



R.A. Karmanen

# The Depth of Life

Signs for the Street of Life

Karmanen R.A.

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This work can be quoted. Mention of the author's name is not required.

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To The Great Orphan



## To the Reader

The basic task of this book seeks to reveal the fundamental reasons for suffering and the secrets to life-long happiness. Its purpose is also to clean the dogmas of both religion and the skepticism of science, leading to an enriched worldview, which the general authorities do not always prescribe. The most essential task of this work, however, is to introduce the so-called "so be it" principle, and later towards the end of the book, the "unexpected end-system"-which together are the essential keys to a permanent foothold on life and the deep search thereof. This book's slightly abnormal structure is an attempt to create new methods which seek to expose the generally considered burdensome "deep stuff." This book's form imitates the human thinking process, which produces the following school of thought: "The root of similitude." We hope the withering effect caused by concentrating too long on one issue can be prevented, because readdressing thoughts ripens the past by creating interesting new insights which expand and deepen our outlook. The book also seeks to assess the "donkey bridges" of interconnected paths, being the result of writing about a similitude for deep thought.

One way this book intends to present these deep issues is through symbolic stories and reports. This includes types of symbolism that originally derived from legends, myths, fairy tales, and in modern day, from stories or movies. Pondering these symbolisms gives the ability to present something new. This is one of the most essential precepts which will be discussed later.

This book has used many sets of quotations because they serve the purpose of signaling that stiff, literal words are not enough to describe the intended depth of the target, a verbal-level insight is required instead. The word must be understood as an explanation rather than a sterile, theoretical, literal reference. The significance of crossing this theoretical stiff surface level is meant to open the door into the content of depth.

We are also committed to discussing seemingly similar issues in a long descriptive manner- in order for the verbal meaning to be crossed and to reach the appropriate level of understanding. A philosophical text requires the highest degree of descriptiveness to be able to ignite the necessary insight into the meaning. For this reason, the work contains quite a lot of "jawbreakers," which strive to achieve maximum descriptive nature. At the same time, the book attempts to avoid the use of cultural terms because their content often has a dead meaning when translated from a foreign language. The importance of this is to prevent suppression of the possibility for insight in mere exchange for inanimate and foreign knowledge.

Our original thoughts were processing and pondering the idea that this book could be read by reading one essay each day. The reader will, by all means, have the choice for themselves- which of course means it can be read in one sitting or just browsing here and there. There are, however, individual text fragments which are fairly simplified and contain stylistic variations due to the necessary demand for expression within different subjects.

The reason for the aforementioned shortened writing style is that essential information can sometimes be lost in the masses, and the reader then suffers unnecessary aggravation. A particular "sugar" is intended to efficiently carry on and "trap the sand in a container," even at the risk that the text as a whole will soon be revealed. This is necessary for reflection and it is therefore left as is. For this reason, things can become unnecessarily "easy to explain." But, on the other hand, it cultivates close reasoning and eye-catching circular references.

The purpose of the meditative reading process is to try to seek out relevant information from the complexity in order to answer forever refreshing questions such as: What is the meaning of life? Why are we here? How is it possible that there is a world that is meaningful

on many levels? Where do we come from? What happens after death? Etc...

Relevant information often resembles different parts of a puzzle composed of small scraps. As various parts connect to each other with increasing coordination, personal information forms the idea finally realized whole: the road leads to the following information after a number of experiences; which is known by different names in different cultures- they include: Enlightenment, The Rebirth (a concept which here does not refer to a religion induced trance), Samadhi, or the Awakening. Experience can also be called self-birth or the core of individual experience.

In addition to heading down a road of self-awareness, another direction to information also exists in a person's innermost being: the road of subjective science. It operates from the inside-out to examine the world, but it is not restricted, nor does it stop at the limit of the issue at hand. It examines the background of the material and the effects of its powers and laws- not from the outside, such as traditional science- but from the inside.

Another basic purpose of this book is to investigate blind belief, as well as the other side, endless doubt. Upon the reader's consideration, an author within his own objectives can only succeed to an extent because some meanings may become lost in the ranks of mistakes and misunderstandings... These have to be seen as simply the naivety of the author because it is everyone's right and duty to collect their own jigsaw puzzle of profound self-knowledge.

This book aims, however sincere the seeker's perspective may be, to make discoveries of all life phenomenon- religion, science, philosophy, but most of all "timely wisdom," which emphasizes the task of sculpting the image of truth so that one can see, under the right light, that their own "broken pieces are one in the same."

