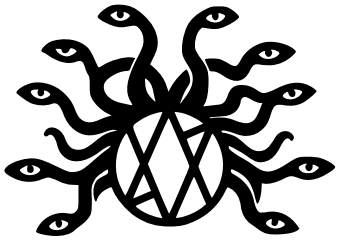

Heterosophic Manifesto

In light of the challenges facing humanity, and in view of the growing despair regarding political, social, and environmental conduct across the world, it is becoming increasingly clear that it is no longer sufficient to rely on external changes in policy or in social, economic, or political structures. What we identify as a crisis does not concern only the way human beings act in the world, but also the way they understand it, experience it, and position themselves within it. Any genuine attempt to formulate a new horizon requires a deep transformation in the foundations of human belief—in those mythic, metaphysical, and symbolic patterns through which human beings organize reality.

This recognition gains additional force in an era of accelerated technological developments, foremost among them artificial intelligence. These technologies are not merely external tools, but forces operating within the cognitive fabric itself, fundamentally transforming the modes of human thought, perception, and creation. They blur boundaries that once appeared stable—between human and machine, between creativity and algorithmic computation, and between subject and object—and present the human with a new mirror, in which he ceases to be the exclusive bearer of agency, meaning, and creativity. The world becomes even more saturated with mediators, systems, and images, to the point that the very distinction between what is experienced "directly" and what is processed, translated, mediated, and represented becomes even more complex and fragile than before.

Within this reality, in which not only social and ecological orders are destabilized but also the very boundaries of human consciousness itself, the need intensifies for a conceptual and experiential framework capable of containing multiplicity, contradiction, and constant movement. Furthermore, despite technological progress and scientific developments, it is clearly evident that the human being still requires a theological framework—one that can serve as a source of security, comfort, and a response to the most basic spiritual and psychological needs. *Heterosophy* emerges from these needs. It proposes a new and optimistic theological approach to life for a biological species that at times appears to have lost its way—an approach that does not rely on transcendent entities, but

understands religion as a method of experiencing reality through myths, images, symbols, and metaphors. Within this framework, gods and goddesses are not independent entities existing "beyond" the world, but embodiments of immanent qualities—forces and patterns operating within existence itself, in its personal, social, and natural dimensions.

Heterosophy sets itself the goal of reconciling the fundamental theological impulse with the rational scepticism of the human being in the 21st century, and of transforming several foundational conceptions regarding the place of humanity in the world: to rid itself of harmful, simplistic, and naïve beliefs that have led to separation and alienation between the human and non-human entities, between "spirit" and "matter," and between consciousness itself and the world within which it exists. Instead, it proposes to view the human as an entity woven into a broad network of relations, in which both nature and technology are not merely background or tools, but active partners in the ongoing becoming of reality and the meanings embodied within it. Within this network, there is a need for the capacity to remain within tension, to listen, and to recreate the relations through which the world is revealed to us. We believe that heterosophic thought and way of life provide the tools for this.

The heterosophic approach, whose main principles are presented in this list, is based on several fundamental foundations, from which the four chapters of principles that follow are derived. First and foremost, stands the principle that the human being is a physical entity, and that all his experiences in the world—his perceptions, thoughts, emotions, and patterns of belief—are grounded in this fundamental fact. Human consciousness is not an entity detached from the body, but a product of physical, chemical, and biological systems, and of constant interactions between the organism and its environment. Cognition, spirit, and imagination are not transcendent phenomena, but expressions of organizing matter, of a body that exists in constant relation to the world. From this perspective, the boundary between the physical and the mental, between the material and the spiritual, is a product of linguistic and cultural structures rather than an ontological fact.

At the same time, the human being does not experience reality in a completely "unmediated" way. Human experience is shaped to a large extent by systems of belief, symbols, images, and "shared agreements," whose role is to stabilize social and psychological reality. These agreements—embedded within language, religion, science, or ideology—do not necessarily reflect "reality in itself," but construct it in a pragmatic manner. The human thus exists within a mediated space, in which reality is always perceived through a framework of collective representations. Human reality is, in this sense, the product of multiple layers of coordinated social information and imagination.

