

Tweets 1-365

24.12.2014 - 23.12.2013

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1. Life has a meaning. Our task is to construct it. This seemingly impossible goal directs the flow of the following thoughts.
2. Every isolated being is empty because there is no life without others. It is impossible to imagine those others without consciousness.
3. The universe consists of objective reality, living beings with subjective consciousness and interactions between them.
4. Consciousness is aware of the mental model running in the brain. The mental model is the only connection between consciousness and reality.
5. All perceptions of the objective reality are produced by the mental model. Everything we do consciously is based on those perceptions.
6. Free will is the freedom of consciousness to interact with the mental model. That is the only way to affect reality in a meaningful way.
7. The life of a conscious being becomes valuable through actions that satisfy both the needs of the being and the needs of other beings.
8. Positive emotions offer a sign that some inner needs have been met. Without any connection to others positive emotions remain futile.
9. The conscious part of the mental model consists of perceptions and narratives. Narratives are the way to create meaning in our lives.
10. In my mental model the life of a human being consists of four basic elements: emotions, narratives, actions, and compassion.
11. The measures of the three basic elements of life are happiness, meaningfulness and success. The fourth element, compassion, is unmeasurable.
12. Life can be valuable only if all the basic elements of life are in a good balance. Too much or too little of any element can be devastating.
13. The conscious mind shall develop the basic elements of life while the unconscious mind takes care of most of the daily challenges.
14. Eudemony describes how well the four elements of life are generally satisfied: The higher eudemony, the more preferred state of life.
15. The degree to which the members of a society are able to satisfy the four elements of life defines the condition of the society.
16. The aim is to define the well-being of a society by the average eudemony in the society. Thus, we must define eudemony on a linear scale.
17. The worth of a certain change in a person's eudemony is the same for every member of society. This is the fundamental principle of equality.
18. Who defines what is the eudemony of a person? In principle, the person herself or himself, but still some common guidance appears necessary.
19. Every human being is a result of biological and cultural evolution. The judgment of eudemony shall reflect these in a balanced manner.
20. Due to biological evolution we prefer positive emotions over negative ones and we want to be successful, that is, survive and reproduce.

21. Due to both biological and cultural evolution we want to believe and prove that we are important and that we care for others.
22. Emotions, narratives, actions and compassion offer different perspectives to our life, but they are also intervened with each other.
23. It is often assumed that people try to maximize their happiness. From the viewpoint of success all emotions are tools to guide actions.
24. A narrative is a way to make sense of life, but without emotion all the narratives remain empty and without action they remain fruitless.
25. We can justify any action by a clever story regardless of the real merit of the action. Genuine compassion is needed to balance this bias.
26. The mind creates emotions, stories and actions even without conscious guiding; true compassion requires deliberate consideration and spirit.
27. The conscious mind can judge the emotions, narratives and actions created by the subconscious mind; compassion is a more complicated matter.
28. How can we know if something is preferable? Subconscious responds with feelings and narratives. However, only the true consequences matter.
29. We trust our feelings and narratives when we carry out our daily actions. We need a more objective approach when we design common rules.
30. We need a measure to analyze the merits of common rules in a way that takes into account the preferences of all citizens in a fair manner.
31. Even with a fair analysis, we have the challenge of acting right, because we tend to ignore any analytical result that is unpleasant for us.
32. Analysis => result => bad feeling => a narrative to dispel the result => better feeling => we trust the narrative more than the analysis
33. Subconscious mind is very sensitive to environmental disturbances, like viruses. No clarity, no meaning. Experiencing now.
34. As the eudemony framework aims at an overall analysis of well-being, it must include consequent bad feelings and dismissive narratives.
35. A convincing analysis must be built as a process with clear stages. Each stage shall be justified formally, emotionally and narratively.
36. The task is to make the results of the analysis acceptable for those who are not analytical but rely on feelings and stories. For all of us.
37. All members of a society are equally important. Without genuine compassion, this core belief will be lost somewhere in any formal analysis.
38. Eudemony analysis: Happiness & meaning & success & compassion => person's eudemony => average eudemony = the well-being of the society
39. The aim of the eudemony analysis is to enhance the well-being of society by designing fair and practical rules. Actions will follow.
40. The properties of a valid well-being scale: 1) people trust that the scale truly depicts their well-being 2) the scale is strictly linear.
41. Because people appreciate different aspects of life in different proportions, every credible well-being model must be multidimensional.

