

**AXIOLOGY AND
META THEOLOGY**

ON LIMITATIONS [PART I]

WHY IS THERE SOMETHING INSTEAD OF NOTHING?

Imagine being on a boundless open prairie, on an expanse so undifferentiated that everything seems like nothing. There is unlimited choice where to go, but boundless choice offers no destination. Suddenly a path appears. A path? It must come from a source and lead to a destination, but were we to follow it, should we go to the right or to the left? Either way it must lead out of this nowhere to somewhere. Or could it be a loop? And whichever way we went we would sooner or later end up back here. In that case here and now would be both the source and the destination. But would we know this here and now when we got back? Maybe we would really see it for the first time.¹

On closer inspection the prairie has not one path but many paths. In fact the prairie is crisscrossed with countless paths, each coming from and going to one knows not where. Each path is some epistemological process, each destination is some ontological reality. Yes, countless realities can be reached on this blank prairie depending on which path is selected. This nothingness is the source of all realities. There are countless paths, but finite beings, such as humans, can take but one path. Although confined to one path, to one reality, to one destination, we nonetheless ask, is there not some way we can picture the whole? Some way we could know the nature of all the alternative destinations in order to select the path taking us to our heart's desire?

But a picture of all the alternatives is not available. The point is that being restricted to one path we are empowered and are enabled to create. For example, confined to one path creates a destination for us where none existed before. While the boundless prairie has no destinations, being only a plethora of options and possibilities, it does nothing. But the limitation imposed by a single path empowers us to create and reach a destination, even to reach sequential destinations. And accommodating our natures, this single path gives us a sense of certainty and security. It comforts us with the hope that, if devotedly followed, it will take us to the destination of our dreams.

But on even further inspection, it seems there may be a pattern in these countless crisscrossing paths. It may be that there are really only a limited number of paths and that some of them traverse the prairie in such a manner as to enable exploration of its multi-dimensional fullness and possibilities. Maybe even the path we have selected is such a path. Now we can not only accept that limitations are the way to get to where we could never get without them, but can visualize that limitations per se even enable us to transcend the limits they impose.

¹Apologies to T. S. Elliot

RULES

CODE1 [ORX] CODE2 [
2BSORT.ASK
PRAIRIE3.WPD

April 11, 2005

ON LIMITATIONS [PART II]

In Part I (2005 #10), we saw why there is something instead of nothing. Bounds, limits, and restrictions are what convert nothingness into somethingness

In the prairie metaphor, limitations created destinations. But limitations also create other things. Without the limitations set forth in the postulates of mathematics there would be no mathematical truth. Without the limitations in logical reasoning, there would be no true/false. Without legislated limits there would be no legal/illegal. Without the limitations of repetition and reproducibility, there would be no scientific truth. And we may surmise that without the Einstein limitation of $v \leq c$, the Heisenberg limitation of $p \cdot q > \hbar$, and the Schwarzschild limitation of $GM/c^2 \leq R$, there would be no physical existence. [or a quite different physical existence.]

In summary, limitations allow the existence of realities to emerge from unlimited multi-dimensional Reality. And the limitations we impose on our own creations have given us art, music, and both the aesthetic and ethical. On the other hand, where we reject limitations, as in cases such as political power and weapons, we reverse the enabling power of limits and threaten our very existence.

No attachment to fulfillment, only to process [for VECTOR II]



RULES

CODE1 [ORX] CODE2 [
2BSORT.ASK
PRAIRIE2.WPD

April 7, 2000²

ON LIMITATIONS [PART III]

Perhaps the most basic diachronic search engaged in by humans is the search for order. Not only a preoccupation of kings and legislative bodies for societal order but of scientists and philosophers for cognitive order. Kings and legislators attempt to create order by formulating laws that define what behavior is acceptable and what behavior is outlawed. Scientists and philosophers attempt to discover laws that can predict which phenomena can occur and which cannot. Both are attempts to reduce human experience to a set of rules. But there are inevitably situations that do not fit the rules; social situations that cannot properly be judged either legal or illegal; and scientific discoveries that do not conform with established theories. These anomalies show us that our search for order is really a search for simplicity; attempts to replace the real world with simplified models we can live with until an accumulation of flaws requires their replacement. The limitation involved here is our information processing capacity.

PARA DOES

The developments in quantum mechanics have made clear what we have long known subliminally but have continued to deny: the probabilistic essence implicit in all laws. The true/false absolutism of Aristotelean thinking has abetted our proclivity for simplicity but has obstructed our grasping the essence of the natural order. Laws can no longer insulate us from probabilities. The improbable, however rare, may prove to be more important in the world than the highly probable. To find replacements for our flawed models, the perplexing attributes of randomness must now be confronted face on. The formulation of each law must include its probabilistic penumbra. We are witnessing our cherished ideals of order, truth, and certainty passing into history to join such former ideals as Parmenides' "As it was in the past, it is now and ever shall be", and Protagoras' "Man is the measure of all things".

In LIMITATIONS I the empowerment of limitations was noted. Can it be that self-contained and self-imposed limitations as well as contextual limitations liberate us?

We impose on the world the limitations contained in our concept of order. But the imposed limitations in turn enable us to perceive, continue our search for higher order.

When does a limitation inhibit, when does it enable?

Open Prairie thinking is most difficult. It requires the construction of an infrastructure that is different from any that preceded it.

Our infrastructure is a primary limitation, but an indispensable tool.

No attachment to fulfillment, only to process [see VECTOR II]

CODE1 [LWT] CODE2 [
2BSORT.ASK
FACTRULE.WPD

THE SITUATION VS. THE RULES

In the human domain of choice and free will the laws of the natural order alone are insufficient to sustain a social order. The innate uniqueness of humans must be restricted in order for there to be viable societies. The required restrictions are effected in part by culture, per custom, tradition, taboo, etc, and in part by legislating rules forbidding certain behaviors. This approach has proven successful over centuries in many diverse cultures and societies.

However, there is an implicit danger when the societal reality replaces or tries to overrule its context, the natural reality; and when decisions based on rules attempt to end run factual situations. In other word, when “lawyer think” substitutes for “nature think”. In the recent tsunamis in the Indian Ocean there were over 70,000 humans killed. No dead animals were found.

AXIOLOGY

ON RULES AND VALUES

A very pressing question facing decision-makers today is when rules conflict which rules are to be obeyed.. Is there a hierarchy of laws and rules and if so which rules or laws rank above others.

There is a quote attributed to Metternich , which says, "It was worse than a crime, it was a blunder" . In Metternich's way of thinking incompetence is worse than corruption. Corruption is breaking the laws of integrity and truthfulness, but what laws are being broken by incompetence?

Usually we hold morality or the laws respecting life itself to be the highest. Other laws fall below. FDR said that all laws are below principles. And principles seem to derive from what we may call a theme. One such theme that has been proposed and attributed to Brahma states that the optimization of diversity is the highest calling. And that which destroys diversity is the essence of evil.

We may set up a temporary hierarchy as follows:

theme
principles
virtues
morality
legality
ethics
etiquette

But the question remains, where does natural law fit in this hierarchy?

OTHER questions arise regarding punishment, deterrence, justice, etc.

FOR RULES

CODE1 [ORX
2BSORT.ASK
COGMIL.WPD

] CODE2 [

May 8, 2005

COGNITIVE MILIEUS

Meandering thoughts on May 8, 2005

All that is created, whether by the natural order or by humans, appears to be governed by certain fixed rules or bounds. There may be trade-offs, in which a bound is extended but results in another bound becoming more restrictive. We might differentiate a rule from a bound in that rules are fixed while bounds may be governed by a trade-off rule.

What is fixed and by whom, what is bounded, what is free.

This may be expressed in the number of degrees of freedom involved.

Is the proverbial box that we try to think outside of fixed, open

This is all about the nature of LIMITS

Some limits appear to us as absolute, such as the laws of nature

Some are due to our own natures. Some we self impose [because limits can enhance as well as restrict] or enhancement x restriction is a meta trade-off property of all limits.

What are some of the species of limits that we self impose?

What do we impose as fixed and what as alterable? what as absolute and what as arbitrary?

Where in all of this does the notion of freedom lie?

Of course, all change. But what are the ones with the longest shelf life?

FIXED RULES

In this category we find mathematics. Arithmetic, geometry, algebra, and other branches of mathematics all operate with fixed sets of rules. But the rules in mathematics may be divided into three levels: 1) The level of definitions; 2) The level of axioms; and 3) the level of postulates or special initial and boundary conditions. For example, the geometry of Euclid defines parallel lines as lines that never intersect.

FIXED INTENTS

The laws that are passed by kings or congresses are constructed with an intent, such as to preserve order or power.

FIXED PARADIGMS

The history of science illustrates that over certain periods of time fixed concepts govern what is allowed and not allowed in the formulation of hypotheses.

FIXED PRINCIPLES

These are perhaps the most basic fixed features that exist. Many are called natural laws, others are called substantive values.

FIXED PROCESSES The examples here are such procedures as the scientific method, or rules of the senate,

In art it seems that the fewer the bounds the shorter the shelf life.
Or at least those most radical "pieces of art" such as mountain to the sea fences and paint splashed on the canvas from 20 feet have the shortest life span.

The Japanese kimono with its fixed form allows wide choice of pattern, and has been around for centuries.

What are fads, those fashions of brief shelf life, are they exploratory? In the hope we shall discover something we want to make some rules about.

Again having rules and bounds seems to support survival.

Is there a profound trade-off between freedom and shelf life?
Dogmas do endure.

Yet there is also self destruction in the imposition of some limits such as homogenization

What species of limit is homogenization? Certain limits assure survival, others terminate.

One of the greatest bits of political wisdom of all time was the idea of separation of powers. It just didn't go far enough.

It appears what this is all about is an exploration into the nature of limits

Euclid, Riemann, Gauss, Lobachevsky, have shown varying a particular initial condition, results in a different geometry, What specific things that we view as absolute and fixed can we find alternatives for and change? Is this too scary to contemplate? Is this why we avoid doing it?

If the values of the fundamental constants were slightly changed, there would have been a different cosmos and we wouldn't be here. Some limits, or their values, seem to be ontologically critical.

So. Dear Fritz, help us with the morphology of limits.

NOTES.ASK DOC 13

NEWTHTPRO.WS4
COGITANS

DISK: ESSAYS1

03/04/88

PROLOGUE TO "NEW THINK"

Rudolf Steiner has said that before the present era, several centuries before the birth of Christ, men did not and could not think in the same way we do today. This seems a little hard to believe, because evidence indicates that humans in those days bore no appreciable anatomical or physiological differences from us. However, when we note the major chasms between the ways various peoples living today think, we must conclude Steiner was right, not because of differences in "hardware" but because of differences in "software".

Although background and education certainly influence our mode of thinking, different modes of thought seem to stem more from worldviews, religions, and the rules of the game we play by, than from nationality, race, class or sex. A cogent example of this was given by the late Richard Feynman while serving on the Challenger disaster committee. After days of conflicting testimony from various breeds of experts concerning whether the cause of the failure could lay in the rubber gaskets, Feynman took a sample of the gasket, ordered a glass of ice water, immersed the sample for a few seconds, then crumbled it with his fingers. This derailed some of the testimony, but did not carry sufficient weight to override the premise certain officials wanted the committee to conclude. Feynman had to submit a one man minority report in which he remarked on a very fundamental flaw in the way our society thinks. Those who, in their occupations, operate with the natural world, obeying the laws of chemistry and physics, and those who, in their occupations, operate in the political world, obeying the laws of competitive funding and public relations, cannot interface with one another without integrity on one side or the other being compromised. In other words our political reality has evolved to where its rules of the game no longer pay heed to the rules of the natural order in which the game is imbedded. The game exists and persists on borrowed time.

It is indeed distressing to witness the modes of thought of those considered to be mankind's leaders (and also of would be leaders). With but few exceptions, those making major decisions for the world, invalidated themselves for their jobs by their modes of thinking. Admittedly there cannot be a new mode of thought until new tools for thinking are available. But many new tools are now available. Einstein said that 'Everything has changed but our way of thinking'. There is no longer any excuse to delay further a proper response to his challenge.

THOUGHTS.ASK DOC 20

NUMBER [20]

SUBJECT [RULES]

TEXT [There are two sets of rules: one for the structure of the playing field and one for the game itself.

In football, for example, the size of the field, the location and heights of the goal posts, the 10 yard and out of bounds markers, etc And for the game itself, rules governing passing and pass receivers, off sides, number of downs, field goals, penalties, etc

Every activity has both sets of rules. Politics, The Senate, Finance, Wall Street, War, Business, Medicine, Physics, even philosophy

Frequently the template or infrastructure rules become inadequate or over restrictive and the game becomes paralyzed. (Also known as a category crisis) Inversely with no template, no organized activity is effective or even possible.

de Sitter quote:

Principles differ from special laws, not only by being more general but they aspire, so to say, to a higher status than the laws. Their claim is that they express fundamental facts of nature, general rules, to which all special laws have to conform, and they accordingly exclude a priori all attempts at explanation by hypotheses or mechanical models.

Rules for elements: morality, conscience, integrity, responsibility vs

Rules for sets or aggregates: legality, justice, ethics, etequette

THEME
PRINCIPLES
MORALITY-ETHICS
LEGALITY-AUTHORITY
ETIQUETTE

- date

q/so doc 13 Notes.ASK

]

" So rather than having an independent reality of its own, the playing field exists in a kind of symbiosis with the players'

Paradigms Lost - Casti II - C-2
p. 419

Found on 09-06-05

THOUGHTS, ASK DOC2

NUMBER [2]
SUBJECT [FOLLOWING ORDERS]
TEXT [THERE ARE TWO LEVELS OF PEOPLE GIVEN TO FOLLOWING ORDERS AS A
FUNDAMENTAL VALUE OR PRINCIPLE:
FIRST, THE "WANNA-BEES", THOSE WHOSE AMBITION IS TO RISE WITHIN THE
SYSTEM.
SECOND, THOSE WHO HAVE NO OTHER SOURCES OF GUIDEANCE, (SUCH AS
CONSCIENCE).

THERE IS A TIPPING POINT FOR THOSE OF THE FIRST CATEGORY WHO HAVE
ACCESS TO OTHER SOURCES OF GUIDEANCE. AT SOME POINT THE ORDERS VIOLATE
THEIR CONSCIENCE OR THEIR COMMON SENSE OR SOME OTHER INSIGHT AND THEY
ARE WILLING TO SACRIFICE THEIR STATUS AND FUTURE IN THE SYSTEM FOR THEIR
PRINCIPLES.

Some interesting bits of history that illustrate this:

In 1923 a squadron of about seven U.S. destroyers was engaged in
maneuvers off the coast of Southern California. The squadron admiral
ordered a specific course for the squadron. Then visibility conditions
became bad, but there was no order to change course. It turned out
that this was a mistake and ship after ship ran aground even though
the skippers could foresee disaster. However, the skipper of the last
ship in the squadron decided to alter course to save his ship and did
not follow the others aground. Although he saved his ship, he was
later court marshalled for disobeying orders.

But there are other times when following orders and principle do not
conflict. The Russo-Japanese war began in 1904 with a preemptive attack
on the Russian naval base at Port Arthur (cf Pearl Harbor). A lone
Russian cruiser, the VARIAG, was blockaded in the neutral port of
Inchon Korea. A large Japanese squadron waited outside the harbor and
the Russians had to decide whether, as required by international law,
to be interned or to leave the port. In this case the principles of
courage and duty were not in conflict with orders from St Petersburg
to fight. The Variag sailed out of the harbor and fought valiantly in
a lopsided battle before being sunk.

A few months later in the Black Sea, no Japanese being present, The
crew of the battleship POTESKIN mutinied opposed to the Czarist
government's principle; of one set of rules for the upper class,
another set for sailors, workers, and peasants and their families.

The Aurora, one of the few surviving vessels of the battle of Tsushima,
played a major role in the 1917 Oktober Revolution.

The Petropavlovsk and Sevastopol, battleships at Kronstadt, led the
1921 mutiny against the Communist government that they had established.

] *helped to*

A special feature of the development of physics in the nineteenth century has been the arising of general principles beside the special laws, such as the principles of conservation of mass and of energy, the principle of least action, and the like. These differ from the special laws, not only by being more general, but they aspire, so to say, to a higher status than the laws. Their claim is that they express fundamental facts of nature, general rules, to which all special laws have to conform. And they accordingly exclude a priori all attempts at "explanation" by hypotheses or mechanical models. It is characteristic of the theory of relativity that it enables us to include all these principles of conservation in one single equation.

Willem DeSitter
Kosmos, Harvard Univ. Press 1932.

THE LEVELS OF LAW

LEVELS OF LAWS

That which is independent of the radius of the chalk circle is Brahman, the absolute, the truth, cf the pain/pleasure, interesting/boring, important/unimportant, valid/invalid, true/false ladder with the radii of chalk circles

The higher laws are those without loopholes, those that apply without exceptions, of .when to be applied and when to be ignored.