These beliefs—those deep cultural and mythic patterns—are also the root of the current crisis of humanity. They have led the human to a perception of superiority over other living beings (and often also over other human beings of different religions, cultures, or ethnic origins), to an instrumental attitude toward nature, and to an ever-growing alienation between the human and their environment. The modern myth of separation between subject and object, between spirit and matter, between culture and nature, between human and animal, and between god and human has created a conceptual framework in which the world ("nature") is perceived as a spiritless resource, dead matter, and a background for the unique existence of Homo sapiens. The climate crisis, political violence, and the moral collapse of social systems are all the result of false beliefs, of a crisis of faith that followed from them, and of theological structures that have, in many cases, lost the ability to provide a holistic meaning to existence.

Despite this, the need for religious experience remains a basic and universal element of human existence. Human beings seem to require an experience of belonging to a dimension that exceeds the individual, a sense of participation in a cosmic, spiritual, or natural balance. This does not mean that every person requires belief in gods specifically: religious experience may take different forms—in art, in science, in love, in moral action, in aesthetic experience, and so forth. What is common to all of these is the search for a transpersonal dimension of meaning. When this need is neglected or reduced to shallow ideological frameworks, human existence is emptied of its content, culture as a whole loses its life-giving force, and as a result tends to become an oppressive tyranny.

A real transformation in human consciousness cannot therefore occur through political, social, or philosophical reforms alone. These generally address the surface of the cultural structure, while the roots of the crisis lie in belief systems themselves. In order to bring about a genuine transformation, a theological shift is required—a redefinition of the relations between the human and the world, of the concepts of the sacred and the profane, the body, reality, and the constant permeation between them. This is the central claim of heterosophy, which seeks to propose a new theology that does not continue previous religions, yet does not reject them, but rather returns human existence to a plane of reciprocal relation with the world.

The heterosophic approach is based on an interdisciplinary gathering of insights that have developed throughout history—from monotheistic and polytheistic religions, from modern science, from art, and from the fields of philosophy, anthropology, and sociology. It seeks to formulate a dynamic worldview that integrates the rational achievements of science with the mythic sensitivity of religion, together with philosophical and artistic inquiry. From religions it learns the importance of symbol and ritual as forms of knowledge; from science it draws

the principle of continuous testing; and from philosophy and art, the value of doubt, questioning, and self-criticism. Heterosophy opposes any closed conception of truth.

Heterosophic theology is not a dogmatic system but an open process of becoming. It understands that every system of belief is a temporary structure, dependent on its historical, geographical, and cultural context. Therefore, it encourages a continuous movement of reflection, revision, and reinvention. Remaining in place is perceived as intellectual and moral stagnation, yet "progress" is not an absolute value; at times, a retrospective gaze—a return to ancient and forgotten sources—is required in order to enable new movements of meaning.

Heterosophy thus proposes a theological paradigm in which faith is understood as a dynamic and experiential practice of relation, rather than as the acceptance of a final and stable truth. It sees the human as a bodily being that exists within a network of physical and symbolic relations, and seeks to return the sacred to the encounter itself—to the relation between human and world. The divine is not an external or transcendent concept, but an immanent quality of human existence when it is experienced in its fullness.

Heterosophic theology constitutes an attempt to reshape the boundaries of religious discourse in the era following the collapse of traditional metaphysics. It seeks to bridge the scientific and the mythic, the spiritual and the material, and to reformulate the religious question as a challenge of relation and connection, rather than of authority, control, and power. This is a theological move, but also an anthropological, ecological, and ethical one—a call to expand human consciousness so that it includes all dimensions of existence, out of the understanding that the human and the world are not separate, but rather different aspects of one and the same network of life.

General Principles

The heterosophic path is intended for those individuals who experience a double attraction: on the one hand, an intense desire toward nature, matter, and the ontological mystery of existence; and on the other, a religious, ritual, or spiritual need, accompanied by a constant rational doubt regarding the nature of those very mystical dimensions. This is a distinctly dialectical position, combining mythic wonder with rational critique, a longing for connection with continuous inquiry. Heterosophy thus addresses those who are capable of bearing this contradiction within themselves—to believe and to doubt at one and the same time, to long for the sacred while simultaneously dismantling it. For us, mysticism is not necessarily a contradiction to rational thought, but rather a field in which doubt

and belief coexist as complementary forces. From the heterosophic perspective, mysticism is a historical matter. It marks the boundary of human understanding at any given moment—that which has not yet been explained, that which scientific, philosophical, or psychological knowledge has not yet succeeded in organizing into rational frameworks. When a certain mechanism is revealed and explained, it loses its mystical status; yet the more we know, the more we discover that there is still more to know. Human truth is always partial, dependent on body, context, and time, and therefore requires methodological humility: the recognition that every theory, doctrine, or belief is nothing more than a temporary attempt to map that which cannot be mapped.

