

GEORGE M GROW JR



# THE HABITUS

Lifestyle

POWER AND SECRETS OF ELEGANCE



From the series Books of Life®  
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## KEY TO SUCCESS

What is the meaning of success? Countless guidebooks have been pursuing this puzzle since time immemorial.

In essence, anyone who thinks they are successful could write a guide to success. Too often overlooked is that the touchstone of success cannot exclusively be the dominant social model: money gives us some freedom and can open up creative possibilities, why it can be important before and a part, but certainly not the only ingredient of success.

And so there may be a whole list of ingredients of success which make many kinds of wealth possible, but, at the same time, interfere with each other.

In his quest to resolve the question of success, the author follows another path and, as it seems, comes to a far-reaching conclusion which doesn't lie at but rather behind the phenomena.

The Habitus offers you a universal key that can open doors and gates of which you thought they would never open to you.

**Don't miss the next volume!**

The Books of Life®

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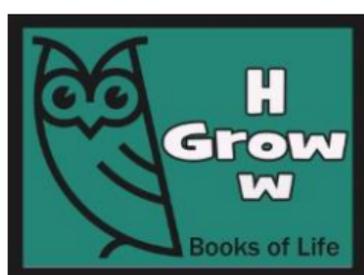
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# Who are we?

We cannot help but notice the things that make us different from each other. We look upon people whom we consider more or less attractive, we distinguish between the rich and the poor, we notice sympathy or aversion, we see progressive or easygoing individuals, nature lovers or technophiles, passionate beings and intellectuals - we gain the impression of living in great diversity of personalities, cultures, subcultures, views and styles of thought. For some time now, we have moved beyond our immediate surroundings where our contact is limited to neighbors and social peers. The whole world is now there at our feet, whether on our screens and devices or in our neighborhoods and places of work.

Of course people are in fact different from one another. Every eye, leg, way of thinking, each impression and character is unique; there are always differences, be they great, small or miniscule. But nonetheless, we all belong to the same species, *Homo sapiens*.

We know the reasons for our diversity. On one hand, there are the endogenetic factors, those that lie in our DNA, along with the exogenetic factors, influences exerted by our environment and culture. But the inner nature of humankind, the very thing that makes the human species unique, what we all are, OUR INNER BEING, has remained almost a complete mystery.

"Being" not just refer to our biological, anthropological or physical traits, that we all have a heart, liver and brain in our heads, it goes beyond our physical composition. "Being" indicates our CHARACTER, our nature, our actual existence, that which makes the human species what it is. Thus we mean our overall characteristics in light of the variable individual reactions to stimuli such as fight or flight, fear or amazement, sympathy or aversion.

The question we are asking is HOW the nature of *Homo sapiens* can be defined. What is the real, essential, actual nature of our species, the thing that is common to our species, its meaning, its idea, its meaning? What makes it not just your, his, her or my character, your, his, her or my ethos, Habitus, emotional value, not just someone's anima, but rather how does it relate to humankind IT-SELF, the thing that embraces all subjects, the source from which we all derive, the human nature that we all share?

Eating, drinking, sleeping, safety, shelter, reproduction, etc.; Humankind has basic needs, but HOW we go about satisfying these needs varies greatly.

Psychology, sociology, philosophy, cultural anthropology and all the other sciences that concern themselves with the nature, spirit and community of humankind can provide no clear answers. Over the course of time we have developed a

number of theories, several of which contradict each other.

Even the anthropological designation of modern humans is not entirely fitting. *Homo sapiens* means the conscious, understanding, wise, sensible, smart, reasonable human being. If that term truly described human nature, then we would not need a system of law or government to rule over us. We would respect the freedoms of our fellow human beings.

Despite our level of culture, the suffering that we inflict on our fellow creatures, the animals, has not diminished. *Homo sapiens* is a term of praise that our species has not really earned. The designations for our genetic predecessors are more fitting. *Homo faber* as the working human, or craftsman, the human that does not significantly differ from other animals (to the extent that we recognize animal intelligence), which simply exhibits a more pronounced (practical) intelligence and thus more manual dexterity, seems more appropriate. But it is not completely correct, as there are intelligent and wise men and women in our midst.