The first Amendment does not give the right to shout, FIRE, in a crowded theater. An exception, therefore there exist higher laws than the First Amendment.

Thou shalt not kill. A higher law? Are there exceptions?

Traditionally a martyr is one who sacrifices himself. Today a martyr may kill others than himself in the sacrifice. Is this worthy of being termed martyrdom?

Priests in some cultures, eg Aztec, have performed human sacrifices [not martyrdom]

Today called collateral damage? Does the collective own the individual. Can the state sacrifice its citizens in a war? Or do the citizens own the state? What sets "own" their elements?

The higher law states that one can sacrifice only that which is his own. His life, his possessions
What does one really own? Does one own one's own life?

God sacrificed his only son. Does God own his son? God called on Abraham to sacrifice Isaac. This God cannot be the Higher God!!

The highest law, ^{on one,} is the ~~one~~ to which there are no exceptions,

The 2^o Law has exceptions e.g. Life

ONTOLOGY 101

THE EVOLUTION of CREATION vs EVOLUTION

- 1) The Literal Bible vs Darwin
 - Is God the God of all or just of the earth?
 - He is God of all Creation.
 - Then why should the God of all Creation select the 24 hour rotation period of this one small planet as His unit of time for creating all Creation? Six earth days?

- 2) The Metaphorical Bible vs Darwin
 - Well, the Hebrew word, *yom*, can mean day, but it also means a period of time.
 - The English Bible probably should have read, God created the world in six epochs or six periods of time, not literal days. The time span is not the issue.

- 3) Design vs Chance
 - With time span out of the way, what is the issue?
 - The issue is, did creation happen all by itself, by chance so to speak, or was there a designer, who designed the world and launched it on its evolving course? There do seem to be rules or principles governing the world and how it evolves, even Darwin admits this, so what is the source of these rules? A Designer?

- 4) Rules vs Self-Organization
 - We agree that there are rules, laws, principles that enable, guide, and limit what happens. The issue is are the rules separate from the world, written on some external tablet, designed and enforced by some external agent, or are the rules built-in-rules, implicit in the nature of matter, actual attributes and properties of the material world as it is, self-organizing, self-directing.

- 5) The Source: Back to Design vs Whatever
 - Whether the rules are implicit properties or external administrative guides there is still the issue of their source. Even if material particles have the "intelligence" to self-organize, how did they get that way? The demonstration of instances of self organization does not answer how the ability to self-organize was acquired. We are back to the issue of the source.

- 6) The Designer has been replaced by the Design
 - Whether there is an on-going Designer or not, there is an on- going design. This design can create and is accordingly a creator. And in this sense the Creator has merged with Creation, the Designer has become one with the Design, and Darwin would have to concede that the selection becomes the selector.

ONTOLOGY 101

Part I

The evolution of the Evolution vs Creation question:

- 1) Bible vs Darwin
- 2) Design vs Chance
- 3) Rules vs Self-organization
- 4) Two levels vs One level

The question shifts to: if rules, whence their source? But also, if stuff, whence its source? Do the rules and the stuff they govern have the same source? Or does the cosmos come into existence at the intersect or verge of the two? Or does stuff have "built-in rules" that lead to self-organization? But again that would imply two levels. But we could say that no-rules leads to self-organization. But this still is some sort of rule. It seems difficult for us to avoid a two level ontology, be it self-organizing or governed by rules from a different source. There are rules and there is stuff. A final alternative would be that rules are only a different kind of stuff, but the existence of a second kind of stuff still leaves us with the number two, whether it refers to levels or kinds of stuff. The ontological conclusion is that the number two is somehow fundamental to existence.

This conclusion is consistent with Eddington's "Uniform sameness is philosophically indistinguishable from non-existence." That is, One does not exist. So existence begins with Two, i.e. begins when there is some sort of difference. It is also interesting to note here that Pythagoras who had no symbol for nothing, there was no zero in his time, concluded that one was the proper symbol for nothing. Again it takes two to exist.

So the school board in Kansas should decide whether to allow two to be used in schools or to pass laws requiring its deletion from all texts.

The above has ignored the question, does design imply a designer? Or do rules imply some sort of legislative body? We avoided trying to answer the two questions: Whence the source of rules, and whence the source of stuff. For those who want to continue the Evolution vs Creation dialogue let them come up with the answers to those questions. The rest of us can take the dictum that two levels, matter/ thought, things/ names, two species of stuff, or a fundamental difference can be a launch pad for the exploration of alternative ontologies.

THEOLOGY: CENTURY 21

See also

Note 385

2004 # 76

"THE THEME OF BRAHMA"

From my studies of various religions and secular belief systems,
I have come up with the following theology.
Of course, I may change it completely tomorrow.

My theology holds that Brahma created the world by designing a THEME. Brahma was interested in all the variations that could take place within the bounds of this theme. Brahma's theme, (while this seems paradoxical to us), permits variations that violate or brake any rules generated within the theme. That, indeed, is an essential element of his present theme. However, any variation that threatens to destroy or replace the theme itself is not permitted and is terminated. All else is of value and of interest to Brahma and is ordered protected.¹

The question is whether after setting his THEME, did (or could) Brahma intervene in his creation, that is, alter his theme. If what we are now beginning to understand is true, then Brahma was actually replaced by his theme. The theme took over from Brahma. So the proper question is, "Does the theme intervene in its own operations?" It must, since it protects itself. So we conclude that Brahma, the Creator, does not intervene. He only designs themes. But a theme, or creation, intervenes to protect itself or protect its goals whenever it is threatened. In the present theme of Brahma, intervention is only to enhance its end of effecting the emergence of as many variations as possible.

Naturally, we are curious as to why Brahma, who is omnipotent and already has the power to design any theme he wishes, would choose to design a theme that would maximize alternatives or variations. It seems that a theme endures only for a "Day of Brahma"², and on each Day of the "Life of Brahma" he designs a new theme. Evidently large numbers of variations are useful to Brahma in designing subsequent themes. This implies that Brahma, even though omniscient with respect to all that exists and all that is happening, still seeks to learn new design parameters and alternatives for future themes.

But then after the lifetime of this Brahma, there will be another Brahma who will doubtlessly have different ideas and approaches.³

¹Brahma delegates to Lord Shiva the protection and destruction of variations. Shiva only protects. He destroys by withdrawing his protection, and that which is not protected by Lord Shiva, self-destructs.

² A day in the life of Brahma is one Kalpa or 4.32×10^9 years. A lifetime of Brahma is 100 Brahma years, each of 360 Brahma Days = 155.52×10^{12} years. *Year of Brahma = 1.5552×10^{12} years*
Lifetime = 1.5552×10^{14} years

³In current parlance, this concept takes the form of parallel universes.

The theme of the present day seems to be "DIVERSITY MAXIMIZATION"

This theology projects

researcher onto the Deity

God [Brahma] is a research scientist

[but not restricted to the scientific method]

God is an explorer, searcher, trying to find,

not what is possible,

but to create what is possible

possibilities to make possible

again

This is an anthropomorphic projection onto God.

Not of being a control freak

but of being a searcher.

Every image of God, ^{contains} ~~is~~ a projection ^(s) of
some human attribute(s)

Which to emphasize?

But God warned against projections

First projecting him onto a graven image

Fundamentalists stop there

but others continue to project the dirty onto

e.g. onto "the Word of God", Bibliolatry

onto Messengers

Project Deity onto ...

Project ... onto Deity

THEOLOGY: CENTURY 21 PART II

3. Thou shalt have no other gods before me.
 4. Thou shalt not make unto thee any graven image,
or any likeness of any thing that is in heaven above,
or that is in the earth beneath or that is in the water under the earth:
 5. Thou shalt not bow down thyself to them, nor serve them:
- Exodus 20: KJV

The Deity is making it clear that He is not like anything on earth, and to make an image of something on earth and pretend it is God, is an insult which will be punished. Likenesses of anything that is on the earth evidently includes man. Thus the Deity wants to make clear He wants no anthropomorphic projections put on him. Fundamentalists feel that it is sufficient to destroy graven images in order to fulfill the commandment. [e.g. the Taliban's blowing up stone carvings of the Buddha in Afghanistan.]

More sophisticated interpretations of the commandments go beyond images of birds, beasts, fish, and humans and include anything we create and worship. This interpretation creates a real challenge: Do not worship the King, the Emperor, the Pope, and do not worship money, power, fame, and all the cultural institutions we do serve, (even if we don't actually bow down).

Lastly, there is the interpretation that we must not substitute anything at all for God. This would include any teaching [Bible, Koran, etc] or any teacher, [Moses, Jesus, Mohammed etc]. God is not to be replaced either by His Creations, or by the "Word of God". But we either project a message onto the Deity or project the Deity onto a messenger. While God cannot be defined nor described by any set of attributes, we continue to anthropomorphize God. We insist He has to be like us. If there is creation, then there must be a creator. If there is a design, then there must be a designer. All anthropomorphic projections!

It may be that scientists who seek to interpret the world in terms of processes, are closer to obeying the commandments than are the theistic anthropomorphists. A process is not the likeness of anything in the heavens above, the earth beneath, nor the waters under the earth. God may not be a Being, God may be a Process. And the process scientists suspect is chance or randomness. (While this is less anthropomorphic, it still is anthropomorphic.) Are we to accept that God and Randomness are one and the same? No! But there are vectors that point to some overlaps. First, neither God nor randomness can be defined. Both are too complex for our limited comprehension. Second, an ancient Vajrayana description of the creative process has Tathagatas juxtaposing random elements in the Shunyata to effect existence. Creation by the random! Third, white noise modulating white noise effects a gaussian or bell shaped probability distribution. And successive iterations reduce the dispersion, with convergence to a Dirac function. Again creation by the random. As one Rabbi has said,

God is not a noun, He is a Verb.

THE MYSTERY

The Mystery is an all embracing context that encompasses all matter, all life, all thought, and all time. We encounter the Mystery daily, but fear to engage it for it is a realm of uncertainty and confusion. However, when we do have the courage to enter the Mystery we experience a brief glimpse of a euphoric essence. Sometimes this brief glimpse is of our familiar world but perceived from an entirely different perspective. Sometimes the glimpse is a bridge between our familiar material world and a world of unfamiliar but beautiful images. We cannot grasp or capture these glimpses, nor can we even begin to articulate them, but somehow we recognize their possessing a profound reality. They escape the prisons of continuity and contiguity that delimit material reality, and they transcend the consistencies imposed by logic and reason. Yet the residue they leave in our consciousness is euphoric, and their uncertainty is far more reassuring than any of the certainties associated with our material world. What a strange paradox: A reassuring uncertainty!

MYS DIR. WFD
AUG 24, 2006
2006 #41

ON MYSTERIES

A mystery is that which with every exploration reveals new facets of its being. It is the many contained in the one. Its oneness is ineffable. Only in successive perceptions of its parts can a glimpse of its whole become possible.

THE FOUR MYSTERIES

GOD

RANDOM

TIME

CONSCIOUSNESS

The greatest mystery is the Mystery of Existence

The primary mysteries of all religions have been

The Mystery of Life

The Mystery of Death

The Jews added the mysteries of Beginnings and Endings, of Genesis and Eschatology.

Then came the Mystery of coming. Not of ending, but of eternal ~~return~~ coming, the Mystery of the Messiah.

The Christians expressed these mysteries in the symbolism of the Christ.

Beginnings

The Incarnation

Death

The Crucifixion

Life

Baptism and The Resurrection

Eternal Coming

The Transfiguration

Endings

The Last Judgement

Later two more mysteries were added

Transformation

The Eucharist

The nature of God

The Trinity

The Great Secular Mysteries are: Space, Time, Number, Matter and Mind

Randomness, Consciousness

The Greeks developed the four elements: Earth, Water, Air, and Fire, which we now recognize as the four states of matter: solid, liquid, gaseous and plasma. The Greeks also related the elements to the four essentials of physical life:

Symbol	Need
EARTH	FOOD
WATER	DRINK
AIR	BREATH
FIRE	WARMTH

The Egyptians were concerned with the four spiritual elements, the four essentials of spiritual life.

Symbol	Need
Lion	Initiation
Man (Aquarius)	Purification
Ox	Dedication, commitment
Eagle (Scorpion)	Metanoia, transformation, liberation

(The symbols are of Babylonian origin and represent the four fixed signs in the zodiac, and have become the symbols for the four evangelists.

LION	ST. MARK
MAN	ST. MATTHEW
OX	ST. LUKE
EAGLE	ST. JOHN

INTENT - INITIATION

PROCESS

TOOLS

PRODUCTS

ELOHIM

Source?

“God”? Or was it... “Gods”?

...Let us stop a few moments to consider a book which we have all heard about: “The Bible”.

In the original texts written in Hebrew, one can read in the first three words of Genesis: “Bereshit bara Elohim...” In the fourth century, Jerome, one of the fathers of Christianity, translated these words in the Vulgate as: “In principio creavit Deus caelum et terram...”

ELOHIM, a key word in the Bible, a plural masculine Hebrew noun, was translated into the Latin word Deus, “God” in the singular. In the Hebrew language, the singular word for ELOHIM is ELOHA. In Hebrew, the suffix “im” is ALWAYS the mark for the plural. There is no exception to this rule in the entire Hebrew language.

The Bible, which transmitted the idea of the existence of divine entities, should have translated the word by a plural GODS, whereas it was translated in the singular GOD, which is already a mistake in itself, not to say a betrayal of the scriptures. It is important to note that the notion of plural for Majesty does not exist in Hebrew. Bibliography confirming this fact: The Chouraqui version of the Bible, The Edouard Dhorme version of the Bible, The “Hebraic Grammar” of Father Jouon, “The Gods of Israel” by Andre Cherpillod, “Elohim” by Roger Vigneron. The literal translation of the word Elohim does not signify God but: “Those who came from the sky.”

iarwain@mortis.org writes: Actually, IIRC, ELOHIM is: ELoH – feminine singular of deity, “Goddess” plus IM – the masculine plural suffix – thus signifying that this creator was neither male nor female, neither singular nor plural... Or both. I believe the correct English translation should read “pantheon”.

Also note that ELOHIM only seems to be used in the first creation myth at the beginning of Genesis. Starting with the second creation story (Gen 4-6 I believe) the word used for God is IHVH (with the less ancient addition of the vowel marks from Adonai, “Lord”, added in).

Thus, it would seem ELOHIM created the heavens and the Earth, etcetera, in six days, resting on the seventh. IHVH placed Adam and Eve in the garden afterwards. IHVH made all those dumb laws and the rest of the story is about the interaction of IHVH and the descendants of Adam and Eve.

<< The literal translation of the word Elohim does not signify God but: “Those who came from the sky.” >> In all semitic languages, the word for deity has this connotation.

and Yaweh
Jehovah

ON MYSTERIES AND MYSTERIA

- A MYSTERY IS A SET OF POSSIBILITIES ONLY ONE OF WHICH IS TRUE.
- A MYSTERIUM IS A SET OF FACETS ALL OF WHICH ARE TRUE.
- A FANTASY IS A SET OF SPECULATIONS NONE OF WHICH NEED BE TRUE.

Sets of possibilities may be classified in two categories:

1) The first category we shall call a *mystery*. It is a collection or set of events or configurations only one of which is real or true, the others possibly differing from the true by only minute amounts or details. The task is to decide which is the real or true member of the set.

EXAMPLE: The Great Pyramid of Gizeh. Its design fits many mathematical models. The builders probably employed a particular model in their design. Which one?

EXAMPLE; The curvature of space-time. Do we live in a universe whose curvature is > 0 , $= 0$, or < 0 ?

EXAMPLE: Any of the genre "who dunnit?" where there may be many suspects but only one culprit.

2) The second category we shall term a *mysterium*. It is a collection or set of events or configurations all of which are real or true. Usually the members or facets of the set may not be seen simultaneously, in fact it may be possible to view but one at a time. The task is to construct the set as an entity from knowledge of the attributes of its various facets. This is not the same as generalization.

EXAMPLE: Quantum reality. The nature of fundamental particles seems to depend on how they are observed. Each mode of observation results in a different aspect or facet of the particles (e.g. wave and particle). All are true but what is the "defaceted" structure?

EXAMPLE: Altered states of consciousness. There appear to be several states of consciousness only one of which can be present at one time. Can we construct **Consciousness** from the attributes of the various states or facets?

The ur-problem often is to determine whether we are dealing with

a mystery or a mysterium.

EXAMPLE: Afterlife. Is there life after death, if so is it a mystery or a congeries? Is there one true situation or are there many depending on ...? Is it decided or constructed?

EXAMPLE: Theology. Is the subject matter of theology a mystery or a congeries?

When we are dealing with a mystery there is decision, selection, and exploration. When we are dealing with a congeries there is construction, creation, and invention. Ultimately the quadric:

Pre-existing
Mystery - - - - - | - - - - - Congeries
 Currently Created

page 2.