Heterosophy grounds its conception of reality in a phenomenological-relational assumption: reality is not a purely "objective" entity, but an ongoing event of encounter between subject and object. Within this encounter operate countless mediators—the body, the senses, language, culture, history, memory, and knowledge—each of which serves at once as both bridge and screen. They enable connection with the world, yet also filter and mediate it. Moreover, the boundaries of subject and object themselves are not fixed: every subject is an object for another, and every object is a subject for itself (insofar as it carries a certain form of experience). Thus emerges a dynamic, reflexive reality, in which every entity is both observer and observed. Reality, from this perspective, is not an essence but a network of changing relations and reciprocal connections through which the human world comes into being. Within this fabric of relations, the human organizes their experiences through narrative means. In order to grant coherence and meaning to an excessive and paradoxical existence, consciousness produces narratives—series of representations, symbols, and myths that filter chaotic reality and organize it into intelligible patterns. Myth, in this sense, is a superstructure that provides an entire community with a shared template of conceptual reality—a system of categories that enables people to think, act, and experience existence together. The great myths (religious, scientific, or cultural) are therefore collective mechanisms of cognitive stability.

Although they are stories that are not factual in the empirical sense, myths embody deep truths about the nature of things as they are perceived in human consciousness, and about the nature of consciousness itself. They represent the fundamental structures of human understanding, the archetypal patterns through which the human interprets existence. Accordingly, the value of myth does not lie in its objective or historical validity, but in its ability to reveal the internal structures of meaning within a culture. At the foundation of myths operate the basic categories of cognition—distinctions such as body and soul, nature and culture, male and female, good and evil, time and space. These categories do not necessarily reflect ontological structures; they are products of history, language, and cultural imagination. Even though they do not have a necessary connection

to “truth in itself,” they nevertheless constitute a necessary condition for shared human existence: they create the logical system within which it is possible to think, speak, and act. Social life is therefore based on collective agreement regarding these categories. In order to preserve social order, communities are required to adopt a fictive assumption of “naturalness”—to behave as though cultural differences and agreed-upon definitions are an inherent part of reality itself. When the very act of this pretense is forgotten, and communal agreements become “truth,” hierarchies, mechanisms of power, and patterns of fundamentalism emerge.

One of the aims of heterosophic thought is to cultivate a critical awareness of these fixed conventions. Excessive trust in existing categories and norms gives rise to intellectual and social stagnation. The wise individual, as well as a healthy society, is required to unsettle the boundaries of distinction, to challenge what appears self-evident, and to expose the subterranean political, historical, and emotional currents that shape the fundamental concepts of culture. Creativity, according to this approach, is the capacity to cross categories, to blur boundaries, and to return imagination to the space of discourse. Creativity therefore holds an important and significant place in heterosophic thought and practice. The heterosophic critique of categories also touches upon the most fundamental concepts of human consciousness—namely time and space. These are not fixed cosmological entities, but experiential frameworks—ways of organizing reality as it is made available to understanding by different entities. In “nature,” insofar as it can be judged, there are no absolute boundaries between past, present, and future, or between one place and another; everything exists in a *bubbling* movement and in continuous *becoming*. It is precisely living beings, and especially the human being, who grant separate meaning to space and time, and in doing so become possessive of them. The more human the mode of cognition, the stronger its tendency to stabilize reality, to define territories, and to delineate beginning, middle, and end.

The recognition that reality is, at its core, a story that we tell ourselves opens the possibility of liberation. The moment a human being recognizes that their life is a narrative—whether personal or collective, whether given to them or created by them—they become aware of their capacity to change the plot and to formulate a new story. Heterosophy proposes, in this sense, both an existential and a cultural project: the development of cognitive, ethical, and aesthetic tools for constructing a new narrative—one that does not constitute the human as separate from the world, but as an active participant in the fabric of life. In this way, heterosophy positions itself as a paradigm of reflexive thinking, integrating philosophical awareness with a mytho-poetic element, and seeking to return to the human the responsibility for shaping their world—not through blind faith, but through the continuous formulation of the meaning of their own life.

