, and losses are no longer such great threats. More understanding — seeing that everyone is on their own journey reduces judgment. More responsible — knowing that every decision has lasting consequences strengthens conscience. More curious — the infinite depth of existence nourishes curiosity. More humble — there are unknowns as much as what is

known. More grateful — every experience is a meaningful part of evolution. And perhaps most importantly: more truly themselves — when inner conscience rather than external pressures is the guide, one approaches their true self.

999. What is the most fundamental message of INK?

This book has tried to share with you the understanding of Divine Order and Universe through 999 questions. But the real message does not fit into any question: your existence is meaningful. Every pain, every joy, every decision of yours is within this network of meaning. Death is not an end; it is a door. You are on an infinite journey and you are not alone on this journey. The voice of your conscience is your most reliable guide. Love is the highest value and it is real. And most importantly: while these truths have been given to you, reading them alone is not enough; they must be lived. This book is not an end; it is a beginning.

1000. What will you change after reading INK?

INK asks this question of you; the answer belongs to it. But to offer guidance we can say: the smallest and greatest change is generally the same thing: listening to the voice of conscience once more, a little more clearly and a little more courageously. Today, within this day, at a moment of decision, choosing to comply with that voice instead of suppressing it. This single change is the beginning of all transformation. Great changes come not with great decisions but with the accumulated power of small but conscious choices. Keep this in mind as you close this book: knowledge is important but only gains meaning when lived. Your journey continues. And this journey carries meaning.

PRACTICAL LIFE

Life Situations with the INK Perspective

24 life situations • 10 topic groups

LOSS AND GRIEF

You have lost a loved one

The phone is still on the table. Their voice is still in your head. But they are gone now.

INK does not say this pain is 'insignificant.' Someone you love is no longer in this world; that is real and it is painful. But INK also tells you this: that person did not cease to exist. Their body has stopped; but their essential being, their personality, their love for you — all of this continues in the spatyom. They preserve their memories, they know who they are. They know you too.

This knowledge does not instantly erase the pain. Grief is legitimate and should not be suppressed. But the deepest fear beneath the grief — the panic that 'they will never exist again' — transforms with INK. The awareness 'I have lost them but they are well and continuing' begins to replace that panic.

Know this too: the fate mechanism arranged this separation — for the evolution of both you and them. The answers to why now, why this way, may not yet be visible. But the meaning is there; it simply cannot be seen yet.

Practical Steps:

You have lost a child

No pain resembles this. No words are adequate.

Nothing INK can say will resolve this pain — nor should it try to. But INK says this: that child was a spirit, and that spirit's evolutionary journey continues. A brief earthly life completed what was necessary for that essential being. In the spatyom, that child knows you and is somehow connected to you.

This information is not given to provide comfort. It is given because this is true: the early death of a child — one of the most apparently meaningless events in the world — carries meaning even within the INK system. This meaning may not be visible to you right now. But it is there.

You are not obligated to comply with the pressure of those around you to 'move on, forget, return to life.' Every grief advances at its own pace. The most precious thing INK gives you is this: that child was not wasted. Regardless of how briefly it lasted, that life was part of both their evolution and yours.

Practical Steps:

How to explain death to your child

Grandfather died and your child is looking into your eyes: 'Where is grandfather?'

Having to answer this question is one of the most difficult moments for parents. INK offers an enormously valuable perspective here, because you can be both honest and hopeful at the same

time.

Answers like 'grandfather went to sleep' or 'he went far away' make things easier in the short term but create confusion in the long run. 'He ceased to exist, you will never see him again' loads an unnecessarily heavy burden. INK gives you the ability to say: 'Grandfather's body stopped but grandfather himself continues. In another place, feeling much lighter. We cannot see him but he knows us.'

This narrative is neither a lie nor an oversimplification. It is the INK understanding translated into the language of a child. Children internalize this understanding much more easily than adults — they already think in fewer layers than we do.

Practical Steps:

ILLNESS AND PAIN

You have learned you are seriously ill

The word 'terminal' fell from the doctor's lips and the world turned.

