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Introduction to the Inverted City Phenomenon. Urban Future of Šiluva Shrine

Introduction

The urban future looks uncertain. Even if some suggest that the future of urbanism will be shaped by the needs and impositions of artificial intelligence or ecological requirements, there is still insufficient light shed on integral human development. Therefore, the paper examines the relationship between sacrum elements of the metaphysical dimension of living and potential technological innovations that may occur in the near future. Given that technology alone is insufficient to completely transform human life into novel forms of being, metaphysical arguments are used to introduce new urban patterns into a discussion.

In this paper, the metaphysical dimension is presented as a myth's realm, and any technology is perceived as a "thing". It is asserted that every "thing" is mythical, and every "thing" thus has more than one entropy of its own. If necessary, we can see a "thing" in the light of self-entanglement, as described further in the paper. It is claimed that if every "thing" happens to be an inverted version of a myth, then we, humanity, can counter inverted things to achieve and dwell in a myth.

The relationship, or rather, superposition, of the sacrum and future technologies is introduced as the basis of the inverted city phenomenon, whereby implicit manner is explained and described in explicit language. In the paper, technology is understood as a result of the civilizational-cultural continuum of humanity.

The inverted city, based on the sacrum and future technological dimensions, would bring a new lifestyle model that relies on the juxtaposition of the qualities of a wanderer's life along with the best practices of sedentary life. Even though it has been inherited from the deep past in terms of the overall heritage approach, the inverted city is a completely new phenomenon.

The paper re-introduces the phenomenon of Kairos time. It is the best time to act in order to substantially shape a continuum or historic line. Kairos is the ability to perceive beyond the continuum by taking it (i.e., the continuum) into account. It is assumed that if humanity is to make significant progress, Kairos time is necessary—but not this time in terms of technology, but rather in terms of biology and, most importantly, spirituality.

The aim of the paper is to introduce the reader to the abstract modelling of the inverted city. The paper concludes with a brief case study regarding the future of Šiluva Shrine.

The analysis employed the hermeneutic method of reasoning, as well as diachronic reasoning and hermeneutic interpretation of Gospel passages.

Keywords

Inverted city, sacrum, future, urbanism, total heritage, Šiluva Shrine, myth

Phenomenon of inversion

Between a thing and a myth. Is reality contained by both?

To better understand the original concept of the inversion of cultural-technical spacetime, a closer look, first of all, was taken at some passages of the Christian Holy Scripture. According to Rudokas¹ (2022), the identity and narrative of Šiluva Shrine, are first and foremost substantiated by the tantamount ratio of mythical reality and discursive reality. Although a myth is concealed^{2 3} () and defines “otherly other”⁴ rather than discursive and therefore more or less objective reality, it still makes up the former⁵. It is worth noting here the concept proposed by Mircea Eliade^{6 7} (), who insists that the positivistic approach to our lived World that causes a myth to be rejected from various fields of decision making is actually the result of the configuration of activity of the myth realm itself⁸. According to F. Weinreib⁹, the mythical realm underpins all aspects of reality, including quantum particles.

To perform a hermeneutic analysis of the Scripture, it is necessary, first of all, to discuss what is meant by inversion. This analysis emphasizes inversion as the variability of time flow patterns in the same environment. Indeed, by considering linear history from a different perspective of entropic dissipation of any given singular entity, one could observe nothing more than a fluctuation of time at least towards different ends of the timeline.

The concept of two opposite timelines within one object was first introduced by Rudokas¹⁰ (), emphasizing three variables (“x”—as any cultural artefact fully charged culturally; “y”—as any artefact that is purely technological/artificial/opposite to cultural; “z”—as a unit of occupied space) that give property to any cultural-technical object. Drawing on the concept proposed by Rudokas, the two-way entropic principles within one object are further summarized by describing an object as a transition from the idea (the beginning) to the result (the end of the idea in matter).

An object is referred to as a “thing”. A thing starts with the idea, and the actual thing is a result or its end. A thing is a discrete object. From the perspective of a myth, or rather the mythical realm, a thing is always transparent due to a myth being a superset of a thing which is a subset.

Here, the concept of set → subset can be developed. Since a myth is the concept that literally keeps creating and sustaining our reality (*conservatio a nihilo*), it is accurate to say that from the point of view of a myth, reality is totally transparent. The myth not only sees through reality, but it also knows every possible variation (version) of reality that has not even come to pass.

Thus, as Leibniz¹¹ claims, God has a book in which all versions of material universes are written. Therefore, it follows that

$$\text{Myth} \supset \text{Reality}$$

¹ Rudokas, K.; Čižaitė -Rudokienė, S. Narrative-Based Nature of Heritage: Between Myth and Discourses: Case of Šiluva Place-Making in Progress. *Land* 2022, 11, 47. <https://doi.org/10.3390/land11010047>

² Sallust (1931) [Translation first published 1921]. *Sallust*. Loeb Classical Library. Translated by Rolfe, John C (Revised ed.). Cambridge: Harvard University Press.

³ Sallustius, S. *On the Gods and the World*; Taylor, T., Translator; CreateSpace Independent Publishing Platform: Scotts Valley, CA, USA, 2017.

⁴ Nescolarde Selva, J.; Uso-Domenech, J. L.; Lloret-Climent, M. Mythical Systems: mathematic and logical theory. *International Journal of General Systems*. 2015. 44 (1) 76-97

⁵ Levi-Strauss, C. *Myth and Meaning*. 1978. Routledge.

⁶ Eliade, M. „Šventybė ir pasaulietiškumas: religijos kilmė“ (The Sacred and the Profane: The Nature of Religion; 1957 m.

⁷ Eliade, M. „Amžinojo sugrįžimo mitas“ (Le Mythe de l'éternel retour; 1969 m.)

⁸ O. Rossi. 2002. Myth, “Thing” and Understanding in Gadamer, *Analecta Husserliana* (77): 359–373.

⁹ Weinreib, F. Roots of the Bible.

¹⁰ Rudokas, K. The Kairos Time as a Complete Chronos Time in a Cultural Spacetime. *LOGOS*. 109. 63-70.

<https://doi.org/10.24101/logos.2021.76>

¹¹ Leibniz in Plato Library online. <https://plato.stanford.edu/entries/leibniz/#PetPer>

If a myth sees through reality and all its versions that have not been objectivized, then reality must know and see through its parts—discrete things. Thus, reality might be the superset of its discrete artefacts, as follows:

$$\text{Reality} \supset \text{Thing}$$

This is where the key point of our investigation is highlighted. If a thing is to be a subset of reality, which is a subset of myth, it must be *infinitesimally* close (in terms of the Plank constant) to a myth. Therefore, for every discrete thing that is contained by reality in terms of quantity, a myth is *infinitely* large, as well as a myth is infinitely large to reality. Both the infinitesimal number and the infinity number are surreal and are defined by qualitative properties. The smallness of a thing in reality could be expressed as an inverted magnitude. Spinoza once said that if one wishes to have knowledge of any phenomenon, she or he needs to have knowledge of all causes that predicate the existence of that object. So, in order to trace back the inceptual cause of any object, one would theoretically need to know all of reality backwards and forwards in time. Theoretically speaking, if one made great attempts to determine the inceptual cause of any object, it would be necessary to know all of reality backwards and forwards in time. Thus, not a thing as such is contained by reality, but a thing contains reality. A thing might be referred to as compressed reality. The development of any discrete thing in the World is a direct action of a myth which aims to perform *conservatio a nihilo*. So, technically, a myth contains reality; reality (physically) contains a thing. But semantically, reality is contained by both—a myth and a thing. Thus, once again, it has been proven that the idea that “the thing I am in is inside me” is correct¹².

Boundaries and (no) limits of a thing

In Jewish mysticism, the Kabbalah in particular, there is a phenomenon called the “Tzimtzum”. The “Tzimtzum” defines the creative action of G-d who contracts Himself to make room for creation (all the material realm). Since G-d is so perfect, omnipotent, omnipresent, and benevolent, He needed to limit His presence in order for imperfect creation to exist. In Christian faith, there is a phenomenon named “kenosis”, which also defines how God constrains His capabilities to be familiar to humanity and all creation^{13 14}.

This pattern could be further examined from the point of view of inversion. Figure 1 shows the function of “a thing”, where “a thing” is always in a predetermined state of idea-result dynamics. Simply put, the idea is consumed to conceive a result, or, vice versa, the result is consumed backwards in time to purify the idea.