Humans

Heterosophy accepts the conventional scientific framework regarding the origin of Homo sapiens and its nature as an organic being that developed within the fabric of life on Earth. From this point of view, human beings are not a metaphysical exception to nature, but one of the biological forms of organization that have emerged within it. Human beings are, first and foremost, biological entities possessing complex systems of cognition and experience, yet this complexity does not necessarily place them above other forms of life. On the contrary, the assumption that human consciousness is the exclusive standard for evaluating existence, status, or inner depth appears more as an anthropocentric projection than as a well-founded conclusion. In fact, our knowledge of the inner worlds of other entities remains extremely limited, and it is entirely possible that animals, plants, fungi, and other organisms have developed, over billions of years of evolution, modes of perception, relation, and consciousness that are fundamentally different from those of humans.

This recognition requires that the human be repositioned within the broader evolutionary continuum. As members of a species shaped out of the biological diversity of the past four billion years, we carry within us not only the products of evolutionary development, but also its traces; humans share with other animals many traits, neurological structures, drives, and behaviours, and these have played a decisive role in the development of human consciousness itself. Large portions of the human brain preserve layers and remnants of a long biological history; from a heterosophic perspective, these remnants should not be seen as inferior elements to be overcome, but as a living and vital foundation of human existence. Everyday behaviour as well—including mechanisms of fear, desire, territoriality, attachment, aggression, and imitation—continues to bear the imprint of those primordial layers.

Every human being is a present link in a continuous chain of life spanning roughly four billion years. Each and every one of us stands at a particular point within an immense continuum of transmission—of traits and knowledge, of transformation and continuity—and from this we derive both a right and a responsibility with respect to the continuation of this continuum. Humans are not only the heirs of a life chain billions of years old, but also among the agents capable of choosing whether to continue it, to alter its character, or to bring it to an end. In this context, heterosophy seeks to challenge the conventional value boundary between “human” and “nature.” Those who align themselves with the heterosophic path are expected to see animals and plants not as resources or as a passive background for human existence, but as relatives, who are themselves products of a

continuous development spanning billions of years. This is not merely a sentimental metaphor, but an ontological and ethical statement: all living entities participate with us in the fabric of life, and therefore our relation to them should be derived not only from considerations of utility, but also from a deep commitment to *kinship* and *reciprocity*. At the same time, and despite this, heterosophy does not prescribe a fixed and closed moral code with regard to every entity, but shifts the center of gravity toward personal responsibility. The way in which human beings act toward their non-human "brothers and sisters" depends on the degree of moral maturity, sensitivity, and personal judgment of each individual and each community.

At the heart of the matter stands the force of the drive. *Libido*, in its broad sense, is understood as one of the fundamental engines of the development of life and of biological diversity. Were it not for the drive toward life, reproduction, expansion, attachment, penetration, consumption, and being consumed, the entire tree of life would not exist. Heterosophy understands this drive not only as a narrow sexual category, but as a dynamic ontological principle present in every entity, human and non-human alike. It operates in creation, in curiosity, in hunger, in love, in violence, in ritual, and in narrative. Human symbolic reality—the myths we produce, the relationships we build, and the worlds we imagine—is also driven to a large extent by those bodily-animal energies. Therefore, any theory or theology of the human that ignores these forces risks a false abstraction of existence. Heterosophy seeks to encourage lives saturated with desire and longing, in which human beings remain attentive to their natural drives and do not automatically repress them.

It should, of course, be remembered that with liberation comes responsibility: life on the heterosophic path is a life of respect for others and for the environment, and of avoiding, as far as possible, unnecessary harm to others, whether human or beyond. The human, however, is not merely a collection of drives, but an entity composed simultaneously of a body and symbolic systems, of biology and metaphor, of matter and language. The metaphorical and symbolic systems are not separate from the body, but are formed from it and through it; and yet, once they have emerged, they are capable of reshaping it, as well as society and existential experience. Heterosophy thus proposes viewing the human as the metaphorical offspring of animals and gods alike: on the one hand, they carry within themselves ancient layers of organic life, and on the other, they create complex worlds of meaning, value, image, and sacredness.