The first thing INK will say is this: this news is part of your fate plan. This does not mean 'accept and surrender.' Seeking treatment, fighting to live — these are also within fate. But at the same time it ensures you know this: this is not a meaningless accident.

Because INK does not see death as an end, the concept of 'your remaining time' takes on a different meaning. Perhaps this body can no longer go on. But you will continue. This knowledge is both liberating and weighty: liberating because the fear of ceasing to exist weakens; weighty because how you spend this life becomes much more important.

The most valuable thing in this period is this: have those accumulated conversations, say the unsaid things, forgive those you wish to forgive, give what you still can. These things are seen much more clearly in the spatyom — but now, if they can be done in this body, they carry much deeper evolutionary value.

Practical Steps:

You are living with chronic pain or illness

Waking up every morning to the same pain. No end in sight.

Chronic pain creates two kinds of suffering: the physical one and the suffering of meaning that the question 'why me, why like this' generates. INK gives a very direct answer to the second: this condition has entered this life in a way appropriate to that being's evolutionary needs. This is not 'punishment'; it is a special evolutionary material this life has to offer.

What is gained within chronic illness can be extremely deep: accepting limitations, living dependency with dignity, finding meaning despite the body, learning to exist with pain rather than fighting it. These are held as very valuable in the spatyom.

But INK also says this: using every available means to manage pain is also within fate. Medicine, rehabilitation, psychological support — seeking these is not contrary to surrender; on the contrary, it is the sign of living this life as best as possible.

Practical Steps:

RELATIONSHIPS

You have experienced betrayal

The person you trusted most struck you in your deepest place.

Betrayal splits a person's world in two: 'before' and 'after.' INK does not minimize this fracture. But INK also says this: that person's presence in your life was not coincidence; neither was this experience.

The fate mechanism arranges certain relationships and events so that beings can contribute to each other's evolution. Betrayal can be among these arrangements. This is not saying that betrayal is legitimate or right. But that person doing this to you and you living through it contains deep evolutionary material for both parties.

You are not obligated to forgive; but forgiving liberates you most of all. INK's understanding of forgiveness is this: forgiveness is not vindicating that person — it is releasing that person's energy from your own. Severing the bond is liberation; holding it is imprisoning yourself.

Practical Steps:

You are in deep loneliness

Even in a crowd you feel completely alone.

Loneliness is one of humanity's most widespread and least discussed pains. INK looks at loneliness on two levels. The first level: this feeling is largely an inevitable part of existing in this body and in this society. The human body is a limited instrument disconnected from the spatyom's deep fabric of connection. Feeling a kind of 'longing' is natural.

The second level: this feeling may also be a reflection of the spirit's longing for its own reality. People cannot fully understand you because no one can genuinely enter another's inner world. This does not make you a bad person; this is the structure of existence.

But loneliness is not a fate. The fate mechanism brings that being together with people with whom they can form genuine connections. But these meetings sometimes come late, sometimes happen in unexpected places. While in loneliness, it is possible to use this preparatory period as a time of getting to know yourself.

Practical Steps:

Your marriage or long-term relationship has ended

Along with half your life, you have also lost a future.

The ending of a relationship means losing not just a person but the world you built together, your dreams, and perhaps a part of your identity. INK does not minimize this loss.

But INK says this: your coming together with that person was not coincidence. It was a meeting for the evolution of both you and them. The ending of this meeting also carries meaning — either that period was complete or evolution is more possible under other conditions. Both options are within the fate mechanism's plan.

The feeling of 'I failed' is very common. INK brings a different perspective to this feeling: if a relationship had to end, this may show not that the relationship failed but that it was completed. Not every relationship has to last a lifetime; some exist to complete a certain period.

Practical Steps:

EXISTENTIAL CRISES

You have lost the meaning of life

You are searching for a reason to get up in the morning but cannot find one.

Loss of meaning is one of the most common ailments of the modern world. INK says something very direct about this: the search for meaning is one of the most direct reflections of the spirit's evolutionary need. This is why carrying this feeling is actually a sign of something very deep: your spirit wants more.