"Collecting all of the connecting parts of an internal "great work" is a difficult task. Where is the right starting point?

## The Key

Throughout the life of this comprehensive field, irrelevancies are distributed around central thought-truths. Truths can victoriously determine the riddles of life and eventually produce permanent happiness. At first glance they can appear to be modest matters on the agenda, but their revealing power is extensive and essential.

One of the strongest distributed pieces of truth is self-knowledge, and the key question here is- why? Despite its simplicity, it will open the door to deeper regions of the mind which have not been previously identified, although sometimes they may have always been there subconsciously. Compiling the questions of this simple truth is the first to be addressed because this way it can be thoroughly reexamined and re-assembled later on:

Why did I do this? Why did I choose these exact words and not something else? Why do I feel this way? Why am I happy or sad, and at what moment did these feelings start? Why does my mind have this exact idea, and how was this idea born? Why do I like this and I don't like that? Why do I feel this way after this encounter? Etc...

The aforementioned self-analysis creates new findings, which together with previous findings, creates a new kind of awareness. This differs greatly from the rootless "external self-awareness." Asking one's self these questions follows the rules of logic and internal realization, thus becoming certified by the facts. It is true that, "if you know yourself, then you will feel the universe and the gods," even if Western philosophy has a modest skepticism of the latter part.

"Why Questions" can explore first, the appropriate moments of calm situations already passed, and later on, the event itself. In many cases, it can detect the existence of an internal lie. A lie may be of similar nature to this example: When you are saying something and examining why you didn't express yourself through different words, one can see that the purpose of the comments were indeed to send some other message from between the lines. One's real hidden message could be for example, self-praise, which is the deep-rooted moral combat done without our knowledge, and belongs to the structures of "automation control," which creates suppression.

It is also essential to examine how thoughts have come about and under what conditions. It becomes increasingly clear as one follows the train of thought back to the original starting point. Thoughts are always associated with logic. Thoughts are created for either external or internal reasons, so that the mind leads for example, to the events of the outside world through the parallel "donkey bridges." When you follow the chain backward, one can locate the original condition. Without this search, the chain would have remained unborn. This is an essential "exercise" for clarifying the conscious! However, there are reasons why the mind does not want to contemplate for too long, and then invents excuses to end the search. However, it is imperative to carry on because a subjective road to knowledge is the only way to dive into issues, rather than limiting someone to look at themselves from the outside, wherein the information is prone to misinterpretation.

## What is Truth?

Is it possible to find truth in all things? Does truth even exist? Is it a question of perception or taste? In our complex era, pure truth is blurred. It has been hidden in several issues, and perhaps inside an issue that actually belongs to a group of issues. The worst opponent to truth is personal advantage.

Truth can be specified as follows: Truth remains true even if all personal antipathies are stacked against it, in other words, truth is truth even if I do not like it and it would prevent me from getting a benefit. Correspondingly: If I personally like something, it does not necessarily mean that it will truly benefit me.

The above-mentioned truth is clearly understood to most people. However, its practical application is difficult, and therefore we nowadays often encounter the idea that there aren't any truths, but that there are only different points of view from which an issue can be approached. Nevertheless, it is something that causes truth to be examined.

When finding truth in a specific issue, one must be able to confront the repulsiveness of their own self-interest and rise above it. They must not have a creative bias. Furthermore, one also needs the proper perspective referred to as the "Golden Rule." It has been highlighted by many masters of ancient wisdom, and its basic form is as follows: "Do unto others as you would have them do unto you." Its form requires one to be placed in the position of others.

An extreme example further illustrates the issue: History's most familiar example is of Adolf Hitler and "the world according to one's own liking." He believed that he was acting correctly and truthfully. Imagine if he would have placed himself in the position of his casualties by asking: "How would they feel if I...", he would have discovered a truth that is the same for everyone. That is, in this case: "I do not want to experience suffering, why produce it onto others?"

While searching within this rather coarse basic example, there is still something more: individuals who can engage everyday situations with "the ability to settle in the position of others in order to identify truth." People who continue to distinguish universal truths from their own person will begin to do so more sensitively. He or she will develop a truer eye for things. Development begins as

a sort of philosopher's intuition, and this can achieve significant results. Before long, one can see, and not just think they see, truths where others see nothing more than theories. One can only search for genuine truth by examining one's life.