42. Happiness is the result of assessment of the balance between the various emotions created by the subconscious mind. Positivity is preferred.
43. Positive emotions are preferred while some negative emotions are keenly avoided; the model must include this "bad is stronger than good."
44. Instead of requesting to assess happiness, it is better to ask if emotions are in a desired balance or the overall feeling of feelings.
45. The feeling of meaning is created through narratives; the meaning of life is the spirit of the narratives that are used to describe life.
46. Instead of asking to assess the meaningfulness of life, it is better to ask whether the key narratives of life are enjoyable and balanced.
47. Due to evolution, the subconscious mind continuously creates ideas to show success in the social, material and intellectual aspects of life.
48. Instead of requesting to assess the success in life, it is better to ask whether the main aspects of success are gratifying and balanced.
49. Genuine compassion is aimed not only at the closest people but also at the people who are distant, unknown or even disagreeable for us.
50. As to compassion, the challenge is that without it every method, including any well-being analysis, becomes a tool for selfish efforts.
51. Measuring compassion leads to a paradox, because those who lack compassion take the measurement as a game and are likely to perform well.
52. Because different aspects of life are driven by different parts of the brain, it is better to analyze them by activating each part in turn.
53. We must always consider the possibility that some respondents take the evaluation of well-being as a game that leads to success or failure.
54. Aspects of success: what a person presents to others, what the person truly thinks of his or her success, and how others see it. All matter.
55. Every measurement affects the state of the object; which one is more important: the accuracy of the measurement or the state of the object?
56. A person may exaggerate his achievements perhaps due to sexual selection. Whether he is truly satisfied with his success is another matter.
57. When assessing different aspects of life, the brain needs time to switch from one mindset to another one. The switch must be done with care.
58. Because we innately want to meet expectations, it is difficult to prepare the mind to assess any aspect of life in an impartial manner.
59. Thinking of feelings makes happiness important, thinking of success makes accomplishments important; does the value of life change as well?
60. What makes compassion important for us? Recognizing ourselves in each other. The success in this effort is a measure of compassion.
61. We shall appreciate both the compassion and success modes of mind: we shall be able to switch between them and use them in a balanced way.
62. Where does the core of a person lie? Hardly in feelings, maybe in actions, but even more in narratives. Narratives are social by nature.
63. There are two variants of narrative: those explaining the past and those looking forward. A person is the way to bond the narratives.

64. An important person bonds various narratives together. A praiseworthy person improves the spirit of the narratives through compassion.
65. Is the total well-being of the society the sum of individual well-beings? Yes, but only if the well-being scale is defined very carefully.
66. The double equality of eudemony: the well-being of each person is equally valuable and each part of the well-being scale is equally valuable
67. All people are equally valuable because every person perceives the world through a similar mental model; perceptions are equal by nature.
68. Euros and dollars are unconscious entities that do not change the innate quality of experience; money cannot increase the value of a person.
69. Money is more a measure of power than a measure of value; a price tag cannot be used to change the authentic value of anyone or anything.
70. Is the well-being of a successful person particularly important? Not per se. Only if the better well-being serves the well-being of society.
71. Is it good for a person to seek exceptional meaning in life? Not at the cost of humanity; the meaning for one can be a nightmare for others.
72. The well-being of a selfish person is as valuable as the well-being of anyone; still the rules of society can punish excessive selfishness.
73. Compassion means that we care for all kinds of people, but that does not mean all kinds of behavior are acceptable. Some rules are tough.
74. Higher expectations tend to decrease satisfaction. Becoming aware of the possibility to flourish rises expectations. Why is it good, anyway?
75. The idea of flourishing creates hope and gives meaning to life, particularly when we promote the flourishing of others instead of ourselves.
76. A story may create a feeling of trustiness. To test the real truthfulness of the story, make a switch between us and them and feel again.
77. Because each person is equally valuable, a person can emphasize certain aspect of life only at the cost of other aspects (not people).
78. The task of any social norm is to support the overall well-being of society. The feelings created by the norm have only a minor role.
79. Societal rules and norms form a unity that shall be developed in harmony. In this process, an accepted, helpful rule may become harmful.
80. True compassion is more than effortless feeling of empathy; compassion is tested when we need to accept rules that are unfavorable to us.
81. Zero-sum games where what one gains, another loses, do not affect the well-being of society. Only positive-sum games make success valuable.
82. What are the principles a person must accept to be fully included in the society? The person must respect other people's basic human rights.