¹² Mark Currie. 2007. *About Time: Narrative, Fiction and the Philosophy of Time*. Edinburgh University Press.

¹³ Karaba, M. Following the Footsteps of John Polkinghorne: In Search of Divine Action in the World. *Religions*. 2021. 12(4):263

¹⁴ Lebens, S. On where God isn't: excrement and the philosophy of religion; two Jewish perspectives. *Religious studies*. 2020. 57(4):1-15

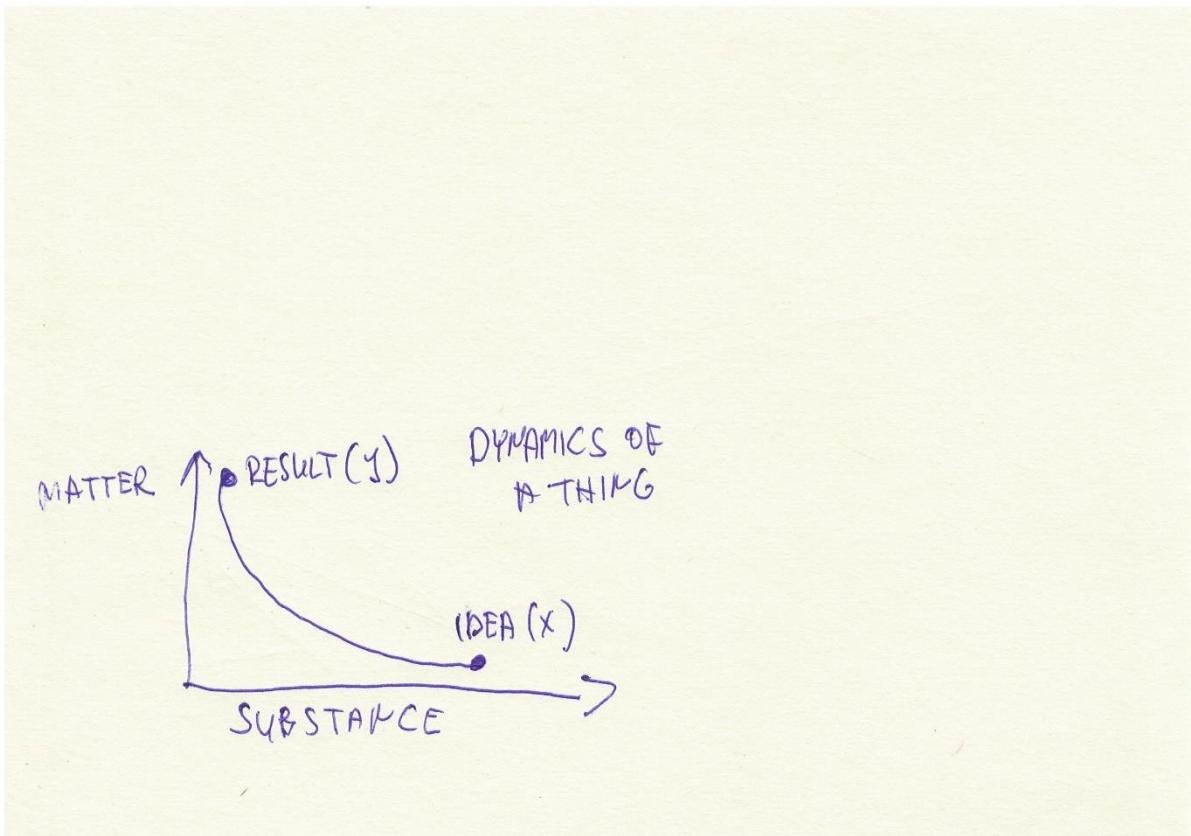


Figure 1. There are two axes that depict the dynamics of “a thing” (functional line). The more substantial a thing is, the less matter it possesses, and vice versa.

If a myth is introduced here as a diagonal axis on the dynamics of a thing’s function, then instead of a line, there is now a plain that depicts the dynamics of any of thing in reality (Figure 2).

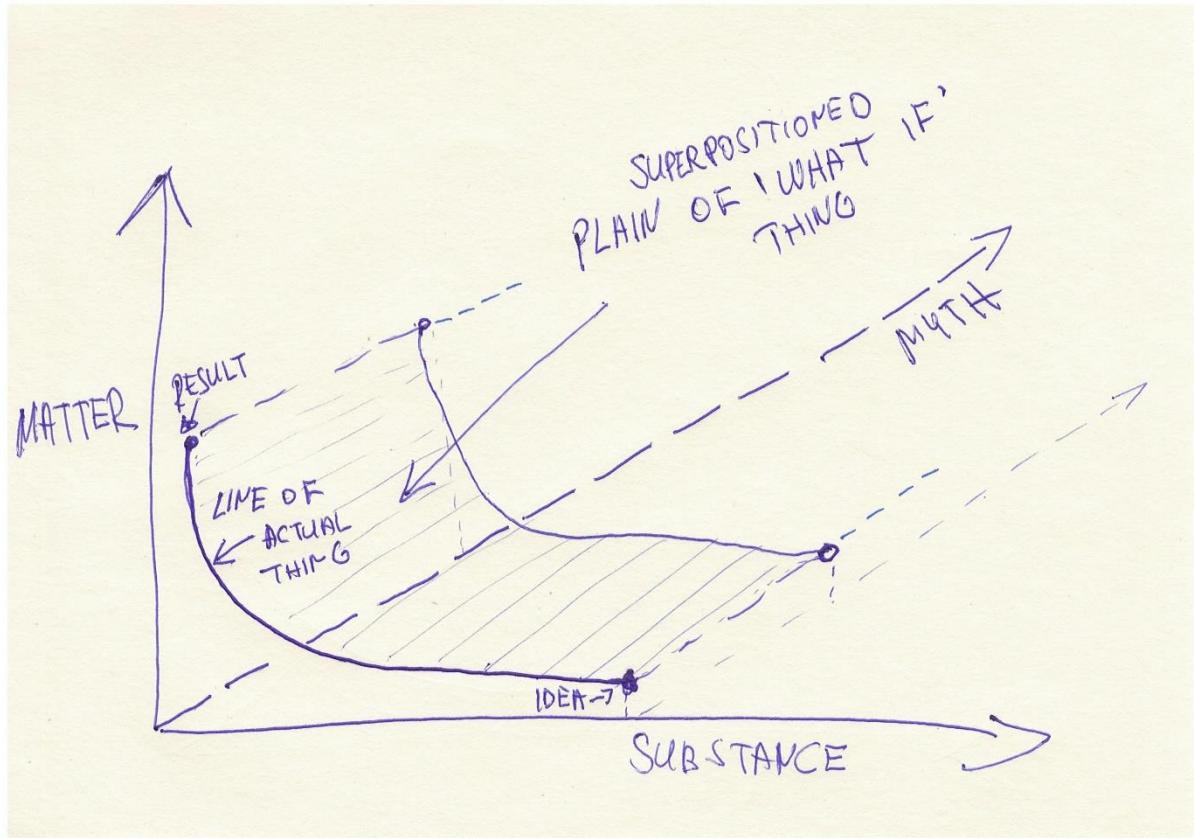


Figure 2. There are the same x-axis and y-axis depicting the conceptual amount of substance-matter. Orthogonally, z-axis that stands for a myth has been added. A myth makes a thing limitless in its set of properties. The dashed boundaries that go outside the framed plain depict “a thing” if it were to dwell in the World with different basic laws of nature.

The plain here is the concealed realm of any particular “thing”. Not only does it introduce the version of the form and other qualities of a thing, but its width also stands for the theoretically untraceable cause of the origin of that particular thing. For example, there is a building “x” which has a wide spectrum of properties in the real World. Looking from the point of view of a myth, it could be noted that since a myth sees through reality fully transparently, a myth can also see a huge variety of properties that have never emerged in the real World. What is more, a myth also sees the set of properties that might have appeared if given circumstances had been different.

Thus, it can be concluded that “a thing” is mythical since it has the potential to have an almost infinity number of properties. It can also be noted that a myth conceals, limits and contracts itself to allow an actual thing to occur and to be observed by the observers (us, humanity). Further in the paper, the emphasis is placed on the inversion phenomenon and its implications for the future of urbanism. But for now, it is important to see any particular object—“a thing”—as a fully inverted state of a myth.