One of the central foundations of this position is the rejection of the idea of the self as a simple unity. The self, in our view, is not a harmonious unit but a field of forces, drives, identities, and voices, which are often in tension, and even in conflict or contradiction. Therefore, the task of the human is not to "discover

oneself" as a single stable essence, but to learn to conduct an ongoing negotiation between one's different components. Inner peace, if it is possible at all, is not the erasure of contradiction and dissonance, but their creative organization. Moreover, it is precisely the conflict between internal forces that may constitute a significant engine of creation and renewal.

The understanding of the human as a heterogeneous and complex entity is reinforced when one examines the body itself; the organic body is not a sealed and hermetic system—its boundaries are permeable, and it exists in constant exchange with its environment. It absorbs, emits, decomposes, feeds, changes, and is continuously shaped by the world, just as the world itself is influenced by it. Consciousness, as an expression of the body and of its relations with its environment, is not fixed or isolated, and is characterized by a sceptical, examining, and differentiating tendency, at times even to the point of refusal and rebellion. It is both part of the world and a force that marks itself as distinct from it. From this emerges one of the constitutive contradictions of human existence: the human is deeply connected to their environment in an irrevocable way, and yet at the same time experiences themselves as separate from it. They are subject and object at one and the same time, a product of the world and also one who observes it from the outside. Heterosophy sees in this tension one of the central sources of culture, art, and ritual: every symbolic act is, to a large extent, an attempt to bridge this rupture without entirely abolishing it.

From this complex and permeable body also derives an ethical and political conception of freedom. Each and every one is born as a particular body, which is the result of genetic inheritance, environmental conditions, and contingency. The human has no control over the fact of their birth, nor over the totality of the initial conditions of their bodily existence. However, heterosophy distinguishes between the biological given and the manner in which it is experienced, interpreted, and shaped. Therefore, even if being born male or female is not a matter of choice for the subject, the decision of how to live the body, how to narrate it, and how to position oneself within gendered and social structures lies entirely in their hands. Humans must take responsibility for their lives and their bodies, and claim for themselves the right to shape their story as they wish, so long as this does not harm others.

Heterosophy seeks to critique the human tendency to think through binary categories: good and evil, beautiful and ugly, natural and artificial, masculine and feminine, cultural and wild, pure and impure, and so on. These categories are, to a large extent, the result of needs for organization, survival, and control, and there is no necessity that they correspond to any objective truth. This does not mean that they should be entirely abolished, since human thought does indeed require distinctions in order to function; rather, it is necessary to recognize that they are

tools, not essences. Wisdom lies not in the total destruction of categories, but in the capacity to move between them freely, to mix them, to blur them, to cross them, and to play with them creatively. Such freedom undermines rigid and fundamentalist structures, and opens a space for richer and more complex forms of life.

Heterosophy adopts a naturalistic stance with regard to the soul, consciousness, and spirit. As far as we know, all of these are expressions of the body and of its network of relations with the surrounding reality. This does not mean that they are "less real"; on the contrary, thought, memory, love, spirit, and metaphor exist in their full human intensity. However, their existence is not separate from the living body. Most likely, with the death of the body, the experiencing subject also comes to an end, even if its traces—in the form of memory, influence, narrative, or idea—continue to operate in the consciousness and bodies of others. Heterosophy recognizes the social and metaphorical power of the dead, but does not necessarily assume a continued personal, conscious, and separate existence after death. The dead body decomposes and "returns" to the world of matter, to other cycles of life, and becomes part of new entities; in this sense, the human continues to exist as matter and as relation, but not necessarily as the same "I" that knows itself.

From this emerges a conception of the subject as a finite, bodily, permeable, and complex entity, whose vitality does not derive from its separation from nature, but precisely from its being a particular becoming of nature that becomes aware of itself. Heterosophy thus proposes redefining the human condition, not as the pinnacle of creation, but as a point of intersection in which evolution, drive, language, creativity, contradiction, and death meet. It is precisely from this sober recognition that heterosophy seeks to enable a more ethical, creative, and ritualistic relation to life.