83. Everyone is entitled to define what aspects of life are important; others can reveal what are the likely consequences of different choices.
84. The main purpose of narratives is interaction. Thus the quality of a personal narrative shall be measured in the context of interaction.
85. Which one is better: an event that creates happiness but leads to a failure or a successful action that causes grief? Depends on to whom.
86. Can we trust the answers to personal well-being questions? Every aspect of life as the main goal of life may create a specific kind of bias.
87. Are those who aim at happiness more or less happy than what they claim? There is no need to care for the happiness of very happy people.
88. If we assume that science locates in the minds of scientists, science is a set of stories. Scientists tell stories they believe to be true.
89. Some success-oriented people seem to overrate their success. Why? Exaggeration hints that success is just a means to an end, happiness.
90. From the evolutionary viewpoint, only survival and reproduction matter. However, meaningful life requires much more, other human beings.
91. Compassion as a sense of empathy is good; in addition, we need compassion as benevolent actions based on knowledge instead of feeling.
92. Is the meaning of life something we are aware of or something leading our lives without our awareness? A unification of both of them.
93. A person is valuable not only as a conscious being, but also as a character in the numerous narratives running in the minds of other people.
94. A society is a group of people aiming to improve well-being together; first they need to reach rough consensus on the meaning of well-being.
95. What is the heart of the well-being model that everyone should accept? The usage of the model to assess the overall well-being of society.
96. You may feel worthy of extra reward due to a good deed; yet, the reward shall be based on a common rule that improves overall well-being.
97. Will a person's well-being worsen if others become wealthier? Maybe, but bad feelings can be balanced by compassion and apt narratives.
98. Should we only care for conscious beings? Yes, in an assessment of well-being. As to objects of compassion, we shall be more generous.
99. Most of the time, our feelings are egocentric, even empathy towards others. Selflessness is not a feeling but a chain of deliberate acts.
100. $G/H = H/C = C/M$ where G = global biomass, H = a human's size, C = a cell's size and M = a molecule's size. We are complex, globe is small.
101. If a person's intuition is at odds with a rule set by the society, shall the person follow the rule? Yes, if the rule is built properly.
102. Because the purpose of social rules is to enhance the overall well-being of society, they shall be realizable, understandable and humane.
103. Evolution favors selfish behavior. Could we do anything to reverse the process? Not alone, only through compassion and shared values.

104. If we lose an object, we think both of the thing itself and its monetary value. Why doesn't this duplication happen when we get a thing?
105. If you buy a concert ticket and lose it, you feel losing both the money and the experience. In reality, you lose either money or experience.
106. If you lose a thing and form a story about the event, the story has either a positive or negative value depending on how the story is used.
107. Voluntary work is good for our well-being. Why? It embraces all key elements of life: emotions, narratives, actions and compassion.
108. Looking at the world through monetary classes is a wicked habit; it may create wealth, but only at the expense of all other aspects of life.
109. For students, the only thing less pleasing than studying is waiting. You can give yourself two options: just wait or do something necessary.
110. Think of your life as a whole. Is it better to live a shorter but more satisfying life? What if you change your opinion when you get old?
111. If the elements of life are emotions, narratives, actions, and compassion, where is hope? In stories leading to shared feelings and actions.
112. Should society distribute wealth in proportion to needs or achievements or equally? In a way that creates the highest overall well-being.
113. At the beginning, there is a thought. At the end, there is a web of feelings. In between, there are breakdown products including words.
114. If you want to be happy, it is better to give up something needless than to acquire something appealing. Also if you don't pursue happiness.
115. The unit of biological evolution is a gene. Is there a gene of consciousness or should we assume that consciousness does not evolve at all?
116. Whatever is considered a duty tends to create negative feelings unless a flow state is reached. Thus, forget all external reasons, just act.
117. An intelligent person is able to exploit any situation to his own advantage; a wise person promotes cooperation for the benefit of all.
118. Should people be now happier than fifty years ago as they are now much wealthier? Not necessarily, because happiness is a social issue.
119. It is easier to agree than disagree with a statement. Those who think more than others are more important. Did you agree? Think again.
120. The optimal amount of physical exercise is about an hour a day, one quarter sweating. Should we apply the same rule for mental exercise?
121. Lack of money makes people angry but there is always something to be bought by extra money. Yet, money is nothing compared to other people.
122. Is success a feeling, a part of a narrative or an objective fact? Maybe all. The crucial matter is the criterion for judging the fact.
123. Is a feeling of justice enough to justify an act? Maybe, but you should also examine the nature of the narrative that leads to the feeling.

124. If a negative emotion means do something (else) and a positive emotion means continue the same, what is the source of the advice? Evolution.
125. Does it make sense to say a person has unconscious emotions? Yes, in the sense that unconscious reactions can be like emotional reactions.
126. An idea of winning in a lottery reminds you of desirable things. To balance the picture, think of your social relations and other people.
127. If 12 unhappy people are more valuable than 10 happy, is 90 years of unhappy life better than 75 years of happy life? Depends on stories.
128. Are time (as something that can be entirely lost) and money interchangeable? Yes in economic models, but in real life any exchange is risky.
129. What is the meaning of common holidays? Synchronization of feelings. Synchronization leads to oscillation, in good and bad.
130. If we learn something useful from a bad experience, is the bad experience then good? No, but learning is and subsequent experiences can be.
131. Is compassion only an instrument developed by evolution? Maybe. Still, without empathy and compassion we would be doomed to be deeply alone.
132. To tell the truth is a respectable action. However, because we tend to confuse our own opinion and the truth, tell all truths as opinions.
133. If the value of time is X and the life expectancy is T , is the value of life XT ? No. The value of life is not a personal but a social issue.
134. Does a good story always tell the truth? No. We can rarely know the truth. Instead, we shall tell stories that delight and encourage others.
135. We act to be successful, success creates positive feelings and feelings guide actions. All fine, but there is also life outside this circle.
136. The past you are aware of is based on the memory in your brain. How can you be sure that consciousness remains attached to the same brain?
137. Time is valuable. But that doesn't mean everything we do has a positive value. So, behavior is an insufficient basis for the value analysis.
138. Does a unit like a nation have an honor to be defended? In the minds of people who want to align actions. Results can be either good or bad.
139. As there is more to be learnt from a failure than from a success, failures create stronger and longer feelings. Bad feelings are valuable.
140. We tend to judge a person based on the role we have reserved for the person. Compassion means that we appreciate the person beyond any role.
141. Why does a human body need a consciousness? Without consciousness, the body cannot act because there are no options available for actions.
142. A rule that is unpleasant for many but helpful for the society shall be adopted; but the unpleasantness must be included in the analysis.
143. Why do we feel that the rich are more important than others? It is advantageous to be in good terms with power and money is a sign of power.