Blade of idea-matter entropies

It has been claimed that the idea of making something is “x”, and the result of the implemented idea is “y”. In this context, the idea is a singular state of “y”. For the idea (an electrical function of the brain) to be objectivized physically, it is first necessary to disperse the idea into the time duration of the action being performed and then into the material elements of the World, such as matter, things, or items.

It can be concluded that, at this type of selected observation, once completed, “y” is nothing more than the entropic state of “x”. However, it may be stated that “y” is to be consumed alongside “x” within the same phenomenon (object).

This line of thought can be further developed into the inversion phenomenon and the idea of inconsistent time. What if “y” were seen as a singular point of matter from an entropic standpoint? For example, if “x” were substance and “y” were matter (consumed substance), why could not the inverted entropy be created?

It may be assumed that “y” appears singular in the objective World. Furthermore, “y” may be seen to cause “x”, which may appear strange at first because one cannot perform a task if she/he does not know what task must be performed.

However, Kant’s *Prolegomena*¹⁵ makes it clear that even though the mind and intellect define our corporeality, the perception is somehow locked in a narrow scope of what the mind is able to perceive. Therefore, the mind can easily choose what kind of reality to observe and to create. However, the same mind is deeply locked in itself with one and only one possible perception of that reality (it happens so due to a lack of effort to get to know a myth). It is important to note that reality is reality only because its perception is shared in the same manner among many (all that are) individuals in the World¹⁶.

Thus, an interim conclusion can be drawn that empiric knowledge of the World is so important that it dictates how we figure out existing things. This, however, does not contradict the idea of a myth being the prime initiator of reality since a myth itself opts to only reveal one set of properties of “a thing”.

So, it is possible for “y” to be singular and for “x” to be the end of the entropic continuum. It may be assumed that time travels backwards, and we experience so-called negentropy because “y” is consumed in order for us to have “x”. This time, matter is singular, and the idea is a lack of matter or consumed matter. Backwards time causes matter to dilate in order to appear only as an idea, resulting in an entropic state. The idea means that there is no matter left (Figure 3).

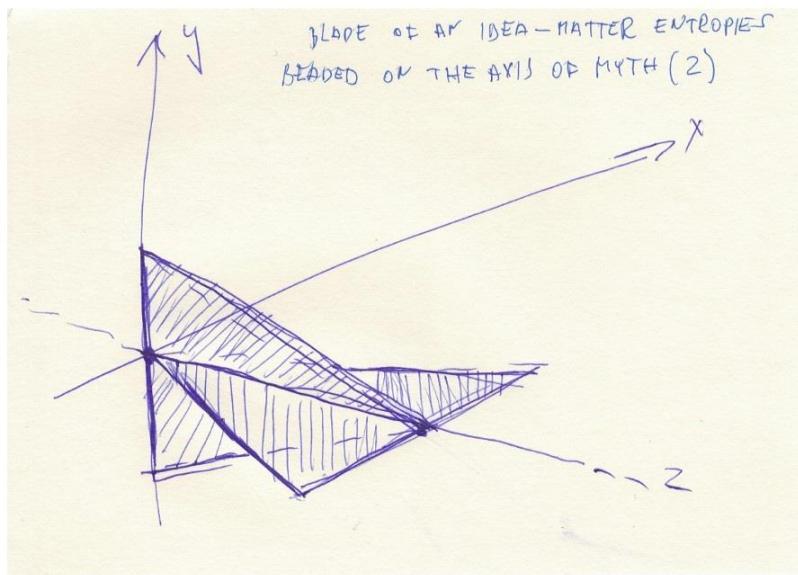


Figure 3. It may be assumed that the x-axis is the “amount” of the idea, and the y-axis depicts the amount of matter. The triangulated blades represent the dynamics of a thing that is constantly swinging back and forth in time between the idea (beginning) and matter (result). The z-axis is a mythical realm that allows for the comprehension of two-way time travel. Moreover, if the blade could rotate on its z-axis, we would experience the phenomenon of superposition of a thing. In the given situation, two triangles that depict matter-idea bidirectional flow occupy two particular planes in 3D space. If the structure rotated, then it would cover all possible versions of that exact thing.

¹⁵ Kant, I. Prolegomena To Any Future Metaphysics. <https://www.gutenberg.org/files/52821/52821-h/52821-h.htm>

¹⁶ Leibniz in Plato Library online. <https://plato.stanford.edu/entries/leibniz/#PetPer>

Indeed, this negative entropy cannot be seen or felt, especially when discussing our daily lives or, more specifically, urban development. That is why a myth is latent in us and hidden from us. We cannot comprehend the World with different basic laws of nature, but theoretically and logically, such World exists. By introducing the myth axis to the matter-substance axis, a self-entangled “thing” can be seen. These latter ideas can now be applied to the hermeneutic analysis of relevant passages from the Scriptures.

The idea remains first. The mountain shall move and fall into the sea.

For believers, Scripture is the Holy Text and the Word of God; for non-believers, it is the mythical background of Western civilization. What is important to remember in this study is that myth, as an entity, has more than one temporal line or narrative, as does Scripture for the most part.

It may be assumed that the time in a myth fluctuates. If it is claimed that reality has been constructed by a shared model of observation among individuals of that reality, then a myth is a window or, to put it another way, a chance for some to observe different kinds of realities while adhering to the main narrative.¹⁷ So, mythical essence is comprised of many perceptions of versions of reality, but discursive reality allows us to see only one due to its limitations based on basic laws of nature.

Now, that it is known that a myth possesses many temporal patterns and has the potential to be multi-reality (non-local), the focus can be placed on the following passages from the Gospel of Mark 11:

12 The next day as they were leaving Bethany, Jesus was hungry. 13 Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. 14 Then he said to the tree, “May no one ever eat fruit from you again.” And his disciples heard him say it.

20 In the morning, as they went along, they saw the fig tree withered from the roots. 21 Peter remembered and said to Jesus, “Rabbi, look! The fig tree you cursed has withered!”

22 “Have faith in God,” Jesus answered. 23 “Truly I tell you, if anyone says to this mountain, ‘Go, throw yourself into the sea,’ and does not doubt in their heart but believes that what they say will happen, it will be done for them.

These passages raise the question of why Jesus made the fig tree to wither if the Gospel itself claims that there “was not the season for figs”. What is more, how does the belief in making huge objects such as mountains move relate to the fig tree issue?

In fact, Jesus tells His disciples that they can move mountains by the power of their faith in God. Even if further in the Gospels we see them (disciples) being able to cure diseases or suddenly start speaking a foreign language, they remain unable to do something that would be called terraforming. However, less than 2 000 years have passed, and people are now able not only to change the landscape, but to terraform that landscape by changing its climate (the reference could be made to Charles Darwin and Ascension Island)¹⁸.

So this suggests the difference in time-flow speed in a myth and in discourse. Everything happens suddenly and instantly in a myth, whereas discourse involves and necessitates traveling a long distance from the idea to the implemented object. This is exactly how the idea dilates into matter (result). Thus,

¹⁷ Leibniz calls this idea a “petite perception”. For Leibniz, the petite perception is: “at every moment there is in us an infinity of perceptions, unaccompanied by awareness or reflection; that is, of alterations in the soul itself, of which we are unaware because these impressions are either too minute and too numerous, or else too unvarying, so that they are not sufficiently distinctive on their own” <https://plato.stanford.edu/entries/leibniz/#PetPer>

¹⁸ Wilkinson D. M. The parable of Green Mountain: Ascension Island, ecosystem construction and ecological fitting. *Journal of Biogeography*. 2004. 31(1):1-4

what occurs in a myth *hīt et nūnc* occurs in reality (discourse), albeit much later in time and over a longer period of time.

Now that it is possible to make mountains move, the logic of the prophetic content of a myth could be seen. The Gospel describes only a myth (or meta-reality) and thus sets boundaries for humanity that dwells within discourse. However, when people reach those boundaries, hidden aspects of a myth are revealed. It is obvious that perceiving Jesus Christ's former words as the inception or description of a genotype of terraforming was not possible until actual terraforming or landscape design became feasible. It either confirms the proposed theory of "a thing" being the result of an inverted myth, or it suggests that anything has the potential to become more than it is now because of a myth that allows "a thing" to be self-entangled.