There is allure in the case of mysteries. This arises from the challenge to establish which possibility is the correct one. An example of this is the Great Pyramid at Gizeh. It is assumed that the builders had a particular design in mind, but there are so many mathematically consistent designs that fit or nearly fit the actual pyramid that we cannot decide which, if any, the builders had in mind. Uncertainty and unanswerability, therefore mystery, allure, and challenge.

Another example is the set of Friedman models of the universe. In these models the task is to decide whether the curvature of space-time is positive, negative, or zero. The actual universe appears to be very near zero, i.e. near a value such that it is very difficult to identify whether the actual curvature lies above, below, or at zero.

In both of these cases, it is assumed that only one of the possibilities is correct. The intriguing part is that there is so little difference between the "real" value and the values of the alternatives. It is this latter attribute, the difficulty of making the determination, that creates the mystery. Thus a mystery is a) many things and b) difficulty in deciding which one.

Why do mysteries occur? Why do so many systems occur within a cluster of alternate possible values? There seems to be some propensity for a system to seek a region of high density in similarity space. Is this because there exist many viable alternatives near at hand and if one is blocked another is readily available. We might surmise a theorem: **The cutting edge of a viable system seeks a region rich in alternatives**, affording maximum choice, maximum option space. We could then say, for example, that the universe evolves so as to maximize its options, and the universe evolves so as to maximize its potential. A similar, and possibly related theorem, would state that action occurs at the interface between different regions,

especially regions of different density (frequency). It seems that new systems emerge in the interstices.

But do we sometimes convert a congeries into a mystery by imposing the imperative of decidability, the monistic constraint that only one member of the set is "true".

FOUR EVER PRESENT MYSTERIES

There are four conceptual areas whose vague contents defy definition and whose full meanings resist encapsulation either in language or in thought. These areas derive from attempts to formulate portions of our inner and outer experience that seem to be most basic in connecting us to the world and to each other, but continually escape our grasp. They end being four rugs under which we frequently sweep our aborted efforts at understanding and explanation. These four areas may be labeled: *nothingness, randomness, time, and God*. They may all be but four aspects, or alternate descriptions, of the same profound entity..

NOTHINGNESS

Emptiness, Void, the Non-Existent, the Sunyata, all terms used in reference to this mysterious area. Sometimes symbolized with ,0, zero, sometimes with ,1, or ,-1. Vacancy, a hole, a vacuum. Connected to its symmetric opposite, *something*, by creation or emergence ex-nihilo or by its return to nothingness through extinction, termination, nihilism. Shiva, the governor of passages out of and into this zone.. Long studied by mystics, ignored by pragmatists, but now seen by physicists and cosmologists to play an essential role in the cosmos. In what sense does nothingness exist? They say that the Sunyata neither exists nor not-exists.

RANDOMNESS

Fortune, Luck, Chance, and more recently, Probability, all terms associated with this area. As with the other areas, randomness resists definition. Attempts at defining it result in conclusions that there is no such thing. Should we say then that randomness is also some species of nothingness? At some level randomness contains order. [Iterating white noise leads to a gaussian.] Perhaps it contains all order like the Sunyata. Perhaps it is the Sunyata. Randomness and Nothingness are closely related. How is random related to the probable and the improbable? The Random is often used as a comprehensive explanation, perhaps a bit more precise than God as explanation, but both are nonetheless rugs.

TIME

Kronos, Kairos, Eternity, Past, Present, Future, and that inverse of time called Frequency. Operationalism felt it had succeeded in defining time as that which a clock measures. But such tautologies do not tell us much about time. And curiously synchronicities, meaningful meetings in time, appear to be validated by their improbability!

GOD

The most speculative and debated of the four areas. The names and terms used here are countless, there being many in every culture. Attempts to define God have been futile and attempts to "prove" God exists or doesn't exist have been flawed. But like the Sunyata, it seems that God both exists and not-exists.

also CONSCIOUSNESS

Add

Intelligence

Consciousness

ON MEDITATION

The practice of meditation is a special kind of process. Whereas ordinary processes produce specific products, meditation is a process that also produces other processes and consequently many products. It is thus improper to impose specific goals on meditation, to limit its products. To impose goals is to prevent meditation from bearing all of the fruits of which it is capable. Meditation should thus be entered with a state of mind completely detached from results. If practiced with commitment, it will produce much more than any preset goal can conceive.

One of the products of meditation is the development of **presence--mastery** of the sensate situation. In turn, one of the products of presence is compassion. Another, more advanced, product of meditation is **inner presence--mastery of quintessence**. This, in turn, leads to guidance along the path to understanding and wisdom. There is an outer-inner tension producing the precious discrimination between presence and guidance.

Some species of meditation:

Samatha, a sanskrit word meaning tranquility. This involves the direction of attention to a single object of contemplation. This is usually in the beginning focus on breath, and the achievement of mental stability.*

Vipassana or insight meditation. (after the mastery of samatha) Let the mind have free rein, focus where it chooses, bringing the sub-conscious into the scope of awareness. *

Samma Samadhi or right concentration. Brief glimpses of Truth are not rare for many, but Samadhi is a sustained glimpse of Truth.*

* Living Buddhism pp25-28

ON MEDITATION CONTINUED

Approaches to meditation:

The method of continuing return.

Focus on some object, image, or koan. Whenever awareness comes that mind is elsewhere, immediately restore focus to the object. But do not struggle to maintain the focus, merely restore the focus to the center whenever there is the realization that it has drifted away. Be detached from results.

The method of continuing self-reference.

Continually verbalize everything you are doing and thinking. Moment to moment describe in words what you are thinking and feeling. But do not get lost in a regression by articulating your articulation. Be aware of the levels of the regression in which the subjective and objective are located.

The method of merging.

Whereas the methods of continuing focusing and continuing self-reference require a mental mitosis into observer and a meta-observer who watches the observer. The method of merging reverses the process and seeks to merge the object of observation with the observer to attain oneness. All discriminations are removed and blend into unity.

The method of clearing.

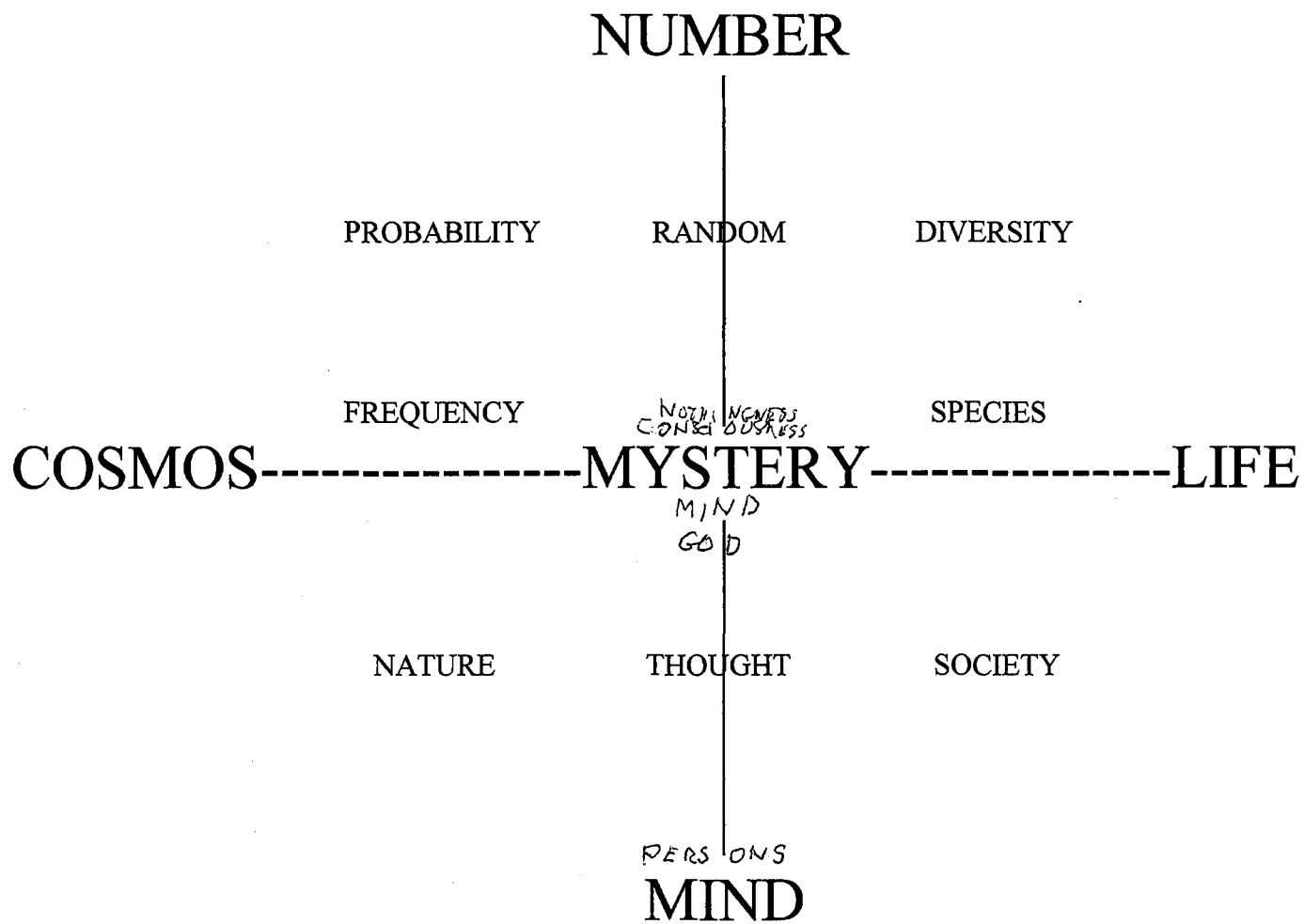
All voices are hushed, all images are erased. The universe returns to the

Sunyata from which it originally emerged. All becomes nothing and the nothingness is ONE. When there is but ONE, since ONE cannot exist, actuality ceases to exist. With actuality zero, potentiality becomes infinite.

AN ALTERNATIVE VIEW

FIRST APPROXIMATION

08/09/01



MYSTERY ∩ C MIND

Some Basic Theological Matters

I. Ontological Foundations

While our primary concern is with theological matters, there are certain ontological questions concerning levels of existence and non-existence and their implications that are preliminary for theological considerations. We have to know who we are before we can get a clear idea of who God is. Or the knowledge of both ourselves and God must be developed through a caduceus like process.

A. Omnism vs Monism

The question here involves inclusion, commonality, and the spectrum of levels of existence. We shall designate the inclusion of all that exists of whatever level, existence being the only commonality, as a plenum. If the additional commonalities of mutual coherence and consistency are conditions for inclusion, [in the sense of the tathagata Ratna Sambhava], then we shall designate the plenum an Omnism. If all that is included derives from a single source or is subject to a single authority or law, such a plenum will be called a monism. If human experiencability applies [in the sense of Kant's distinction of phenomena vs noumenal], then such a plenum, because of the human imposed criteria of consistency, must be an Omnism. (although it may also be a monism)

B. Mysteries vs Mysteria

A mystery is an unknown with but one answer, a mysterium is an unknown with multiple answers, all true. The basic question here is whether we are experiencing one facet of a multi-faceted cosmos or a cosmos of only one facet. This matter bears on the localism or globalism of consistency, on paradox, and on whether human reason correctly operates with all experience.

beg. Hon to made

C. Zarathustrianism vs Universalism

The question here is a special case of an Omnism when there exists two or more sources or authorities. Is the cosmos a single universal ontolog or is its evolution subject to conflicting forces with the outcome undecided. This question bears on determinism vs open-endedness, the nature of will, the existence of evil, and the omnipotence of God.

A footnote here is that life, action, innovation, emergence all occur at interstices, at the cracks in the cosmic egg. This being so, the vitality of the world derives from and at the interface of Ahura Mazda and Ahriman.

II. Truth vs Validity

Being vs Becoming
Subjective vs. Objective
Experience vs. Belief
Grace vs. Bootstrap (works)

III. The Caduceus

The Great Dialectic
The Middle Way
Job
Buddhism
Cosmic proportions
Departure and Return

IV. The Created and the Yet to Be Created

The dyad is not God and Man, it is the already created and the yet to be created. The world is object. God and Man are subject. Our divinity is our creativity, our creativity is our divinity.

Is Brahma subject to his own laws?

V. Salvation and Enlightenment

Hesychasts and the Divine Light (cf Vajrayana)
Phos Hilarion: the Light on Mount Tabor
Liberation
Deification of the World, the Bodhisattva
Birthing and building of soul
Gurdjieff vs. reincarnation

Thesis

VI. The Linear vs the Cyclical

Historical vs. intrinsic
The ruler and the wheel

VII. The Archetypal and the Unique

The two Persian truths

THEOLOGY: CENTURY 21

cf 2005 #41

Note 385

2004 #76

From my studies of various religions and secular belief systems,
I have come up with the following theology.
Of course, I may change it completely tomorrow.

My theology holds that Brahma created the world by designing a THEME. Brahma was interested in all the variations that could take place within the bounds of this theme. Brahma's theme, (while this seems paradoxical to us), permits variations that violate or brake any rules generated within the theme. That, indeed, is an essential element of his present theme. However, any variation that threatens to destroy or replace the theme itself is not permitted and is terminated. All else is of value and of interest to Brahma and is ordered protected.¹

The question is whether after setting his THEME, did (or could) Brahma intervene in his creation, that is, alter his theme. If what we are now beginning to understand is true, then Brahma was actually replaced by his theme. The theme took over from Brahma. So the proper question is, "Does the theme intervene in its own operations?" It must, since it protects itself. So we conclude that Brahma, the Creator, does not intervene. He only designs themes. But a theme, or creation, intervenes to protect itself or protect its goals whenever it is threatened. In the present theme of Brahma, intervention is only to enhance its end of effecting the emergence of as many variations as possible.

Naturally, we are curious as to why Brahma, who is omnipotent and already has the power to design any theme he wishes, would choose to design a theme that would maximize alternatives or variations. It seems that a theme endures only for a "Day of Brahma"², and on each Day of the "Life of Brahma" he designs a new theme. Evidently large numbers of variations are useful to Brahma in designing subsequent themes. This implies that Brahma, even though omniscient with respect to all that exists and all that is happening, still seeks to learn new design parameters and alternatives for future themes.

But then after the lifetime of this Brahma, there will be another Brahma who will doubtlessly have different ideas and approaches.³

¹Brahma delegates to Lord Shiva the protection and destruction of variations. Shiva only protects. He destroys by withdrawing his protection, and that which is not protected by Lord Shiva, self-destructs.

² A day in the life of Brahma is one Kalpa or 4.32×10^9 years. A lifetime of Brahma is 100 Brahma years, each of 360 Brahma Days = 155.52×10^{12} years. *Year of Brahma = 1.5552×10^{12} years*
lifetime = 1.5552×10^{14} years

³In current parlance, this concept takes the form of parallel universes.

The theme of the present day seems to be "DIVERSITY MAXIMIZATION"

THE THEME OF BRAHMA

According to current cosmological estimates, the present cosmos began with a “big bang” about 14 billion years ago. If this be so, then we are living in the third day of the lifetime of Brahma. ~~The~~ day of Brahma, called a kalpa, consists of 4.32×10^9 [billion] earth years, and ~~the~~ lifetime of Brahma is 100 divine years each of 360 kalpas. Thus the lifetime of Brahma in our units comes to about 156×10^{12} [trillion] earth years. While the current Brahma may have several lifetimes, after this Brahma there will be a succession of many others each with a lifetime of 156 trillion years.

During each lifetime of a Brahma there is a “Theme” designated by the Brahma which governs all that may happen and that may not happen during his lifetime. This Theme of Brahma is a “meta-law” that governs all the laws and principles—physical, spiritual, temporal, and all other dimensions—of the current cosmos. We, of the species homo sapiens sapiens of the planet Earth, have been intrigued with Brahma’s Theme and have sought over millennia to understand and articulate it through our philosophical, scientific, theological and other endeavors. We speculate about the fundamentals: the constants of physics, the processes of evolution, the patterns in nature, the existence of God or Gods, etc. etc., seeking those principles with sufficient generality to encompass all our experience. And foolishly concluding that the principles we come up with are Brahma’s Theme. Foolish, because the totality of our experience, the errors in our processing of experience, and the limits to our imaginations, singly and together preclude our grasping the profundity of Brahma’s Theme.