144. An act that promoted the survival of your ancestors, feels good for you. Still, the act is not necessary good for the society as a whole.
145. The way to better behavior: 1) put attention to better choices 2) teach your subliminal mind by acting consciously according to the choices.
146. Can a person be too happy? There may be an optimal level of happiness that can be exceeded. But that is hardly the main concern for anyone.
147. Have you ever been too successful, in your own opinion? If you have never had that kind of feeling, you might have missed something.
148. A meaningful narrative makes life precious. But can a narrative be too strong? Yes, because you need to adjust to the narratives of others.
149. Can a person be too compassionate? Yes, if the person neglects her own well-being. Yet, in great majority of cases compassion enriches life.
150. Emotions guide actions and actions create emotions. How can we distinguish the end from the means? In no way. The circle is called life.
151. Favor brief messages, they consume less resources.
152. We need a measure for assessing the well-being of individuals. As it is hard to distinguish ends from means, the measure shall cover both.
153. The creation of well-being for the future by means of voluntary work promotes the well-being now; well-being is both the end and the means.
154. Is your impression of your success more important than objectively measurable success? Maybe. Yet a credible analysis requires measurements.
155. Should we avoid deeds that trigger negative feelings in other people? Most of us do it habitually. But sometimes there is no better choice.
156. If a bad feeling motivates you to change your behavior in a right way, problems arise only if you get stuck with the bad feeling.
157. Is there something beyond the well-being of the society that we shall always consider? Global ecosystem. Future. Anything else?
158. The main aim of analyzing the well-being of the society is to design rules for the society. The rules shall not be based on pure feelings.
159. What should we do with common opinions that are against a rule based on a valid well-being analysis? Include them firmly in the analysis.
160. Could a well-being analysis provide instructions for economic regulation? Yes, by disclosing the real purpose of all economic activities.
161. Will an invisible hand create a great society if all people act selfishly? No, the hand shall be visible and deliberately designed.
162. When analyzing the merits of a society, equality between groups shall be included in the well-being of people. The society has no emotions.
163. A group may ask for special treatment as a group by appealing to the empathy of others. Still, the object of empathy shall be an individual.
164. Do you know if you are happy without asking yourself? If you are not very happy or unhappy, you need to observe the condition of your body.
165. Is a life with meaning better than a life without meaning, ceteris paribus? Maybe, but ceteris paribus is impossible in practice.
166. Is the truth better than a lie, other things being equal? No. A truth without any consequences is immaterial. Consequences matter.

167. Emotions, narratives, actions and compassion form 12 pairs of type emotional narrative and compassionate action. Cultivate all of them.
168. As the aim of social rules is to protect others from the harmful effects of certain actions, rules are inherently displeasing for the actor.
169. Is excitement always desired? No, it depends on the interpretation we give for excitement; that can be good or bad. Similarly with calmness.
170. Should a person that is paid more than another similar person be respected more? A common opinion seems to be, yes. I would say, no.
171. True compassion means empathy for all people including those who behave badly. Still, social rules apply to all, despite compassion.
172. A rule creates consistent behavior - that can be bad in selfish games but it is always good if you pursue co-operation.
173. Is thinking necessary for a good life? Feelings and actions may suffice for a while, but a true change is possible only through thinking.
174. Free will means the possibility to choose values and objectives and give them to the unconscious mind to determine how to act.
175. If an aspect of life, say success, is in excellent state, the only way to improve life is to nurture another aspect life, say compassion.
176. In the beginning, there was a feeling of existence. Now we have zillions of devices and apps but the feeling of existence remains the same.
177. Some people think that the most important things happen in afterlife. Still, the only thing that we can perceive is the state of life now.
178. Who should be included in a well-being analysis? A possible rule: only those that accept the analysis and the rules are fully included.
179. Excessive control and optimization tend to bring instability. We must bear this in mind also when designing the rules to improve well-being.
180. Well-being models shall be used to assess the hardest issues, like population control, even if some conclusions could be hard to swallow.
181. Keep things simple - start with compassion.
182. All belief systems locate in the minds of people, in their mental models.
183. You are what your unconscious mind tells you - ask politely.
184. Some people endorse a rule only because they believe that the rule is given by a god. Thus, a god is an agent in a mental model.
185. The validity of a law is verified by its consequences, including the feelings it provokes. However, changes in behavior are more decisive.
186. If life consists of emotions, narratives, actions and compassion, where are models? Good models assist all aspects of life in a fair manner.
187. Fast and slow. Thinking. Without fast there is no slow. Without slow there is no freedom to change habits.
188. Information on better living conditions elsewhere may reduce happiness—but only if it is impossible to pursue the same conditions.
189. We need to engage and explore. Subconscious is better in the former and conscious mind in the latter task. Cultivate both skills.
190. Which are the emotions a life story in one sentence should engender? Hope, devotion and gratitude with a touch of doubt.