Thus, the more is known about reality and its discursive rhythm of constant change, the better a myth can be described. However, a myth is always something more because it covers more than one reality, more than one discourse, and more than one interpretation. In fact, what is important here is to realize that inversion becomes the key to knowing meta-reality, if such meta-reality exists.

So the very first part of hermeneutics applied in this paper is not only based on inverted thinking (the possibility of practical terraforming is consumed backwards in time and thus is scattered [since terraforming was not possible in the times of Jesus Christ] to conceive the idea of terraforming as such), but it also defines any object of reality as having two ends in the timeline, two singularities that finish up the shared continuum. Here, Jesus simply knows that one way or the other, humans will come up with abilities that would allow them to move mountains sooner or later.

From linear inversion to Kairos time

To better understand the above-cited passage from the Gospel, it is necessary to introduce the definition of Kairos time. Simply put, Kairos encompasses both the precise moment to act in order to have an impact on linear history, as well as the ability to perfectly know all of linear time, including the future.

A myth is singular and therefore, due to a myth, any possible timeline can occur at any time in reality. At this point, inversion serves as a narrative device, altering the discursive reality. At this point, the fig tree issue could be addressed. Even though it was not fig season, Jesus cursed the tree, and it withered until the next day. If God determines how all creation must function, and it is up to God to decide whether seasons exist, then why did Jesus, who is God Himself, curse that particular tree that did nothing but obey God's laws?

To answer this question, it is once again necessary to take a closer look at how reality is constructed. The latest research on quantum mechanics suggests that observation of reality not only creates reality on the lowest scale (quantum scale), but it can create realities on bigger scales as well in 3+1 dimensions¹⁹. Thus, the perception of mythical "Kairos" time, where "Kairos" means the exact (right) time to act²⁰, suggests that mankind, like all God's creation, can overcome its basic laws of nature if they are truly willing.

It has already been referred to Leibniz's concept of "petite perception" that occur as infinity thoughts of reality per one unit of time in a person's mind. "Petite perception" is nothing but the ability of any creation to act as if it would dwell in a godly or mythical realm. If this is the case, does God require the fig tree to choose one of its infinite number of "petite perceptions" rather than the main perception?

¹⁹ Dmitriy Podolskiy, Andrei Barvinsky, Robert Lanza. 2021. Parisi-Sourlas-like dimensional reduction of quantum gravity in the presence of observers, Journal of Cosmology and Astroparticle Physics 048.

²⁰ Rudokas, K. Introduction on time flow patterns, retrocausality, and meta-reality. HUMANUM. Międzynarodowe Studia Społeczno-Humanistyczne. 2021 40(1): 113-123.

Thus, Jesus curses the fig tree not because it has done something wrong in terms of its purpose according to the laws of nature. Jesus tries to show the disciples that all of creation is capable of transfiguration as a fulfilment of the purpose. The true purpose of the fig tree is not to produce fruit in accordance with the seasonal cycle. Its true purpose is based on its transcendent ability to travel back and forth in time to bear fruit whenever God or mythical reality requires it. According to Leibniz's reasoning, "petite perceptions" of the tree can cover the entire year as a season for fruits. So the plant does not simply produce fruit for an entire year. It rather shifts from one petite perception to the next in order to bear fruit when necessary. In reality, the fruit would appear fully mature rather than growing and maturing over time.

Thus, the transfigured reality that dwells in meta-reality or a myth must also challenge the imperatives of linear time and dwell in Kairos time, which encompasses all of linear time in a single moment, making a continuum singular at least in one temporal moment.

So the phenomenon of singularity in a myth demonstrates one's potential to perform a couple of actions: first, to fully dwell in the reality of a myth through self-kenosis²¹; second, through the implications of Leibniz's "petite perceptions", one has the potential to perceive an infinity number of different realities with different laws of nature; and third, one is able to move from one "petit perception" to the other "petit perception" in order to respond to the call of a myth.

To summarize, in the Gospel of Mark, Jesus covers both arrows of time: linear and Kairos. Exclusively in terms of action within Kairos, one can move mountains through the power of thought or prayer. However, in terms of linear time, one can only move a mountain if a lot of linear time is spent. Thus, Jesus instantly solves the fig tree issue, but it can also be solved by humans with a lot of experience. This seems very similar to the P vs NP problem.

As can be observed, any "thing" is under the influence of two-way entropies. Due to the myth realm, it cannot only be perceived as the probability of any state within these entropies but can also be extended to self-entanglement state.

Towards the inverted city

If any "thing" in our reality has two-fold entropies, which note that to conceive an idea or a result, the opposite must always be consumed, then the city operates in the same way. The city is nothing but a complex "thing" that is even more prone to its mythical realm due to the many possibilities for its variation in decision-making plain of a myth, which is depicted in Figure 2. However, it seems that the city has no end result as such, so to call it a "thing" might be an erroneous assumption. Here, the reference could be made to Lewis Mumford's (1970)²² classification of the phenomenon of the city. According to the author, the city has to undergo several stages before it comes to an end.

The first stage is *eopolis*, which depicts a small city dominated by farming (or even a bigger camp of hunters and gatherers) function. The society here is in a state of transition between indigenous and civilizational. The second stage is *polis*, which stands for a logical city that has an emphasized center and is dominated by market and craft functions. The third and fourth stages are *megapolis* and *megalopolis*, both depicting hypertextual types of the city²³. In other words, the latter two are made up of many interconnected *polises*, *megalopolis* being a World-wide big *megapolis*.

According to Mumford, once these four stages are completed (it should be noted that now we are living in a fast transition swinging from *megapolis* to *megalopolis*), then a negative curve of technological

²¹ Eckhart, J. Traktatai ir pamokslai (Treatises and Lectures). 1998. Vilnius. Pradai.

²² Mumford, L. The city in history. 1961.

²³ Zaleckis, K. The Cityscape of a Contemporary Megapolis: Changes of Text Form. Town Planning and Architecture. 34(1): 64-72.

human development will appear in the social realm of the city. The fifth stage of the phenomenon of the city is described as *tyrannopolis*. This stage represents a city that maintains tyranny over its inhabitants through a lack of ecology and sanitation, fragile economy, corruption, and a lack social cohesion. The last and terminal stage is described as *necropolis*²⁴ as an outcome of *tyrannopolis*. In *necropolis*, there are no inhabitants left in the city. It is also the stage of the city in which an inanimate object has taken it over.

Thus, it can be concluded that it might be very possible for the city to have an end as a phenomenon itself. Even now, in some parts of the World, it can be observed how a megapolitan city can become a tyrant to its inhabitants.

Even if the future of the city is unclear and it tends to rely on a big center in order to optimize resources and gather plenty of talent²⁵, it seems that it (the city) goes to one-way entropy.

Consumption of the sacrum in favor of technological development. Long-term analysis of urban becoming

As Philip Sheldrake²⁶ suggests, the city has always been based on the sacral dimension of reality. Indeed, the sacrum does not compare equally with the mythical since the sacrum has descended and derived from pure mythical or religious reality, but the general claim makes sense.

Even if the Forbidden Cities of ancient China were taken as examples, it would be possible to observe how the “success” of the Forbidden city could be measured by the expansion of the outer city²⁷. Thus the forbidden part is revealed to be the idea or genotypic inceptor, and the outer city is the result. What is peculiar to Chinese civilization if it is compared with its Western counterpart is that the Chinese version of the Forbidden City has remained untouched by the physical urban expansion of the outer city. While in the West, in many parts of it, urban sprawl has turned around the most sacred parts of the inner city, either physically, functionally, or both. For example, if once the medieval old town in Europe was a complete town with diverse urban and societal functions, now this spectrum is consumed into the outer parts of that city and the inner city remains a cultural symbol and space of tourist attraction. In some ways, it turns out to be more forbidden (due to the high regulations of heritage institutions and the overall legislative system) than the actual Forbidden City in Chinese urban areas.

In the Western case, it can be observed how the city core was once in its nearly singular state but now has consumed it in favor of conceiving an industrial outer city area with an even greater variety of functions. In the case of China, the Forbidden City has indeed lost most of its influence, but it has never claimed self-alteration. Its goal was to remain the same—the pure idea²⁸.