This having been ~~said and~~ admitted, we still continue our search for the Theme. And this search, together with our projecting our own inclinations onto our gods, including onto Brahma, leads us to the surmise that Brahma must also be involved in a Search. So we speculate that if Brahma already has a theme and is still searching, it must be for a “meta-theme”. And what might a meta-theme be? That is what Brahma wants to know. And how does Brahma seek for a meta-theme? We speculate that Brahma might do what we do in searching for Brahma’s Theme: look for all of the possible variations that occur and abstract from them their implied general principles. Iterating our speculations, Brahma’s Theme, for which we search, is the promotion of as much variety and diversity as possible. What Brahma learns from all the variations will be useful for designing future themes. So we finally speculate that the meta-theme is a source that enables the generation of as many diverse themes as possible.

In the manner of fractals and regressions, we can now surmise ~~that~~ the theme operating on all levels:

The optimization of diversity, maximization of variety, and enhancement of uniqueness. However, this theme has the essential corollary of opposing all factors that tend to destroy diversity, homogenize variety, and inhibit the proliferation of uniqueness, and the theme contains processes that carry out this need. *Hence the roles of Lord Shiva,*

Lord Vishnu and Lord Shiva

Need for protection

↑mvst

cf 2003 #11
2004 #76

THEOLOGY: CENTURY 21 PART II

- 3. Thou shalt have no other gods before me.
 - 4. Thou shalt not make unto thee any graven image,
or any likeness of any thing that is in heaven above,
or that is in the earth beneath or that is in the water under the earth:
 - 5. Thou shalt not bow down thyself to them, nor serve them:
- Exodus 20: KJV

The Deity is making it clear that He is not like anything on earth, and to make an image of something on earth and pretend it is God, is an insult which will be punished. Likenesses of anything that is on the earth evidently includes man. Thus the Deity wants to make clear He wants no anthropomorphic projections put on him.

The fundamentalist interpretation of the commandment is that it is sufficient to destroy graven images in order to fulfill the commandment. [e.g. the Taliban's blowing up stone carvings of the Buddha in Afghanistan.] But more sophisticated interpretations of the commandment go beyond images of birds, beasts, fish, and humans and include anything we create and worship. This interpretation creates a real challenge: Do not worship the King, the Emperor, the Pope, and do not worship money, power, fame, and all the cultural institutions we do serve, (even if we don't actually bow down).

Then, there is a third interpretation: We must not substitute anything at all for God. This would include any teaching [Bible, Koran, etc] or any teacher, [Moses, Jesus, Mohammed etc]. God is not to be replaced either by His Creations, or by the "Word of God". Nonetheless, we either project a message onto the Deity or project the Deity onto a messenger. While God cannot be defined nor described by any set of attributes, we continue to anthropomorphize God. We insist He has to be like us. If there is creation, then there must be a creator. If there is a design, then there must be a designer. All anthropomorphic projections!

It may be that scientists who seek to interpret the world in terms of processes, are closer to obeying the commandments than are the theistic anthropomorphists. A process is not the likeness of anything in the heavens above, the earth beneath, nor the waters under the earth. God may not be a Being, God may be a Process. And the process scientists suspect is chance or randomness. (While this is less anthropomorphic, it still is anthropomorphic.) Are we to accept that God and Randomness are one and the same? No! But there are vectors that point to some overlaps. First, neither God nor randomness can be defined. Both are too complex for our limited comprehension. Second, an ancient Vajrayana description of the creative process has Tathagatas juxtaposing random elements in the Shunyata to effect existence. Creation by the random! Third, white noise modulating white noise effects a gaussian or bell shaped probability distribution. And successive iterations reduce the dispersion, with convergence to a Dirac function. Again creation by the random.

As ^a Rabbi has said: God is not a noun, He is a Verb.

"God is a Verb"

Book 1997 by Rabbi David A. Cooper

cf.

God = Light

T. Lee Baumann

"God at the Speed of Light" 2003

A MORPHOLOGY OF RELIGIONS

RELIGION	EMPHASIS	TEACHING	COMMUNITY	SOURCE	THEOLOGY	AFTERLIFE	TIME
HINDUISM	DESIRE				PANTHEIST	REINCARN	CYCLICAL
BUDDHISM	HAPPINESS SUFFERING	DHARMA	SANGYA	BUDDHA	ATHEISTIC	REINCARN	CYCLICAL
TAOISM	ENERGY	TAO TE CHING					
CONFUCIAN	ETHICS	ANALECTS					
JAINISM	NON-VIOLENCE LIFE						
ZORASTER	LIGHTDARK						
JUDAISM	JUSTICE	TORAH SCRIPTURE	HOUSE OF ISRAEL	JAHWEH	MONOTHEIS		LINEAR
CHRISTIAN	FORGIVNES	GOSPELS	CHURCH	CHRIST	TRINITY	HEAVNHELL	LINEAR
ISLAM	EQUALITY	KORAN	ISLAM	ALLAH	MONOTHEIS	JUDGEMDAY	LINEAR
SUFFISM	SEPRATION			MYSTICISM			
SECLURISM	THE SYNERGIC					NONE	LINEAR
SCIENCE	METHOD	BODY, FACT	SCI SOC	NATURE	1 LEVEL	? OPEN	LINEAR
AMRINDIAN	NATURE						
PAGANISM	NATURE						

MANICHEAN GOOD/EVIL

The Architectures of ^{FAITH}Theology

Historically, the architecture of religious worship has assumed two geometric forms:

First, the linear, in which people face in one direction (usually East) toward a symbolic or iconic presence of a deity: a high altar, a statue, a sacred book. Examples include the basilicas and cathedrals of Europe, synagogues, and many of the temples of India.

Second, the circular, in which people are gathered around a fixed central focus, such as a fire, a sacrificial altar, or just an empty space. Examples include the kiva of native Americans, the peristyle temples of ancient Greece, and quaker meeting houses.

Until quite recently the Christian tradition has favored the basilica form in one of its several modifications. This form symbolizes the theology of spiritual growth. The interior of the church is divided into a succession of spaces which mark a path to the high altar, the Holy of Holies, the abode of the deity.. There is a narthex, a transition space from the exterior secular space to the interior sacred space. In many churches one encounters a baptismal font near the entrance which symbolizes both the entrance to the nave and the beginning of an individual's spiritual path. The nave itself is usually a single large space, but segmented by a series of pillars or bays symbolically marking stations along life's way.

The first major transition, within the church is between the nave and the chancel, frequently marked by steps and a rood screen, the gate of death to the world. The successive elevations of nave, chancel, and sanctuary symbolize climbing a holy mountain, a universal symbol of the spiritual path that leads to the deity who dwells on the summit. Passing through the rood screen, climbing the first stairs, entering the chancel one is aware of entering a different and more sacred space. In Anglican churches, the customary choir arrangement in the chancel is antiphonal. This has traditional significance, symbolizing the dialogue between the congregation and God.

Next, elevated another step and separated from the chancel by a rail, is the sanctuary. This has traditionally been a reserve for those celebrating the Eucharist. Within this space is the high altar, the symbolic location of God Transcendent.

ARCHIT 1994 #22

In recent years, the circular church form has become more common. This form emphasizes, less the idea of individual spiritual path and more the importance of Christian community. In the center is the Eucharistic table, around which in all quarters are the seats for the congregation. There is no preferred direction and no differences in the interior space. There is the table and the congregation, no barriers between, minimizing the role of the priesthood and supporting the doctrine that all are equal before God. This is not God Transcendent above and beyond, but is God Immanent, Immanuel, God with and within us. There are some, e.g. Joseph Campbell, who feel that this form inculcates a feeling of self sufficiency and leads to the eventual exclusion of God altogether. There is no question but that the two forms reflect, if not two distinct theologies, at least a very significant difference of emphasis.

With the placing of a Eucharistic table at the crossing in churches with transepts, a blend of the two modes was effected. The table at the crossing simulated a quasi-circular format and a high altar at the terminus of the apse preserved the linear format. Perhaps the church of the future, in order to meet both the needs of forging community, and enhancing spiritual development, should incorporate both the circular and linear formats. The design should have flexibility, like a stage, allowing one or the other mode to be used as befits the occasion: small numbers gathered around the eucharistic table, sanctifying the host and partaking of God Immanent; or the entire congregation focused on the Presence beyond the Holy of Holies worshipping God Transcendent.

These forms are not only symbolic, but affect the attitudes and self image of those in the church. In the circular form, there is a feeling of equality and community, and also feelings of maturity and self sufficiency. We have come of age, accountability is upon our shoulders. We are active participants in God's plan. In the linear form, on the other hand, there remains a feeling of dependence and need, we are not self sufficient, we are still sheep in need of the good shepherd. But the linear form possesses a dynamic, a sense of movement to a higher potential, to spiritual growth. It is made for processions with their power of movement from space to space to space. This in contrast to the static mood inherent in the circular form. But without the High Altar, the Holy of Holies, there is no place for God.

Moral Politics George Lakoff

Cognitive science tells us that we can't think without a brain.

The details involved in this are quite profound.

How we understand the world is structured by the structures of our neural system.

Any ideas that we have, that we've learned, that we've heard over and over,

that are part of our conceptual system –

Those ideas are physically represented in our individual brains.

All of this matters enormously for politics.

We don't all have the same rationality, think in the same way, or have a universal conceptual system.

There are certain universals of thought. But there are also lots of differences in our framing and in metaphorical thought. Take the notion of morality. There are lots of metaphors for morality, for example, morality is uprightness.

One of the major metaphors around the world for morality is accounting. Morality is about well-being and is about harming and helping people. In the accounting metaphor, well-being is seen as a kind of wealth. So if I do you a favor, you can say, "I'm in your debt, I owe you one, How can I ever repay you?" If I harm you, it gets more interesting. How can the moral books get balanced? How can I ever repay you? Well I can make up for it – that's restitution. Or you can pay me back in kind – that's retribution. Or, you can take something good away from me – that's revenge. There's a kind of moral arithmetic to this, in which giving bad is the equivalent of taking good; harming someone back who has hurt you is like taking something good away.

That's how metaphor works. But it works in your thought. It's not just in language. It's in the way you understand what morality itself is. And there are other forms of this. Forgiveness is like forgiving a debt. Nietzsche had observed that in German the same word for "guilt" is the word for "debt." The reason for that is the Moral Accounting metaphor.

So metaphor is an extremely important form of thought.

Another important form of thought has to do with Framing. Framing is the simplest, most obvious thing in everyday life. For example, consider a cup. Whenever you hear the word "cup" you understand it as a container, that you can pick up with your hand and put liquids into, and drink out of. You have a frame, a conceptual mental structure for a cup. If I say, there's a cup on the table, you think of a cup.

To talk about framing, consider the exercise when I say, "Don't think of an elephant, whatever you do, do not think of an elephant." And nobody can do it, because the word "elephant" evokes a frame – a mental image and knowledge about that image. If you negate it, you preserve the frame. Negating it still evokes that frame.

Consider a political example – tax relief. Attached to that is the metaphor that taxation is an affliction – for there to be “relief” there must be an affliction, something that harms you, with an afflicted party, and a reliever who is a kind of hero, and anyone who tries to stop him is a bad guy who is trying to stop the relief of the affliction. Whenever you hear the words, “tax relief,” that’s what’s in your mind. And you hear it over, and over, and over, until it becomes part of your physical brain. This is just common sense.

Consider Fox News. Here’s how they work: they’re “in balance” – 2 liberals, 2 conservatives – but with 1 conservative host, and the host gets to frame the question.

“Are you for or against the president’s tax-relief program?” “Do you like tax relief, or are you against tax relief?” It doesn’t matter what the answer is. Taxation is still an affliction. In short, if you take the other side’s terms for the position you’re opposing, and they define the term to fit their ideology, to argue against the term is the same as to argue for it, because you’re evoking it and reinforcing it in the minds of the public.

This is a very simple idea. It comes out of cognitive science, and it’s profound.

That is a superficial, surface frame. It depends on deeper framing that has to do with how you understand the world.

I started working on this in 1992, when I tried to understand the politicians at the republican convention. I couldn’t understand Dan Quale’s speech, written by Bill Kristol. His argument against the progressive income tax was, “Why should the best people be punished?” It was an embarrassment that I, a professor of cognitive science, couldn’t understand why this is an argument against the progressive income tax?

In 1994 I picked up The Contract with America and I couldn’t understand the category “conservative,” or why the same people who were against abortion were for the flat tax, or why the same people who were against the flat tax were against environmental regulations, and were for owning guns, and were for tort reform. What had any of these issues to do with each other?

I had the opposite view on each of these issues – What unites them for me? Then I really got embarrassed – I had no clue. What brings these issues together in a natural order? And how is it that if you’re a “liberal” or a “conservative” and you hear a new position, you know how you feel about it? That’s a cognitive science problem. So I did research, and talked to liberals and to conservatives. I came across different world-views, and each makes sense from their world-view.

So what defines the different world-views? How does one characterize them? I got lots of data, expressions, and arguments on both sides, and figure the logic, and how they work, and the differing metaphors for reality. I then asked, why is it that conservatives talk so much about family values, in a campaign with issues at stake like nuclear proliferation and global warming and war in the mid-east? And what are those values?

One of my students wrote a term-paper showing that we all have a metaphor for the nation as a family. Its how we send our sons and daughters to war. So I worked out the metaphors for the nation as a family. If we have two different notions of the nation, maybe there are two different notions of the family. What notions of the family would structure these two positions? – a straight cognitive science problem. And out popped two notions of the family – the strict father family and the nurturing parent family.

Of the roughly two dozen different conceptual metaphors for morality in our conceptual systems, most are used by both conservatives and liberals alike. But with different priorities resulting in radically different moral systems.

US political society – two distinct notions of family,
and two distinct notions of morality:
 Strict parent & strict morality
 Nurturing parent & nurturing morality

The strict parent conservative model of morality is spelled out by James Dobson, Jr. An American evangelical Christian author, he founded Focus on the Family in 1977, a daily radio program broadcast in more than 12 languages on over 7,000 stations worldwide, heard daily by more than 220 million people in 164 countries, and on about 60 US TV stations daily. He has a PhD in child psychology and founded the Family Research Council in 1981. He is referred to by Time as the most influential evangelical leader, and by Slate as the successor to evangelical leaders Billy Graham, Jerry Falwell, and Pat Robertson.

Dobson first became well-known with the publication of Dare to Discipline, which encouraged parents to use corporal punishment in disciplining their children. Dobson's social and political opinions and his mode of child care are widely read among many evangelical church congregations in the US. Focus on the Family is dispensed monthly as inserts in many Sunday church service bulletins.

What is it that Dobson teaches? His classic child-care book is Dare to Discipline. Dobson's model of the ideal family provides a structure of conservative ideology.

 Conservative notions of family

 A gender system, authoritarian – strict father

Evil & competition in the world, winners & losers

 So need to teach right from wrong

 by punishment and reward

 Punishment must be painful enough to produce internal self-discipline

The only way to become moral is through discipline

 This allows one to go out into the world and prosper and pursue one's own

interest

 Good people can pursue self-interest; it results in the common good

(Adam Smith – by invisible hand)

Government regulation gets in the way

Social programs get in the way and are immoral

By the strict father notion, morality and power can come together

Authoritarian hierarchy results

God is over humans

Humans dominate nature

Adult over children

Men over women

America over other nations

SOME MENTAL GRAFFITI

WILL vs BELIEF

Will and belief are related in the way vector magnitude and vector direction are related:

$$P = W e^{iB}$$

Power is equal to Will times $[\cos(B) + i \sin(B)]$, where B is the direction or goal.

Will, resolve, drive, are the more visible part of power. Part of the direction, the $\cos(B)$ part is visible, but there is also an invisible part, the $i \sin(B)$ part. This represents the overlooked inevitable "side effects".

INSTRUMENTAL VALUES vs. SUBSTANTIVE VALUES

This is another example of the need for vector representation. Instrumental values such as commitment, courage, loyalty, persistence are like the magnitude of a vector, substantive values such as, freedom, happiness, health, justice are directions. As before, we have:

$$P = I e^{iS}$$

Progress is equal to the Instrumental times $[\cos(S) + i \sin(S)]$, where S is the substantive.

But this is really over simplified. While magnitude and direction are one way to express the necessity of two levels, in this case a more profound distinction of levels is needed. The important point is that most processes require two levels or two states for their representation.

Vector representation is a useful special case of multilevel representation, but only for two levels

STEPWISE vs COMPLETE

Scientists, engineers, writers, artists, know that the creative process must follow the ancient Chinese admonition that every journey begins with single step. And that the process is step wise, altering hypotheses, redesigning, rewriting. Sometimes trashing the first draft completely, and going back to the drawing boards, [e.g. Copernicus vs. Ptolemy, 1543]. This way of creating and thinking has never caught on with certain professions, such as the legal profession, or with politicians. They have an 'all or nothing approach', of completion on first try or forget it. [read 'my way or no way'].¹ This all or nothing approach also seems endemic in certain cultures. Arabs have great difficulty with stepwise. For example, the Camp David accords opened the door for step wise progress toward achievement of an equitable modus vivendi for the both Israelis and Palestinians. But Arafat insisted on completion at the first step and not getting it, sulked into intifada. But there is something deeper involved. Those who are not willing to move step by step are those given to fighting over what exists. [What else to lawyers do?] Those who feel it is more worthwhile to expend energy on creating what has not existed instead of struggling over what exists, are not only the ^{step-}wise ones, they are the ~~step~~wise ones.

