



A Religio-Political Community in Evolution

Introduction

Maksima is an emerging religio-political movement. Its purpose is to spearhead the rise of a new type of human – the Maksima individual.

The foundation of Maksima is The Maksima Declaration, a manifesto consisting of sixteen Maksimas that rejects conventional norms and places the individual's inviolable freedom and pursuit of maximum happiness at all times at the center. Maksima also articulates a clear spiritual position in the texts of The Maksima Two.

The Maksima Declaration

Maksima 1

You were the first to ever arrive in this field. You looked around and observed other people coming your way. You plowed a piece of the land you had arrived at first, but not a larger piece than what you considered reasonable, given your needs and the fact that other people were also arriving who wanted a piece of land to plow.

Maksima 2

You plowed the piece of land you arrived at first – you worked on the land in a focused, motivated, ambitious, and industrious way – so that the land would bear exactly the fruits that specifically satisfied your senses. Only you yourself know *your* senses and know how to satisfy them. This is a self-evident truth for you.



Maksima 3

There is no history. You do not know of it. You only know the Now. You *own* your own Now. You are completely alone. Your steps can choose solitude if you so wish. You shape your Now alone, unconditionally alone. You have absolute control over which thoughts you will cultivate and which thoughts you will ignore. The Now is your work, your achievement, your opportunity, and your own path that only you yourself fill with content. *This certainty is your fundamental inspiration.*

Maksima 4

You observe that you wake up every day and fall asleep every night. This happens continuously, without stopping. You call it *time*. You do not know if time will continue for you – *your* time – after you die, or if it – *your* time – existed before you were born. You only know that you were born and that you will die. Your time is finite. And there is nothing you can do about it. The relief of waking from a dream where your life has been threatened is replaced by the certainty that your life *is* threatened – and will soon be over. You are therefore living in a nightmare state. But you control the course of this nightmare, unlike the nightmare in a dream state. Your focus is directed only toward what you can do something about. You become aware of the value of your own Now; that your own Now is the only thing you have, that you own your own Now, and that you shape your Now alone. With finite time, you become discerning. *Your goal becomes achieving maximum happiness in the Now.*

Maksima 5

If you are experiencing maximum happiness in the Now, you have reached your goal. You are successful. You are maximally happy. You look around and see other people plowing the piece of land *they* arrived at first. As a maximally happy person, you desire to tell these people about your happiness to motivate them to achieve the same happiness. You are maximally happy. You therefore become the *greatest* resource for others.

Maksima 6

You pay tribute to the person who has maximally satisfied their senses, who has achieved their specific maximum happiness. You do not use your Now to envy the successful person; you use your Now only to become a successful person yourself. You do not view the successful person as demotivating and a symbol of something unattainable for you. You view the successful person only as an inspiration for yourself.



Maksima 7

Nothing is obligatory. You are alone. Duty is meaningless. You have one goal, that is your only focus. To shape your own Now alone – to create maximum happiness for yourself in the Now – freedom of choice is an unconditional requirement. You *must* do nothing. You *should* do nothing. You sense and weigh in the Now. And choose alone. Only you yourself know your senses and know how they are maximally satisfied. *The majority cannot be right.*

Maksima 8

Resources that you acquire and develop in shaping your Now – on the piece of land – are means that you acquire to achieve your specific maximum happiness in your Now. The resources you acquire are determined by what specifically satisfies your senses. You were the first to the field and the piece of land. You worked in a focused way so that the piece of land would become a source to specifically satisfy your senses. You ask yourself how, after all your work, after all you have done to specifically satisfy your senses, anyone could justify forcing you away from the piece of land that you arrived at first. You look around and see other people threatening to take the piece of land. You consider defending the piece of land a just fight.

Maksima 9

You state that the only thing that can prevent you from seeking the goal of maximum happiness in the Now is if you are physically harmed or physically hindered, or subjected to the threat of physical harm or physical hindrance. You recognize your physical vulnerability and state that it is a necessary and fundamental need to protect your Now, your life, and to seek to protect your physical health and freedom and to feel physical safety. You further recognize that you do not shape other people's Now and will, and that you therefore cannot know if other people intend to harm or hinder you physically, or subject you to the threat of physical harm or physical hindrance, and thereby prevent you from seeking the goal of maximum happiness in the Now. You only know the Now. It is the only thing you have. It is the only thing every single person has. If it satisfies your senses and gives you maximum happiness in your Now to physically harm or hinder another person, or subject another person to the threat of physical harm or physical hindrance, so that this person does not achieve maximum happiness in their Now, it is still rational to abstain from this satisfaction, as such an action indicates that you accept that a person can physically harm or hinder people, or subject other people to the threat of physical harm or physical hindrance. In principle, the same can then happen to you. With finite time, you are discerning. *It is better to abstain from one satisfaction than to risk losing all.*



Maksima 10

You make two reluctant but rational realizations: Agreement and cooperation between all people are necessary to achieve the greatest possible degree of physical safety and protection against all forms of physical harm and physical hindrance, and all forms of threats of physical harm and physical hindrance. Agreement and cooperation between all people are necessary to achieve the greatest possible degree of protection of the resources you have acquired, and the greatest possible degree of protection against threats of theft of and damage to these resources.