"The developed ability for truth can solve the most difficult questions by seeing "into issues." However, the problem that forms is that issues become examined from external starting points to consciousness without being initiated, and the bystander gets used to the theoretical announcement of information, thus confusing the artificial and objective demands for believing truth.

We argue, however, that the eternal question of whether or not God exists can create the above-mentioned account by accepting a satisfactory answer, which is not faith, but rather a subjective fact.

## Can Coincidence Create an Enormously Complex World?

If we examine the world from the level of basic particles, we can notice that our world consists of nested structures in which their "particles" stay in the exact right places. For example, atoms are comprised of "particles" that are split between one another in varying degrees of diameter and between them there is nothing else but space.

Atoms consist of quarks as well, the composition of which are similar. They are such small pieces of matter and yet these certain "particles" are in the exact right places. Atoms in turn form the third level- the molecular level. From this continues a larger entity, and we can note that all the components are in the exact right place and forming the immensely complex whole, which does not degrade the environment chaotically, but keeps it in order. What is the relevance? What is this order?

The human body exists in a certain period between birth and death built upon these particles as well. Our bodies are characterized by the fact that we can move from place to place, yet maintaining a structure of particles precisely in the right places without being disturbed or chaotically breaking into random directions. Overall, we can name off more forms to include such features which have nothing to do with the will of man, for example, brain function, DNA, digestion- we keep all of these things as prerequisites of sorts, and as gifts to the human race.

Also, larger entities form a mystical correlation; evolution, for example, contains an intentional rationality of human consciousness, and we are able to detect this rationality and beauty. The complexity is perfect as well...

The simplified fundamental question and starting point is: Can one materialize by themselves and "uphold" extremely complex structures? If the answer is yes, a perception may be called a belief.

Can the principle which has been customary to call an evolution, or for instance gene, develop an individual from the chaos?

The sum of the organized structures are enormous, and they are also rational in relation to each other. People have a hard time to understand the basic condition of formation with the start of "particles" in rational order of a determined arrangement, nor does one fully comprehend the truly grand relationship between numbers. For example, we do not understand the number 1,000,000,000,000, even if we know how to name it. If this is not taken into account, a wonder cannot be perceived in the complexity of the structures. This, in turn, allows for faith, for example, that DNA atoms are located in the right places simply by chance and "programmed" (the "program" is the human brain's intellect independent of sense). The notion that the human brain gives rise to the observation of sanity is a belief. Therefore, a creative and organizing reason exists, without

the arrangement and maintenance of which, the level of observation towards the universe would be scattered in the blink of an eye.

## Can Science Find God?

We have showed above, that no complex structure can be brought into existence by itself through the mere laws of chaos. The core purpose of this writing is to show that power which affects the mind is an arrangement accomplished through an essential factor, not simply "matter" that takes many complex shapes. Examination of matter does not open the mystery of sensible power to the core, which we experience from examining our own viewpoints, but instead leads to a situation which drives one further and further away from core issues. An attempt to solve the riddle of abiogenesis with the help of the senses can be compared to the researcher who diligently studies the dolls in a puppet show: the answer is not in front, but in the background, deeper.

Science is able to explore certain aspects of life in a brilliant way and it has shed light onto our problems for centuries. However, science has also ushered in the counter-effect of blind faith. Scientific methods and research practices are not, actually, above all crucial aspects of life. Although, it has acquired the authority in other areas so much so that it enables the dictates of humanity to follow its general opinion.

In addition, the desire for pure truth is greatly damaged by every angle of this rampant ambition, due to the need to feel correct and from aspirations of power. Its structure has itself formed atheism which seeks to clean engrained dogmas that do not uplift individuals as much as it strengthens conformity to laws. Its driving force is the fear of a loss of honor. This position has become more important than information itself already a long time ago.

A data field spread too wide in scope has formed the core of blindness towards main questions. It is supported in theory and thus becomes nothing more than a mere "transfer of information," also bringing about the disappearance of deep dimensions of thought. This is connected to a state of superficial skepticism, and on the other, the scientific authority of faith.

In addition, it can be argued that the formation of science rests fundamentally on unsound assumptions. If a rational and intentional power of wisdom from materialism and a modest existence is not recognized, it leads to an intolerable situation where it is necessary to believe in all the immense complexity generated by itself, through the chaos.