¹ President Woodrow Wilson, only accepted the Versailles Treaty after acceptance that there be a 'League of Nations'. To his credit he recognized the need for step-wise. Typically, the U.S. Senate, in its majestic unwisdom, blew it.

But Martin Luther King Jr. was right about "gradualism"
step-wise ≠ gradualism

A CARTOGRAPHY OF THE TRANS-RATIONAL

Concepts such as patience, generosity, and gratitude, based on feelings, emotions, and the subjective elements of human experience are so largely personal and individualistic that the conventional epistemologies of scientific and logical thinking, based on universality and repeatability are not applicable to their discussion. However, in spite of the difficulty and inappropriateness of subjecting feelings to rational operations, it is still possible to discern patterns and create schemata of order in this area of experience.

It is useful at the start to discriminate the term *values* from the term *virtues*. Values arise in situations where there exists choice, not in the deterministic imperatives common to that portion of the natural order amenable to scientific inquiry. Values are culturally and chronologically based. They change with the cultural context and with the times. Virtues, on the other hand, tend to be trans-cultural and independent of the changes wrought by time. They may not be absolutes nor totally equatable to 'truth', but they exist on a distinct level from values and can serve as criteria for the evaluation of values.

Here are some examples of both:

VALUES	VIRTUES
Happiness	Allegiance
Health	Commitment
Honesty	Courage
Hospitality	Determination
Human life	Duty
Knowledge	Generosity
Kindness	Gratitude
Non-violence	Integrity
Pleasure	Loyalty (Josiah Royce)
Profit	Persistence

Beside the cultural and trans-cultural difference, virtues are things that are universally admired and respected, whatever their attachment is toward. There can be much disagreement on what should appear in the left hand list, but most would coopt all of the entrees in the right hand list to be emulated and practiced in their lives. So universal admiration and respect for a trait tends to render it a virtue.

NOTES ON BUDDHISM

HUMAN INTERCONNECTEDNESS

In the gnostic gospel of St. Thomas, Jesus says, "Whenever there are those who hunger, I hunger, whenever there are those who thirst, I thirst, whenever there are those who suffer, I suffer." Muhammed says very much the same thing in the Koran, "When a member of Islam suffers, all Islam suffers". In the Tao Te Ching, "Regard a neighbor's gain as your gain and regard a neighbor's loss as your loss". These remarks speak to a deeper interconnectedness of all humankind than is contained in the notion of "brotherhood of man". When one reflects on this level of interconnectedness, does it not follow that Jesus and Muhammed would also say, "Whenever there are those who commit a crime, I also have committed that crime". While neither teacher explicitly points to active interconnectedness, both choosing to stop with our passive interconnectedness, it is difficult to accept one without also accepting the other.

Now in our times the Buddhist monk Thich Nhat Hanh affirms the extension of human interconnectedness to the active as well as the passive. In his book, *Love in Action*, Thay says:

People everywhere saw the Los Angeles policemen beating Rodney King. When I first saw that on French TV, I felt that I was the one being beaten, and I suffered a lot. I think you must have felt the same. All of us were beaten at the same time. We were all victims of violence, anger, misunderstanding, and the lack of respect for our human dignity.

But as I looked more deeply, I saw that the policemen beating Rodney King were no different from myself. They were doing it because our society is filled with hatred and violence. Everything is like a bomb ready to explode, and we are all a part of that bomb, we are all co-responsible. We are all ^{with} the policemen and the victim.

It is only when we admit to both ^{our active and passive} ~~species~~ of interconnectedness, that we shall find the strength for healing. It has been said that peace begins with forgiveness. It follows that our forgiveness must not only be given to others, but also extended to ourselves. Peace in relationships depends on the inner peace of those in the relationship. Our inner victim must forgive our inner abuser. And our inner abuser must not only forgive his victim, but also forgive himself.

Emerson said that the hours write upon the ages and the ages write upon the hours. What he said about time is also true of many other dimensions. Indeed, we all write on one another. No deed is done anywhere on earth that is not written on my own psychic structure, nor is any deed I do confined to my locality, it is also written upon every sentient being.

The interconnectedness exists
we are all members of the set humanity
not that each human is the same blend as the total mix

But an element cannot leave the set to which it belongs
It can claim I am us set and a them set
This does not override that both are ⁱⁿ sub-sets of the set humanity

The Pharisee
"Thank God I am not as other men are"

We do not want to be identified with them

US supreme court non-believer in set
The American Civil War

Withdrawing from the set is an illusion. It only results in divisiveness replacing diversity

We ~~tear~~ them out of the set
or

decide ~~to~~ ourselves to withdraw from the set

We US/tear the set
which make it more violent, more ill/
more destructive means to death

Not a blame game

The answer is to take on the responsibility ~~for~~ the crimes, assume the guilt
make amends, restitution

I am the torturer in New Guinea
what amends do I make

The set ~ an ecology
it works or it doesn't
secession kills it

US punishes the
and becomes like
them
et v.v.

They own not our Tepees
We own their compasses

Take on the accountability, assume the guilt,
make the amends, the restitution

seeks to punish
the evil does - and in the process
like them
is ~~it~~

withdraw
not my affair
I'm not part of that

A man once did this
He did none of the crimes, but said
I belong to the species that committed the crime
so I take on the accountability,
the responsibility to correct ourselves

He saved the better set

MORAL EMPIRICISM

Today's ^{foremost} primary moral philosophers and teachers of ethics are neither clerics nor academicians but consist of a group of female newspaper columnists: Abby, Ann Landers, Susan Dietz, and Miss Manners,... Through their comments on readers problems they teach social and personal values by walking a tight rope between traditional morality and modern mores. And they do this, without recourse to historical religious doctrines or dogma. Their adopted basis of morality is ^{of Lippmann} empirical. What behaviors work and what ones don't. This is a moral pragmatism which is anathema to traditional moral authoritarians, who hold to Absolutes and refute "situational ethics", and who would retain authoritarian power of punishment over all through ancient notions of Heaven and Hell.

Darwin undermined the intellectual structure which supported Western religions and in consequence their basis of morality. While most today adhere to traditional values for whatever reasons, the 'Origin of Species' did create a vacuum which both relativistic amoralities and moralistic nihilism rushed to fill. The consequences of such views are increasingly being felt. Nazism was not an isolated expression of the inheritance of Darwin and Nietzsche.

bequeats

But what the Newspaper ladies are bringing to the moral void is its timeless Eastern base, the Law of Karma. For the Law of Karma-- every action has its inevitable consequence-- is nothing but moral empiricism. Human experience through the ages has led to moral law. Virtue emerged independent of ecclesiastical sanction. In fact morality did not require the support of authoritative sanction, rather authoritarianism needed the support of a moral imperative. The difficulty, however, with the law of karma is that, unlike physical laws such as gravity, the feedback time is not instant. Indeed, it may be years. This is why the ecclesiastical approach has proved useful, it guides children and those too immature to perceive non-immediate consequences of their actions.

The moral crisis is of the West's own making. Its religions repudiated the law of karma, substituting the idea of ubiquitous forgiveness. While we should follow the prescriptions of forgiveness in our own lives, the Lords of Karma, whose task it is to keep the Cosmos coherent, will enforce their law in all its forms, physical, biological, and moral.

Therefore, I call for a salute to Our Ladies of the Columns who are guiding us through a perilous transition to moral maturity.

DHRMSANG.WP6

April 12, 1996

See 1994 #36 Red & White
1996 #38 INTRA-WARS

DHARMA OR SANGHA ?

Several items in the daily news this week have brought into focus a difficult ethical question, one that Josiah Royce in his praise of loyalty did not cover: When two loyalties conflict, how does one choose? Two current stories reveal different decisions on this issue:

The first story has to do with the identification and capture of the unabomber, with Ted and David Kaczynski. David led to suspicions that his brother Ted was the unabomber, made a careful investigation, and fearing that his findings did indeed confirm his belief, after months of agonizing reported his evidence to the FBI through an attorney. He felt that his loyalty to people yet to be killed was higher than to his blood brother.

The second story has to do with the family of a rapist. Alex Kelly of Darien, Connecticut. His parents found that Alex was indeed the rapist in at least two local crimes. They sent him to Switzerland and supported him there for eight years covering up his crimes on the basis that their first loyalty was to their son.

Positions and comments on these two incidents vary: David Letterman on David Kaczynski: the unasquealer
CNN on "Talk Back Alive": Saint or Snitch?
E.M. Forster: "If I had to choose between betraying my country and my friend, I hope I should have the guts to betray my country".

While the above stories deal with individual families, we see the same issue at stake in Northern Ireland, the Middle East, and in former Yugoslavia. Is loyalty due first to principles such as the value of life, to justice or to peace; or is loyalty due first to blood, to relatives, to neighbors, to the state? To a religion: Protestantism, Catholicism, Judaism, Islam?

How are we to think about this issue? Is first loyalty to the teaching or to the group supporting the teaching, to the gospels or to the church, to the Torah or to the House of Israel, to Islam or to Muslims, to the Dharma or the Sangha, to the message or to the messenger? [To the Red or the White]

Then there is also the story of Judas. When he protested the pouring of oil on Jesus instead of selling it and giving the money to the poor, was his loyalty more to Jesus' teachings than to the person Jesus?

What about conscientious objectors? Only as recently as World War I was there even the possibility of allowing a man to place his loyalty to his beliefs above loyalty to the state.

And it has been said about the Holocaust Museum in Washington D.C. that it is a monument to misguided loyalty.

Following Orders

A CARTOGRAPHY OF THE TRANS-RATIONAL

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Here are some examples of both:

VALUES	VIRTUES <i>Bodhicittas</i>
Happiness	Allegiance
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Kindness	Gratitude
Non-violence	Integrity
Pleasure	Loyalty (Josiah Royce)
Profit	Persistence
<i>Non-suffering</i>	<i>Patience</i>

Beside the cultural and trans-cultural difference, virtues are things that are universally admired and respected, whatever their attachment is toward. There can be much disagreement on what should appear in the left hand list, but most would coopt all of the entrees in the right hand list to be emulated and practiced in their lives. So universal admiration and respect for a trait tends to render it a virtue.

VALUE LEVELS

In earlier scraps the notion of attraction/repulsion [or joining/separating] has been applied to various elements, subsets, and sets. In particular, on the level of individual humans attraction/repulsion manifests as like/dislike. On the societal level as important/irrelevant. And on the representational level with respect to the natural order as valid/invalid.¹ And finally on the universal level, there is the notion of Truth, an abstract and absolute ideal but implicitly unknowable..

The interplay of these levels often creates configurations in which contradictions and inconsistencies occur. Society through inculcation attempts to convert the likes/dislikes of an individual into conformity with the importance/irrelevant values of the culture. Those whose likes conform to what the society holds as important are the most likely to succeed in that society.² But in turn what a society holds as important may be at odds with what is valid in the natural order. And over a period of time Nature inculcates cultures with what is valid. And those cultures and societies that cannot convert what is important to conform with what is valid do not succeed. In fact, they become extinct. However, our sciences, philosophies and religions in their attempts at representations of validity, can only become valid ^{with} experience, which is a part, not with ~~Truth which is a~~ Whole. And we may surmise that Nature itself must in turn seek to make the validity of its parts conform with the Truth of the Whole.

The interplay of levels expresses itself in such claims as the importance of a discovery. But on its own level there is no importance to a discovery; there is only its extent of validity. Assigning to a discovery a rating of importance has to do, not with its intrinsic validity, but with utility or some other societal value. The discovery of America, for example, had great cultural importance, but little to do with any implicit validity. The validity of the Copernican view of the solar system, was large, but has had little social utility or importance. In short, importance and validity are not interchangeable. Nor are personal preferences interchangeable with importance, nor are local and temporal validities interchangeable with Truth.

In recent years Washington D.C. has become the world's capitol of proclamations re what is important. But Washington seems to be opaque to validity. It assumes, contrary to all experience, that importance overrides validity. And even that Truth is made by proclamation. As noted above, this is the road to extinction.

¹Here, representational level refers to verbal, mathematical, or other symbolic representations of human experience, which involve interpretations of facts and the logic used to assemble symbols into theoretical models.

²Fritz Zwicky claimed that everyone was a genius. But only those whose genius lay within the set of what the society held to be important were recognized as such.

On Values and Beliefs

A time will come when people will give up in practice those values about which they no longer have any intellectual conviction.... There are a certain number of moral tenets about the dignity of the human person, human rights, human equality, freedom, law, mutual respect and tolerance, the unity of mankind and the ideal of peace among men on which democracy presupposes common consent; without a general, firm, and reasoned-out conviction concerning such tenets, democracy cannot survive.

(Jacques Maritain, *On the Use of Philosophy*)

Maritain's caveat asserts that human values, (and therefore much of human behavior), ultimately rest upon reasoned-out conviction of their validity, and values without such intellectual support will erode and fall into desuetude. Granting the necessity of reasoned intellectual conviction, the question remains, is such conviction sufficient? Are not other pillars of support--empirical, traditional, authoritative, numbers of adherents...-- also required? Further, it must be emphasized that intellectual conviction does not consist of reason, that is logic, alone. There are other bases for intellectual conviction. Perhaps more important than reasoned support is that the pillars of support be in agreement. It may well be that agreement of other supports may sustain a value system even without the presence of reasoned conviction. If what has been said about values may be extended to beliefs in general, then to continue to survive any belief system must rest on intellectual conviction. Where such conviction is lacking or is in conflict with other evidence, the belief system sooner or later collapses.

The degradation of both values and beliefs in our times is basically attributable to conflict between pillars of support, this more than lack of a sound logical edifice. Scientific evidence conflicts with traditional teaching, authority speaks counter to feeling, experience fails to correspond to revelation, dogma is at odds with intuition.

At this point we may naturally return and question the necessity of reasoned conviction. If the other pillars of support are not contradictory, then may not values and beliefs be sustained even in the absence of a logical foundation? Ultimately our object of investigation is, what do humans require to sustain their axiological constructs. Perhaps no one support pillar, even reasoned conviction, is adequate. What is required is two or three supports that are in agreement.

DRAFT

ZERONE01.WPD

February 12, 2000

MODES, VALUES, AND EXISTENCE

There is a control in many new automobiles that gives us an excellent metaphor for Pythagoras' reasoning for the nothingness of one. This is a knob for audio control that changes **mode** when you press it, and changes the **value** of the mode when you turn it. For example, **mode 1** has to do with the relative volume of the speakers in the front and rear. This mode is called "fade" and turning the knob when it is in **mode 1** increases or decreases the volume of the rear speakers relative to the front speakers. Next is **mode 2** which controls the "balance" between speakers on the left and those on the right. Turning the knob in this mode adjusts the relative volume of right and left. There is also a mode for base volume, one for middle volume, and one for treble volume. And finally a mode for overall system volume, and an on/off switch.

Pythagoras maintained that unless a parameter had at least two values it did not exist. In our example, Pythagoras would say that if a mode did not have more than one value it would be useless and not be there. If there were only front speakers, no rear speakers, then the **value**, ratio of front/rear volume, is meaningless, so mode 1 would not be on the knob. With only one speaker, mode 2 would be meaningless and would not be there. If there were only one bass value for volume, that mode would be gone, and so on. Finally we are left with only one mode, the system volume mode. If only one volume is possible, then that mode is meaningless and removed and all that is left is the on/off switch. So a mode or parameter is present only if it can assume multiple, that is at least two, values.

Another example of mode and value is the so called place system for the representation of numbers. In a base ten or decimal system numbers are expressed by the various powers of ten involved. For example, the number 14027 means,

$$1 \times 10^4 + 4 \times 10^3 + 0 \times 10^2 + 2 \times 10^1 + 7 \times 10^0$$

Each place occupied by a different power of ten is a **mode**. The factors multiplying the powers of ten are **values**. In the third place, where the power of ten is equal to 2, the factor is zero. This value of zero does not extinguish the power-of-two mode because that mode has multiple values ranging from 0 to 9. The mode still exists not only because it has multiple values, but because its existence is required by the **modal set**. If the mode were dropped because its value was zero, we would have 1427, not 14027. The modal set contains all positive powers of ten to the left of the decimal point and all negative powers of ten to the right of the decimal point, but we write only those modes included between the highest positive power of ten with a non zero value and the highest negative power of ten with non zero value, e.g. 14027 not0000014027.00000.....

The question arises, does the rule for the existence of a mode, that it possess at least two values, apply to modes themselves? That is, does a system have to have at least two modes in

order to exist? In the case of number representation, we would argue that one mode can exist alone. Say the number 8. It needs only the single 10^0 mode. In the case of the reduced audio system there are no volume or speaker selection modes. We have left only an on/off switch. Our question comes down to "is on/off a proper mode?" Since on/off has two values, it must be a mode. We would consequently conclude that a system with a single mode can exist.