191. A story without emotions cannot be remembered; a story with too many intensive emotions is overwhelming. The same holds with life.
192. You are free to select the adjectives in your life story - consider words like humane, fair and supportive.
193. Are we responsible for unforeseen consequences of our actions? No, but only if we did our best to predict the consequences.
194. Think of life. Is a start better than an end? Perhaps, but without ends there are no starts.
195. Is the goal of a statement to tell the truth? Seldom, more often to produce an action through a feeling. And compassion is not a statement.
196. In human life, a game is a set of mental models. As far as I can see, true compassion is not a game.
197. In theory, a game is a game, in reality there always is a metagame that is used to define what is acceptable and what is not.
198. What is the immediate result of a game? A story. Or many stories. The next game depends on the stories the players happen to believe.
199. Without any movement you cannot be aware of your body. Without any thought you cannot be aware of your mind. To be is to move and to think.
200. When deciding how to spend your time, remember that your time is not only valuable for you, but also for other people.
201. If time is money, is the sign plus or minus? Neither. Time is an opportunity to do something beneficial for you and for other people.
202. A scientific discipline forms a stable environment where simple and efficient solutions prevail; reality demands robustness and flexibility.
203. We perceive the world through our mental model that is constantly evolving. Thus, both the past and the future are changing as well.
204. It is useful to organize our beliefs and values under an ideology. Yet, all ideologies are doubtful since they are artificial constructions.
205. The misuse of compassion is damaging for the well-being of the society, as it represses the overall willingness to show compassion.
206. A person joining a group to use its power for his own benefit becomes liable for all actions of the group; the share depends on his role.
207. The purpose of a sentence is to trigger a flow of thoughts. The value of the sentence is measured by the actions that follow the thoughts.
208. The purpose of a feeling is to trigger an action. The value of the feeling is measured by the usefulness of the action.
209. Is the question "What is the purpose of success" meaningful? Yes, because it encourages us to consider the true meaning of success.
210. An unpleasant feeling is an opportunity to learn something useful, but only if you do not deny the feeling or become overwhelmed by it.
211. Is a rule fair if all objects of the rule are treated equally? Not necessarily, as objects have different properties, needs and behaviors.
212. As to your actions, it might seem rational to consider only the effects on yourself. In the long run, that habit may be damaging for you.

213. A well-being analysis need to include both happiness and wealth. This requires that we evaluate their effect on a third, neutral scale.
214. A change from unhappy to happy likely is more important than a change from happy to very happy, but that is an issue that shall be studied.
215. What is the right balance between the now and the future? In theory, the answer is a number. In reality, the future is now.
216. Can it be fair that a person consumes a thousand times more than another person? According to capitalism, yes. According to compassion, no.
217. A person may remain unhappy, when the objective conditions of life are improved. Why? The subliminal mind tries to find new reasons to act.
218. Power is the ability to affect the course of events in a deliberate way; it shall be respected only if its aim is to serve the common good.
219. Human life is full of inconsiderate utterances and misunderstandings. Compassion and mercy are needed to avoid the escalation of conflicts.
220. It is impossible to see any difference between the existence before birth and after death, as the only existence we can see is the present.
221. The criterion to assess the merits of a rule is not how much people like it, but how much it improves the well-being of the society.
222. It is hard for a society to accept immigrants that do not accept the rules of the society; yet, a small amount may enhance resistance.
223. You can be satisfied with your life only if you feel you are somehow necessary. Do not try to get rid of the tasks that make you necessary.
224. We have a strong need to belong to a group; but never believe that your group has the exclusive right to the truth.
225. Why is consciousness so crucial? It is hard to imagine any intention without consciousness. Without intention, every action is meaningless.
226. What you eat affects your physical state, physical state affects mood and mood affects your opinions. Your opinions depend on what you eat.
227. The equality of people does not mean that every opinion is equally valid. The validity of an opinion depends on the strength of arguments.
228. Everyone has numerous opinions about well-being. As to the overall analysis, the only important one is the opinion about own well-being.
229. We tend to rely on those analytical findings that support our prejudices. Thus, it is important to develop an ability of unbiased analysis.
230. For dissemination, the results of a study need to be converted to a story. If the story doesn't match the results, people believe the story.
231. A good rule is a rule that solves a more acute problem than what it creates. Alas, it is all too easy to ignore the ensuing new problems.
232. A good society allows people to build their own belief systems. Still, regardless of the beliefs, everyone's well-being is equally valuable.
233. If your success is important, what is less important? Another aspect of your life, for there is no valid reason to favor you above others.
234. Understanding means pattern recognition. Patterns are simplifications and often misleading. Yet, each action must be based on some pattern.