Divinity

Heterosophic theology proposes an interpretive framework for divinity that departs from accepted ontological understandings and situates gods and goddesses on an allegorical, metaphorical, and relational plane. Within this framework, deities are not to be regarded as entities possessing "real" existence in the classical metaphysical sense, but rather as symbolic structures operating within the human domain of meaning, imagination, and relations. Similar to abstract concepts such as love, hatred, or jealousy, deities do not exist as independent objects in the world, but as forces whose influence derives from the way human beings relate to them, imagine them, and organize their lives around them. From this it follows that the question of the objective existence of the gods

loses its importance; the relevant question is not whether they "exist" in an ontological sense, but how they operate within networks of human meaning and action. In a world in which there are no human beings, there would also be no deities, just as there would be no concepts such as justice, love, or beauty (as these are perceived in human consciousness).

Accordingly, the influence of a given deity depends on the degree of its social acceptance. The more a certain metaphor gains broader agreement, the more its influence on reality expands. A deity supported by a large community, whether within a monotheistic religion or within a polytheistic pantheon, operates on the political, social, and cultural plane with greater force than a deity recognized by a limited number of believers. In this sense, divinity is a collective phenomenon: it exists as a socio-symbolic force that mediates systems of trust, authority, and meaning. At the same time, it is not necessary for the influence of a deity to rely on broad consensus. On the personal level, an individual subject may maintain an intimate relationship with a particular divine image and attribute to it deep meaning within their inner and private world. Even without broad social validation, such a deity may exert a significant influence on their psychological life, on their choices, and on their ways of perceiving the world. In this sense, the deity functions as an internal interpretive tool—a means of organizing experience and managing systems of meaning within the psyche.

The deities themselves are understood within the heterosophic framework as fundamental allegories for a wide range of phenomena—natural forces, human traits, emotions, political conditions, and even places and objects. Every aspect of reality can, in principle, be represented by means of a deity, and every deity can carry multiple meanings. In order to describe those basic patterns embodied in deities, heterosophy proposes the term *Deitypes*—archetypal categories expressing recurring patterns of experience and meaning. The deitypes are not identical to the deities themselves, but constitute the abstract foundation from which the divine figures are derived. In this context, each deity may be regarded as a historical product subject to genealogical analysis. Every divine figure that has appeared throughout history is the result of particular religious, political, economic, social, and emotional conditions that shaped its emergence and its modes of operation. Such an inquiry may reveal how deities reflect collective needs, systems of power, fears, desires, and ideologies. Divinity, therefore, is not a primary datum, but the product of complex processes of cultural and social construction, and it functions as an entity endowed with *agency* insofar as it is granted power within networks of relations and systems of meaning that structure the reality of its believers.

The deity is, in a sense, a *mask* placed upon a particular trait, force, or element of existence, whether it be a natural phenomenon, a psychological state, or a social

structure. The mask grants form, figure, and name to that which is in itself abstract and raw. Although different cultures may present different masks for the same deitypes, it is often possible to identify similarities between parallel deities. Thus, for example, deities representing fertility, motherhood, or storm may appear in different forms, yet preserve a shared core of meaning. By contrast, more specific traits or conditions give rise to unique and distinct divine figures. The deitypes themselves, both as categories of nature and as categories of psyche, function as abstract archetypal patterns within human consciousness. They are not merely "things" in the world, but patterns of experiential organization that project themselves as images, narratives, and figures. Thus, for example, the experience of motherhood is not only a biological or social phenomenon, but also an archetypal structure that may be embodied in the figure of a mother-goddess or in the figure of the "Great Goddess." Similarly, the storm as a natural force is perceived by human consciousness through divine images that grant it face, will, and meaning. The deity, therefore, is the product of an interaction between an abstract pattern and the cultural imagination.

The personification and deification of various elements of reality and psyche fulfil diverse roles in human existence. On the collective level, they may serve as means of social organization, as justifications for political authority, or as frameworks for ethical systems. On the personal level, they may respond to emotional and psychological needs: a longing for mysticism, a search for meaning, a need for guidance, or a need for mediation between the human and the world. From the heterosophic perspective, working with metaphorical deities may constitute a significant tool for psychological development, for understanding and self-awareness, and for strengthening the connection with the natural and social environment.