But Pythagoras objects. He would hold it an error to consider on/off a two valued mode possessed by the system. On/off is in reference to a meta-system in which the system is imbedded. On/off only appear to be properties of the system itself, but are in reality properties of the containing meta-system, (the automobile, for example). On/off is a two value mode belonging to a super-system (the automobile for example). In the number place case, the argument is even clearer. The single mode 10^0 exists because it is a mode belonging to the meta-system of all powers of ten. The ontological conclusion is that existence is not a property of any system or entity itself. Existence is a mode belonging to some meta-system such as the set of all numbers. If there were but one number instead of the set of all numbers, that single number would not exist. And without there being multiple modes there would be no audio system, (or no chariot in Nagarjuna's historical example). Is it then tautological to say, that all that exists or does not exist depends on the settings of on/off switches in some ultimate meta-system, such as the cosmos, each switch being a mode of the cosmos?

The ultimate ontological question will have to do with "non-imbedded" systems. The only such system we have conceived is the Universe itself. We believe it exists and this is evidently because it has many modes. It would cease to exist if all values were homogenized, and their modes vanish. Hence it is diversity and variety, deviation and variation, the combinations and permutations of modes and values, that are the root of all existence.

Questions:

Differentiate mode-set and meta-system

Compare containment in a meta-system with Platonic archetypes as roots for existence.

Discuss levels of zero. Zero as a value vs Zero as nothingness or non existence.

AXIOLOGY

AIRESIS1.P51

DISK:THEO

April 14, 1991

The Greek word αἵρεσις from which our word *heresy* is derived has the basic meaning, choice. Only in those situations and systems where choice in some form is possible do the notions of heresy and orthodoxy have meaning. If there is no choice, as in a totally determined system, then there can be neither orthodoxy (correct choice) nor heresy (incorrect choice); and without the freedom to choose, such ideas as value and morality also lose their significance. While such concepts as orthodoxy, heresy, values, and morality all depend on existence of choice and freedom of choice to be meaningful, there is no imperative within the nature of choice that there be an orthodoxy or correct set of choices.

In order that a system possess an orthodoxy two conditions must be met: First, the system must be open ended, that is it must be underdetermined and contain choices or options some of which must be selected. Second, the system either must have an external function to perform or some internal configuration to attain (or both). Only when there exists the necessity of either performing some process or reaching some goal can there be correct or orthodox choices and incorrect or heretical choices. While there may be several sets of choices that will result in reaching a posited goal, what is orthodox may be further limited to a sub-set of the choices which conform to certain standards or values. On the other hand, even if the system contains choices, but there are no prescribed processes or goals, then there is no orthodoxy and the system may evolve as it will.

Let us consider two examples: First the Historic Christian Church.

If we take the Church as an example, choices existed and there was a function to perform. Therefore orthodoxy and heresies arose within the Church. But in the case of the Church the function itself could never be explicitly enunciated and the orthodoxy/heresy dichotomy devolved onto other secondary issues.

That the Church recognized 7 heresies => the system is ^{either} evolving to a new configuration or that it has a job to do. (or both) Orthodoxy has been equated to stasis (stagnation) (cf. Parmenides)

04/15/91

As a second example, let us take as the system the Cosmos itself.

Here there is disagreement over whether or not choice even exists. Those who study certain aspects of the Universe hold it to be

deterministic and causalistic. Others hold that randomness plays a major role. (And now Chaos Theory tells us that randomness and determinism are not necessarily antithetical.

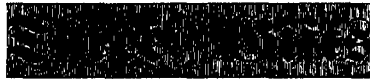
inconsistent

i.e. \exists choice and \exists choice

*Orthodoxy
~ Dale
Heresies
~ Tree*

No orthodoxy can contain the world
truth

ON GIFTS



The gospel of St. Matthew tells ^{us} of three sages who came from the East to offer gifts to a new born babe whom their deliberations foretold would bring the greatest of all gifts to the world. According to the legend the sages brought gifts of gold, frankincense, and myrrh. There have been many interpretations given as to what these gifts symbolized. But like all ^{such} mysteries, these symbols are rich in meaning and it is best that their interpretation be open ended. However, when we ponder, what are the greatest gifts that ^{we can give or receive} we are reminded of some deliberations of other ^{different} sages.

Saint Vincent de Paul The gift of giving

Shantideva The gift of your enemy

Yeshua ben Yosif The gift of sacrifice
The gift of Carine Bodhisattva

But you have sacrificed yourself
to give the precious gift of Shantideva
We must not waste it

Every gift bears with it a responsibility

-LK

The gift of the "bug"

Gold - what others value
Frankincense what God values
myrrh what sinner value

1) The Gift of Carine
The rejected gift

2) The Gift of the Magi

3) The Gift of Sacrifice
of, to, for Highest & Lower

4) The Gift of your Enemy
Shantideva

5) The Gift of Giving
St. Vincent de Paul

6) The Secret Gift
Amenity Santa Claus

7) Christmas - exchanging
gifts - not for fun
O' Henry eyes for eyes

If God is to incarnate

He must incarnate as Orsew

Manna in the Desert

Sangha

Dharma

Dharma Biddha

The story of ~~giving best~~ gifts begins with the Gift of Cain

The rejected Gift - rejected by the most important one, the highest
And the anger is taken out on the rival.

Cain killed Abel. He should have killed God

"The God that can be killed, must be killed"

But what to do with the God that cannot be killed?

We all at some time experience what Cain experienced

- rejection

a) we kill ourselves

b) we kill Abel

c) we kill the rejector

Shantideva: would say God gave Cain a Great Gift

If you meet the Buddha on the path, kill him

1) If you see on the path one he is coming toward you
then he is going the wrong way
- like the church

2) If you overtake him going the same way
carry him

3) If the Buddha is overtaking you
run to keep up

PREJUDICE

There are two broad sources of prejudice: Behavior and Being. We direct fear and hostility toward different forms of being, such as race, gender, abnormalities, and differences. We also direct fear and hostility toward those whose behavior we do not approve from abusers to tail gaters. Then there is a shadowy uncertain ground of prejudice against those whose behavior is different but it isn't clear as to whether the cause is being or choice as in the examples of gays and lesbians.

Prejudice is a matter of overload, either variety overload or multiplicity overload. Prejudices arise out of there being a large number of that which is different. This can be from large numbers of a single different form or from large numbers of different forms. The first is multiplicity saturation and overload, the second is variety saturation and overload. However, when the saturation or overload is from high multiplicity of a single form, the result is unfocusable prejudice which manifests as rage. When there is but a small sample of the different ones, there is interest and curiosity rather than fear and prejudice.

Prejudice is also a matter of generalization.

*Responsibility is a parameter in prejudice
Archie Bunker*

*Prejudice ← encounter with that which is different.
e.g. a culture*

- 1) Hate*
- 2) Suspicion*
- 3) Curiosity*
- 4) Symbiosis*
Prey - Slavery
Who is tougher - Master
When not clear about master
- the Prejudice

The 4 Prejudices

- BEING*
- BELONGING*
- BELIEVING*
- BEHAVIOR*

behavioral sciences

From Science News

February 3, 1973

Not with a bang but with a whimper

One of the most dramatic demonstrations of the disastrous effects of overcrowding has come to a quiet end. In July 1968 John B. Calhoun of the laboratory of brain evolution and behavior at the National Institute of Mental Health put four pairs of healthy mice in an eight foot-square habitat. Given all the comforts and none of the problems of home, the mice prospered and proliferated. By February 1970 there were 2,200 mice in the cage. But the effects of overcrowding were beginning to show and not one newborn mouse survived after March 1970. Last month the lone survivor of the experiment, a female, died.

While the experiment was ongoing, a variety of abnormal activities were reported and attributed to overcrowding. Once the upper optimum limit of population -620- was reached, strange things began to happen. Normal animals became aggressive and began to attack other mice. Some even turned to cannibalism of immature rats. Mothers deserted their young and sexual activity became perverted. Some males made advances toward juveniles and females who were not in estrous, others made no sexual advances at all. One group of rats became hyperactive while another group, says Calhoun, became "passive blobs of protoplasm, physically healthy but socially sterile".

Halsey Marsden, who worked with Calhoun on the project, explained some of its implications. With all adverse conditions, such as weather and disease, removed, he says, the original mice were given the opportunity to exploit a perfect universe. They did until there were no more territories to establish and no more social roles to fill. Healthy young mice attempted to enter the system and were frustrated by the lack of social opportunities. They turned to aggression, conflict and perversion. These abnormalities became so predominant that the chain of events could not be reversed, even after the mouse population had reduced itself to its former optimum levels. Near the end Calhoun separated out some healthy individuals and put them in a new environment. They mated but produced an abnormally low number of young, none of which survived. It was then obvious that the situation would become progressively worse until the animals completely destroyed their whole world.

CROWDING WPG 10/26/98

DISK COPIES

BEHAVIOR
CHOICE

PACKAGED

HOMOGENIZED

R↓ ~ p↑

ON CREEDS

It is noteworthy that Judaism is based on the injunctive, while Christianity is based on the ontological. The basis of Jewish life, the Commandments; the basis of Christian life, the creed. [Apostle's or Nicene]. It is strange that a religion should be centered on ontological assumptions rather than directly on prescriptions and proscriptions on the living of life. Yet each sentence in the creed [with the possible exception of 'the forgiveness of sins'] is an ontological proposition. I do not question that there exists some profound connection between the ontological and the injunctive, but I fail to see any explicit linkage in the creeds.

Also of interest and related to this, is the Declaration of Independence, which is in part a creed.

"We hold these truths to be self-evident that all men are created equal and are endowed by their creator with certain inalienable rights...."

Is the ontological statement that all are created equal prerequisite to giving all equal rights? Can equal rights not be derived from empirical or axiological considerations?

But the declaration goes on to say,

"..power is derived from the consent of the governed"

and

"...the people have the right to alter or abolish the government"

These statements clearly depart from the ontological, and return to the injunctive or imperative.

Next we come to a modern creed used by the Unitarian Universalist Association. We covenant to affirm and promote:

The inherent worth and dignity of every person

Justice, equity, and compassion in human relations

Acceptance of one another and encouragement to spiritual growth in our congregations

A free and responsible search for truth and meaning

The right of conscience and the use of the democratic process within our congregations and in society at large

The goal of world community with peace, liberty, and justice for all

Respect for the interdependent web of all existence of which we are a part.

Here is a creed almost purely injunctive, rendering it open ended but nonetheless contained within the secular wisdom of our times. [We must note, however, that the "interdependent web of all existence" is an ontological proposition]

Saving the question of the interdependence of ontology and axiology for another occasion¹, we note the movement within religious groups to express their beliefs in terms of what to do and how to live rather than in terms of a hypothetical ontology constructed of no longer meaningful symbols.

¹This is an alternate formulation of the question, Given the world as we find it, what is our role in it?

There are historical parts of the creed
belief

antireipatory parts

and ontological statements

Creed - a way through consensus of establishing community

But proved divisive, led to heresy + fragmentation

But proved useful for power + control

An Apoplastic Creed

TV metaphor of Babylon

forcing in from Jerusalem

Laughter + disbelief

"The more words the more restriction"

- Diderot

Scraps

Believers + Knowers 1998 #28

ON CREEDS 2000 #21

Invoking the name

sufficient to salvation

or

Yuth

Not about what to do or not what to do → Christian Science

Belief is really about probabilities

Belief in Present
is probabilistic

Is George in the garage?
I believe he is

He is or isn't.

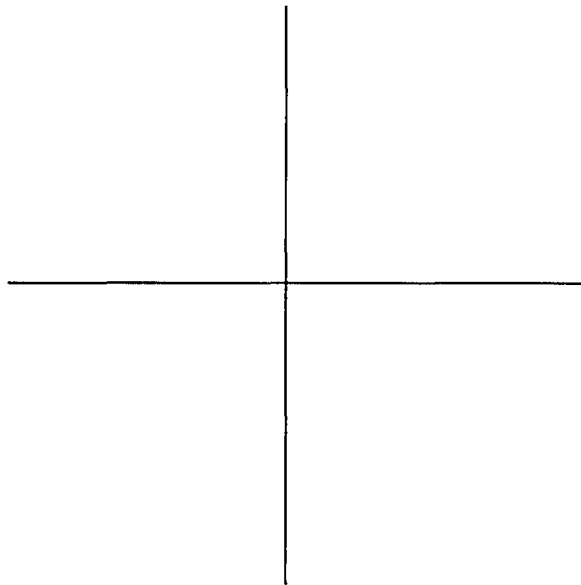
Both RR and their
opponents are
packages
all or nothing

In future - affects probability

In past
also probabilistic

1R
CHOICES AND THE CRITERIA FOR CHOOSING

The world appears to be a set of nested Babushka Dolls. Within each doll there is a domain of indeterminacy, of freedom, of choice. But each doll itself is a deterministic bound, limiting the options that are available. [the Tillich Prayer] While the bounds limit the options, they do not provide any criteria for selection of the options. Both the choices and the criteria for choosing are not determined but are open and free within the deterministic bounds. However, at issue remains: Are choices and criteria to be selected from a set of pre-existing options or may options be created? That is, ontologically there may be two axiological species: 1) Freedom to select among a set of already existing options that lie within the deterministic limits. Or 2) Total freedom within the deterministic limits to both create and select options. This is displayed in Quadric # 1.



The axiological structure becomes more complex when freedom of choice and freedom of criteria are differentiated. This is displayed in Quadric #2.

To choose there must first be two or more items of choice. [Which subsumes the case where there is only one item and it may be chosen or not chosen.]

OPTIONS, SELECTIONS, CRITERIA, AND RESULTS

The world appears to be a set of nested ^{Matroska} Babushka Dolls. Within each doll there is a domain of indeterminacy, of freedom, of choice. But each doll itself is a deterministic bound, limiting the options that are available. While the bounds limit the options, they do not provide any criteria for selection of the options. Both the choices and the criteria for choosing are not determined but are open and free within the deterministic bounds. However, several issues are involved: First, by definition, within a domain of choice there exist options that may be freely selected. However, are these options pre-existing or may options be created? In other words is there a menu or are we ourselves the chefs? The same question is to be asked regarding any criteria by which selection of the options is made. Are criteria pre-existing or may they be created? From these questions it is seen that there may be several levels between total determinism and total freedom.

God grant me the serenity to accept things I cannot change, the courage to change things I can, and the wisdom to know the difference.
 – Paul Tillich

My philosophy is that you may do what you please, but the outcome will always be the same.
 – Godbodi in "A Passage to India"

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FOUR MODES OF SHARING

In a gestalt view the universe seems to be a foam, a mass of bubbles each pushing out against its neighbors seeking for itself as much space as possible. That may be the big picture, but when viewed with higher resolution, we perceive that entities interact with one another in other ways than pushing and devouring, in fact they have learned various ways in which to *share*. While the concept of sharing, may be an anthropocentric view of how parts relate to wholes, it at least appears to describe very well how living organisms operate within their ecosystems. Is it possible that the concept of sharing in some generalized forms could aid our understanding of the organization of the cosmos as a whole?

In the past few decades communications engineers are the ones who have been busy working on generalized forms of sharing. This is because communications networks involve being accessible to random numbers of users at random times for random lengths of time. The engineers have come up with four different “modes of sharing” These modes have been designated by the acronyms: ADMA, TDMA, FDMA, and CDMA.

When decoded they become:

Area Division Multiple Access
Time Division Multiple Access
Frequency Division Multiple Access
Code Division Multiple Access¹

While a communications network may not be homomorphic with the cosmos, there are many commonalities. Let us begin by putting these modes into juxtaposition with the familiar ways humans and animals share the world.

First, ADMA: The basis of this mode of sharing lies in defining portions of turf by setting boundaries. Wolves and other canines mark out their territory with an olfactory fence spray painted with urine. Humans have also set up turf boundaries, but use fences and lawyers instead of urine to mark their turf. The common factor in this mode is the concept of private ownership. And eternal vigilance, analogous to the outward pressure of the cosmic bubbles, is required to protect ownership. (Some expansive bubbles like cancer cells or ego driven CEO’s not only seek to take everything over but also to homogenize it into their own likeness.) Since there are many today who derive their personal identity from what they own and possess, we may expect ADMA, the mode of the ego bubbles, to continue to be an important mode of sharing for some time to come.

