

Eng. № 8.H. Homo Rationalis

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H_O_M_O_ R_A_T_I_O_N_A_L_I_S_

(SCIENCE FICTION)

2023 *Chris MYRSKI, Sofia, Bulgaria ?1979 ...*

[As far as this is a whole book let us give an idea about the cover (if there are no better propositions).

In front: On a blue background, in the middle, hang, suspended on a rope, scales (pharmaceutical), in the left and heavier plate of which is put the Earth globe (with picture of the continents), and in the right one is seen only a stem of clover (in a pot) with four leaves, as symbol of happiness.

On the back: whatever, or even nothing.]

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PART EIGHT

THE SIXTH DAY

With the first rays of the sun he opened his eyes and stretched himself so that nearly fell out of the cloud, where he has spent the night, and yawned so as if intended to swallow the trans-space capsule, which peacefully swayed at a distance of one stones throw from him. But these were only hyperboles, thought he, because there was no way for him to fall out of the cloud, for he was entirely hung with anti-gravity bracelets. Yet even if they all to the last one have broken down then with him, still, nothing could have happened, for the reason that he would have instantly transformed in sub-material form, which can not burn out even in a plasma fire, to give an example. When he takes material shape, though, why not to use also material similes, ah?

He turned down with the face, blew a bit to the side part of the cloud, and started to stare at the planet below him. Good planet,

third from the star, with blue sky, white clouds, and already green fields and forests. Serrated water areas — big and small —, nice for his material body climate, and, the most important, *his* planet, for whole five days he has populated it with all kinds of organic matter. Well, the days were quite relative term, because if he did not return in far away geological times and did not jump ahead in order to check what is the result, he would have never finished the work properly and in time. But he always fulfilled it, regardless of local planetary days, because he have never liked to leave the things of today for tomorrow, although for him there was no today or tomorrow. For a non-material being neither the time nor the space had special meaning. He lived practically forever, from the standpoint of material organisms which he created, and his dying was simply a way of changing of one idea with another, because the ideas wore out with the time (like also the matter), with his personal time, naturally. Now he hovered somewhere over the Tropic and wondered whether to depart for the next appointment, or to spend the following two days off here, because such was the mode of work of the Creators — five local days of creation of life on the current planet and two local days deserved rest where he wants.

But where to hurry when: just as he departed, in the same moment he will arrive, because the idea is transported instantaneously, and if he will drag with the capsule with equipment he will all the same be late, even by trans-jumps, so that on the new place surely another capsule will expect him. Hence there were three variants: either to linger a bit longer here, or move to the new place, or stay for a while in the Populating Center. The new place most probably will be total boredom, not only because it is still not populated, but because under the local conditions there could be thought only about silicone life, which, however one looks at it, is a boring thing. In the Center he could exchange a pair of gossips with other colleagues, but there he, anyway, stopped quite often, so that this variant also did not attract him much. So that he better looks one more time at this planet and enjoys his current body.

Having decided this he entered the ship-laboratory and started one thorough testing program looking quickly over the results on a three-dimensional display. Cycles, cycles, and again cycles — more than a million vegetative and animal species, and everything is tied with simple or more complicated cycles, because life is one dynamical equilibrium. And even pretty fragile equilibrium, because this organics was incredible delicate. To such extent delicate, that if it was left to develop alone, according to the principles of the Universe, the life of such spectral* beings like he would have been very dull, because until somewhere appears some poor life and the star may already extinguish. For this reason was necessary to sow this life, to form the genes of each species, to model the interaction of related

species on thousand levels (because everything was related with *everything*), and even somewhere to change a little the very planet, in order to make it slightly more hospitable to the life on it. Here, for example, was necessary to change a bit the tilt of its axis in order to make the climate milder, and in result of this some huge reptiles disappeared. Well, he could have returned back in the time and restored them, but this isn't a big disaster. They would have in any event died later, because so many tons of meat and with just grams of brain are not very stable systems, yet they were necessary as a link in the whole system, and organic matter — as much as you want, and even more — and he switched the checking in automated mode and become lost in thoughts.

[* You know what spectral means, but let me remind you that the spectre /specter is of Latin origin and means a spirit, apparition, and for this reason this word is accepted also for the decomposition of white light.]

Yeah, everything is mutually tied and obeys the laws, so that to give maximum *variety*, because the idea can be eternal and indestructible, but without the pleasure of material variety it is good for nothing. The non-material beings can not exist without the material, i.e. they can, of course, but this is not interesting to them, because they lack the purpose of life, wasn't it so? For this reason the profession of Creators is quite honourable and without them there would not have existed at least the transvision, which entertains a heap of his kinsmen. Well, honourable, yet routine work. Because the sub-material knowledge bases alone give the best solution, which is performed by perfect automata. They need only here and there some rough directives, but the quantitative binding of parameters is done entirely by the programs. He can say: here a bit more, there a bit less, and this is all. But, on the other hand, in the very programs is laid the creativeness of other beings before him. So that it turns out that the purpose of each creativity is to *eliminate* the creativity, ah? A nice aphorism, only that it, in all probability, is true! Well, but we for this reason create all the time some new variety — in order that it does not exhaust the pool of necessary creative work. For example, now, nobody has taken from him the right to create something new, right? Only that such one thing that fits in the cycles and does not exceed out of the necessary boundaries, so that not to destroy the created variety.