235. There is no objective truth of a person's well-being. Still, the subjective opinion of the person offers important information for others.
236. A logical truth is like a stud that can burst a bubble that is called the truth. In fact, the bubble is a prejudice.
237. Unconscious mind provides all the pieces of personality; the responsibility of consciousness is to create a coherent whole from the pieces.
238. This sentence makes no sense. Without context, nothing makes sense. Paradox is a context that closes itself. Is life a paradox?
239. Is meaningfulness a feeling that you feel in a certain part of your body? Yes, I think so. Yet, everyone needs to make own observations.
240. If you are unhappy, is it logical to lower your standards to become happier? Perhaps, but even better is to reconsider your life priorities.
241. A rule creates feelings and real consequences. The criterion for a good rule is the consequences; feelings form only a minor part of them.
242. The well-being of each person is equally valuable; still, a person who improves the well-being of others deserves special consideration.
243. If you want to improve the state of your mind, do not forget your body. Do something physical and wait for the consequences.
244. Imagine a story. If it has no recognizable pattern, there are no associations and, thus, no reason to act. Free will depends on patterns.
245. The first rule of compassion: The feeling you have towards a person has no impact on the overall worth of the person.
246. The first rule of happiness: Happiness is a subjective experience. Thus, each individual is allowed to define what counts as happiness.
247. The first rule of narratives: A good story creates diverse feelings through an unanticipated combination of familiar elements and patterns.
248. The first rule of success: The value of your success is defined by the consequences it produces; your feelings is only a minor part of them.
249. A pattern is the basic element of meaning. A strong feeling of meaning arises when the pattern is both surprising and pleasant.
250. Diversity and change are crucial to the well-being of every system. Without them both individuals and societies would wither away.
251. Success is to achieve something that you have desired. Happiness is the feeling when you have done something that others appreciate, too.
252. You live in the abstract world built by your brain. A leap of compassion is needed to reach a human being in another abstract world.
253. Which is one more important: how happy you were yesterday or what is your evaluation of yesterday's happiness today? Depends on the target.
254. There is no proof that your present consciousness was not linked to another brain yesterday, as the idea of yesterday is made by your brain.
255. The well-being of a society is the sum of the well-beings of its citizens, but the impression of the society affects individual well-beings.

256. The limits of a society are defined by the validity of rules to control behavior. The aim of well-being analysis is to develop good rules.
257. Happiness is a feeling created by the subconscious mind through a life story that illuminates the person's success in social relations.
258. We create meaning through narrations that incite feelings; the main subjects are our own successes and relationships with other people.
259. What does a success mean if you are unable to create a good story that evokes positive feelings for you and for others? Hardly anything.
260. Compassion is a feeling. Compassion is a story. But above all, compassion is a benevolent action caused by the feelings and stories.
261. Well-being is a construct. It depends on the mental model thru which we see the world. Yet, a situation can surely be better than another.
262. Every new rule tends to create new problems. Our real task is to improve the whole, not to solve each distinct problem with its own rule.
263. If we fix the overall well-being of a society, does a high GDP have any additional merit? No, if we fix also the future well-being.
264. Humankind needs rules to govern the relations between societies. For the rules, we need an accounting system that covers all human values.
265. We must discern 3 issues: equal importance of individual well-beings, possibly uneven rules, and the variations in well-being in reality.
266. Conflicts are solved by intuition and by rules. The rules may contradict the intuition but they need to take the contradiction into account.
267. Someone may think that the genuine self is revealed when all the effects from others are removed. Unfortunately, the result may be despair.
268. The designers of rules are prone to abstract thinking. Thus, rules shall be more concrete and intuitive than what the designers desire.
269. As to human behavior and the well-being of society, the aim of optimization shall be the rules in practice, not the actions in theory.
270. As it is difficult to integrate any formal model to the mental model that guides our behavior, also a valid model often remains ineffectual.
271. A society is a set of rules and habits that bond people together. Living in the same region requires jointly agreed rules.
272. We like pleasurable thoughts and statements. But pleasurableness is by no means a guarantee of truth.
273. A conscious mind craves for freedom to define its goals and to act according to the goals. Without this freedom, the mind becomes wretched.
274. The essence of a social rule is not in its form but in its effect; a given rule may appear in an unexpected way in social relations.
275. A brain processes information and converts it into feelings and actions. Are feelings and actions, then, just modes of information?
276. Is a person truly happy, if the reason for happiness is against common sense? Maybe, but the state may be a message about something else.