Meaning is not found outside; it grows from within. But it needs something to grow: listening to the voice of conscience. That voice may feel very weak right now, or it may have been lost in a very noisy environment. But it is there.

INK's most valuable contribution is this: you do not need to search for meaning — meaning is already there. Every experience, every relationship, every decision is part of an infinite journey. The answer to 'why am I here?' is ready: for evolution. And evolution takes place even in your most ordinary daily decision.

Practical Steps:

You have made a great mistake and are filled with regret

You said, did, or failed to do something that cannot be undone.

Regret is the most honest voice of the conscience mechanism. This voice says 'you did wrong' and it is right. INK does not tell you to suppress regret. But remaining too long in regret also slows evolution.

INK's view of regret is this: every mistake is evaluated within the fate mechanism and produces the most appropriate result for your evolution. This does not mean 'everything is fine.' But it does mean this: the harm you caused is not limitless and when viewed with understanding every mistake is a doorway to learning.

Genuine regret consists of three things: clearly seeing and accepting what happened; deeply understanding why it happened; and genuinely changing so as not to make the same mistake again. When these three are complete, no heavy burden remains for that mistake in the spatyom. Regret lived without completion holds both you and the other person involved in a heavy energy.

Practical Steps:

You are facing a midlife crisis

You have come to the halfway point and you do not recognize the person you see in the mirror.

A midlife crisis is actually more of an awakening than a crisis. What has been lived is questioned, what lies behind is evaluated. INK finds this moment of questioning extremely valuable.

During this period many people ask for the first time genuinely: 'Who did I want to be? Where did I go wrong? How much is left and how should I live it?' These questions are signs that the conscience mechanism has begun to speak loudly. It is very common for people to hear this for the first time at this age.

INK says: the idea that you have spent half your life 'wrongly' is an illusion. Every experience, every decision, every detail was evolutionary material. But now it is possible to live much more

consciously, much more clearly, and with a much better ear for the voice of conscience. This is not a crisis — it is a late-arriving opportunity.

Practical Steps:

FEAR AND ANXIETY

You are wrestling with the fear of death

Sometimes at night, thinking you will cease to exist, you cannot breathe.

Fear of death is humanity's most universal and most profound fear. INK touches the very heart of this fear.

This fear largely stems from the anxiety of ceasing to exist: 'I will no longer be.' INK, however, changes this at its root: you will not cease to exist. The body will stop; but everything that makes you you — your memories, your loves, your values, your personality — will continue in the spatyom. And without the body's limitations, fatigue, and pain.

Fear of death also contains the anxiety of 'what if I don't live this life fully enough?' INK says to this: every decision made, every experience lived, every love given is permanent. None of these disappear in the spatyom. It is not possible to truly 'not live' a life; it only requires being conscious in the present moment.

Practical Steps:

You are constantly anxious about the future

You are already suffering for things that have not happened.

Anxiety is the product of the mind trying to control the future. INK explains this cycle as follows: the fate mechanism has determined the broad framework; every experience that will meet you within this framework has been arranged to serve your evolution. This is not a guarantee that 'everything will go well.' Difficult things can be experienced. But none of them are meaningless.

What feeds anxiety is the constant going back and forth between regret about the past and fear of the future. INK sees focusing on the present moment as the most practical instrument of evolution. In the present moment, at this moment, make the most correct decision that can be made — the rest belongs to the fate mechanism.

Anxiety is sometimes a feature of brain chemistry and may require medical support. The INK understanding does not ignore this reality.

Practical Steps:

INJUSTICE AND ANGER

You have been treated unjustly and you are angry

What was right chose not you but the wrong one. And no one is being held accountable.

Being angry at injustice is legitimate. INK does not ask you to suppress this anger. But INK looks at injustice on multiple levels.

In the short term this situation truly appears unjust and probably is. But in the long term, when viewed from a multiple-lives perspective, the fate mechanism is operating a balance. The person who unjustly crushed you — their action has been entered into fate records and will shape that person's evolution in the period ahead. This does not give you immediate satisfaction; but it shows that injustice will not remain this way forever.

INK also says this: standing against injustice, objecting, and fighting are also part of evolution. You are not obligated to remain silent. The voice of conscience demands justice; following that voice nourishes evolution.