Well, it is so, but if it does not exceed out of the boundaries then this is not interesting, is it? Yes, of course, but one can aim to reach exactly the allowed limits, i.e. in such way to destroy the limits that they still remained, or at least that there emerged new limits, but that the life continued to exist. Because the limits are *measure*, interval,

in which life can change. For example, an eagle cannot have a beak long a whole meter, but it can be more curved and sharp and this will make the eagle more skillful and better adapted. A-ah, but this the system has already done. And I want to make something new, something really creative. Yet I want this because I have no other occupation, but will this be possible — continued he his monologue with himself, casting a glance at the display, though there everything went tip-top, so that he returned to his thoughts. — So-o, hence the goal is to make some such thing, some little animal of course, which will have *no sense of proportion*, well, not that it had no sense at all, but that its measure was pretty distorted. Say, if it needs one hare as food, it will decide to kill ten of them and leave them to the worms. Or also will kill a hundred. Or all of them, ah? Now, such idea will never enter in the head of a wolf, because it *has* sense of proportion. But if there happened long dryness, for example, and the grass dries up, and the hares die, though the wolf has prepared himself dried hare meat, then it will survive, but otherwise it can perish and again break the cycle. So that some exceeding out of the measure sometimes is useful, i.e. if a given animal stays always in narrow limits then it will never invent anything new, right? Like also me now, if I will not ask myself such questions then I will never create something new. But otherwise something may come out of this, because in creativity is *not known* what will happen.

A-ah, I was again carried away — continued he his thoughts, — but when I don't know what exactly I want, then I can't avoid jumping to the side, because how else to formulate my goal, if I will not step a bit away of it and do not modify it, right? Hence: that it had no sense of proportion, but not always, only sometimes, when this does not hinder it much, i.e. when this being is satiated and has nothing to do. In other words, I must provide some thing that is latent, does not show itself, yet exists as possibility — something like intellect** — and this thing will force it to break the sense of proportion and the equilibrium in the nature. If I will take care that this "thing in possibility" manifested itself quite rare and *after* this animal has exhausted all given to it by the genetic makings possibilities, then the cycle maybe will not be broken. In other words, this animal has to have similar to me abilities, only that, due to its material nature, it will initiate from it, and only if this does not help it will use this new thing in possibility. This, naturally, is a bit dangerous, but I will model it up to where it is possible. And if later the things become entangled, well, it can always be said that the experiment failed. There is more than enough biological matter, and for this, that I have used it how it got into my head, nobody could blame me. And, after all, this will not be my error, but an unpredictability of the experiment, so that there is nothing to worry, if the things were done properly. The most important, however, was *not to touch* anything in the genes, because

if there existed some gene of the intellect, then this little beast can, consciously or not, begin to select it and then it will become the strongest and will exceed all the limits of equilibrium.

[** The word "intellect" has to come from old-Greek εντελεχεια, what was one of the terms used by Aristotle for the kinds of energy, and signified exactly "something in possibility".]

So-o, let's see now what kind will be this little animal? Well, naturally, it has to be some ugly and incapable beast, i.e. *imperfect!* Because if it is perfect then it has no need to exceed the measure, right? So, so, and if it is imperfect then (well, and if it will be able, of course) it will try to adapt to the world using this thing in possibility. A lion, or a shark, cow, worm, ant, et cetera, are all perfect transformers of albuminous matter. Well, the ants (as well also the bees) were not very perfect, because they are too small, but there I have made big families with good hierarchy (according with the recommendations of the program), so that they became perfect. Ah, yes, the hierarchy! This is a very good thing for making of the species stronger, but a bit dangerous, because can arise total domination and be destroyed the variety. But, on the other hand, this is one natural way for exceeding the measure — as enhancing of the abilities. Well, let us say that a hierarchy can exist, but only as possibility, and, otherwise, something has to hinder it to take place everywhere between the species.

Till now goo-od, only not to forget to set such hindrances. Also about the abilities, but about them later, for this is a question of realization, and now I am at the stage of conceptual design. Hence the animal has to be unsightly and unable, for example, to be able only to jump on the trees, yet neither to be capable to run fast, nor to fly, nor to have sharp teeth or claws, and so on. I will call it, say, jumper, or ... *maymun*, ah? *Maynun* is good — sounds contemptuously enough^{***} to me. So if this *maymun* will live in warm places there will remain ample time to it to show this possible thing. And if it will not want to show it, ah? Say, some bird can fly, but is lazy, because has become well-fed and heavy. And here, however much my new animal is lazy, something has to make it to exceed the measure. So-o. But what more natural than the fight between different individuals? If every exemplar tries to express itself, in order to grasp more tasty bone, then it will not be lazy, right? Yes, surely, but let it be also something like ... unmotivated pride, high self-esteem, hits in the chest, some cries of ecstasy and satisfaction with itself. Yeah, the unreasonable pride will make my *maymun* to lose its sense of proportion.!

[*** As if the contempt is the main thing that connects the

names of monkey in different languages. Bulgarian word "*maimuna*" is the same in Greek (μαίμου) and in Turkish (*maymun*), and comes probably from Sanskrit, where of the same root is the English word "monkey", which, however, is truncated and is thrown out the whole first syllable "may-", symbolizing a fast movement (compare with Greek μαινα, which word was basic for the stevedores and meant: pull, unload, take away, from here is also Bulgarian jargon "go to your *mayna*", in translation; then there is one Bulgarian particle "*mai*" meaning probably, maybe, and it is the same English may (-be); there is also the month May, accepted everywhere on the West, which is the first month of fast changing of the weather, i.e. the first after the winter without the letter "r" in it; etc.), and this movement is again from the Sanskrit, where *maja* (or *maya* for the English) meant a magic (and in Bulgarian, Turkish, Arabic, etc. "*ma'ia*" is yeast). German *die Affe*, with this repeating and reversing of one and the same syllable is simply an exclamation of annoyance — something like 'uff' or "ugh". Russian "*obesiana*", for its part, is some animal with many drawbacks ("*isian*"). And probably also in other languages.]