277. A well-being evaluation consists of a chain of interactions. The result always depends on the type and quality of all interactions.
278. The identification with celebrities affects the overall well-being assessments. Yet, their well-being is not particularly important.
279. If happiness = success in life & success is defined via a zero-sum game, we cannot do anything to improve the overall happiness of society.
280. How many major viewpoints toward life do we need? One, e.g., happiness, is not enough. I would say, something between three and seven.
281. Happiness may be the goal of life, but to be happy in the future with others, we must focus on something other than the current happiness.
282. What is the purpose of the feeling of meaning? As with all feelings, to give directions for actions.
283. Obsessive passion towards anything is hazardous, including such fundamental things as success, happiness, meaning, and compassion.
284. We need to discern 1) the meaning of well-being 2) statistical predictors of well-being and 3) interventions producing well-being.
285. A society with good rules and institutions that promote well-being, also needs to develop methods to maintain its existence.
286. You naturally feel that your own well-being is especially important. However, in a valid, generic model, you cannot be a special case.
287. What is the best abstraction level for rules? Maybe something between "Behave well!" and "Contract the muscles at the corner of your eyes!"
288. Be happier and more diligent, wiser and more compassionate! The path towards these goals is long and convoluted and difficult to pass alone.
289. If your feelings are included in a well-being model but you don't like the results of the model, that feeling must be included in the model.
290. Showing compassion for others is vital for your own well-being in the future. Thus, it is an integral part of a cogent well-being analysis.
291. Should we assume that all conscious beings feel something akin to pleasure and pain? Yes. The task of consciousness is to direct actions.
292. Due to the divergent opinions about well-being, only a well-being measure that embraces different viewpoints can reach a common agreement.
293. Ideologies are stories that shape meaning for the benefit of the believers. That is a good reason to disbelieve.
294. Should we obey a rule that is a part of the belief system endorsed by the majority? No, if obeying deteriorates the overall well-being.
295. Is free will merely an abstract concept? Maybe, but then, an abstract concept may have an amazing impact on our lives. Think money.
296. Shall all days be equally important in a well-being analysis? As for momentary experiences, yes, as for memories creating meaning, no.
297. ICT may disrupt the social processes creating well-being. We must to do our best to ensure that well-being is better after the disruption.
298. Is a law a recommendation with predictable outcome when not followed? In a way, yes, but the major outcome is often social contempt.

299. The Schrödinger's happiness: Happiness is simultaneously the means and the end.
300. If the mass of a body is a measure of its energy content, what is the measure of a person's mental energy content? Perseverance.
301. We tend to disbelieve statements unfavorable to us, also those based on a credible analysis. We have to balance this tendency.
302. Measuring success seems easy (money!). The problem is that the feeling of success is subjective and depends on subliminal expectations.
303. Should we trust all the answers in a well-being survey? As a part of communication, yes. As a part of well-being analysis, not necessarily.
304. Life can be meaningful only as a part of a functioning social system. We cannot create a story without interaction.
305. What makes a story meaningful? A recognized pattern that resonates with life and that can be used to act better.
306. How can a brain know it shall create a feeling of happiness? Through pattern recognition, but that is possible only by means of the body.
307. Can compassion be created by means of artificial intelligence? Yes, but only if we can truly believe in artificial emotions.
308. ICT is a major source of everyday indignation. Why? Software is coded to behave as a master, while users expect it to be a slave.
309. We try to habitually position ourselves in a social hierarchy. This process works poorly in social media and leads to odd behavior.
310. A decision can be based on voting or modeling. Both have the problem of a limited perspective. Thus, it is better to use them together.
311. Compassion is a state of mind that colors all actions, also when negative emotions dominate thinking.
312. When we assess an element of life, its importance is momentarily increased. We shall avoid making hasty conclusions after the assessment.
313. We need a goal in life, be it happiness or success, to direct our actions. Thus, the end is a way to act.
314. Is a live good, if it is neither unhappy, meaningless, unsuccessful nor compassionless? As far as I can assess, yes.
315. You may stay happy if you choose an easy path. At the end, you may become happier if you select a more difficult path.
316. Time is not valuable by itself; time makes it possible to create value. Well-being is a measure of the ability to create value.
317. We hate the feeling that we cannot spend a period of time in any useful way. Yet, almost always there are some ways available. Be creative.
318. What is the basic time unit to assess well-being? Perhaps a day. A good day contains actions and compassion creating happiness and meaning.
319. Can you be happy without being aware of your happiness? Yes, in the sense that subconscious happiness has affected your actions.
320. You can live a meaningful life while being unaware of the meaning. Thinking of meaning may even be harmful, if your meaning is selfish.
321. Can a successful action be useful, even if no one is aware of the success? Yes, because success is a measure, not the actual outcome.