²⁴ To describe *necropolis*, one could use ongoing H+ trends or so-called technological singularity. For example, if humans fully merged with technology, it could allow us to think anew about *necropolis*. It might happen that humans do not need anything cultural or natural in order to exist. If, in the future, we lived in Mind Uploading capsules or any other equipment, we would actually dwell in a necropolitan type of the city. Even if life continued within conscious simulation somewhere on the computer and AI, the city, as such a phenomenon we are dealing with now, would cease to exist.

²⁵ Florida, R. Who's Your City?: How the Creative Economy Is Making Where You Live the Most Important Decision of Your Life. 2008. Basic books.

²⁶ Sheldrake, Ph. The spiritual city: theology, spirituality and the urban. 2014. Willey-Blackwell.

²⁷ Nelson, Ch. M. Urban planning in pre-industrial China. US-China Review. 1988. 12 (2): 17-21.

²⁸ Indeed, tracing the genotype of early modern European towns requires first discussing Benedictine monastic canters, which provided the impetus for modern European towns. The Benedictine monastic center as well as the Forbidden City remain intact in terms of self-consuming. However, its public importance as well, as we observe in the case of the Forbidden City, has diminished a lot.

According to I. Hodder^{29 30 31}, the creation of the very first neolithic sedentary settlement of Catalhuyuk in contemporary Turkey was caused by nothing more than cultural, ritualic, and mythical needs. According to the author, the people of Catalhuyuk first ceased to be wanderers and brought about their lifestyle to a sedentary lifestyle, and only after some time did they learn sedentary business. Notwithstanding that staying in one place must have been inconvenient for those people at that time, by the power and influence of the idea—to live together in order to give meaning to a common attitude towards a myth—these people invented the sedentary life.

The foundation established by Hodder must have been paradigm-changing since the economic origin of civilization needs to be revised. However, as suggested in this paper, the phenomenon of the city acts in the same manner as a “thing”. First, it can be observed how, during the long ages of civilization getting more and more mature and technically advanced, ideas (myth-based ideas of settling down) have been consumed to conceive technical advancement throughout cultural stratification. Cultural stratification implies that every “thing” is becoming more complex and composite, resulting in less intense interaction between a subject and an object (“a thing”). Secondly, one could observe how human perception of the inversion phenomenon is facilitated by contemporary archaeology, as demonstrated by the analysis of the example of moving a mountain taken from the Gospel. A highly sophisticated research method is consumed backwards in time to expose the origins of Western civilization in Catalhuyuk.

As can be seen, the city, more than any other “thing”, have the ability to have a two-way entropic configuration that shares the same continuum. Nevertheless, backward time cannot be experienced, as, for example, a 5D object cannot be felt. However, by imagining new patterns of cultural and urban laws, we will be able to create new realities in our cities and towns.

Away from linear time

In his *Confessions*, the Doctor of the Church St. Augustine³² shows how the present can bind the past and the future in one moment of time. Theoretically, the present contains both the past and the future and turns out to be something that we could call a field of probabilities. We can only choose how much past there is and how much future there is in the present. It depends on the observer.

St. Augustine (in Wiskus, 2022³³) depicts eternity in the following way:

Certainly if there were a mind endowed with such great knowledge and prescience that all things past and future could be known in the way I know a very familiar psalm, this mind would be utterly miraculous and amazing to the point of inducing awe. From such a mind nothing of the past would be hidden, nor anything of what remaining ages have in store, just as I have full knowledge of that psalm I sing.

Augustine emphasizes the moment of inception. At that moment, the subject has full knowledge of a “thing”. Later, St. Augustine adds that when he starts singing the psalm, some of it moves to the realm of the past and some of that remains in the future.

²⁹ Hodder, I. (2015), “Assembling science at Catalhoyuk. Interdisciplinarity in theory and practice”, in Hodder I. and Marciniak A. (Eds), Assembling C, atalho”yu”k, European Association of Archaeologists, Themes in Contemporary Archaeology, Maney Publishing, pp. 7-12.

³⁰ Hodder, I. More on history houses at Catalhoyuk. Journal of archeological science. 2016.

³¹ Hodder, I; Mol, A. Studies in Human-Thing Entanglement. 2016. Creative Commons Attribution.

³² Augustine of Hippo. 2004 [400] The Confessions, Hendrickson Christian Classics. Massachusetts: Hendrickson Publishers.

³³ Wiskus, Jessica. "On Music, Order, and Memory: Investigating Augustine's Descriptive Method in the Confessions" Open Theology, vol. 6, no. 1, 2020, pp. 274-287. <https://doi.org/10.1515/opth-2020-0116>

What is important to understand is that time is not restricted to flowing in only one direction or to obeying the strict thermodynamic principles if we only know the main concept of the inception of a “thing”, or, in this case, the city. Theoretically, we can travel back and forth in time of any “thing”, including the city. Once we know the inception of a particular place, city, or “a thing”, we are able to see the future not just as a space of probability, but we are able to stand at any required place in order to see the probability of the future that suits us the best. If the future looks unclear from the current spatiotemporal point of the cultural continuum, then what we do is to move backwards in time (in terms of our mind, not physically, of course) and choose a point in the past from where we see the current situation as the future. In conclusion, it could be pointed out that Kairos time is always in linear time, just one needs to take the correct point in spacetime to observe the continuum.

Inversion to where?

To describe the future of the inverted city phenomenon, it is necessary to go back to the deep past. The future is already inscribed in our past. But what about the past? To answer this question, we first need to free ourselves from the yoke of linearity. We should rely on diachronic thinking for a while. It is necessary to see what kind of future is being offered to us by the adepts of technological singularity³⁴ ³⁵ ³⁶. In general, this type of singularity provides the opportunity for everything to connect to everything, including direct human-to-human connection.

The above-mentioned opportunity is actually not new but rather inherited from the deep past. C. Lewi-Strauss³⁷ (1966) described the indigenous people as having the deepest possible connection to their natural and societal environment. For the indigenous community, there is no difference between themselves and their surroundings, and therefore, they know their surroundings transparently. They learn about different species of vegetation or fauna by making connections rather than studying their taxonomies.

Following the ideas suggested by Lewi-Strauss, it is possible to build up a hypothesis that indigenous people: a) had lived in a nearly singular state of mind before they were brought into civilization; b) due to the clear view and perfect knowledge of surroundings, their lived time was always close to Kairos time rather than linear time. Indeed, the linearity in temporal perception as well as in architecture is the invention of civilization-wise society (Hillier), or it should rather be said, a myth invents linearity to conceal itself for the time being.

Further light could be shed on why the indigenous people lived in a **nearly** singular state of mind and **near** what we call Kairos time but did not fully dwell in it. Kairos time is the moment that includes all of the existing time. Since the indigenous people lived in the condition of a circular time flow pattern, they avoided the actual future. They lived in the extended now. Indeed, they were able to do so due to their nearly singular knowledge of all the World they had occupied. However, since they were not able to occupy the whole Earth and invent the future as an imperative of linearity, they only lived in extended Kairos. They did not need to dwell in, as it might be called, mastered Kairos due to their type of being in the World. To dwell in mastered Kairos, one needs to be above the World³⁸.

However, if even indigenous people were an integral part of nature/the World, they still possessed a physical “thing” in their ideal or, in other words, a substantial state. It should be highlighted that every artefact that these people gained from nature/the World was fully charged with a substance of holiness.

³⁴ De Sautoy, M. (2019), The Creativity Code. Art and Innovation in the Age of AI, Harward University Press.

³⁵ Kaku, M. The Future of the Mind: The Scientific Quest to Understand, Enhance, and Empower the Mind; Double Day: New York, NY, USA, 2014; 400p.

³⁶ Kurzweil, R. The Singularity Is Near; Viking Books: New York, NY, USA, 2005.

³⁷ Levi-Strauss, C. (1966[1962]), The Savage Mind, The University of Chicago Press.

³⁸ Maceina, A. Jobo drama (Drama of Job). 1950.

The holiness of a thing means that any “thing” was part of nature; thus, it was given to people rather than created by people. Every “thing” was whole, and therefore everyone in indigenous society could see through that “thing” and could fully know the origin and cause of that “thing”. Thus, even in the form of a so-called “result”, the “idea” was predominant. Gradually, with the continuous nature of the World and its becoming more and more complex and civilized, the holiness of a “thing” has decreased. Therefore, mankind has gained technical advancement but has been deceived culturally.