Goo-od, and what will it eat — grass or flesh? Well, it is clear that it must be able to eat *everything* (because otherwise it will be pretty limited), but most of all must like flesh, if will succeed to procure it. And exactly then it must most of all hit itself in the chest and show something like ... cruelty^{****}, i.e. some unmotivated and hypertrophied sense of satisfaction with itself and cause for its ecstasy. The cruelty has to be an exiting from the next cycle of its procuring with food, i.e. to kill *not* in order to feed itself, but just because likes this and can boast with something. Yeah, this, surely, is very important. Exactly this will allow it to kill all the hares, or with what it feeds, and turn to be endangered its survival. It becomes again risky, but maybe it will not exterminate whole species, ah? But well, even if it will kill several such kinds the danger is not so immense because there are very many of them. The important thing is that it will not kill *all* species, itself including. But for this is necessary much time, so that maybe it will learn something, using this new thing in possibility? Well, at least it is worth trying. Only that these features of character have to be carefully coded. And linked and coordinated. For example, this cruelty has to be related not only with its food, but also with its unjustified pride and exaggerated self-esteem. Or with its bad and irritable character. When he touches something somewhere in its genes surely this can be done, but it is work of the system and the automata from the laboratory. I will model several variants for to see what is more suitable.

[**** It is interesting to mention that the correspondence in the

English between the animal gorilla and the partisan-guerilla, is not at all accidental and comes from French guerre (read as 'ger'), what means war. But this war is present also in the German — as *Herr* (i.e. a man or warrior), and in the English — as war, i.e. one guttural growling, and in Bulgarian (Slavonic) "*urha-a*"-hurray, as well also in our Slavonic battle ("*boi*") or war ("*voina*") what is again come crying, and in many other places.]

And some other quality? Because unreasonable pride, cruelty, this is good, but it is good that there was also something else, that will goad it to exit out of the cycle. Something of such kind, that will act also when it goes not only about food or boasting, but just so — for to try something else. Something like curiosity, maybe? But it, the curiosity, as a rule, is feminine quality, when there are two sexes. It isn't this. Something like inquisitiveness, a wish for entertainment or playing of *games*! Well, so it is better. Only that this now by the male individuals, right? Because the female individual is conservative, while the male one is creative; the first preserves the gender, and the second improves it. We-ell, as if I was quite carried away with this game, because want to make it a wee similar to me, ah? But well, why not to be alike me — after all, I am who creates it, am I not? Hence, we add also a creative tinge. But it is difficult for defining. Let's say something like ... laziness, maybe? Only creative laziness, such one that will force my beast to invent something, not only to lie under the tree and wait when the apple will of itself fall in its mouth. ... Well, this my material incarnation begins already to interfere with my thoughts and impose on me its epithets. An apple, so an apple. OK, let me eat one apple while I am thinking — and he imagined good this thing and stretched a hand to the synthesizer of matter. Soon from there jumped out a nice apple, that he grasped with the hand and with pleasure bit into it. — Ah, this albuminous matter is capricious, yet otherwise it is good to be in it because you begin to think about food, and about drinks, and maybe I will soon start to think about something else, but the work first.

So-o, hence creative laziness, as desire for games by the masculine individual. But at the same time cruelty, yes? *Id est cruel games*, in two words. Good, good. Let us look now at its abilities. We said already that it will jump on the trees. Then it needs four paws (there is no need to change the number of extremities by the mammals), but pretty dexterous. And maybe even its tail will perform the same functions, like the extremities, in order to make them five, because five is a good number. So for example: I worked till now five days, and our coordinate system has five axes — three spatial, one for the time, and one for the complexity or macro-micro axis; and a bunch of plants I have made with five petals, and the fingers of the animals are usually five (unless some of them has not become rudimentary),

and in general ... But well, I was again carried away. Let it has flexible tail, yet this is not significant, even it may later disappear. But when later, ah? We-ell, maybe when it will come down from the trees, because it can not be dependable only on some trees, which can dry out, or wither, and so on. Well, it will come down, if will find something tasty on the ground. And how to grasp it, when can neither run fast, nor fly, nor then has sharp teeth? So it has not, but are there around not enough stones, ah? Or also boughs or cudgels. And later it can invent also other tools and weapons, until comes to the wheel. But there is no need to run ahead. The wheel, when this is so necessary, I can also show to my *maymun*, because it is a thing that is missing in the nature. Well, it is missing, because the problem with the oiling of the joint in rotation is complicated, and also by the pure rotation are necessary *two* bodies, rotor and stator, and the living organism is one body — I remember that even when I studied for Creator this question was well investigated. However. Hence, of what kind have to be these extremities? Well, this also is not difficult and obviously must be used all five available fingers. Yes, of course, but with all their joints, so that there were 20 degrees of freedom^{****} at the wrist and at the foot. Goo-od. So now it becomes more clear and concrete, and this isn't a new thing for the mammals, so that it will be easier to modify its genes.

[**** The degrees of freedom are calculated as directions of movement for each joint. In this case for each of the fingers we have 3 joints (or 4 bones) with by one degree of freedom (up-down), and one more to the side (for the third joint or for each of the fingers), what gives 4 for a finger, or, multiplying this by the number of fingers, we get 20.]

Hence, good and flexible hand, so that it was somehow able to compensate for the shortcomings of the animal. In fact, the only radical way to make up for some imperfection is the universality, right? It is lost effectiveness, but is gained a big number of possibilities, and I am circling now around this idea. Well, it is possible also a reversed implication, but I don't need this now. And, after all, this is correct, naturally, because if the animal will be imperfect then it has to be universal, and it will be also omnivorous, like I have already decided, what correlates good. And as far as it must be lazy and spoiled, then it will try to improve itself. Well, not exactly itself, but its tools. So, so, let me make this a bit more precise. A perfect animal fits well in its environment and, hence, every improvement for it will be *self*-improvement aimed at better fitting in the environment. But with the universal animal the improvement will be not in it as creature, but in its *environment*. Now, look here! This, seems me, is a good conclusion, isn't it? Hence, my *maymun* will change

the environment *instead* of itself. But yes, exactly this is the new moment, precisely this is the way for intervention in the cycles, for exiting of one and entering in another! So-o, the things are binding well, how it had to become, for otherwise will be broken the cycle of stability and the new beast will be thrown out of the biosystem, even before it could succeed to fit a little in it.