322. An unselfish way of life: a deliberate development of empathy to create a habit of compassion that is mostly spontaneous.
323. 3 s : a day = a day : 80 years. You can be happy for 3 seconds, satisfied for a day, but true well-being is measured over a lifetime.
324. What element of life should compassion be aimed at? Hope. An unhappy and unproductive life can be tolerable; without hope there is no life.
325. What if happiness (now) and meaningfulness (in the future) are in conflict? Think: What is the meaning of current happiness in the future?
326. What if your success is in conflict with compassion? Think: Is your success truly valuable to other people.
327. A compelling need for revenge doesn't justify harsh actions. The possibility of revenge is valuable; a vengeful action is usually harmful.
328. The less trusted party you communicate with, the more important your actions are. Values are revealed through actions, wants with words.
329. If more of something is preferable, that does not mean that we shall always pursue that something, be it money, happiness or love.
330. Should we be efficient in all aspects of life? In a way, yes: while pursuing happiness, we shall minimize costs both for us and for others.
331. You may try to be successful as efficiently as possible. But if that means success without any effort, success becomes meaningless.
332. How can we live meaningful lives in an efficient way? By a habit of assessing the meaning of our actions, regularly but not all the time.
333. Some societies appreciate obedience while others appreciate independency; which one is better is determined by the overall well-being.
334. What should you do if you win millions of euros? Split the money equally between happiness, meaningfulness, success and compassion.
335. How could you use money to create happiness? By doing something memorable with your family or friends. And by thinking less money.
336. You can create meaning in your life by learning a habit that enhances your relationships with others. That is worth a lot of money.
337. How to spend money to be successful? Find your true passion. Invest to the development of the skills needed to realize the passion.
338. To pay taxes honestly is a kind of act of compassion. It is also helpful to strengthen bonds with distant people by selective donations.
339. How can we perceive abstract concepts? Think of "2" and you feel confidence of knowing how to use it. Then do the same experiment with love.
340. What do we observe when asked about our well-being? Bodily sensations. Even when recalling past events, we rely on the current sensations.
341. Incessant judgments "things should be like this" create stress and negative feelings. Either act immediately or let the judgments fade away.
342. How can you assess the balance between different elements of life? By considering each element in turn and by comparing bodily sensations.

343. If all elements of your life are in perfect condition, what can you do? Instead of waiting for the worse, you can help others.
344. In life, perfection is a paradox. It is a static concept, while a truly enjoyable life is dynamic. Thus, let us accept imperfections.
345. Every well-being analysis is imperfect: the results are inaccurate and vague and the effects of the analysis are trifling. Yet, we must try.
346. Can a well-being analysis have any significant effect on the attitudes and behavior of people? Maybe at certain critical points of life.
347. Habits are malleable up to 25 years of age. After the age of 30, habits can be engraved and patched. Be careful between 25 and 30.
348. It is hard to enjoy life without the sense of freedom of will. Freedom means a balance between independence and interdependence.
349. If the freedom of will is a feeling, where do we feel it? It seems to be a feeling of no constriction; the lack of a particular pain.
350. Ideologies are attractive although they limit the freedom of thoughts and actions. Why? An ideology can lead to group membership.
351. Tweeting is a medium for communication, endorsing a kind of ideology: success = a lot of retweets and likes. And why not?
352. The purpose of ideologies is to generate biased opinions for a group. From the viewpoint of overall well-being, all ideologies are risky.
353. Can a scientific ideology be better than other ideologies? No, there is no scientific ideology, since science tries to avoid all biases.
354. A tweet is a part of science if it contributes to the accumulation of scientific knowledge. For instance, by defining scientific tweeting.
355. If tweeting is rarely scientific, could it be artistic? Surely, by irritating established ideas and by creating inspiration and awe.
356. Take your relationship as art rather than as a game. Games are rational, in art, everyone is entitled to her own interpretation.
357. Life is art: it is illusory & real, it can be dull & awesome, life is perceived and the perception is observed. But, can art be conscious?
358. A good well-being analysis is art in the sense that it allows people to see reality in a novel, multidimensional way.
359. A well-being analysis is only a tiny part of society. Still, how we perceive well-being is critical for the well-being of the society.
360. If a well-being analysis implies that lying is sometimes right, how can we rely on the analysis? By means of common sense.
361. Beware of common sense, because without compassion and empathy common sense may be a mere prejudice that serves your own needs.
362. The elements of life are happiness, meaning, success and compassion; have we missed something? Of course. Life is too complex for a tweet.
363. Could you feel empathy for a struggling analysis? I hope so, because empathy is a generic and respectable ability.
364. These tweets are produced by imagination; as is every idea that is not produced by a Turing machine.
365. Whereof a tweet cannot speak, thereof the tweet must be silent.