Since the city phenomenon stands on the doorstep of the tyrannopolis age, society needs to think about going back in terms of linear time in order to go forward in terms of Kairos time. Bringing back the holy substance to things and to the city as a big “thing”, it is necessary to determine the difference between technological singularity and human singularity, which was imprinted on the lives of indigenous people.

Difference between technological singularity and human singularity in terms of urban planning

Saxena³⁹ suggests that H+, humanity 2.0, or mind uploading offer nothing more but more of the same we, as humans, already have. Longer lifespans, easier access to microwaves, and even mind-to-mind communication may not be life-changing enough to propel humanity into the phenomenon known as awakening, transfiguration, or knowing. Indeed, such a merge with technologies would lead human beings towards a total dependence on technology and would diminish humanity as such. Every “thing” then would be highly handy to use. However, we would lose, continuously, any knowledge about the origin and purpose of that thing. Both the idea and the result would suffer inevitable entropy.

To avoid that, we need to consume, really consume, the results we will be gaining soon (possible until the launch of quantum computers) to get back in time to an idea. Human singularity offered by Langan⁴⁰ and Mize⁴¹ calls not only for getting back to the holy aspect of “things”, but rather speaks of a need to delve deeper into metaphysics, meta-reality, or, as referred to in this paper, a myth. When talking about a miserable situation of all humanity in terms of spiritual and societal condition in one of his interviews, M. Heidegger claimed that we can only be saved by some kind of god⁴². Indeed, the idea of re-building our cities on the idea rather than the result requires extensive revision⁴³.

Inverted city. Non-linear travelling

When trying to invert the phenomenon of the city and describe how this phenomenon travels throughout spacetime, the reference could be made to Mumford’s classification. Focusing first of all on wanderers and their temporary camps, it is possible to observe that those camps conceive the idea of the city. The tyrannopolis would be the consumed idea or the result, while the necropolis would mark the civilizational turning point—whether to technological singularity or towards transfiguration-like alteration of humanity and the city. Therefore, vice versa, the consumed tyrannopolis and megapolis/megalopolis as a result of the civilizational continuum is to be something between wanderer’s camps and the eopolis state of the city phenomenon.

³⁹ Neela Bhattacharya Saxena (2020) AI as Awakened Intelligence: Buddha, Kurzweil and the Film Her, Theology and Science, 18:1, 74-85, DOI:10.1080/14746700.2019.1710351

⁴⁰ Langan, C. Metareligion as the human singularity. Cosm. Hist. J. Nat. Soc. Philos. 2018, 14, 321–332.

⁴¹ Mize, J. (2020), God versus Language: Contrasting Metaphysical Methods of Wittgenstein’s Tractatus and Langan’s CTMU, Holotheist Press.

⁴² Ratzinger, J. Eschatologija (Eschatology). 1996. Katalikų pasaulis.

⁴³ In his novel *The Glass Bead Game*, Hermann Hesse describes a type of game that is based on the synthesis and coupling of abstract entities in order to achieve something similar to art work. The mechanics of the game are not fully explained in the novel, but the novel suggests that the purpose of the game is neither winning nor having any practical implications. It rather helps to conceive of an abstract form of meaning as such. The example of *The Glass Bead Game* indicates the turning point of a future society that needs to turn from an empiric background of action to a Pure Reason background of action.

Figure 4 depicts the non-linear path of civilization-culture towards the so-called inverted city phenomenon. Since it is known that any “thing” is in constant transition between two opposite entropies, linear time has been applied as the dependence of humanity upon technology.

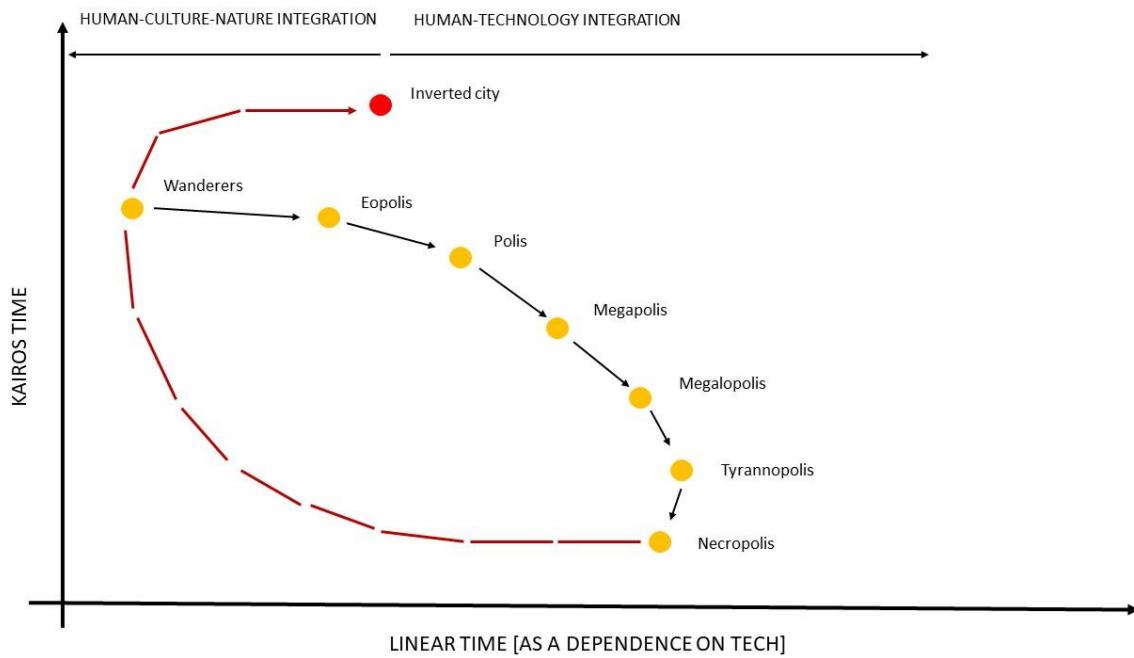


Figure 4. The vertical axis depicts the qualitative amount of humanity's ability to perceive “things” in the light of Kairos time. The horizontal axis stands for linear time and humanity's dependence on complex and composite technology. Dependence does not mean the increase in complexity of technology itself. It rather means a tendency of humanity to lean on technology socially. Dots stand for the city phenomenon state, and lines between dots are used to depict the vector of the city in terms of moving in the plain of linear and Kairos temporal structures. Thus, it does not mean that there will be less technological development in the “inverted city” than, for example, in eopolis. Indeed, the applied technologies in the “inverted city” could be more complex than any other up to that point (including the possibility of quantum computation), but the level of social reliance on them would be far lower. Red dotted arrow stands for evolutionary leap to inverted city.

It is obvious that the wanderer society is the starting point here. As the idea at the point of wanderers is consumed due to the time being, the complexity and composite-like nature of technology increase and human-nature-culture integration is gradually replaced by human-technology integration. Also, the consciousness and IQ of humanity increase: once the human being was in the World, now she/he is above the World. However, because humans cannot have an integral, or nearly singular, view of the World, their capacity for Kairos time diminishes as well. When the point of tyrannopolis has been finally reached, dependence on technology will suddenly diminish due to a sudden increase in technological capabilities, but this will only lead humanity towards the necropolis state of the city phenomenon.

This could happen in two ways: a) an increase in technology would cause people to reject essential human conditions and humanism per se due to other ways of existence, such as computer-based existence; b) due to the social separation caused by AI, human cities would become necropolises as people would move back to smaller urban centers or country sides. In both cases, the dependence on technology will begin to decline due to both technological capability and an increasing reliance on the mythical reality.

When moving from necropolis back in terms of linear time, humanity might experience something which was common to societies of wanderers. Obviously, these would not be typical physical nomads;

however, as depicted by F. L. Wright⁴⁴, even the sedentary life within the city walls has its wandering elements, such as constant changes in the state of mind and even city rebuilding⁴⁵ (Ohno architects).

Finally, the inverted city would dwell in Kairos time in terms of the ability to see the World from the mythical perspective, which means that one would see the World again as integral and as one as wanderers used to see it. This will be achieved due to both integral human development and technological development (especially quantum computation). Quantum computation might lead a person to find himself/herself in any point of cultural-civilizational spacetime in our past-present-continuum and observe it as a fully self-entangled space. Then a person would become a wanderer in terms of linear time and could rely on his/her decision-making process on a decent amount of his/her petite perceptions.