Yes, of course, but on the other hand it *alone* can decide to throw out the biosystem, right? Well, be it as it may, I have already agreed that some risk will exist, and that is necessary to model everything and to travel in the future for more precise checking. So be it. Hence, 20 degrees of freedom for the wrist, and for the whole extremity can be made 26, and even 27 degrees. Well, more isn't necessary. Then comes the turn of the nervous system, because what for possibilities the animal will have if it has little brains? But here the things are simpler: more convolutions of the brain, because with this is increased its fractal surface^{*****} and in this way the number of nerve nodes. Though there can be also some difference in the functioning of the brain — say, that there were *two types*^{*****} of computers in its head: one that thinks logically and consecutive, and another that is not logical, but for that matter is fast and similar to those by the other animals. Because my *maymun* will strongly need logical thinking, for otherwise how it will exit out of the compulsion of environment? That's it, logical brain is necessary, but this will decide my system, based on the sub-material knowledge bases.

[***** Fractal is such surface, in which each part of it can *repeat in itself* practically up to infinity, with the increasing of accuracy of observation. This is a main property of natural objects and such are, e.g.: coastline strip, tree structure, galactic clusters, movement of elementary particles, a bunch of economic curves (of the prices of some goods for different periods), and others. It turns out that this is equivalent to some *non-integer effective dimension* of the objects, in result of what one linear object can reach dimension even of two, and in this way fill the whole plane, but this matter is difficult for more concrete explaining in belletristic work.]

[***** The left hemisphere of human brain is the rationally-logical computer, where is the semiotic system (for processing of the signs) and the speech center, while the right one is related with sensual processing and pattern recognition, i.e. the analogous computer, which "switches on" usually during the sleep. Analogy in Greek means something contrary to the logic, although one quite often thinks *exactly* by analogy and takes this for entirely logical thinking.]

Good: a newer and more intelligent brain, which will be able

to work also more abstract, not only on the basis of sensitive perceptions. But what will it do with these abstractions, and also how to transfer them between the individuals? Because this animal will be collective, right? Well, collective but *disunited*! This is very important, because in this way it will stay on the border of the next cycle, because I have already decided that hierarchy must not exist always, and even not under the ruling of reason. So-o, and how it will transfer its thoughts and ideas (about the breaking of the measure)? Well, it is clear that in acoustic medium this can be done using the sound, like this do a big number of animals. Or, maybe, to use a more perfect olfactory or tactile system? No-o, this isn't good, and not because of the difficulties for creating of it, but because such system will transfer quite precisely the personal perceptions. And when there is precise transfer, then will be good reflection of the environment and, hence, the animal will move in the limits of natural necessities. And, besides, I am speaking about some abstractions or ideas, and the abstractions for this reason are such, because they *do not reflect exactly* the very objects, but something extracted or sucked out of them. So-o, and the transfer of thoughts have to be *intermediated* via some formal system — like I, for example, am using knowledge bases. Well, in principle, I work with ideas, which *already* are abstractions, so that let not copy myself too precisely.

It is so, surely, but there has to be some acoustic, and later, probably, semiotic or sign system for exchange of information. About semiotics I will think later, or also my *maymun* will alone invent it, but the important thing is ... but surely: the important thing is *not* to allow direct transfer or reading of the thoughts, because this will be direct method, while I want indirect one. Hence no telepathy, and weaker sensual perceptions. And the sounds must come out of its throat — and out of what else? Well, then my little *maymun* will need perfect vocal cords. But this is not a problem. Hence it will possess some speech, which will make abstract and not direct the immediate reality. But why not to say it more clear: which will *hinder* it to understand good the others? That's it, it will have a *possibility* to do this, yet will do it not pretty often, and will try, as much to reveal this, what it knows, so much also to conceal it^{*****}. But will it want to conceal the truth? Well, if it will be the most self-conceited and cruel animal, then it will positively hide it — at least out of egoism, and which biological individual is not egoistic? This is so, but a cat can't hide its anger and wiggles its tail nervously, while the *maymun* must be able to hide everything that it wants. And with the use of speech, too. Very well: such phonetic system, which will allow good abstractions, but will hamper the understanding between the *maymuns*. For example, by different tribes will be spoken different languages. As simple as genius, and the most important: there is no need for me to try to do this — the very monkeys will try to confuse

each other! In this way the speech, for its part, will also hinder the achieving of unique hierarchy, or decrease the pool of impact.

[***** There is one interesting Latin phrase, suitable here: *Ars est celare artem*, or "The art is in this to hide the art".]

But let me see, how the checking goes. A-ah it has finished long ago. And the time already nears the noon, when I look at the star. Let me set now the major requirements, and then will see what the system will say. Yet first of all I will drink one ambrosia, because from these thoughts I have even sweated — and the Creator took a cup with some sparkling and refreshing drink, which already waited for him at the tray of synthesizer and drank a few sips. — So now — listed he mentally to the brain of laboratory capsule: — ugly and incapable animal; lives initially on the trees, but later must come down from them; has well developed extremities, with the corresponding degrees of freedom; meticulously developed vocal cords, ability for good articulating of the sounds and their dividing in small units or syllables, pronounced in one breath; heavily convoluted brain and two kinds of computing devices in it —one sensual or analogous, like by the other mammals, and the other capable to analyze the syllables and form logical reasoning sequences, which exceed the natural limitations; yes, one very important thing: bad sense of proportions in everything — in eating, in pleasures (yeah, I have to think about the main pleasure); a desire for games, by the male individual; obligatory cruelty in everything, as expression of its bad sense of proportion; irritable and conceited character; a-ah, yes, something like inferiority complex, which is also quite justified, because it is *really* imperfect; hence also: universality, as possibility to recompense its imperfection; that it searched, if necessary I will show to it, via implantation of control device in its brain (or I will land down to show it one or another trick), that it must use everything that is possible from the surrounding environment as tool or weapon in order to lay hands on more tasty meat — ah, omnivorous animal, naturally; laziness, but creative, or some kind of inquisitiveness, not out of direct living goals, but for the sake of very judgement (the idea tends to the matter — hence also the matter must tend to the idea, right?); well, surely also other things. Let me now look what will be the genetic intervention, and let extrapolate, so, 4-5 thousand circles of the planet around its star, as model or virtual reality? — and he waited a bit, drinking up his ambrosia.

