A few thoughts on the style of the book

For some time now, I have been thinking about and looking for ways to simplify scientific publishing and the dissemination of scientific knowledge. To this end, I have introduced the concept of "Dense Science" initially just for myself, but we will see how you respond to it. I wanted to create a form of communication that is no less valuable than any other scientific publication because the data it contains is reliable, while at the same time avoiding lengthy descriptions and a multitude of statements from other sources that contain the same facts in order to maintain the appearance of scientific rigor.

In terms of its essential content, it is accurate because it contains everything that describes the facts and results, but it does not digress into unnecessary side issues or attempt to overcomplicate what is actually simple. The aim is not to leave the reader lost in complicated theories and endless explanations, but to get straight to the point. The images in the book are not decorations, but illustrations that closely match the text. I have included checkpoints to help readers deepen their understanding.

The world is full of books that are overwritten and padded with unnecessary embellishments and storytelling. Those are scientific novels, but this work is not one of them. This is a textbook where knowledge is dense, concentrated, and focused. This is **Dense Science**. There is no empty verbiage, only precise explanations and direct insights that help you understand the book's message.

If, while reading, you feel that the book is not lulling you but confronting you directly with reality, then the book has fulfilled the essence of Pure Science. A thorough understanding does not come from a pile of words, but from a clear and unambiguous way of seeing things. **Let's move on**.



The book

Fact
You are a spiritual being and your thoughts control you. They push you forward or pull you back. They will hurt you and they will heal you. If you don't believe it, close your eyes and imagine yourself in a pitch-black, soundproof room where there is no light and no sound. Nothing touches your skin, you have no taste in your mouth, and you cannot smell anything. Stay there for a while and wait until your last thought disappears and nothing remains but empty space. Stay there and try to do something, anything... Don't be afraid.
You will understand.

War
There has been war since the beginning. Outside, because there is no peace inside. Inside, because the enemy is invisible. The external enemy is created by the inner dictator. You believe him, so the fight never ends. No one dies, but everyone's a prisoner. The war ends when the inner dictator loses his power over you.

Mission
It is addressed to those spiritual freedom warriors who want to overthrow the inner dictator. They want to see clearly why they suffer and how they can free themselves from it. They want to know the reasons for their denials and desires.

Contents
It does not explain how the world works, but rather the system that allows you to see the world. It does not deal with external circumstances, but with the inner structure that determines your relationship with the outside world. It shows a way out of the world of suffering caused by false identification with the personality-psyche.



What's wrong with the personality?

There’s nothing inherently wrong with personality—as long as things go the way personality wants them to. As long as everything aligns with its preferences, there's joy, happiness, and everything feels great.

The problem begins when events unfold in ways that don’t meet the personality’s expectations. 'This is not good… I didn’t want this… I don’t like it… I need that… I must get it… Give it to me, or I’ll take it.' These types of reactions are common. The presence of desire and rejection is nearly constant—which can lead to both good and bad outcomes.

I desire to fly, so I invent and build an airplane. That’s good. I want what you have, so I take it from you by force. That’s not good. I want to succeed in life, so I study hard. That’s good. I don’t want you to feel good, so I hurt you. That’s not good.

Personality functions like a machine—it constantly evaluates, judges, and attempts to reshape the world according to its own mental blueprint. This seems natural, since it wants the best for itself. But there's a catch: personality is not stable.

One day it wants this, the next day something entirely different. What it loves today might bore it tomorrow. What it finds joyful now might become annoying by next week. Personality is not grounded in anything stable or permanent. **It has no core, no clearly defined substance or fixed identity. It merely cycles through states that react to external stimuli. There’s no one truly there behind it all.**

Today, you might believe the world is unfair to you—that you deserve so much more. Tomorrow, after a lottery win, you might think the world is just fine. So which one is your real self? The one speaking today, or the one who spoke yesterday, or last year? Are you truly this unstable, unpredictable, randomly-shifting creature?