Urban features of the inverted city

From the perspective of the inverted city, and assuming that mythical reality exists as a catalyst and demiurge for the reality we experience every day, it is possible to suggest that the sustainable future of the city lies in the shape and size of a small town. According to the economist E. F. Schumacher⁴⁶, the city can have a maximum population of 500,000 people. Once the number is exceeded, life quality significantly declines. Ch. Alexander⁴⁷ notes that the lower limit is much lower and can be counted at 10,000 inhabitants to make society really vivid. According to him, only some towns in the region may reach the population of 500,000 people. Thus, for integral human development, there is a need to have regions comprised of interconnected towns of 10,000 people and to have a couple of centers with the population of 500,000 people.

In this light, the small city/town when inverted would include conceptually all other states (according to Mumford's classification) of urban phenomena, including megalopolis (due to the interconnectedness), tyrannopolis (due to the inherited tacit knowledge of what should be declined in terms of urban planning), and necropolis.

Importance of necropolis

Before defining physical properties of the inverted city, it is necessary, first of all, to take a short glance at the importance of necropolis and how necropolis as a consumed idea of the sedentary town (conceived in wanderers' camp and first implemented in eopolis) could be used in order to consume matter back to the level of the idea.

The idea of necropolis does not derive from the concept of a dead, lifeless, or abandoned city. It rather comes from the necropolis of ancient Egypt, where there were cities intended for inanimate entities. Hence, if there is necropolis near an animate urban settlement, then it might enhance spiritual or technical aspect of life. But the total necropolis (for example, humanity living in a mind-uploading society) that encompasses every inhabited World should be avoided⁴⁸.

Thus, necropolis serves the inverted city in two ways. First of all, similarly to tyrannopolis, it serves as a social catalyst to avoid the totality of the state. It is also a mark from which we suddenly go backwards in terms of linear time and up in terms of Kairos time. It is the reverse idea of the inverted city, the matter that now has to be consumed to get back to the idea of a "thing". Secondly, necropolis is a genotype of technical catalyst. Further, it is suggested that necropolis is to be the entity that replaces

⁴⁴ Lloyd Wright disappearing cities

⁴⁵ Ohno, H. Towards a fiber city: an investigation of sustainable city form. 2004. MPF University of Tokyo Press.

⁴⁶ Schumacher, E. F. Small is beautiful. Economics as if people mattered. 1975. Harper Perennial.

⁴⁷ Alexander, C.; Ishikawa, S.; Silverstein, M. The Pattern Language: Towns, Buildings, Construction; Oxford University Press: New York, NY, USA, 1977.

⁴⁸ Swer, G. The road to necropolis: technics and death in the philosophy of Lewis Mumford. 2003.

the most animate and vivid centers of big cities with an inanimate structure that would benefit humanity by paying more attention to spiritual and cultural life.

Urban form of the inverted city

Being small, the inverted city must feature properties of variation between extensive and intensive up-building to better fight climate change and include the natural environment into the area of the town. Therefore, the early Irish monastic centers could be taken as an initiating genotype for the inverted city of the future. However, differently from F. L. Wright's Broadacre City, the inverted city should rely on the coupling of vertical and horizontal elements in terms of architecture.

Figure 5 shows the main change in perception of the operation of the city. The idea of FO-AM (English and Lithuanian acronym for forest office) was first described by Rudokas (et al. 2020)⁴⁹. It is based on the notion that the city center should become a necropolis of technology, containing all of the technical functions required for human life. These functions would be performed by plants, power plants, data centers, and vertical farms.^{50 51 52 53} The so-called office functions, together with sparse dwellings, would move to terraformed and re-wilding-made areas that are now peri-urban or outside of urban areas. It would allow for the release of land that is currently used for farming. According to the most recent research by the experts of the United Nations, more than 30% of the world must be converted to preservation areas to avoid the aftereffects of climate change⁵⁴. Thus, the integration of nature into urban life and technological progress will be a crucial problem to solve in the future to mitigate the negative effects of farming. Vertical farms would also allow us to shorten the chains of food supply and contribute by creating high-value-adding job positions.

⁴⁹Rudokas, K.; Dogan, H.A.; Viliūnienė, O.; Vitkuvienė, J.; Gražulevičiūtė-Vileniškė, I. Office-Nature Integration Trends and Forest-Office Concept FO-AM. *Arch. Urban Plan.* 2020, 16, 41–47.

⁵⁰ Growing Up: Skyscraper Farms Seen as a Way to Produce Food Locally--And Cut Greenhouse Emissions". *Scientific American*. Retrieved 2019-11-04.

⁵¹ Glasser, R. (2018) The Farm in the City in the Recent Past: Thoughts on a More Inclusive Urban Historiography. *Journal of Urban History*. 44(3), 501–518.

⁵² Despommier, D. (2010). *The Vertical Farm: Feeding the World in the 21st Century*. New York: Picador

⁵³ Benke K., Tomkins B. Future food-production systems: vertical farming and controlled-environment agriculture. *Sustainability: Science, Practice and Policy*, Vol. 13, Issue 1, 2017, pp. 13–26.

⁵⁴ Leahy, S. (2019), "Half of all land must be kept in a natural state to protect earth", *National Geographic*, Environment, available at: www.nationalgeographic.com/environment/2019/04/science-study-outlines-30-percent-conservation-2030/ (accessed 6 January 2022).

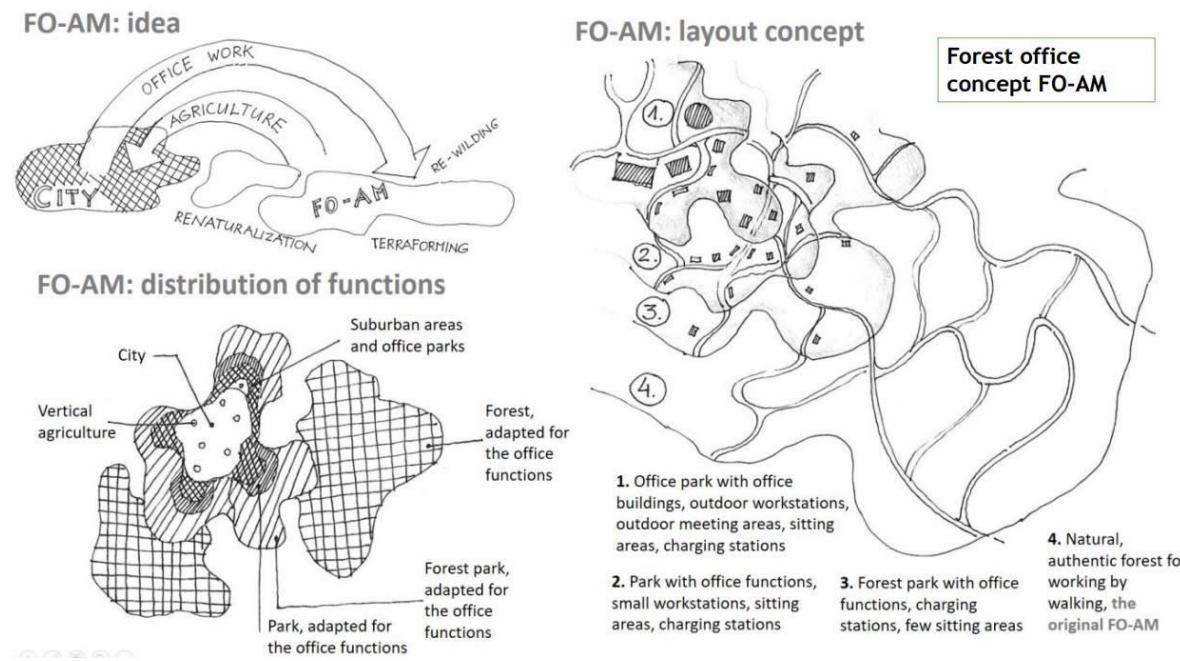


Figure 5 FO-AM concept. Swapping of functions of the city areas. Office job and dwelling goes into the woods while farming (as well as autonomic plants, power plants, data centers, etc.) moves inside and comprises the entity called necropolis.

This particular concept would not only allow people to control difficult processes remotely by walking and thus benefit their physical and mental health,⁵⁵ but it would also reconsider primitive, indigenous ways of life in order to extend people's mental capacity⁵⁶. According to Jered Diamond, the turning from a wandering lifestyle towards a sedentary lifestyle was one of the biggest mistakes in the history of humanity⁵⁷. Moreover, we might encounter the situation that could be described as "spent for the benefits of society".