Hmm, well, as if everything is good, yet it is somehow languid, wearied. It has come down from the tree, throws stones, hits itself in the chest, cries something entangled, quarrels and fights with whom only can, with or without cause, but somehow without much pleasure. Well, naturally, because, I have forgotten to touch the sex. And

without adequate sex my *maymun* is good for nothing. Hence, let me be consecutive: in the sex also bad sense of proportion! Year-round sex and even without continuation of the gender. What means that it may be also between equal sexes, or not in the correct place, right? The important thing is that it had pleasure and that its self-confidence increased, because without confidence this little beast has no future. Let me see, what can be done here. Now, the intercourse by bisexual species is a reciprocating movement of a spike in a bearing. Well, here nothing should be touched, because there have to be two sexes, with their differences and functions in the regeneration of life. Else, if there were unisexual beings, i.e. with a spike and a bearing — say, behind — by each individual, so that there were two sexes, but the both sexes were in one individual, then can be performed various types of connections. We-ell, not so many types, because they can be either of star type (but then must be many bearings, maybe also many spikes, and this will hinder the getting of satisfaction because of the difficult requirements for grouping, so that this has to be rejected), or then of polygonal type (it is possible also an open line, if we don't insist to close it). But these are the hermaphrodites, and they diminish the variety, because happen small genetic variations by copying of the genes. But OK, and what hinders my *maymun* to exercise similar sex, and that every individual had again one sex? Look at this! But surely nothing hinders it to do so. It is necessary only to strengthen a little the absence of the sense of proportion also in the area of sex.

Well, and to what all this reduces, ah? *Something in possibility, something perverse!* Yes, because what is this perversity if not lack or sense of proportion, some jumping out of the limits? And in the sex of my little beast will be both, different sexes, and they will be able to function as the same sex. And it will be able to perform all kinds of chains and geometrical figures, ah? But the very intellect by the organic animals is, as if, a kind of ... perversion of life, because it will force them to move farther away from their material nature, ah? Well, surely, because now my *maymun*, instead of to think only how to fill its stomach (and empty something below it — ha, ha), will be happy just sitting and thinking, or imagining something. A-ah, yes, its imagination must also be unbounded, in order to recompense its imperfection, i.e. it has to be able to "dream awake", nearly like me, right? Well, this is now the right decision!***** It is true that by some animals the thinking is accompanied by not very beautiful and aesthetic circumstances, but who am I to change the principles of Universe? Nobody will allow me this, neither I will be able to do it. This, what I can, is only to modify or elaborate. So that my *maymun* can appear also by itself, but when its star becomes already cooler, and now everything is done in six days and that's it. And what of this that it will be the most perverse animal in the Universe? And,

then, why not? The idea is good, and its realization depends on the features of material, right? So that — start, my little ship, the work!

[***** As the Latins said: Ecce homo!, or "Such is the human!".]

Feb 2001

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HOMO RETARDED

It was late afternoon hour and Jeane Fitz-Jeane, known in general public as the Great Jeane, and amidst her not many close acquaintances as Jeane-Fizz was lying in a chaise longue on her terrace with a glass of drink in hand, and swaying slightly enjoyed the weakening rays of the October sun. No, the drink was not gin-fizz, it was an orange juice with a small amount — well, maybe not really small — of vodka. Jeane could allow herself to sway as much as she wants, because an octogenarian (a second day already) has not much else to do. Well, in academic circles it is a bit otherwise, there the people are endured like lifelong monarchs, or like the Roman Pope, i.e. until the "dear God" calls them to Himself, so that she had a pair of lectures in a week in one University, but she repeated for years well known things, for which she needed not to prepare the material. What has been, has been, and long ago, and in genetic engineering one can do nothing without good computerized systems, so that there was not much what to teach her students, because the details were pretty numerous for to remember them.

Yet in her time, a bit more that 50 years back, everything was different, then she was young doctor and was racking her brains what to do for the humanity. Well, not precisely so, of course, she was racking her brains what to do in order to stand out before the others, because there were heaps of doctors. And having wondered so for five or six years she once asked herself: now why when a person is most capable and hard-working and so on, i.e. when he or she is young, until he has reached the middle of his life path, so why exactly then he has to lose most of his time for sex and various amorous infatuations? Because it was really so, in the sense that the very act is short business, but the preparation is proportional to the supreme moment like ... well, like a space rocket on chemical fuel to the very flying module — 20 or 30 times to one, something like this, and there is also aftereffect, so that this is directly lost time. Not that

the sex is a bad thing, but why not in other time, and when one is young to use one's time more reasonable.

Well, the answer was clear, because exactly then one is most capable to conceive et cetera, yet now, in 24th century, after about two centuries or more when rarely some woman will decide to bear the fetus and give birth, this was entirely unnecessary. Id est, the times change, and, hence, one can, and must, adapt to them, change one's stereotypes. Because for the men is better that they were older, there are somehow more chances to pass something new from themselves to the offsprings, and from women long ago take, just in case, till 5 ova in the age between 25 and 40 years, so that it was able to perform artificial insemination also later; and more than one child per a parent — well, two, of course, meaning one for the one parent and one for the other, yet this is all the same not much — neither is well accepted by the society, nor the very people now want it. She, for example, has one daughter, Joan, already with her daughter above 20, and a son, Jerome, who has not yet descendants because all the time postpones this business — and she rose from the chaise longue for to pour himself some more vodka, with a piece of ice.