Following this, heterosophy rejects the idea of the sacred as a given ontological category. Nothing is sacred in itself; sacredness is the product of recognition, relation, context, and agreement. Similar to deities and other categories of meaning, sacredness exists in the space between imagination and reality. It may function as a tool of oppression when it restricts access, produces hierarchies, or establishes authority, but also as a tool of empowerment, of meaning-making, and of deep experiential organization. Heterosophy acknowledges that the sacred belongs to the domain of experience and imagination, yet does not see this as a flaw or deficiency. Just as dreams, suggestions, or images may exert a real influence on human life, so too the sacred, despite being "non-objective," operates within human reality.

The relation to deities is understood within heterosophy as primarily an internal relation. The way in which a person "works" with deities, or maintains a relationship with them, reflects their relation to the various components of their

own psyche and body. Deities are not external entities that operate in the world in a fully independent and separate manner. They do not watch over, do not hear prayers, and do not fulfil wishes in the traditional sense. They operate only insofar as human consciousness allows them to do so, as nodes within systems of relations and interactions that arise from embodied experience in the world. Even phenomena perceived as "miracle," "magic," or "sorcery" do not transcend nature, but rather express physical, chemical, biological, and psychological mechanisms that may not yet be fully understood. There is, therefore, nothing that exists "above" nature; everything that exists operates within it, and the divine itself is one of the ways in which the human species organizes, interprets, and experiences that same "nature."

The World

Heterosophy adopts a radical understanding of reality as an ongoing process, saturated with tensions, in which the boundaries between entities are not given in advance but are continuously formed and dissolved. The world, from this perspective, is not a collection of distinct objects, but a dynamic, *bubbling* entity whose division into units is a cognitive operation carried out by the entities themselves as part of their participation within it. From this it follows that experience is not a subjective addition to an "objective" reality, but an inherent existential layer of it: the way in which different entities experience the world is itself part of the world. In this way, the familiar distinction between reality and its perception is destabilized, and experience is established as an ontological component, not merely an epistemological one. This fundamental assumption leads to an understanding of the world as an irreducible multiplicity of appearances. Reality is not one in any uniform sense, but is essentially manifold: each entity experiences it differently, according to the structure of its body, its senses, its evolutionary history, and the network of relations within which it operates. Identity, accordingly, is not a stable essence but a temporary, diffuse configuration, continuously reconstituted out of changing relations. An entity is not a closed "thing," but an ongoing process of appearance, existing as a multiplicity of roles, contexts, and connections. The question "what is an entity?" is thus replaced by the question "how does the entity operate, appear, and change within its network of interactions?"

Heterosophy understands existence as a network of reciprocal relations. No entity exists for itself, in isolation from others; every entity is, as noted, a node within a broader fabric of relations, in which the boundaries between subject and object, and between the living and the inanimate, are products of practices of perception and myth. These dualistic distinctions are not necessarily false, but are partial, local, and highly context-dependent. Every entity depends on others and is

defined through them, such that existence is revealed as an infinite network of mutual dependence and co-becoming. The world itself does not appear in a uniform manner to all entities, but is adapted to the sensory and bodily mechanisms of each. The "world-perception" of a bat, a tree, or a human is not a different version of the same reality, but a different mode of existence within it. The senses are not merely means of reception, but mechanisms that shape the perceived world. Every perception is therefore the product of a bodily and historical relation: it depends on the structure of the body, on evolutionary development, on contingent contexts, and on cultural constructions. There is no "neutral point of view" from which the world can be perceived as it "truly is"; there are only participating points of view, each of which produces a particular world.

Against this background, heterosophy also challenges fundamental categories of Western thought: distinctions such as unity and multiplicity, cause and chance, object and event, and even existence and non-existence are understood as linguistic and cognitive tools rather than as faithful descriptions of reality itself. Reality, according to this view, is paradoxical in its essence: contradictions are not failures to be resolved, but basic existential conditions. Opposing states coexist simultaneously, at times without merging or reconciling with one another. Truth is not an absolute principle, but a product of context, time, and position within a network of relations. Heterosophic thinking does not seek to resolve paradox, but to dwell within it, to act through it, and to learn from it about the modes of operation of the world. Within this framework, heterosophy attributes agency and influence to every entity. Agency is not a property unique to the human, but a quality distributed throughout the entire network of relations. A human, an animal, a plant, a river, or a stone—all may act, influence, and be influenced, depending on the context. It is important to emphasize that this is not personification (anthropomorphism) or an anthropocentric projection, but a recognition that the world itself is not passive, and that its forces operate in ways that are not reducible to conscious human action. Agency is a *relational* phenomenon, arising from the encounter between entities rather than from an internal source alone.