Actually, apart from the common biological qualities of our race, we recognize only very few common existential qualities. Neither psychology, sociology nor any other sciences that study the nature of our species are able to determine an independent, non-causal, universal true QUALITY OF BEING. That is the reason that scientists of various disciplines are often at loggerheads about the na-

ture of humanity, as well as what is to be considered neurotic or healthy, what can be called normal or abnormal, what can be said to emanate from nature or our culture, or from the ego or the super-ego. There is no unified science, but rather a variety of more or less diverging theories on the psyche and behavior, which are used selectively and at times are suspected of being less science than ideology. All of the traits that they experience in connection with human beings are, of necessity, individual. They experience human beings as highly diverse and varied. Such traits as we are aware of appear to be building blocks that can be combined into an endless number of theoretical constructs, but none of these traits seem to be inherent to us all as individuals. The traits that one ascribes to others are diverse and even contradictory, such as the survival instinct, which seems to contradict depression, dejection and the death wish, or the need for safety, since there are true adventure and risk-seekers among us, or the need for self-realization, as many choose a comfortable and self-satisfied life instead, or the will to power, since many believe that they lack the means and ability to succeed, and also since we sometimes fail to recognize identical aspects in and about ourselves.

It is clear that not everyone (starting at birth) is friendly, proud, pugnacious, feminine, masculine, threatening, inviting, open, dark, tumultuous, sad, merry, devious, honest, truth-seeking, mendacious, etc. But WHAT

sort of person am I and are you, and WHAT and WHO are we according to our essence as part of the human species? Even the designation “gender” can be subdivided into the most varied physical and psychological aspects, which cannot be described in terms of “either/or”.

If we knew, WHO and WHAT we were all like, we would understand *our* behavior, we would have simultaneously both a common and an individual sense of ourselves. Mutual understanding would be stronger and better.

Is there a form of self-awareness that applies to all of us, is there a meaning to life that is waiting for all of us to find it, a being, and an existence awaiting us with all its possibilities? What stage do we occupy in our development, where does humanity stand in its concept of history, who am I really, how do I compare with the rest of humanity (and vice-versa)?

## The secret of existence and human aspiration

The think we are looking for is the THE ESSENCE that is found within us all. If we can harbor such an essence, we know one of or even *the* main driving force of our species, since everything in an about us has a task that gives us a meaning.

If something that exists (or finds itself in a state of becoming) has no

sense, no purpose, then nature would have rejected it and put something else better in its place. Nature takes away nothing without replacing it with something equal or even better. This is the only way to make sense of the concepts of everlasting life or reincarnation.

Traits, essence, modalities, question of how, as seen in (almost) everyone, are or would be of great significance as they are marked in many or even all of us by what we call Evolution and remain in existence today, an indication that they have been successful, that they have not fallen victim to the selection yet.

If I am aware of the essence that we all share, which we will discuss later on, I would not only be able to better and more aesthetically correspond to my true essence, my true being and what I am to become, I would be much more successful since I (being the first) would be able to address those aspects in others that need to be addressed, that which can manifest itself but remains only vague, lost in our subconscious or incomplete, even though it is present and striving to be realized. From our un/subconscious we must recognize and bring forth the conscious.

If we can find our common (missing) essence and being, our common essential traits, we can find and encourage, both in ourselves and others, the things that are striving to be realized. We can help others avoid hazards, detours and dead ends, and we can address those aspects that

fulfill them and which we are all striving for.

Among the essential traits that we are aware of today, there are none that qualify as specifically human character traits. They are all found in animal life in general. Almost every species has a tendency that we can describe as love; every animal can be angry, helpful or hurtful. The animalistic drives that lead us on while simultaneously short-circuiting our reason, leading us astray, all that we desire or want, all is present in every one of us and in every animal. How then do we differentiate ourselves from other species that also have these drives, or do we have the sought-for nature, if it really exists, in common with the animals?

If the thing we are looking for really exists, then it ought to be present and manifest itself in all of us – not completely or perfectly, but at least as a seed, which – since we are unaware of it, have had little chance to let germinate within us.

If this seed of existence within us of significance, it should also be subject to empirical observation.

Naturally this seed of being is visible within us. It manifests itself everywhere in the world and in nearly everyone, even in plants and animals. It appears as ELEGANCE.