So that, if it was possible to *reverse* the things, it might have been better, said she to herself (at one drinking party, because on a sober mind such phantasmagorias can never enter into your head). OK, but if they will be exactly reversed, this means that we have to leave sucklings and infants to copulate all day long, what is not very healthy, even if this was possible, and also the end has to be somehow *fine*, right? Because in French it is *fin*, but thin or fine is also *fin*; or we can take also our English fish fin, which, obviously, becomes thinner at the end, and compare it with "fine". Well, maybe the languages also are important, because she even then was interested in foreign words (she knew French and Spanish, in addition to her native English), and quite later (although from that time have passed already more than 30 years) she learned German, and now reads sometimes something with a dictionary also in Italian, as well in Hollandaise. It is so, naturally, the languages tell many things about this how people look at life — and she swallowed a decent sip, for to prevent the warming of the drink again.

So, it turns out that exactly reversing is not good, but some delaying or retardation could be suitable. For example, said she to herself, if the puberty comes, so, with 20, or even 30 years later, then what will happen? Well, this what happens with homo retarded, but then this was only an idea. So then the people, men and women, would have remained simply infantile! A Horror, right? But let us look more precisely (said she to herself). When some woman begins to evolve then begin to grow her breasts, and when they exceed by one kilogram then begins to grow also her bottom, there is no other

way, because else she will tilt forward. And when all these things grow enough, and also in other parts something swells, then she becomes pretty obese and men begin to cast a glance at her, but now, when this is delayed, then she will remain young girl even when will reach 40-50 years. But this isn't really bad, said she to herself. And it turned to be exactly so. When the puberty begins about 45 years, then women do swell a little here and there, but in no way can reach the ideal of Hindus and Arabs, these are all fine and elegant "girls". But when they do not need the breasts in their direct purpose, then this, definitely, is better, because later they begin to droop to the floor. Well, even if not exactly to there, yet they droop, she sees hers now, despite the fact that she has never been much "endowed" (but such women don't need especially to occupy themselves with sciences, do they?).

Well, by men don't grow such things, this what grows weighs not so much, yet they have instead secondary sexual attributes, they grow stronger, become Tarzans, push to fight, and so on. So that if they have not so much muscles, then they will be more gentle, more *amorous*, like is said, what is again an advantage, because too macho-men now already several centuries are not very honoured (after all, they are not race stallions). What they can add as muscles around the age of 50, they add, but otherwise are also elegant, and this is better for the health, because the point is to exercise sport when one begins to *grow old*, in order to keep himself (or herself) in form *then*, not in young years to accumulate much flesh everywhere where he can, and after this, in his third age, to begin with the infarcts, for the simple reason that the heart has difficulties to "irrigate" so much matter. And in this way they are more peaceful, don't push to fight. And if the things move in this direction, said she to herself then, nearly 50 years back, then when one reaches the age of 50 one can copulate as much as one wants, because there nobody expects some special work from that person, while in the same time to be healthier is more preferable, and the sex is a kind of sporting activity, however you turn it and twist it; the feeling are feelings, but the care for the health remains.

So that the idea was worth the "gunpowder" and she began to evolve it in her brain little by little. Because the thing was not to delay everything, the brain must develop normally, so that one was able to learn more things, to study longer, the bones were necessary to grow, because else they would have not grown after 40 and people would have remained nearly dwarfs, and also other moments, while the sexual apparatus could simply doze for a while. This was not like to take all kinds of hormones, which could have delayed the development of their sex, because they can at the best confuse them (how it has happened with some children when their parents heard about the work in relation with my ideas). And also

such pharmaceutical retardation leads to this, that later, when the medicaments cease, the organism begins to make up for the loss (like also by various diets for losing weight, after what they become even fatter), and then the puberty goes for a couple of years only, what is directly painful in some cases (the youth pimples are just "blossoms", as is said).

Hence, it was necessary to research all main genes, to model this on computer, because everything is mutually tied, the genes are not like codes of laws, here the things are doubled and tripled, there are a heap of rudimentary things (say, the ability for growing of gills, like by the fishes), and also contradictory genes, where the error can be found only after beginning of the interaction between them. This "divine" activity is not a joke, so that was necessary to experiment heavily with rats, and with dogs and pigs, and with other animals, but this was later. In addition to this, like side effect, yet quite favorable one, was necessary to increase a little also the life span, in order not to have some terribly fast aging, like by medicative treatment. It cannot be said yet whether really the ret-people will live longer, because the oldest of them are now exactly in their puberty, 45-46 years, but under the experiments with rats, where is possible to scroll fast several generations) it happened so, what gives reasons to expect the same also by the people. — Here Jeane got up again to pour herself juice and vodka, grasping also an apple for addition, and returned to her place with a shawl, too, because the sun did already almost not shine.

So that is how the things started, then appeared various distinctions, the Nobel prize came quite late, yet it also came, and, in jest or in earnest, the people began to try also with one child with, as we say, ret-factor positive. And these individuals exceeded already 10%, what is not at all little, having in mind that till now not one of them has produced posterity. Well, they alone are satisfied, for they have no basis for comparison, but their parents are also satisfied, there are almost no complaints (because there are always discontented, even if one gives only honey and butter to the people some of them will grumble). And the sex — well, there are no problems to mix with a partner from the other type, and many of them make exactly so, where the man is ret-positive and the woman is negative, or vice versa, even from one and the same sex, because everything is as before. But the most important — and at least for the moment there are no reasons for worry by the laboratory animals — is that this is not transferred in posterity, i.e. if a new gene operation of the embryo is not performed, it is born with normal negative ret-factor (there is some small retarded development in about 10 percents, but in the second generation it disappears), so that if people become bored by this they can always return to the old variant, yet in this way they have one more possibility. Well, if there scroll, so, 500 -

1000 *generations*, then the things will, maybe, become fixed also genetically, but till that time we will be able perfectly well to see what is for good and what for bad in this relation.