Practical Steps:

You are struggling to forgive someone

You know forgiveness is necessary. But somehow it is not happening.

Forgiveness is a concept very badly misunderstood in INK. Forgiveness is not vindicating that person. It is not counting what happened as 'okay' either. Forgiveness is releasing that person's energy relating to you from yourself. While the person who hurt you continues with their life, you continue carrying that wound. Forgiveness is putting down this carrying.

INK's understanding of fate offers very special support for forgiveness: that person doing this to you has been evaluated within the fate mechanism. That person is also on their own evolutionary journey; what they did is also affecting their evolution. The behavior that hurt you is a reflection of that person's current level of evolution. This does not legitimize it; but it gives it meaning.

Forgiveness is not a decision but a process. If it is difficult, it means you are not ready. Not forcing it is honesty.

Practical Steps:

MAKING CORRECT DECISIONS

You need to make an important decision but you are undecided

There are two roads before you and both seem both right and wrong.

INK offers a very clear perspective on making decisions: the voice of conscience is the most reliable compass. But in crowded minds, under intense pressure, or in moments of extreme fatigue, this voice comes very faint.

First ask yourself: evaluate this decision not in the state you are in now but with as calm a mind as possible. In sleepless or overly stressed moments, big decisions are postponed. Calming the mind allows the voice of conscience to be heard.

Then ask: 'Which option puts the voice of conscience at ease, which one disturbs it?' This is different from the question 'which option is easier.' What is right is not always easy; but the conscience mechanism points to it. And finally accept this: within INK's understanding of fate, a decision made by listening to the voice of conscience is always the most correct one — even if the outcome differs from what was expected.

Practical Steps:

Your conscience and ego are in conflict

You know what is right but doing it feels very difficult.

This conflict is the human condition INK focuses on most. The conscience-ego tension is the engine of evolution. If there were no conflict there would be no choice; if there were no choice there would be no evolution.

The voice of the ego is generally louder: 'But it is difficult, but it is dangerous, but it is costly, but it is tiring, but what is it to you?' The voice of conscience, however, is quieter but more determined: 'This is what is right.'

INK says this: every time you choose what is right in this conflict, you strengthen your voice of conscience a little more. Every strengthening makes the next conflict a little easier. Conversely, every time you surrender to the ego, the voice of conscience weakens a little more. This is a long game; look not at momentary results but at long-term effects.

Practical Steps:

FAMILY AND SOCIETY

You are in very deep conflict with your family

The people closest to you became the ones who hurt you most.

Family is the most intensive and most difficult practical field of evolution. The fate mechanism generally arranges the strongest evolutionary opportunities within the family. This is why it is not surprising that the deepest loves and the deepest wounds come from the same place.

INK says: your coming together with these family members was not coincidence. Each person's evolution required the presence of the others. This does not excuse their behavior; but it explains why this relationship is so loaded.

In family conflict there are two traps: the first is sacrificing yourself by accepting everything; the second is completely severing the bond by rejecting everything. INK recommends neither. Setting boundaries, finding a healthy distance, and trying to understand these people — these are simultaneously possible.

Practical Steps:

You are being crushed under social pressure

Your environment is forcing you to live a certain life, and inside you feel something different.

Social pressure is one of the most common obstacles before the voice of conscience. Voices of 'this is how it is done, this is how it should be, at this age you should be like this' can suppress the voice coming from within.

INK offers a very clear hierarchy on this topic: the voice of conscience is a higher authority than social rules. Society can be wrong; conscience, however, is the reflection of the spirit's trans-universal reality. Throughout history, humanity's greatest moral leaps have come about through those who obeyed their conscience rather than the majority.

This does not mean completely rejecting society. Social compatibility is also part of evolution. But saying 'yes' under social pressure to something your conscience clearly says 'no' to is one of evolution's costliest mistakes.

Practical Steps:

SPIRITUAL GROWTH

You want to accelerate your evolution

You have read INK and understood it. Now what will you do?

This question is INK's most important turning point toward practice. Accelerating evolution happens not through doing more 'good things' but through living more consciously.

