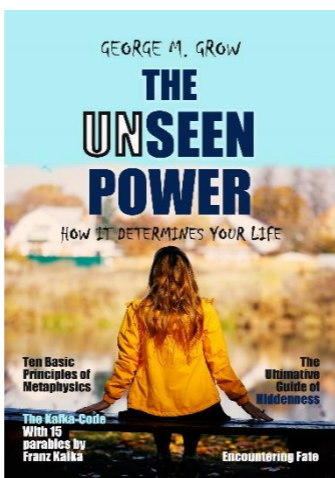
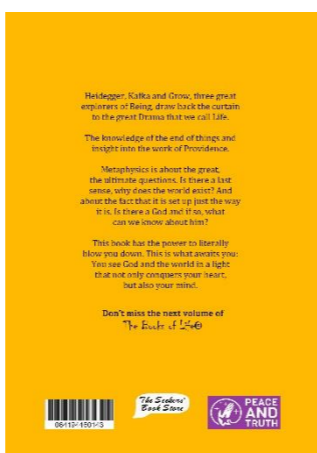


George M. Grow
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(4) "Every movement loses its orientation over time and has the same goal."

The theory that every movement follows the same goal begs the question of an ultimate meaning. All, or at least all elementary motives are subjugated to this ultimate or supreme meaning.

Being determines the direction, the entity the way.

Aristotle posits that the elementary striving of humankind is not derived from without, but is anchored within originates there. In other words: Existence is in Being, Being in existence. In transferring general teleology to the human organism, Aristotle justifies his *Entelechy*: "Every living being carries its own goal and purpose within itself and develops according to its inner striving." Only when it develops "according to these natural, pre-determined disposition" can it succeed in finding happiness, or *eudaimonia*. In other words: Self-realization is the precondition for a happy, successful life. The purpose of any living being is thus, "realizing itself in the entire sphere of its potentials."

In place of *entelechy* and *realization*, we are familiar with the concept of *Evolution*. The difference is especially present in that realization strives to reach a state which already exists in some form. In contrast, Evolution is an open-ended process. Both share in common that they indicate a special meaning or purpose: creating forms, as Aristotle says, or the creation of higher

and ever-higher order, which as I would say, to see order, to find it, test it, retain it etc., in all spheres of life: in the soul, in thought, in the realm of emotions, in the family in society in politics or in the sciences, e.g., with a formula, but also in improving outdated order, overcoming it, fighting it and disposing of it. Being always striving ambitiously to keep entropy to a minimum. In common speech, entropy is often described as a measure of disorder. A more correct definition would be to see it as an objective measure of the amount of information needed in order to draw a conclusion about a higher state within a system from an adjacent lower state. As order increases, in thought and in practical life, meaning is fulfilled.

Meaning is a necessity. The need for Evolution is justified by the fact that Being is not a fixed construct. Material is in motion. Since the Big Bang, the Universe has been inexorably expanding. Being sees its highest task in self-preservation. Meaning calls on the entity to hold Being together, to organize it better and better so that it may endure. Evolution is its ultimate and absolute right.

The supreme social and psychological values of Being are the pursuit of meaning and the ability to embrace it. As a positive value, the ability to embrace meaning is more important than truth and beauty. On Earth, Evolution has top priority as the universal meaning. Something that is evidenced in all areas and situation of life.

On the one hand, meaning is intrinsic, that means it is stimulated from within.

Intrinsic drives, which directly favor the ability to embrace meaning, are:

- the need for security (Horney)
- the drive to explore (already recognizable in infants)
- sexuality (Freud) and behavior directed at increasing one's attractiveness (to others and other genders)
- love (Hegel) and the care arising from it (Heidegger) for those or that which one loves
- striving for knowledge (Aristotle)
- striving to create (Cicero)
- self-determination and freedom of actions (Rogers, Machiavelli)
- the need for compensation (brought about by things such as admiration, envy or resentment)
- hedonism (Hobbes) and behavior with the goal of allowing enjoyment and luxury
- guilt (Fromm: the neurotic is both victim and perpetrator, because they feel indefensibly connected to the society that impairs them)
Life itself is really a single drive that arises from meaning, which is why I call this meaning the **Meaning of Life**
- the drive to find a personal, individual meaning or content to one's life (Frankl, who principally rejects the idea of a universal meaning,

instead of pursuing a holonymous theory) and last but not least

- class struggle (Marx).