Who could believe that a billion letters contained in a bag could form an entire rational book when you shake it? What about the vastly more complex (only for example) dwellers of our planet? This is similar to the scientific dogma of faith, which does not detect an essential point of view, thus mixing essential and non-essential aspects.

How did we get here, and for what reason? The core of the problem lies in the left hemisphere of the brain.

## The Educational System Indoctrinates Us

Our indoctrination does not occur as it does in Mao's China. Our methods are much more discreet and cause a different kind of damage. It can be labeled as a supremacy of the left brain hemisphere, which administers a growing imbalance over other arrangements in one's self. The educational system also fills the mind with rootless information because there is no connection to its origin, and this distorts our point of view. In its present form, the schools brings about a mode, and the consequence of this mode

changes the thinking process to the mere memorization of information.

On one end of the extreme, students take in information through a lens which casts off information. These individuals are typically those whose religion causes skepticism. The others are "centers" of sorts, who are not balanced with the grounded concept of logic. Thus, a common standard remains to be developed, which is in essence, a balance between the two parties. In this work, it is known as the philosopher's eye.

Without the correct perspective, apprehension is only "two-dimensional." It is a sort of phenomena that is detected only in length and width. Development of a "three-dimensional" perception is necessary, which sees the essential need for depth and a sense of balance and creativity. What is it? And how is it developed?

Everyone knows that logic, the little brother of overall intelligence, is an important tool to develop. However, it is unable to perceive the direction of depth on its own. Logic usually returns to the so-called starting point, in other words, the initiation of thoughts, and requires reason on the surface level because it does not have an ability to perceive deeper reason: The human sense of nature is not in balance with it (it can also be that feelings are stronger, in which case the need for blind belief is created).

What, then, is required to develop a philosopher's eye able to view the overall structures of the world? The method requires an external phenomenon because the examiners own contributions are inappropriate, even ridiculous. The only possible way to explore an essential part of the world is the "cold method," which studies phenomena from the "outside."

A displaced and healthy outlook will wake up an external, cold, lonely, one-eyed, and common sense point of view. At present, man's emotional center is often charged with glory and lust for

power. The lower degenerative emotions such as lust and anger are present as well. In other words: Logical activities are directed towards selfish desires (even though they are often disguised as altruism). When the nature of feelings are cleaned in the above manner, and filled with the desire for pure truth, and a calmness (and even though it may seem sugary to some) with love and gentleness- it will be a balance that has improved substantially. When a person sees more, the nature of their feelings are then able to offer finely-tuned logical intellect. One can then see the heart.

The above-mentioned mode of observation is not possible without the right amount of self-awareness because it changes things in one's self by stripping away cover-ups and impersonation. We also need the right operation of everyday life. The nature of one's feelings will become ennobled if an attempt is made to refrain from damaging others with one's own actions. Furthermore, an attempt must be made to act justly in every situation, and above all, to rise above one's own sympathies and antipathies resulting from personal egotistical opinions, because truth remains true even if all personal antipathies are stacked against it. No false truth can change this fact, no matter how much I would personally love for it to be true.

Herein lies the "cold technical terms" for one to be able to stand in the perspective of truth which opens one's eyes to see the perspective of the observer in relation to phenomena of the universe. When a person becomes truth-like, he or she perceives truth clean and clear. Development of a consciousness filled with comprehensive truth should be the goal of education. The present form of education is missing this clear goal because we are currently grinding in the mere transfer of information into individuals, thus making them "a two-dimensional automaton."

Education should be deducted from left-brain reinforcing agents in order to develop a true balance which is able to provide increased skills, not only in the arts, but in a wide range of "life skills." What is a life skill? We will examine these later on. First, however, we



What is the difference between lasting and transient happiness? What are the shortcomings of a scientific worldview? Was religion initially about having blind faith, or something else? Is there a way to be freed from internal conflict and external posturing? How can someone become a genuinely good person? Do we actually have souls? What were the ancient mysteries and what were they trying to accomplish?

This book seeks to find a new answer to these questions, among others. And what is the possibility that our universe, with its tremendously complex structures, was created entirely by chance? Do we have a creator and if so, why would he allow suffering to take place? Is there a comprehensive explanation of the world? How can we overcome inner-illusions and reach a proper perspective...

This work was written as the result of difficult life circumstances, and it is written with blood of the heart, with complete earnestness. Its structure is intended to fit the modern busy person.



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