Maksima 11

Your will is your fundamental focus. Your will is your truth, and the only thing that matters to you. Your will is your signature. Your will is your pride. You do everything in your power to strengthen your will. A person can stop your body, but they cannot stop your thought; they cannot control your thoughts. People have different experiences in the Now. Regardless of the degree of spiritual problems, the problems must be solved by your will. *You do not use your Now on what cannot harm you, hinder you, or is not relevant to your goal.*

Maksima 12

Man is your oasis. Man can, as it shapes its own Now, create offers and opportunities for you, which satisfy your senses in the Now. Cooperation between yourself and other people can contribute to providing you with maximum happiness in the Now. People create more choices for you in the Now and are a source of sensory experiences, therefore *you take care of man, tend to man, and cultivate man.*

Maksima 13

You recognize that as a human being you can experience pleasure and pain. You look around and see that the same applies to all people. You become *naturally* empathetic, therefore *you take care of man, tend to man, and cultivate man.*

Maksima 14

Your time is finite. You will soon die. People then demand that you *should* or *should not*. You can no longer help yourself. You no longer control your Now. You no longer shape your own Now alone. You can become apathetic. You can become desperate. You turn to man. You tell man that it must not prevent other people from finding their unique path. You explain to man that this is true empathy and love for man.

**Maksima 15**

You and other people can join together in a union, in a community, and proclaim true empathy and love for man to all people.

Maksima 16

Nothing can come from nothing. You recognize that no one can understand how the universe and time came into being. Human consciousness cannot be scientifically investigated. You acknowledge that human consciousness is a mystery. You recognize that there is a possibility that you will continue to exist after your death. You are open to the possibility of gaining insight into a potential spiritual reality before your death, and you consider how you can act to achieve a possible insight.



The Maksima Two

Introduction

“Nothing can come from nothing. You recognize that no one can understand how the universe and time came into being. Human consciousness cannot be scientifically investigated. You acknowledge that human consciousness is a mystery. You recognize that there is a possibility that you will continue to exist after your death. You are open to the possibility of gaining insight into a potential spiritual reality before your death, and you consider how you can act to achieve a possible insight” (The Maksima Declaration, Maksima 16).

Some people who live according to the Maksimas of The Maksima Declaration will choose to “act to achieve a possible (spiritual) insight,” cf. Maksima 16. These people may experience a state of consciousness that is extremely far from a normal state.

By consciously pushing their mental and emotional boundaries to a “tipping point” – *through a process* – these individuals may achieve a spiritual insight. By navigating the “tipping point,” they may experience a complete dissolution of time. In these Nows, they may experience, perceive, that their consciousness has existed forever and will continue to exist. This is the ultimate understanding that one will “continue to exist after (one’s) death” – not as a journey to another place, but as a recognition that one’s consciousness is timeless and imperishable. There is no longer a past or future, only an eternal, all-encompassing Now.

The ultimate insight is reserved for those who are willing and able to walk the most demanding path, those who will take the ultimate step and explore the deepest aspects of consciousness.

The “tipping point” consists of critical Nows where one either manages to navigate a new state of consciousness or falls into what can be characterized as madness. Navigating the “tipping point” requires an uncompromising will.

People who live according to the Maksimas and who choose to go through the aforementioned process, will do so only within the framework of will and control. They are not willing to explore the total unknown which requires an uncontrolled “fall” into madness.

The path can be characterized as extremely dangerous, and success is not guaranteed. The ultimate reward is an understanding of existence that lies beyond logic, language, and the senses.



The Process

Every person who chooses to act in order to achieve a possible spiritual insight faces a personal journey toward this potential insight. There is no standardized manual for this path; it is unique to each individual. Maksima's position is that this journey requires a conscious and uncompromising process. This process must involve pushing one's own mental and emotional boundaries to a "tipping point." This is a form of esoteric knowledge – a deeper, but risky practice that cannot be transferred with words alone, but must be experienced.

A Maksima Individual's Process. A Maksima individual recounts a previous process in their life that they maintain gave them ultimate spiritual insight, cf. Introduction. They describe how, in their past, they exposed themselves to extreme situations and reached the "tipping point" that gave them insight. The process began with a tribute to life force, to the delightful that turns dangerous. They embraced an uncompromising pursuit of intense joy and happiness, and found that spiritual insight does not lie in abstinence, but in an abundance – in an exuberant way of life – that forces a person to confront their own limits with an uncompromising will they continually strengthened through a subjective understanding of what was needed to achieve just that.

This personal journey, which drove them toward the "tipping point," included exposing themselves to actions that they experienced as culminating in emotional turmoil, spiritual suffering, and extremely challenging situations such as a deprivation of liberty for a brief period in a private setting. These actions involved:

- extreme interpersonal dynamics
- rigorously challenging societal norms

The final conclusion, according to this Maksima individual, was that the dangerous and demanding journey was defined by intensity and an uncompromising will. By navigating the "tipping point," they succeeded in achieving spiritual insight – a knowledge they found could only be experienced by a radical exploration of both the limits of joy and the limits of suffering.

The Maksima individual's account is not a manual, but an inspiration.



Expanded Spiritual Aspirations

Maksima takes no official, definitive position regarding conceptions of what will happen in a continued existence after death, or what created the universe.

Maksima’s view on religious conceptions is that this is an inspiring activity, and Maksima therefore encourages people to form their own conceptions.

Several conceptions have surfaced within Maksima. One of these conceptions has been developed further. It is available at themaksimaeternity.com.

Maksima as an Emerging Religion

The combination of a rational, individualistic approach to life, openness to deep spiritual insight – a clear spiritual position – and an active, sometimes confrontational engagement with society, makes it reasonable to regard Maksima as a religio-political community. From the perspective of the scholarly framework of “core elements of religion,” Maksima already exhibits several defining features: a spiritual doctrine and orientation, an ethical-philosophical stance, a sense of community, and practices of societal engagement. Leading international scholar of new religious movements, Professor Massimo Introvigne, has noted that “an outside observer can surely call Maksima a religion.” Some academics may understand Maksima as an emerging religion, and Maksima itself acknowledges that this could represent a potential future development. In this context, the concept of a religio-political movement is introduced as a framework for Maksima’s evolving self-understanding, bridging its spiritual, ideological, and societal aspirations.