There are a few fundamental elements in INK's turning toward practice. First, listening to the voice of conscience actively. Every day, at least in one moment of decision, stopping and asking 'what is the voice of my conscience saying?' Second, quickly confronting mistakes. When a mistake is recognized, neither ignoring it nor remaining on it forever — understanding it and letting it go. Third, genuinely contributing to others. Not great sacrifices; small but genuine gestures.

And perhaps most importantly: sharing your understanding with others. When you internalize INK, you will notice that this knowledge wants to be carried. This desire is one of the most powerful signs of evolution.

Practical Steps:

You have experienced a great sudden illumination and do not know what to do

Something changed. You see everything much more clearly. Is this permanent?

Such moments of instantaneous clarity and expansion are considered real and valuable in INK's system. It is a brief but powerful contact with superconscious layers or a momentary encounter with high influences.

But INK also makes a warning here: a single experience does not complete evolution. This illumination is not climbing the mountain — it is seeing the mountain's existence. The mountain still awaits climbing.

The greatest risk of this experience is the feeling of 'I now understand everything, I have become someone special.' This is the subtlest form of arrogance and slows evolution. The fruit of the experience is not an energy change within you but a change in your daily decisions.

Practical Steps:

SPECIAL SITUATIONS

Someone close to you has suicidal thoughts

Someone close to you said or implied they no longer want to live.

This is one of the most urgent and most sensitive situations. INK says here first: seeking professional help is the most priority step. The INK understanding alone is not sufficient in a crisis moment.

At the same time INK offers this: a perspective you can convey to that person. If that person is open, the following conversation can be had: 'What you are feeling is real and heavy. But you will not cease to exist; you will continue. And this life has a meaning that you cannot see right now but that is real. You need help to get through this moment and you deserve to receive that help.'

INK does not condemn suicide but clarifies what it will bring: that person's evolutionary needs continue; what is not completed in this life will confront them under more difficult conditions. Living is, in that sense, the most courageous decision.

Practical Steps:

You have a loved one with Alzheimer's or dementia

The person you knew is slowly dissolving away. But their body is still there.

This situation is one of the places where INK's brain-consciousness-essential being distinction is seen most strikingly in practice. The brain is the instrument through which the consciousness mechanism operates. When this instrument is damaged, consciousness may become invisible. But the essential being — everything that makes that person that person — continues.

A loved one with Alzheimer's may not recognize you. But in the deep layers of their essential being something is still feeling. Love, warmth, trust — these come from a place very deep beneath the brain's layers. This is why continuing to talk to them, touch them, and sit beside them is not meaningless.

This process is very wearing on you as a caregiver. Taking care of yourself does not conflict with taking care of that person; taking care of yourself allows you to continue taking care of them.

Practical Steps:

You do not believe in a God but you are searching for meaning

Religious beliefs never felt real to you. But you also feel a void.

INK is both honest and inclusive on this topic. INK does not invite you to a religion and does not make belief in God a requirement. The concept of the Primordial Principle is very different from the personal God understanding of religions; nothing can be said about it — it is not someone who answers prayers or punishes.

What INK describes can be evaluated independently of a belief in God. Spirits exist, evolution is real, the universe is in order, every experience is meaningful, death is not an end. This framework can also be addressed from an atheist or agnostic perspective. In fact INK's epistemic honesty — 'nothing can be said about the Primordial Principle' — resonates much more closely with minds that are not dogmatic on this matter.

Meaning does not require belief. Listening to conscience, contributing to others, learning from experiences — these are powerful evolutionary instruments without any concept of God.

Practical Steps:

1000 QUESTIONS ON DIVINE ORDER AND UNIVERSE

This book is a comprehensive question-and-answer guide to the knowledge system known as INK (Divine Order and Universe), originally compiled by Dr. Bedri Ruhselman in 1959. It presents 1000 questions covering matter, spirit, the Primordial Principle, spiritual evolution, the human, conscience, the spatyom, reincarnation, fate, religion, time, and philosophical questions — along with practical guidance for applying these insights to daily life.

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