From this recognition also emerges a conception of *reciprocity* and *negotiation* with the world. The human does not stand before a mute reality, but within a complex system of relations in which it is possible, to some extent, to engage in dialogue with the surrounding reality and the entities that inhabit and compose it. This dialogue is not necessarily symmetrical, and it certainly does not guarantee control, but it opens the possibility for listening, response, and mutual influence. The heterosophic project seeks to deepen the relation between the human and the non-human environment, to reduce the sense of alienation, and to expand the capacity to listen to voices that are not human. To this end, it makes use of

practices of shifting the "story" and the point of view, dialogical experience, rituals, and creative actions that enable the human to enter into new systems of relations with the world. Within this, the sharp distinction between nature and culture, and between matter and meaning, is also rejected. Myths, narratives, and images are not merely representations of reality, but real forces operating within it. They shape relations, activate entities, and generate events. The story is not merely a description of the world, but one of the ways in which the world comes into being. From this it follows that language and imagination (and within this, also divinity) are not higher or external layers of reality, but an integral part of the mechanisms that operate within it.

The concept of knowledge itself undergoes a transformation within heterosophic thought. Knowledge is not a neutral and external reflection of a given reality, but an active participation within it. To know means to change together with the object of inquiry, to enter into a relation that transforms both sides. Every act of cognition is an event in the world, affecting the fabric of relations within which it takes place. Knowledge, therefore, is not merely representation but action within reality—a practice of participation and becoming. From this follows heterosophy's emphasis on the principle of *hybridity*. The world is not composed of pure and distinct entities, but of changing and "impure" combinations of matter, energy, meaning, and memory. Matter (and the body) itself is not passive, but an active participant in processes of *becoming*: it responds, resists, changes, and influences. The boundaries between the organic and the technological, between the natural and the artificial, and between the living and the inanimate, are fluid, and this fluidity expresses the deeper mode of operation of reality. Within such a world, in which everything is a shifting assemblage, existence is revealed as an ongoing, undifferentiated process of life–death and decay–renewal.

Conclusion

Heterosophy does not seek to provide a final answer to the question of human existence, but rather to offer another way of dwelling within it. From the recognition of the limits of human understanding, of the multiplicity of points of view, and of the interdependence between different entities, heterosophy invites the human to relinquish the aspiration to absolute control and the illusion of a single, stable truth. Instead, it proposes adopting a stance of participation in the world: to see ourselves as an inseparable part of its evolving fabric, as entities that act and are acted upon at one and the same time.

Within this framework, the human is no longer a detached observer or a supreme and chosen ruler, but a living node of biological, cultural, mythic, and

technological forces, existing in constant motion. The divine, the natural, and the human cease to be separate domains and become different aspects of one and the same field of relations and interactions. The sacred is not located beyond the world, but is born within the encounter with it, intermingling with and exchanging roles and meanings with the profane and the impure. Truth is not a fixed and distinct principle, but a process of continuous, ouroboric becoming; identity is not an essence, but a story that changes without cease.

From this perspective, heterosophy presents a double challenge: on the one hand, to dismantle the conceptual and belief structures that have produced alienation, hierarchy, and separation; and on the other, to create in their place new modes of relation—flexible, sensitive, and open—toward ourselves, others, and the more-than-human world. This is a movement that does not end in recognition alone, but requires an ongoing practice of attentiveness, imagination, creation, respect, and responsibility. Life itself becomes, in this sense, a space of experimentation and play, in which every action, thought, or encounter is an opportunity to reshape the relations that constitute reality.

Therefore, heterosophy is neither a religion in the traditional sense nor a closed philosophical system, but an open project of becoming, both personal and collective. It addresses those who are willing to bear contradiction, to live within paradox, and to act in the world without assuming that it can ever be fully grasped. Within a world saturated with uncertainty, change, and the intersection of diverse systems of life, heterosophy seeks to propose a more complex and creative relation to existence, in which the human ceases to search for their place in the world and simply learns to be within it.