End of the reading sample

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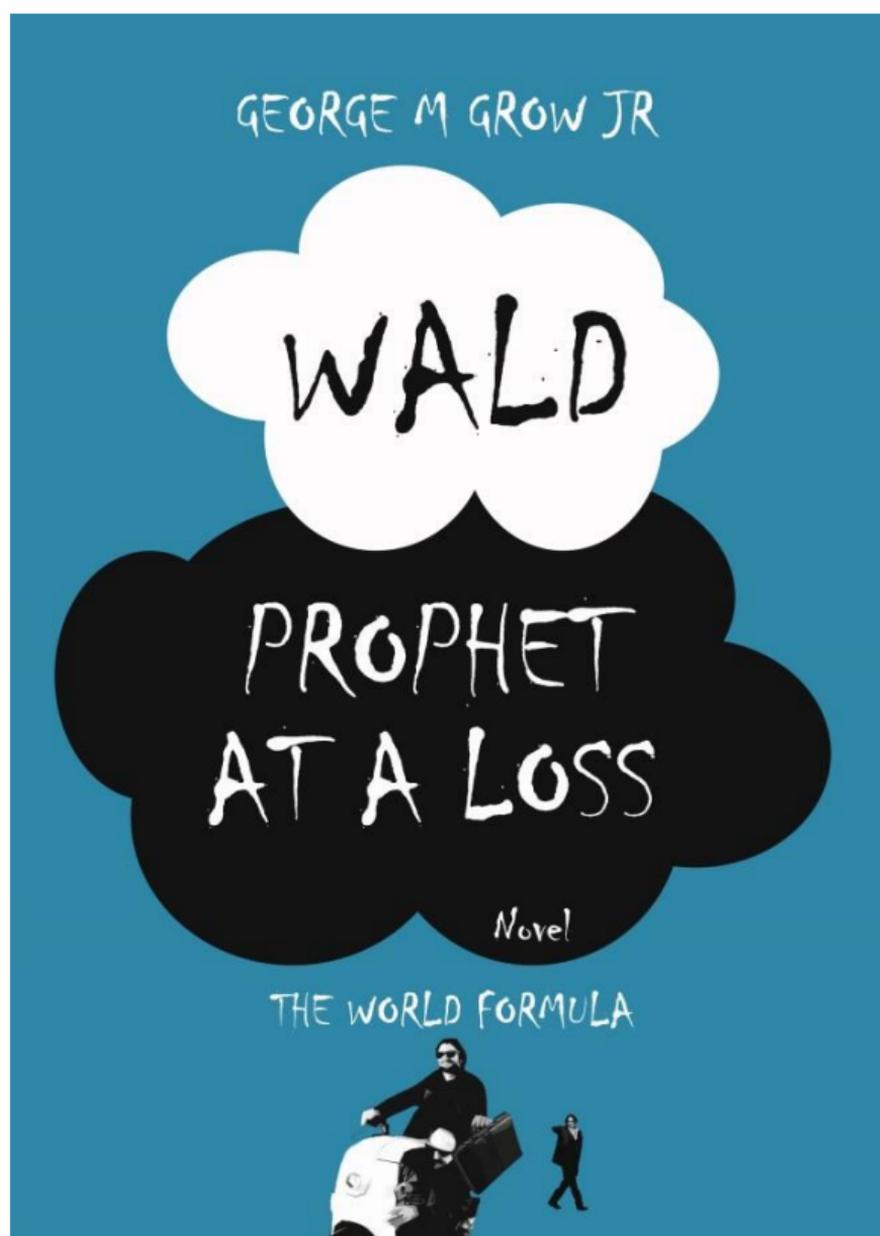
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Preview



## A FANTASTIC JOURNEY TO THE VERY CORE OF REALITY

With the enthusiasm and curiosity of the researcher, Wald Whittman, a rising star of the zombie film genre, immersed in his frenetic party life, surrounded by desirable women, finds himself entering the world of "non-everyday reality". It's an enormous undertaking to create a Buddha who goes beyond the Buddha we have come to know and accept, and turn the vital question of man and humanity on its head, for my young friend Wald who - expelled from Vienna and pursued by Islamic terrorists – makes his way to Kashmir, India, where he not only comes upon the ominous Prince and his companion Mr. Osama bin Laden, but also upon his long-sought love and the reason for his existence.

A comedy of salvation for theists and atheists, a humorous trip full of surprises and, as it seems, the long-sought master key to everyone's desires in this world.

