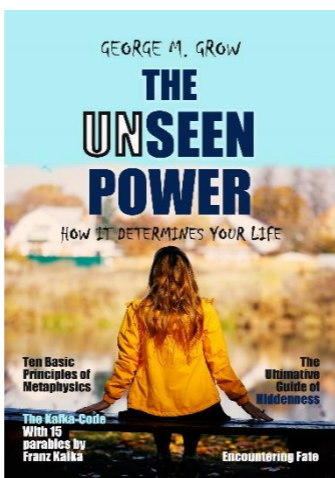
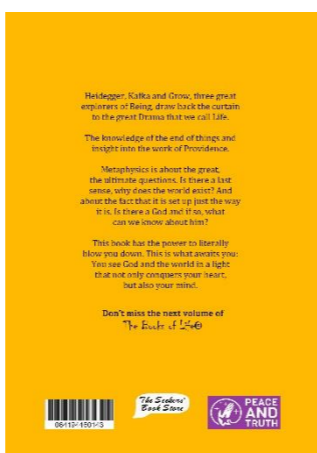


George M. Grow  
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Ten basic principles of  
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(7) "Freedom is the substrate of Being."

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This statement about the essence of Being, which does not come from Aristotle, differentiates between substance and substrate. The relationship between these two factors can be illustrated using a plant: the soil or its nutrient solution is its substrate. The substance is the matrix that bears the manifestation, the substrate is the the nutrient within the matrix.

The Cosmos could only be created because the interaction between its particles was nowhere near as strong as in fixed structures. Particles retain a great deal of freedom to move. They can combine into more complex particles, forming structures. A chemical compound of two or more particles arises because it is more favorable for most atoms or ions to be bound rather than to be present as an individual, unbound particle. Through bonding, the partners involved gain a higher degree of stability and ability to react - or not to react - thus increasing their chances of survival. Only open systems, capable of bonding, endure because of higher self-regulation and adaptation.

Even from the point of view of natural sciences it is clear that the Universe is an open system: it is open outwardly; God is not alone. This underscores the second general principle of thermodynamics: In a closed system, without any exchange of energy or matter with its surroundings, entropy (that

is disorder, or chaos) can **not** decrease, but rather increase continuously over time. Since the Universe, over the course of its history, or let us say, its biography, is decreasing in entropy, that means that the universe brings forth ever more fixed, ordered creations such as sun systems, galaxies, plants, life forms and species, or, to put it another way, diversity and complexity since the creation of space and time 18.3 billion years ago, I see my experience confirmed by natural science: The living Being is an open-ended, self-regulating system that is noted for two mutually enhancing but also mutually detrimental system characteristics: order and freedom. Confucius teaches that only order opens the way for human freedom. Just as rules for a game are a precondition for the freedom of play, a well-ordered society is needed to produce the conditions for humans to enjoy a free life.

Freedom can be interpreted as a principle rooted in inorganic and organic matter, one that in constant dependency on its material principles, gives rise to a series of ever more highly developed forms.

There arises a classic dynamic between freedom on the one hand and security or order on the other.

On the one hand, freedom and security are interdependent. Only a person who enjoys a certain degree of security can act freely. Conversely, only a free person can freely receive the necessary and apparently important living conditions, one of which is security. On the other hand, freedom and security often come into conflict when, for example, the freedom given to one

endangers the security of another. A stable public order is principally conducive to freedom. The measures necessary can on the other hand result in profound restrictions of freedom (surveillance, censorship, unnecessary bureaucracy).

The idea is to limit restrictions of freedom to the minimum extent and then to measure them to the extent to which everyone's freedoms benefit from them. Benjamin Franklin gave us this political maxim to describe this dynamic:

“Those who would give up essential Liberty, to purchase a little temporary Safety, deserve neither Liberty nor Safety.”

The issue grows more complex when we orient our weighing of order vs. freedom not just on the amount of freedom it grants us, but by how much it promotes our ability to find meaning.

Long periods of peace are marked by the ability to find meaning. If not brought down by some natural catastrophe, then the downfall of culture is preceded by the forgetfulness of meaning. The history of human cultures shows clearly that totalitarian regimes are short-lived when they repress their peoples' ability and desire to find meaning. It becomes apparent that ability to find meaning is more important to the entity than freedom.

In the analogy with the plant, it becomes more clear:

- |           |  |
|-----------|--|
| (1) Plant | (Growth, ability to find meaning, Evolution).                  |
| (2) Pot   | (Matter, substance, the larger the pot, the quicker and taller |

- (3) Nutrients than plant can grow based on (3) and (4). (Substrate; freedom, the more nutrients available, the better the plant can develop. Even with enough nutrients, too small a pot will impede its development. (which is why human history is essentially a series of conquests and wars, all of which serve to expand areas of influence. The larger the area of influence, the more the possibilities and more freedoms are available for the ability to find meaning to manifest itself to a large extent. Almost all elementary innovations arose in the major powers, from Egyptian architecture, Greek philosophy, book printing in Germany or the Internet in the USA.
- (4) Roots (Ability, and desire to find meaning; if the plant form small or weak roots, it cannot absorb the available nutrients. It is then irrelevant how many nutrients (freedom) it is given, it cannot make use of them. Over-fertilizing can also kill the plant. The best therapy in this case is to admin-

ister root hormones (training, education, democratic consciousness, personal responsibility, everything that promotes and calls for the ability and desire to find meaning: If the plant bends in the wind, that strengthens the stalk, the leaves and the nutrient transport; pruning the plant causes it to send out powerful shoots, tying it down helps it reach the sunlight. And a preventative or active treatment against parasites can be decisive (against essentiaphobic ideologies that undermine the ability to find meaning).

## Notes

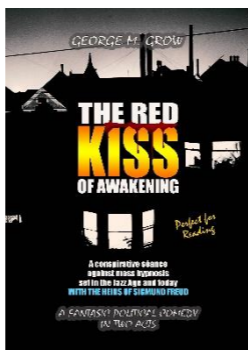
Being promotes the entity's ability to find meaning through cooperation. This cooperation can be...

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