Even every negatively regarded function follows the overarching task of furthering the path of existence.

In sociological theory, class struggles are portrayed as undesirable and superfluous. But this means closing one's eyes to the fact that class struggle is a major driving force, if not the main driving force in social development. The driving force of the class struggle will continue to make sense until the day that our culture can be designated a culture of meaning, a society in which it is not the working class at the forefront, but rather the inspirational and creative class, those who follow a true calling and not just a profession, not the consumers but the creators.

I already noted that the blindness of the entity towards Being has the function of a mask behind which Being inserts itself into the entity, not to conceal itself, but rather to try out new identities, to see itself through new eyes, with our eyes. In this sense, the planet Earth is a test laboratory for Evolution. Being leaves us to choose whether we will assume the role of a clueless test object or one of the interested lab workers. Lab workers have to be aware of the conditions of the laboratory and the purpose of the facilities. They have chosen freely to participate in a joint undertaking. They understand the meaning of the work and will not be distracted

from it. The test subject, the guinea pig, is clueless of the actual metaphysical processes in every respect - *a prima vista*. Only through deception or with brute force can they be brought over and over again to fulfill their meaning.

This planet is mostly occupied by test subjects. Just as every construction site has one foreman and a crew of workers, most people are clueless of what is happening. Complaining about the society we live in is like complaining about so many patients in a hospital, so many criminals in a prison or so many uneducated people in a school classroom. Just as in any prison, school or hospital, there is a high rate of turnover, and the same sort of people show up. We cannot prevent illness by re-purposing hospitals, close prisons to reduce criminality or close schools to raise the standard of education. Out of necessity, the culture of meaning remains a utopia on this planet, but individuals can realize for themselves.

Human history is the result of extraordinary events. Any entity can influence the course of history. That embraces everything from brilliant inventive minds through to cultural revolution, from the darkest totalitarianism to the most horrible wars, from the heroic resistance of an entire people to the unyielding heroism of a small minority. A minor discovery led to the Industrial Revolution. Inventors, pioneers, heretics, revolutionaries, kings, statesmen and innovative thinkers have altered and left their mark on the face of the world. The thing they have in common is their belief in *chose plus élevée*, in a

higher cause, and the courage to place their whole existence at its disposal. Only when it is cause is achieved can it create meaning, even if it turns out to be erroneous or mistaken. If a group or a society is lacking in accelerators of Evolution who are ready to take risks and possess an entrepreneurial spirit because for example, we are all wasting time on mindless distractions, then that will be the end of not only of meaning, but of freedom, prosperity and peace.

A parable from Franz Kafka in his prose text, published in 1915 *Before the Law*. In the form of a counterexample, it can tell us something about meaning and above all the ability to grasp meaning.

The story consists of a “man from the country” trying to gain access to The Law, which is guarded by a watchman. The man learns from the watchman that it is possible, but not at this moment. He waits for the watchman to let him in, for “days and years”, his entire life. He tries to bribe the watchman, he even asks the fleas in the collar of the watchman, which he has studied for years, for help. But all is in vain. Just before the man from the country dies, he asks the watchman why nobody else but him had tried to get in over all these years. The gatekeeper explains that this gate was mean for the one man only. And now it will be closed.

Contrary to the interpretive approaches to this legend throughout history, I see the “man from the country” as the antihero of Being or antihero of meaning.

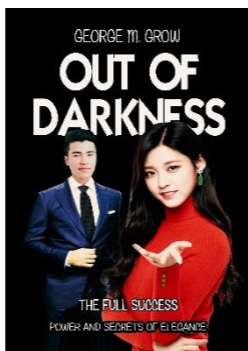
Instead of gaining entry by being resolute in his attempts to get past the gatekeeper or to get to The Law from another place by shoving the watchman aside or organizing protests against denial of justice, he simply submits himself to a minor civil servant for his entire life.

And this is what the ability to grasp meaning consists of: rising up and taking whatever is needed.

Those who wait for permission or an invitation from someone else will, like the “man from the country” wind up waiting forever. The same applies to anyone who is hoping for a lucky break, an offer they cannot refuse, or a patron to arrange and pay for everything. That is the “man from the country”. The man or woman of the world does not wait for others ...

End of the reading

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