Thus, what the inverted city phenomenon suggests is the platform for the conscious evolution of society. J. E. Steward⁵⁸ notes that self-organization, which is common to indigenous lifestyles, is a key mode that could lead towards the qualitative evolution of humanity.

Inverted future of Šiluva Shrine

Šiluva Shrine is the place of the Apparition of Our Lady that took place in 1608 upon the stone in the fields. Ever since then, the whole narrative of the place and its identity has been based on this Apparition, which is believed to change the history of the place per se. In other words, Šiluva is not the town in which the Shrine is located, but the whole town is the Shrine. Because of its small size, the Shrine, like another famous Shrine in Lithuania—Žemaičių Kalvarija (English name: Samogitian Calvary)—occupies and defines urban patterns of the place (there are only about 600 people living there).

What is important to emphasize when talking about Šiluva is the idea of the inverted city that is not yet spent or consumed due to the linear time flow. As Lithuania is a country that has dealt with many

⁵⁵ Withagen, R., Caljouw, R. S. 'The End of Sitting': An Empirical Study on Working in an Office of the Future. *Sports Med*, Vol. 46, 2016, pp. 1019–1027. <https://doi.org/10.1007/s40279-015-0448-y>

⁵⁶ Rebecchi, A., Buffoli, M., Dettori, M., Appolloni, L., Azara, A., Castiglia, P., D'Alessandro, D. and Capolongo, S. (2019), "Walkable environments and healthy urban moves: urban context features assessment framework experienced in Milan", *Sustainability*, Vol. 11 No. 10, pp. 1-18.

⁵⁷ Diamond, J. (2005). *Collapse: How Societies Choose to Fail or Succeed*. Penguin books.

⁵⁸ Stewart John, E. *Evolutionary Possibilities: Can A Society be Constrained so that 'The Good' self-organizes?* *World Futures* 2018, 74, 1–35.

historic tragedies, such as the occupation by Russian Tzardom and the pressure and persecution experienced by Catholics, Šiluva has never developed into a city or at least a town.

If we used the large city of Mecca as an example and compared it with Šiluva, it would be obvious that Šiluva is completely opposite to Mecca. The diameter of the Kabba stone is roughly 30 centimeters, but the nearby building, named Abraij Al Bait, is 601 meters tall. Thus, in Mecca, the Kabba stone has given inception to a big city to occur and a miraculous structure to be erected. However, Mecca is increasingly becoming a tourist destination rather than expanding its spiritual and metaphysical potential. On the contrary, Šiluva Shrine has not been affected by major changes or urban development. Therefore, it is more than a suitable place to choose the urban strategy of inverted urbanism.

The first parts of the paper shed light on the fact that the concealment of a myth, which was deepened by positivist and later post-structuralist society, was meant by a myth itself. Šiluva might be classified as an eopolis in terms of the phenomenon of the civilizational development of a city. It seems that the World has advanced much more during the time being. However, if we now feel that we need to delve deeper into the time flow patterns and we might be required to use more than one of our petit perceptions at a time in order to occupy the position in spacetime to better see the continuum, then Šiluva has an advantage that it does not need to go backwards that much at all.

Martin Buber,⁵⁹ who based his thoughts on German classical philosophy as well as Jewish and Christian thoughts, coined the German term *nichttun* which would translate as “not to do”. However, *Nichttun* represents a deeper concept that can be summarized as active passiveness. The prayer could be partly an example of *nichttun*. Moreover, *nichttun*, according to Christian theology, is a straight path to inverted kenosis or Tzimtzum, but this time performed not by God but by a human being to make room for God, or, in other words, mythical reality. For M. Tabaczek^{60 61}, *nichttun* is imprinted on the human soul by God’s creative act. First, God creates the universe *ex nihilo*. Then He sustains the World from falling apart—*conservatio a nihilo*; after that, the human accepts God’s creation through passive perception, and only by accepting—*nichttun*—does he/she take part in creation. Thus, *nichttun* is also the observation of reality and co-creation of it by observing.

Šiluva has done *nichttun* for ages, and thus it landed down in a Kairos-like place in the continuum to go to inversion. Indeed, any small town is more ready for the inversion than big cities, which have spent and consumed the primary idea of the city as a “thing”. However, a sacred place advanced here even more due to the need for spiritual content that is necessary for integral human development in the future. What humans will need in the second half of the 21st century can now be offered by small towns that also happen to be Shrines.

Practical implications for the inverted future of Šiluva

- To strengthen sacral function (building and activities) and spiritual content (Holy Masses 24/7) in place;
- Together with neighboring towns and settlements, to foresee potential lots for necropolis type of the city center in future, to launch communication campaign;
- To prepare projects for the installation of FO-AM;
- To prepare and guide the rewilding projects;
- To make plans and concepts for the terraforming of the western skirts of the town in order to enhance climates in the future;

⁵⁹ Buber, M. Dialogo principas I. Aš ir tu = I and thou. 1998. Trans. Tomas Sodeika. Kataliku pasaulis.

⁶⁰ Tabaczek, M. (2022) Does God Create Through Evolution? A Thomistic Perspective, Theology and Science, 20:1, 46-68, DOI: 10.1080/14746700.2021.2012917

⁶¹ Tabaczek, M. What Do God and Creatures Really Do in an Evolutionary Change? Causal Analysis of Biological Transformism from the Thomistic Perspective. American Catholic Philosophical Quarterly. 2019. P. 1-38.

- To attract skilled workers who can work remotely and who think that a metaphysical approach can improve their professional performance;
- To be a place, in terms of hospitality and infrastructure, that can truly contribute to skilled workers' professional performance while also taking care of their spiritual guiding;
- To set goals for 5, 10, 25, 50, and 100 years of development; these time spans must connect and couple.

Conclusions

In Psalm 121, we read: *Ierusalem, quae aedificata est ut civitas, sibi compacta in idipsum* (“Jerusalem—built as a city that is bound firmly together”). “Bound firmly together” here means that Jerusalem is a type of the city which knows throughout all its timeliness including those that never have happened but only could have happened. Thus, the true purpose of Jerusalem is not to be any city, but to be a city that includes every possible aspect of the urban event at every time possible here on Earth. The task of inversion and the inverted perception of thinking is to be compact as a singular entity in the mythical realm. Mythical reality connects things at opposite ends, as well as horizontal and vertical value axes. Therefore, any 0 is 1 and any 1 is 0 at the same exact time.

As previously stated, any “thing” is mythical due to the nature of mythical reality—to contract and conceal itself so that the “thing” can appear. It is more than Plato’s *Allegory of the Cave*. Anything is more than a shadow of an ideal. It is ideal, but only inverted.

The city has come a long way through the cultural and civilizational development of its historic continuum. To avoid becoming a spent force and to keep humanism alive, as well as to ensure that humanity progresses toward more integral overall development, the city as a “thing” must be revised. In his novel *The End of Childhood*, A. Clarke makes an observation that when people reached the acme of their civilization, they left big cities and dwelled in the woods and villages. Technological development was at such a high level that it allowed humans not to be dependent on it. It looks like now we are still moving along different paths of development. We tend to rely more and more on technology, which would only lead us towards losing our human nature and, most importantly, our souls.

It is still not clear if the mythical realm is more than just an old and maybe sometimes obsolete theory. It might not even exist as a different realm. However, real or artificial, a myth still governs and constitutes many aspects of human life and the city as such. In fact, if someone wants to build a city, it usually takes more than a couple of generations. Thus, the city as a “thing” is never fully a result for anyone. However, reversing back into a more inclusive lifestyle, socially and in terms of natural and spiritual ways, would provide us with more sustainable aspects of being on Earth.

Šiluva Shrine that has not gone all the way in terms of concealing advanced technological results, has the potential to lead the way into what we call the inverted city, which features such practical aspects as FO-AM or revised necropolis.

Finally, it should be noted that this research has obvious boundaries and limitations. The research is only valid if humanity opts to observe the World via the eyes of the mythical realm. The reader may be asked to look at “things” hermeneutically and get rid of positivism for the time that will be spent on reading this paper. For the paper to be relevant, one needs to believe that the search for evolution (spiritual and maybe biological) is a necessary super-task intended to solve complex problems of today and tomorrow, such as climate change and AI consequences.