To find the real solution, we must go far back in time. You may never have considered that the answer has been in humanity’s hands for ages. And now, it’s in your hands too—this timeless truth that can return your freedom. Wait—freedom? Are you not free already? **The truth is: you’re a prisoner. A prisoner of your personality.**



The effect of inner-organ on health

In the Sankhya exposition, we saw the sequence of manifested creation: first, the spiritual structure emerged—then the generators of the material world followed. This hierarchy reveals that the material is subordinate to the spiritual. **Since the human being is a spiritual entity, the state of the body is shaped by the quality of one's inner spirituality.** And that spirituality is the inner-organ. Therefore, the condition of the body is always determined by the functioning of the inner-organ. **Always.**

The inner-organ can function as both destroyer and protector of the body. Which of these roles dominates depends on the presence—and quality—of competent knowledge related to health. Those who know themselves and exercise mastery over the inner-organ tend to remain healthy. Those who do not—who lack self-awareness, surrender control, and expect others to maintain their well-being—often fall into illness.
A healthy life begins where non-knowledge ends. Non-knowledge is the absence of self-understanding, efficient metabolism, and supportive mental structure. Without these, there is no reliable foundation for sustained, lifelong functioning. It becomes essential to align with health systems that place these elements at their core. Ayurveda is one such system.

The greatest threat to the body is an uncontrolled inner-organ. When the mind is confused, uninformed—or to speak plainly, ignorant—the buddhi stands no chance of making decisions that preserve or restore health.
There is no real knowledge of health, and the mind drifts endlessly between past and future. Repressed emotions—anger, resentment, grief, unfulfilled longing—anchor attention in the past. Meanwhile, worry, fear, and anxiety are projected forward into the future. In such a state, the deterioration of health is not a possibility.
It is a certainty.

It must be clearly understood: Without control over the inner-organ, lasting health is absolutely—unequivocally—**not, not, not possible.**
The stress of not knowing what the body needs, the emotional residue of past grievances, and the projected fears of an imagined future all slowly—but relentlessly—erode the body from within. These are not external forces. They are stress-generating constructs of the mind itself. And they can be dismantled—through learning, and through mastery of the inner-organ.

Life has only one fundamental imperative: survival.
In this game, stress plays both hero and villain. It can sharpen your senses or slowly dismantle your biology—depending on the context and your awareness. Functional stress enhances your chances of survival. Dysfunctional stress erodes them.
Functional stress looks like this: You're walking through the woods and a bear steps into your path. In a flash, your system is flooded with energy. You don't analyze—you run. Fast. The stress response mobilizes every available resource to get you to safety. Once the danger is gone, the body decomposes the stress hormones, the emergency mode shuts down, and normal physiology resumes.

Inner-organ and modern psychology

One of the greatest delusions of the modern world is the belief that personality is real.
It's fascinating — nearly everyone is trapped in this illusion.
We search for partners, soulmates, colleagues, leaders, teachers, helpers — all based on personality.
We're told to find "the right personality" for the job, for the relationship, for the role.
But have you ever seen an ad that asked:
"How well do you control your personality?"
"How capable are you of subordinating your ego to the task?"
"How free are you from the influence of your own mind?"
Those would be the real questions.
At least in my view.

Society holds firm expectations about personality.
And if your personality doesn't meet those expectations, it must be improved, strengthened, developed, shaped, or changed — because it's seen as inadequate. Flawed. To identify and fix these so-called personality defects, entire sciences and industries have been built.

Never before in human history has the drive to "understand and improve ourselves" been this intense.
Self-awareness has become big business. Bookstore shelves overflow with self-development manuals. The internet is saturated with courses and workshops promising to fix personality flaws. Psychology now maps the human psyche with a level of detail that would have seemed absurd just a few decades ago.

And yet — despite all our efforts — we seem stuck. Or worse: headed in the wrong direction. Mental illness is not declining. Anxiety and depression are at epidemic levels. And most people still carry a deep, persistent dissatisfaction with life.

At this point, the primary pathogens are no longer bacteria or viruses — but social processes. The scientific-industrial complex continues to refine its methods, pouring more energy into therapies designed to develop and strengthen the personality. But the problem runs much deeper. It lies in the very principles by which we understand human nature — and the concept of personality itself.

I argue that the core fallacy of modern psychology is its belief in the reality of the illusion-personality — the inner-organ. It takes personality for granted. It legitimizes its existence. It treats the malfunction of this illusion as the central problem — and its repair as the ultimate goal. In doing so, it grasps the self-less and makes it indispensable.

Of course, some trends have begun to explore a narrow form of "beyond-the-self" thinking. But mainstream psychology still revolves around the twin pillars of self-affirmation and personality development.