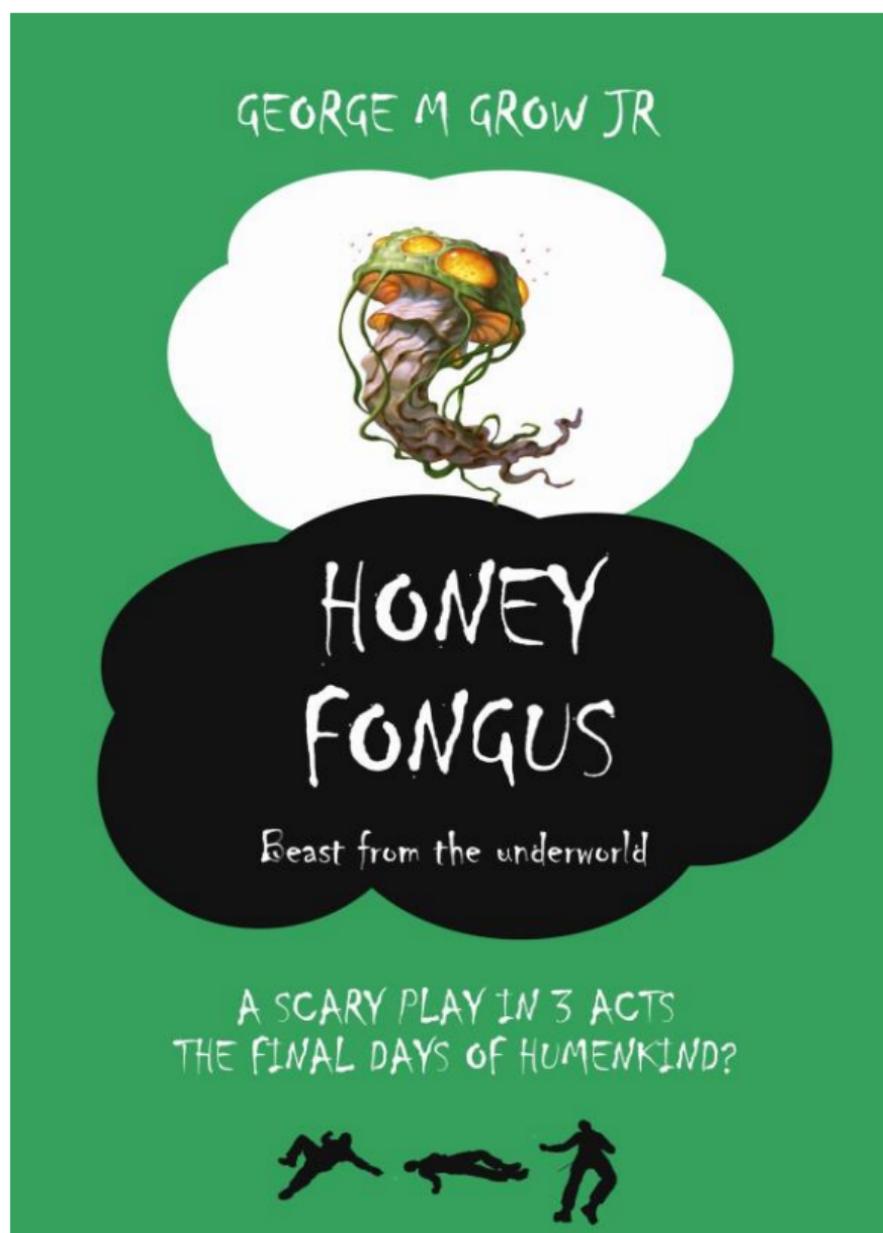
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Preview



## HELP, HONEY FUNGUS IS APPROACHING! THE BIG FEAST AND DESSERT

Nobody could have expected that the Last Judgment will come not from heaven but from deep under the earth below us.  
Or is it just a purely natural phenomenon that extends its devastating antennae over long distances for the life of man, but doesn't separate each of us from lifeblood?

The stage and reading play - it was designed in such a way that it works well when read aloud – keeps track of the murder or suicide case of the young researcher Dr. Weingartner from the Geological Institute in Concord, New Hampshire, USA, as far as Peterborough and the cottage on the edge of human civilization, where the horror seems to have its origin.

Who is the Brotherhood of the Woods, and why do more and more people in the street, out of the sky, keel over dead? Can Dr. Weingartner, who was said to be too good for this world, solve the riddle before he breathes his last breath, or is humanity finally going to the dogs?

Before all this, though, they sing and dance, and the trumpet of Empyrial wisdom resounds. Is its sound so sweet and clear that even the profound scientist sings along with it?

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