Second, TDMA: This is the basis of sharing that we learned in kindergarten – taking turns. In the course of social evolution, there developed the idea of a *commons*, a bit of turf that was to be shared in time. This was a significant sharing development for humans, but even animals proved themselves capable of respecting a specific time for each species to have access to the water hole. While the basic idea in ADMA is personal ownership, the basic idea in TDMA is

¹ For a technical description of each of these modes see Scrap 19xx #yy.

creating a commons or package which is jointly shared over time. Experience has demonstrated that making reservations for the ball game or opera, had certain advantages, such as reduction of conflicts which were inevitable before God invented time to keep everything from happening at once. We note that it has been only a century since the nations of the world finally agreed that the high seas were a commons. Britannia no longer owns or rules the waves. (But some nations still contend they own all the outer space above their turfs. It is not clear how far out) However, the spread of TDMA created difficulties for the ego driven who could not detach their identities from their possessions. They solved the problems implicit in time by pushing to be first in line (or *the first on the block*).

Third FDMA: Up to now we have been primarily concerned with the sharing of space and things. But as our cultures have become absorbed with movement and increasingly mobile, new conditions requiring sharing have emerged. These requirements have been met through the apportioning of particularly sharing through using different rates or frequencies. While frequency or rate sharing ² has long been everyday for network engineers, it has only recently become visible to the hoi polloi who are beginning to glimpse this form of sharing in their freeway driving experiences. Perhaps the earliest example of FDMA was the introduction of express trains. One track for the local that stopped at every station and a second track for the express that stopped only at key stations. Multiple tracks or multiple lanes on a freeway are like a communication channel using multiple frequencies. Traffic in each lane is moving at a different rate, that is, operating at a different frequency. So long as these rates are distinct and sufficiently different the sharing of the freeway is optimized. Difficulties in sharing movement occur, however, whenever the rates or frequencies are not sufficiently different. As the rates in each lane become the same, the freeway operates like a single lane with a single rate. This happens when cars abreast in each lane are traveling at the same speed. Blockage also occurs when the rates are only slightly different and passing takes so long as again to create blockage. ³

In addition to rates, another aspect of sharing introduced by motion is what is sometimes called "platooning" or packaging. This is the sharing of a vehicle or the device which is in motion. Instead of everybody owning their own ship or railroad car, space on each was for a period of time shared—a commons in motion. However, with the coming of the automobile the *ownership* syndrome of ADMA overcame the *commons* syndrome of TDMA. While FDMA was able to adjust to this, it was found that when automobiles themselves were "platooned" movement was enhanced. Both diversity of rate (FDMA) and packaging into a temporarily shared commons (TDMA) are important when motion is to be shared. As society becomes more mobile and complex, we see that these two forms of sharing are playing an increasing role.

Standing back, we can see that humans share the world through FDMA. The universe

²Strictly speaking frequency and rate are not dimensionally identical. However, if we think of cyclical rather than linear motion, as say a car doing laps around a race track, then the rate at which a car travels when converted into laps per minute is the equivalent of frequency.

³This illustrates the advantages of digitalization. If the rate difference between each lane was 10mph or more, such blockage would not occur. The digital (discrete) has many powers denied to the analog (continuous).

itself seems to operate at several frequencies. Here on earth the clouds come and go in a few hours, they are transient phenomena to humans, just as we humans are transient phenomena to the mountains. And thankfully the furniture in our homes does not move about with the same frequency that we do. All of these differences of frequency permit sharing.

Fourth, CDMA: Here the mode of sharing takes us beyond everyday experience and introduces us to non-localism. In separating our identity from possession, position, location, and rank, we are well on the way to becoming what we essentially are. Our essence can be simultaneously in many places and taking many paths. We are held together not by space and time, but by a label or code that identifies each part of who we are and enables the parts to be reconstructed into the whole when the destination is reached. Ego is gone, but self remains. If what can be presently accomplished with messages on networks could also be done with humans in societies, an unimaginable transformation would occur. Is CDMA a metaphor for how we really share the world?

Each of the four approaches is predicated on the preservation of identity. But the successive approaches liberate self from the excess baggage not needed to preserve identity. The successive approaches represent increasing maturity.⁴ But beyond the four comes the *altering* of identity. Through exchange comes symbiosis and the construction of an ecosystem, but possible only after modification of identity. Then comes the level of emergence, the creation of entirely new identities. Then follows selection and the altering of the whole, the society, the ecosystem, the world.

[A fifth mode has recently appeared (having to do with communication, but not with communication engineering). This is MDMA, Mental Delusion Multiple Access, a drug known as "ecstasy". What is communicated is the illusion of multiple access,. It operates through the lottery, giving out a minute share of the abundance (the Thatcher Policy), and supports the great bi-modal distribution of wealth in the world. MDMA is sharing by illusion.]

TDMA Red lights Traffic Lights

Quantized Sharing

↳ lanes

Traffic Light ~ TDMA

Platooning ~ CDMA

Bike lanes ~ FDMA

Caravans

bike paths

pedestrian lanes

⁴This is illustrated by the examples of drivers: 1) I own the road, keep out of my way. 2) I know how to take turns. 3) I am a team player. 4) I perceive the situation and operate egolessly to correct it.

W

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del

for sharing
of bread

For FDMA

Frequency Hopping ~ lane changing
invented by Hedy Hammar

Is the universe constructed with TDMA, FDMA, CDMA
(or MDMA as the Buddhaist would say)

We think only in terms of ADMA P-SPACE

Travel in A, in T, in F, in C₂
|
this we do | speculate

Time Travel
Frequency Travel
Identity Travel, ²

⁴This is illustrated by the examples of drivers: 1) I own the road, keep out of my way. 2) I know how to take turns. 3) I am a team player. 4) I perceive the situation and operate egolessly to correct it.

CDMA + The Web

Commons by proximity
What is the web commons?

Generalization of identity

from 1 source to 1 destination

1 → many [broadcasting]

many → many [web]

many → 1

Humans as messengers

ego and us / them human + car

Static Dynamic

Slow Fast

Be Do

Steer Row

Parmenides Herakleitos

City Transportation

How does encryption
enter the picture

The Sharing of the Spiritual World is different

we do not have consciences

text

wisdom

love

gratitude

we are in consciences

belong to

text, self

Silence

How and what we share measures our spiritual maturity,

The sharing parameter is not included

in our economic systems [except the enforced sharing of taxes]

ARISTOTLE

Aristotle was the first to attempt "a theory of everything". Paradoxically, his theory of everything put an end to the "golden age" of allowing everything on the table. Aristotle's dividing knowledge into categories or disciplines such as botany, ethics, etc and formalizing reason with a particular logic ended by restricting both what experience could be considered and how it could be critically considered. ^{shut} If there are Standard disciplines then there are "cracks" ^{shores} between them though which some experience inevitably falls. ^{also} Disciplines develop specific languages that lower communication and obscure commonalities that might exist between them. Logical tests were established for accepting or rejecting propositions. The law of the excluded middle stated that a proposition must be either true or false at a given time. [Note the proviso, "at a given time"] Aristotle's categories and logic have dominated the thinking of the western world ever since: Aristotle extended the domain of philosophy beyond the ontological preoccupations of the pre-socratics to include the societal.

But in result, his extensions effected limitations.

In toto, Aristotle

cranky boundism

bet

THE CHURCH

The age of homogenization, the dogma of one truth, punishment of heretics [alternatives]
Aristotle becomes dogma

THE UNIVERSITIES

Aristotle is alive and well

Re-examination, lineage

The momentum of dogma,, fads, limiting what is allowed on the table. .

The modern move from pure transmission to research

NATURAL PHILOSOPHY BECOMES SCIENCE

Empiricism Causality and reproducibility, methodology as the dogma

Science inherits the dogma of the Church and the disciplinary divisiveness of the universities.

Paradigm shifts, extinctions and radiants

Science downplays pluralism in order to stand up to dogmas like creationism

It looks weak to dogmatists if it corrects. So science, especially evolution, becomes a dogma

There is only one important agenda. And science is its agent.

[There is no God but Allah, and Muhammed is his prophet]

BEYOND THE INTERSECT

Multiple pictures, Gödel, Mutuality, non-linearity, non-equilibrium, all possible alternatives
single pixels ignored. islands allowed; multiple continents suspected.

The task of philosophy becomes how to identify in what ways all other pursuits, eg science, are special cases.

Back to the age of myth encounter with multiple agendas

What should be left on the table from

MYTH The possibility of multiple non-cooperating gods; how to please the gods.

PRE-SOCRATICS The solicitation of alternatives

the task of philosophy is speculation

ARISTOTLE the task of philosophy is organization

THE CHURCH the task of philosophy is transmission of wisdom

THE UNIVERSITIES the task of philosophy is to discover truth

SCIENCE the task of natural philosophy is control through prediction and understanding

PLURALISM the task of philosophy is to identify in what way ~~any~~ anything is a special case.

every

KRASNIK

FOR KRASNIK 1991

ALIEND01.P51

DISK:ESSAYS1

57th YEAR

May ~~22~~³, 1991

Modern man is alienated from the earth. But it is not only technology, urbanization, and the worldview of science that have alienated us, our religions which once intimately related us to the world have become imperiously man centered. Humanism has become the universal religion of civilized man. Even traditional religions claiming a basis of divine revelation have substituted the social for the spiritual and have become but sects in the religion of humanism. In "Man is the measure of all things", religion has chosen to forget that there is more to creation than humanity.

Today there is general worldwide acceptance of the social gospel. Judaism, Christianity, Humanism, and Atheistic Marxism are all in agreement with its ideals, (but not necessarily on the mode of implementation). What is wrong with the social gospel is it has inherited the chosen people attitude of a more primitive religion. This time around the chosen is not a tribe or a race but a species. The result of this self-centeredness has been that humanity has become disconnected from both the earth and the world of spirit. We no longer need gods, has come to mean we ourselves are the reason that there is a universe. The latest version of this self-centeredness is called the Anthropic Principle. The argument is made that since all of the constants of nature have values critically precise for our being here, then we are the reason that the universe was made as it was.

However, there is an evolution in our ability to identify with larger and larger congeries. We start with our individual selves, then with our family, our kind, our country, and finally with humanity in general. Recently we have become conscious of the environment, of animal rights, and the rights of the earth. Perhaps in time we shall identify with all creation, then we shall truly be the image of God.

A SAND CASTLE

[An answer to Job]

Some years ago Len, his two sons and I went to Zuma Beach near Malibu. We had planned to build the mother of all sand castles and came equipped with spades, trowels, various molds and whatever else was useful for creating an architectonic wonder. But we had forgotten one important item--a camera. There would be no record of our handiwork. Undaunted, we pitched in and with our combined imaginations and creativity by noon had created in sand a fortress with turrets, battlements, drawbridges and every other fenestration we could think of. Any medieval lord would have been proud to have possessed the real version. The boys were delighted with their creation. They viewed it from every angle, lying down, climbing the cliff and viewing it from above, and finally dancing all around it.

Suddenly we realized the tide was coming in. Each successive wave was creeping closer to the castle. This alarmed the boys. They felt what they had built, being so elegant, must somehow be permanent. They couldn't be reconciled to their work being obliterated. First they decided to build a dike that would divert the waves to the sides and preserve the castle. It seemed like a good idea, the dike did divert the first few waves just as it was supposed to do. But then it became apparent that the dike was being eroded by each wave and unless we kept bringing in more sand, it would soon be overwhelmed. For a while, the sand brigade held the line. But then the relentless sea made an end run and it became apparent that we could never build a dike long enough nor massive enough to forestall the inevitable.

When the boys saw that in spite of all efforts the castle was doomed, they decided to destroy it themselves. Len and I tried to dissuade them. Let the sea do its work. We will watch the castle go down with dignity. But the boys could not stand the sea being in control. If the castle had to be destroyed, they at least would be in charge of its destruction. They flew into the castle with a fury and kicked it into shambles depriving the sea of any conquest. In doing this they felt that in some way they had achieved a victory.

Going home we had something to think about. The day at the beach had presented us not only with the fact that the ultimate power of nature must ever be faced, but with a pattern imbedded in our own psyches which also must be faced. After discussing it all, we decided that what was really important was that we knew we could build a better castle next time. We weren't stuck with the one that was washed away.

MAY 23, 1995

ON FACETISM

The rules of the game: learn everything, read everything, inquire into everything... When two texts, or two assertions, or perhaps two ideas, are in contradiction, be ready to reconcile them rather than cancel one by the other ; regard them as two different facets, or two successive stages, of the same reality, a reality convincingly human just because it is complex.

(From Marguerite Yourcenar's novel "Memoirs of Hadrian")

First woman to ever be elected to membership in the Academie Francaise (1980)

PARTICLES:TIME :: WAVES:FREQUENCY

Another venture into the jungle of juxtaposition. This time with frequency/time as wave/particle. Mathematicians have settled that frequency = 1/time, but could there not be more? In going from frequency to time may we not also be going from a wave to a particle manifestation. This seems to be the case in music. The horizontal time axis has a particulate nature consisting of entities distributed in time called notes. The vertical pitch axis references the frequency or wave nature of the notes. The human musician or 'observer' gets into the act by deciding where the time-to-frequency interchange should be located. For human music this seems to be somewhere in the interval eight to twenty hertz. That is for duration times less than about 1/20 sec we prefer to sense the frequency aspects.

Let us generalize from this music metaphor. By analogy, every entity from atoms to the cosmos, like every note, has associated with it both a duration in time and a wave pattern. While this time-frequency parameter may be singular for every entity, the $t \leftrightarrow f$ interchange is set by the $t \leftrightarrow f$ of the observer. In the abstract world in which mathematicians exist, they always set $t \leftrightarrow f$ at one. For humans the time side of the divide is usually called the lifetime of the entity, the wave side the frequency range of the entity. In general, the larger the entity, the greater its age, the smaller the entity the higher its frequency. The Planck particle has $f = 10^{42}$ hertz.

Surmise: For every entity: $h\nu + (mc^2 \times d) = a \text{ constant}$, where h is Planck's constant, ν the frequency, m the mass, c the velocity of light, and d the life time.

An alternate approach holds that, instead of the time-frequency parameter being singular, there is either TDMA or FDMA (or both) multiplexing going on. In the TDMA version, every entity oscillates back and forth between its wave manifestation and its particle manifestation at some unknown frequency. In the FDMA version, every entity exists at two or more frequency levels. In this view a singular frequency spectrum could not even exist.

Another TDMA multiplexing model would have an information vs. energy oscillation occurring at some unknown frequency. Somehow every material form must be continually refreshed by being supplied both energy and information. This view holds that information-energy, time-frequency, and wave-particle are each two sides of a coin. [of how many coins?, one, two, or three?]

THOUGHTS ON THE 66TH ANNIVERSARY OF KRASNIK

It has been said that no one epistemology will ever produce a complete ontology. This appears to be some sort of a generalization of Gödel's incompleteness theorem that no axiomatic system or system based on a fixed set of pre-assumptions can access all propositions that are valid within that system. (Much less those outside the system). This places a double limit on Science. First, that the scientific method will never be able to discover or exposit all facts that are within its presumed domain of inquiry. And second, that the domain of scientific inquiry in no way exhausts the ontological domains of existence in the universe. However, even the application of all conceivable epistemological approaches, much less just the epistemology of Science, would not reveal the totality of ontological existence.

One primary obstacle implicit in most of our epistemological approaches is our requirement for internal consistency. This is permissible, but to project this same requirement onto the *product* of an epistemology, that is onto ontology, is to bring us into an immediate violation of the incompleteness theorem. So long as we demand consistency in any of its forms, conformity, political correctness, monism, monotheism,... we truncate reality. We must allow not only for variety (which we have learned to do), and for diversity (which we will tolerate), but also for disparity (which we have yet to accept). These are levels of being that cannot be forced into any axiomatic, axiological, or legalistic system of choice. As paradoxical as this may sound, we even need a mathematics of or for inconsistency.

The call is not to abandon our systems because they are limited, but to recognize and admit their limitations and reject the pretense of their omnipotence. This holds for all human endeavors and institutions be they political, scientific, commercial, religious, whatever. All of this is a call for courage! The courage to question and re-examine all that is past. The courage to abandon the security blanket and live at risk. The problem is to maintain the protocols of order as we destructure and restructure our thinking, our knowledge, and even our wisdom. To continue meaningful living as we release ourselves from traditional meanings. If this can be done, in its very doing we shall discover the "meta-meaning" in past truths. Capital T Truth will always be again and again rediscovered.

No stone is to be rejected, no idea deemed too absurd, no hypothesis too imaginary, until new criteria that transcend consistency, and redefine a deeper meaning to "critical" be found. Then selection may proceed and the collection <~~>selection dialectic take its new course.

SOME THOUGHTS ON THE 67TH ANNIVERSARY OF KRASNIK

THE PHYSICIST AND THE SHAMAN

In the physicist's toolbox are items called *vectors*. These are mathematical entities consisting of two parts, a magnitude and a direction. A vector, \mathbf{V} , is frequently represented by the formula,

$$\mathbf{V} = M e^{i\theta}$$

Where M is the magnitude and θ is the direction. For example, if we are in Washington, then the distance to New York is $M = dd$ miles and the direction $\theta = aa$ degrees east of north. If the **direction** part of a vector, (θ in the equation), is equal to zero, then $e^{i\theta} = 1$, and the surviving magnitude M , called a *scalar*, is still a useful meaningful quantity. . [The numbers we deal with every day in commerce, finance, construction, politics, etc are scalars. No direction involved.] However, if the **magnitude** part of the vector is equal to zero, then according to the way physicists think, $\mathbf{V} = 0$, that is the vector itself is zero, and θ , whatever its value, also vanishes. In such a "zero vector" direction in the absence of distance retains no meaning.