And whether she was so great? Well, hardly. But, on the other hand, who knows? The special moment by the great thing is, first of all, in the new idea, because it is divine, comes from the "dei" (*dea* in Latin is a goddess, and in old Greek she is $\theta\epsilon\alpha$, and the god is $\theta\epsilon\omicron\varsigma$), while the realization was a work chiefly of computerized devices. She simply liked to ask herself questions, and now, too, from time to time, asks herself, and the questions, if one has also the needed abilities, of course, are already half of the answers. Like, for example, she asked herself — it has to have been when she was about 20, or maybe 25 years, she has forgotten it, and it doesn't matter —, why the men are cleverer than the women? Because they, in fact, and as a rule, are such, or, OK, if about the intellect one can argue, then they are at least more moderate, this even the women do not deny, and the moderation, according to all ancient philosophers, is nearly the same like the wisdom. So the point is that the women know only to want, while the men also think whether this is possible and don't want so much, unless they are still children, or else have grown sufficiently old and hurry to try one more thing, for there will be no time later. And when she asked herself, and when she pondered a bit, and it happened that she came to the conclusion that everything comes from the ... Yang and Yin — because from where else? Meaning that, obviously, the difference between man and woman comes from the difference between man and ...

Well, it is so, to be octogenarian is not like to be 30, yet the idea is clear. It is the difference comes from the sex, from the sexual organs. Because the man ... sometimes *can*, but sometimes cannot, right? And for this reason he looks not to want more than he can. While the woman as if always can. Now, it has not happened, it seems, that she personally has "could" more than 4 or 5 times in one night, but this is because she has not had to do with sexual athlete, but she has heard that professional girls, i.e. prostitutes, "could" even 20 times in one night, when the "work" required it. So that, now, for every thing exists its most plausible reason. The men don't realize this, but they subconsciously cultivate in themselves from an early age, from the puberty, moderation in their wishes, while for the woman there is nobody to cultivate this in her. And for this reason she remains the always wanting more than can be given to her, but then this is why two different sexes exist. Because if they were equal then there wouldn't have been two sexes. And they exist already from the insects, but at least by the mammals they exist, hence they are *not equal*, and have no rights to be equal.

But she has never been special supporter of the equality, because in 24th century nobody restricts her rights, and as to the abilities —

well, to everyone his or her own, and to Nobel laureates, too, right? — And she again rose to fill her glass, where the orange juice was chiefly for colour. And also she moved inside, in the kitchen, because October isn't, after all, August. — So that, putting it otherwise, nobody hinders the woman to be equal with the man, except her sex. Before she enters the age of "love", and later, when she exits from it, it is equal to the man nearly in every aspect. For this reason the "retardesses" are such clever girls, such clever, that one has directly to envy them. Or the old women, from the "normal" ones, they are very experienced, sophisticated in a number of questions, and, if they are not "stupid by nature", are quite equal to the men.

But the men can also be stupid, nothing hinders them in this aspect. Because the intellect, how even Aristotle in his time has thought, is something hidden in the "tele", what in Slavonic is somewhere around their ... calf or body, i.e. in the *relation* between the things, this, what can't be seen or touched. In fact he has spoken about εντελεχεια like about some energy in possibility, but if we separate from the beginning the prefix εν-in, remains some body ("telo" in Russian), at least in the Slavonic languages was so, and in old Greek εντελεω means filled or plump, so that this is not excluded. Id est the intellect must consist in this how the bodies are filled, how are joined their parts, or, in more general aspect, how the things in the nature are related, what makes them to function. I want to say that this is a thing which is *not known* what exactly is, because if there existed an algorithm of the functioning, then there would have been no necessity of intellect. Yet each knowledge aims at this, to understand so the objects, that to *eliminate* the necessity of intellect, and that everyone was able to cope with the given range of questions, if sticks to some set of rules.

Or let us take also the creation or creativity. How have imagined this the ancient Greeks? Because about what else can think a person of my age, when he or she is such that simply can *not avoid to think*, because has done this his or her entire life. And the languages also help a little, like she said, from them one can always learn something hidden, interesting, or just funny. Because the creativity is funny, if you ask Jeane-Fizz, said to herself the same Jeane, for the reason that the creation or the creature is the Latin *creatura*, but there is also the known French ... cretin! And she has heard from somewhere, continued she her reminiscences, that also by the Slavs existed something similar, because every animal or beast or whatever little creature was called "tvar" and the creation was "tvorenie" or "tvorchestvo". And this very creation was done in craters, in some deep and broad containers, where the gods mixed what they could, like in craters of volcanoes, or like the children also want to mix what they can, even if these are their own ... faeces, if only one lives them to do it. Because the children want to do it, and in the "worst" case

they can substitute the latter with sand, right? And in the sex, too, exist creativity, as well also "craters", well, the women have them, while the men have with what they can stir there. Right, really? — And she again rose to put more ice, bringing also the remainder of vodka; more juice she did not need, only to irritate the stomach.

But the gods, too, did this. Somewhere in craters, somewhere out of mud (for which nobody tells you from where our God has taken it). And somewhere also of more prosaic nature; for example, somewhere in the Sanskrit existed such pre-god Tathagata — so to say, father of the gods, "*tata*" of the "*gotts*" — who has created all worlds as ... emanation from his bowels! Id est he just "released the pigeon", but maybe there were also harder kernels, who knows? Well, after all, the children have had to learn from somewhere how to mix, this might have been in their genetic or species memory. And regarding his name this has to be so, because "*tata*" somewhere in Arabic languages (and in some Slavonic, too, as I have heard, In Bulgarian, for example) meant father, what is similar to Russian "*papa*" which word is as the Latin Pope, or also "*baba*" in Turkish is father, and here is the Latin *pater* or German *Fater* as the same. On the other hand German *Gott* is exactly the English God, because he is very good to us, i.e. the name correlates with the word good /*gut*. But this is hardly only something Teutonic, because in Italian exist the verb *godere* which means to enjoy something, to relish, to have pleasure (and, well, here some man, surely, would have said that he is so joyous because has succeeded to catch this god by the ... balls, but the Great Jeane is not such cynic for to think about such things, in no way). So, but where the people do not catch the gods they relish thinking about them and imagine them, and they, i.e. the gods, stir various things in various craters, like also the not unknown Jeane has mixed the human genes, creating this new type of human being, the homo retarded. Your health, Jeane, said Jeane to herself, for the simple reason that there was no one else to say this to her.

And, generally, what is this god, ah? If and as far as he exists, of course. Well, first of all a creator, doer. Because ... — she has asked herself also such questions — what else *remains* to one god, i.e. to a being that lives infinitely long, and can be everywhere, see and cognize everything, move to where he wants in the time, because he is not only a cause, he is also an *effect*, how is spoken in some religions. Hence god is cause and effect (or effect of his own cause, or cause for his own effect), he looks like *nothing* from the real world, he knows everything (at least everything what he wants to know), and lives, if not really infinitely, then at least very long time (say, 5000 years), or rebears many times (say, a hundred). So, and for one such being the single thing that can give him pleasure is to create something new, but really *new*, something unforeseen and *unforeseeable* (not like the Christians state). Putting this otherwise,

god is some idea, some *information*, which exists forever and always, because only the matter can age, not the idea; he can incarnate himself in the matter, if and when he just wants, yet he alone is not a matter but only an idea.

This new thing, though, as I have said, thought Jeane in herself, must be unpredictable in the particular case, only in the general case and in broad lines, i.e. it has to be *arbitrary*, and because of this only some arbitrary world can give pleasure to some god, a world which, as have said the ancient Hindus, is trice "not", i.e. unstable, imperfect, and uninsulated! This is, so to say, the "genome" of the god, he is first of all creator, right? And creates only interesting, i.e. dynamical, unknown things, and then just sits somewhere in the time (the space is not at all a problem) and observes the new world, and, if he is not lazy, he can also touch something, here and there, but because this would not be justified and in accordance with his ideas about one perfect world he leaves it to adjust by itself, how it can, and if it can. Well, your health, Jeane, very good said — and she sipped again from the invigorating drink.

So that, if she was now with half a century younger, she could have worked for some time also about the computer modeling of the "genome" of god, but OK, let there remains work also for the younger ones, and for the ret-positive. For this reason she, if were ever a little inclined to religiousness, what means to *delusions*, like the major part of the people, would have accepted the Christian *science*, because all this evolution is a very good thing, very logical, yet this is somehow slowly, and there would have been nothing surprising if something went wrong. While some help from the outside, some push in some places, mixing of the genes, and also in the time, would not have been superfluous at all. Id est, nothing prevents the existence of evolution, and all the sciences can remain true, but some "god" could have flown here earlier (say, 1.2 millions of years back, or then 6,000, this is not significant, when he can move in the time) and pushed here and there the things (for example, tilted the Earth's axes, what now gives the seasons), and this even in such a manner that to disorient all later analyses (because, naturally, there are things, which we are not in position, at least for the moment, to know and check). God is God, and the science is science, and at least in the antiquity people have tried not no confuse these two things, and for this reason was spoken about agnosticism, i.e. about incognizability of the world or the god-creator. Though, see, it was necessary to be the Great Jeane, in order to rise so high to the God, for to recognize that it is just the same whether He exists, or there in no God, because for the people these are indistinguishable things. And when so, without importance. Cheers. — After what she decided that there will be nothing bad if she moves to her bed, where she will be warmer, and will also be able to turn to semi-idea, falling in

slumber, so that she headed for there.

So-o, and when one can not understand whether a god exists, because one, obviously, can not do this (unless one is not a god alone), then one can, if one wants, to think that he exists, and imagine him how he likes, or else to think that he is absent and call him nature (sometimes with capital letter). And when one can not create like the very gods, nor has in his disposition their craters, then a human can create what he wants, somewhere ideas, somewhere material things, and somewhere children, right? Because approximately 95% of the people create predominantly the latter. And even this they don't create really, but just pretend, say to themselves, subconsciously, that they will now create (or that to them will be made) a baby, and come on, let them stick something in the "crater". And stir it, and don't feel at all ashamed. And in her "crater" now nobody wants to mix anything, ah? Or she has not proposed it to them? Because if she decides to select for herself some positive "ret-boy", then maybe, for the experiment, and with the great Jeane, the man will agree, who knows? She, for example, if approaches the question scientifically, maybe would take the right decision, i.e. the positive.

Although this, to worship some "stirrer", and this even for thousands of years, instead of the "crater", is somehow wrong, isn't it? Because the creation is done in craters. But could one know it? And maybe it is right, because the "stirrer" in principle is not present, but at once, look, and it comes out like a magic wand, stirs for some time as long as it can, and then again disappears. While the "crater" is always the same, and it is possible also to do without it (the fishes, for example, use the sea bottom and throw there what they have for throwing, and nobody has heard that they complained). So that maybe the people are right about this cult. She, to give an example, does not need another "crater", right? A-ah — yawned she — but instead she as if needs a little sleep, needs a "preparation for the death", like the ancient people have called it. Because, what if she will be caught unprepared, ah? Well, nice "preparation" Jeane-Fizz.

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