Counter to how the physicist views the "zero vector", the shaman holds that even if $M = 0$, the vector still has valid meaning. Indeed, the shaman's practice makes use of the directions implicit in zero vectors. American Indians hold that the various directions, east, south, west, north have special spiritual meanings, there being no need for distances to be involved (M not necessary). Every morning the Hopi shaman goes to the First Mesa and faces the direction in which the sun will rise, to help the day to be born. The distance to the sun is not a factor. When they pray, Muslims face in the direction of Mecca wherever they are. Direction is the essence, distance is not involved. In the past, Christian churches were always oriented so that the high altar was to the east, no distances involved. Some hold that for health reasons we should sleep with our heads to the east. And according to some religions proper burial places the head to the east. And in the Chinese practice of Feng Shui direction (sans distance) is of importance. Shamanism and derivative religious beliefs recognize the meanings that reside in direction independent of any vector magnitudes that may or may not be involved. In fact it is held that only when $M = 0$, only when the materialistic scalars are out of the way, do the spiritual essences of θ clearly emerge.

It has been found that bees also deal with vectors, with direction and distance. Karl vom Frisch, a Swiss entomologist, studied the ways bees communicate the distance and direction of a pollen source using a dance whose orientation to the vertical gives direction and whose width indicates distance (the narrower the more distant). If the distance to the food source is small, as M approaches zero, the widening of the dance obliterates the direction signal and the bee is confronted with a zero vector in which direction still is the important information. The bee then switches to a different dance, a "zero vector dance", that gives the direction to the near by source.

Shamans and bees understand that if $M = 0$, then $\mathbf{V} \neq 0$, something physicists and mathematicians may want to rethink.

SLICING TRUTH

A slice is rewiring and re-entifying what we know, reorganizing our experience in an alternate manner. Such a restructuring of knowledge is predicated on the belief that **truth** is not a single picture. While there may be a single multidimensional **TRUTH**, [say of 26 dimensions], what we consider to be **truth** is but one slice through **TRUTH**. [say 4 dimensions] It has been said no system can explain itself. How then can we discover basically different ways of viewing the world, and how can we discern our limitations and biases in experiencing and viewing the world? Is it possible to get out of our human ontological box and see the world and ourselves from the outside?

In the past we have used many symbols and metaphors to organize our experiences. Our epistemology has had many elements. There has been myth: stories of the Gods their attributes and actions. There has been philosophy: words, with grammar, and logic on how to put them together. There has been mathematics: mapping the quantitative aspects of the world onto number. There has been music: creating sounds isomorphic to the music of the spheres. There have been games: emulating the contesting forces of nature. There has been dance: attempting to feel the movement implicit in the world in our bodies. There has been art: grasping understanding of creation by creating. And there has been silence: becoming one with the world.

While we are still imprisoned in the box of our own nature, we have learned that we are in a box and that the box has a context, perhaps many contexts. So long as we were unaware of the box, we organized its contents as our knowledge. Now in calling for new slices, what are we attempting? We hope by rewiring and re-entifying to make cracks in the box. Various slices through our box may split the box and open us to the contexts. But rewiring may be the right means for the wrong end. Alternate organizations of the contents may be a proper end in itself. But the possible consequence of opening the box and exposing us to the contexts could prove to be disastrous. Those philosophers, mathematicians, and artists, who have peered out of the box have become insane.

Is the box to protect us from the context? Is it a womb, an egg, from which we will emerge when the time is right? Or is the box a prison to protect the context from us? Such views have been proposed. Or maybe it is one of many experiments, to see what develops within a box under prescribed conditions and rules. Brahma, the master experimenter, is interested in all the possible variations on his themes. In that case, we would like to be able to see the final report evaluating all the variations and what the recommendations for the next Day of Brahma would be.

SOME THOUGHTS ON THE SIXTY NINTH ANNIVERSARY

In the past few weeks I have been held down by a serious illness. Actually a heart attack. While this has been depressing and frustrating, I finally saw it as a gift. An opportunity to break out of routines. And escaping routines allows a new kind of freedom. But it seems paradoxical that with the walls of our physical box growing higher from our disabilities, that the walls of our mental and spiritual boxes come down. But sages and shamans have always known this to be so. Once the walls crumble, we begin to see and experience things that we never could while locked into the routines of our cultural box.

During this illness I experienced frequent oscillations between wake and dream states. The frequency of these oscillations put into juxtaposition images and physical symptoms. It became evident that there is a very close and mutual connection between the two. The images reflected my physical condition and I seemed to respond physically to the images. I became convinced that the essence of the one affected the other. So if I could control the kind of images in my head, then I could change my physical condition. This, of course, is not new. It has been well known for centuries, but in our materialistic culture it has fallen into disrepute. Nonetheless, to heal and have health, it is important to have good thoughts.

What, then, are healing thoughts? What kind of images are salubrious? When this question is asked, we begin to see that, except when we are focused on some activity or problem, a ceaseless chatter of random thoughts constantly runs through our heads. This mix of random thoughts includes destructive as well as salutary thoughts. How do we filter out the destructive ones?

Actually all of these questions are "box questions", formulated from an in-the-box perspective. They become meaningless outside the box. They are not the questions to ask when one is attempting to escape from the box. Rather the question-answer dialectic itself, so useful within the box, is the wrong methodology outside the box. One "outside methodology" is to forego goals and intent altogether and let better things happen than any intent we might formulate could envision. Whatever goals we set delimit the tremendous potential that exists and cuts us off from escape. However abandoning our perceptions of what is best for us is very difficult. It requires risk. It requires trust in something our in-the-box enculturation has made us skeptical of; viz, that there does exist benevolent guidance and protection for us. And if we are willing to surrender to it we are led to places that we could never have reached otherwise.

All of these personal insights from my illness are of course not new to those who have been on a spiritual path. I have glimpsed some of this earlier, but the blessing of this illness is to affirm what great teachers have taught and is but elementary knowledge to sages and saints.

ANNIVERSARY 70

On the 23rd of May each year I celebrate an event that occurred seventy years ago on this date. I am still unable to articulate fully what that event was, but roughly, I encountered an awareness of a spiritual dimension of the world. I felt overwhelmed by some spiritual presence. I had a glimpse of a reality beyond my material surroundings. I did not understand, but somehow I knew. What was totally strange was at the same time familiar. I recognized a reality that had always been there, but which I had never before perceived. This experience on May 23, 1934 has shaped my life ever since.

In evaluating since, what first happened that day, I would say I received the gift of *recognition*. This is a gift we all have, but paradoxically do not recognize. It is the ability to validate the essence or truth of what we see, hear, read, or encounter. Not inductively or mathematically prove, not to place or locate in our present body of knowledge, but to know must ultimately be reckoned with and incorporated into our being. It is also clear why we eschew our ability to recognize. The synchronic reality in which we live is in many aspects at variance with our recognitions. In order to live our daily lives, the conflicts between them are avoided by turning off our power to recognize. Only as we age and near death do recognized realities begin to replace the ephemeral.

Throughout the years there have been many occasions in which I have encountered or entered some spiritual dimension. And there have been more frequent occasions in which recognition falsified what was around me. And there have been occasions in which I have felt cut off and have longed to be united with that which I know I am a part. And I am never sure whether I am calling for help or Help is calling to me.

What I am trying to articulate here has been better said many times by those who would recognize what I am trying to say. Not only better said in words and poems, but in giving and sharing, in rescuing and healing, and in sacrificing and dying.

Without these realities of recognition the reality of atoms, humans, and stars would not be.

THOUGHTS ON THE 71ST ANNIVERSARY OF A VISION

On the 23rd of May, 1934 when I was 16 years old I had a glimpse of the world, one different from the sensory world in which we are living; and different from the world we feel 'makes sense'. This glimpse was a vision felt in the heart. It subsequently launched me on a quest that became for me a Holy Grail. But I am not sure whether it was a vision of what this world could become, or was a glimpse of World as it really is. And today, 71 years later, I am still uncertain which.

From time to time in different places and in diverse circumstances the glimpse has reappeared and briefly manifests dimensions of beauty, wonder, and sanctity that are the contexts within which our everyday world exists. How are these glimpses to be interpreted? How are they even to be articulated? All I can say is that if they could be grasped, they would completely transform us.

But I am certainly not alone in having experiences like those I am here calling glimpses. Countless men and women throughout history have described, or attempted to describe, similar visions. Sages and great teachers in many cultures have succeeded in articulating what I and those like me cannot begin to say. But all, using different symbols, seem to be speaking of the same contexts of beauty and holiness that surround us and infuse us.

One difference between our sensory world and the meta-world in which it resides can be partially articulated. The things and events in our world are imprisoned by spatial contiguity and temporal continuity, which severely limit the kinds of relationships that can exist between them. Contiguity requires that the parts must have forms that "fit together". Continuity requires a fixed sequence leading to the single relationship of cause before effect. In the meta-world, on the other hand, with modules and events not locked into contiguity and continuity, multiple relationships, linkages and connections are possible. Objects can be mutually interconnected in vastly more ways than contiguity allows; events can be interlaced in multiple bi-directional ways that the causality imposed by continuity forbids. And in consequence of emancipation from contiguity and continuity, semiotic and symbolic representations are liberated from the strictures of logic and consistency. That is, the meta-world is not structured on consistency. While it contains sub-worlds, such as ours that are self-consistent, there coexist other sub-worlds subject to diverse sets of limits. And the diversity of limits allows the diversity of worlds.

The quest continues. But the quest has turned into a search. While a quest is for something known to exist but not yet apprehended, a search is for whatever may exist that is not yet apprehended. On the path, from time to time, something graspable is encountered. Whenever this happens, some degree of transformation occurs. And an important part of each transformation is an increase in maturity, an increase in the ability to live with uncertainty and openness.

KRASNIK 72

An axial period is an interval of transformation, the closing of a door to the past, a period of restructuring, then the opening of a different door to the future. Ecologies, species, societies, and individuals all have axial periods. Cultures, religions, ideas, concepts also encounter axial periods. A planetary axial period occurs with the impact of an asteroid, a period of genetic disorder, then a radiant of new species. Barbarians impact an empire, it fragments, new kingdoms emerge. A caterpillar spins a cocoon, enters a period of isolation, then emerges with wings. The second law of thermodynamics breaks down a system, high entropy, followed by an innovative synthesis. This “two door” process is basic to the laws of change, not to the laws of motion, nor to the laws of growth, but to the laws of evolution.

. Without the intervention of an axial interval of disruption systems freeze and stagnate. Between axial periods systems converge toward uniformity and a status quo. A single species obtains dominance (eg dinosaurs or humans). One city becomes an empire (eg. Babylon or Rome). . Politics impose lock step (eg. Third Reich or Dictatorship of the Proletariat), Cultures comport conformity (eg consumerism or purdah). Science and Philosophy design cognitive processes which seal them into boxes. All of this leads to stagnation. However stagnation does not imply inactivity, it implies repetitive activity, doing the same things over and over.

Conformity hides behind the illusion of superficial differences. Attention is directed to synchronic arguments that do not threaten the status quo. These distractive disputes engage the energies of the populace in win/lose games: wars on an international level(capitalism vs communism), politics on a national level(conservative vs liberal), sports on the city level(Giants vs Dodgers), and religions proselyte to become the one true religion (eg Christianity vs Islam). However in all the games of conflict, sometimes there is revolution(eg replacing Romanov czars with Marxist czars), sometimes there is agreement to disagree, sometimes there is even compromise, but there is never synthesis. All of these dyadic distractive differences seek convergence to oneness. To Ein Volk, Ein Reich, Ein Fuhrer, to One God, One Faith, One Church. Hence the need for axial intervals.

Paleontology and history record time between axial periods, but the confused high entropy intervals during axial periods has not been recorded, so we have little knowledge of the details of what has been termed the “Fourth Law of Thermodynamics”— the creation of novel (not just new) information and its interlacing with energy. Our question is: Can we get out of the box without having an axial interval? What is the source of novel information? What are the ingredients necessary for emergence of a novel ecology, a novel species, a novel weltanschauung? Is this what the ancients metaphorically named, “virgin birth”?

74th ANNIVERSARY OF MAY 23, 1934

For several years I have written an essay on this date reflecting a spiritual experience I had on May 23, 1934. As I subsequently learned, it was an experience that changed the direction of my life. While genetic and memetic influences have played the largest role in my life, as they do for almost everyone, there was still this unvarying compass from May 23, 1934. In recent years guided by this compass I have been distanced from the culture in which I have been living for nigh ninety years. And the view of the culture from the distance is disturbing.

I do not have answers nor solutions to the problems engulfing human society, only the injunction: Look at everything in a different way, indeed, in as many different ways as possible. This injunction has been proposed and iterated by many in the 20th Century.

“We shall require an entirely new way of thinking if we are to survive” –Einstein

“To save the world might take greater freedom of thought than we are capable of.” –Zwicky

“Relations, not entities, are basic” –Levi-Straus, Michel Foucault, and other structuralists

“Imagination is more important than knowledge” –Einstein, again

In brief, eschew the party-line in your thinking, whether it is a religious, scientific, medical, political or other tradition.

The basis of this injunction is that what is culturally considered to be *reality* is but a narrow selection from the immensity of Ontic Possibility. This selection is an inheritance from pre-historic times based on what worked for early homo sapiens. But it is no longer working! Other life forms, birds, fish,..., have made different epistemic selections and have tuned in on and utilized energies and forces that have eluded our party-line sciences. Much more is out there than our reality box can grasp.

How can we follow the injunction? Some possibilities:

- ◆ Leave rare, improbable, unaccountable experiences on the table of possibility.
- ◆ Do not dismiss that which “doesn’t make sense”
- ◆ Reject certitude as a goal.
- ◆ Consider what is continuous and contiguous to be only special cases.
- ◆ Be open to the existence of broad interconnectedness.
- ◆ Absorb the euphoric embrace of the mutuality of compassion.
- ◆ Go into the Wilderness, Sit under the Bodhi Tree.

KRASNIK: 75th ANNIVERSARY

Today we find ourselves enveloped in change. Change taking place on many levels: political change, cultural change, technological change, climate change, cognitive change, and even ontological change. These changes are all interlocked and the various directions they are taking make valid predictions impossible. Every certitude has been put on death row. Traditions, precedents, customs, habits, even archetypes await the lethal injection. We sense that these unprecedented changes lie beyond both evolution and revolution. In response, some of us are intently struggling to halt change and preserve the status quo; others are trying to guide and control change, or at least to modify it; and there are some who feel the problems coming with change would be solved when we find someone to blame for them: and there are those who welcome the changes and celebrate the coming of “an apocalyptic end of time”; but most of us just try to figure out what the hell is going on then give up

On the other hand, there is a fringe group who are buying tickets for seats in a grandstand so they can observe the show and not be part of it. What they don't realize is that the grandstand itself is now part of the playing field and the game is all inclusive. No matter where you are or where you go, detachment is not possible. We are all entangled. Yet, we like to think that there is some alternate universe of refuge, where we can by not participating, remain changeless in some protective cocoon.

But no questioner will be able to receive an answer to his question. Questions, answers, and questioners themselves will all be changed. There will be a new mind, a new thinker, and new thoughts. There will be a new morality, new principles, new values, new rules, and all will be mutable.

In short, a New Brahma with a new Theme is taking over for the next 10^{xx} years.

VARIETY IN EXTINCTIONS

On the planet earth a phenomenon occurred called “*life*”. While possessing the capability of generating much variety, this particular development, *life*, showed early signs of contesting Brahma’s Theme: **The actualization of as many varieties as possible**. As *life* evolved it became increasingly clear that its primary intent was its own survival. Survival in itself could consistently operate in accord with Brahma’s Theme, but some species of *life* succumbed to the illusion that the best way to survive was by dominating and controlling their contexts. This delusion became particularly evident when a particular sub-aggregate of *life* called *humanity* appeared. This species not only had the resolve to control and dominate but began to use its creative talents to facilitate that goal. They even established gods that commanded them to dominate and to subdue [Genesis 1:28]. It further developed that sub-aggregates of humans iterated this injunction to dominate and sought to subdue and control other humans. In fact the drive to dominate and subdue all that differed manifested itself recursively down to each human sub-group.

The threat posed by *humanity* to Brahma’s Theme caused alarm and Lord Shiva was sent to earth to investigate. He reported back that much of life harmonized with Brahma’s Theme of actualizing variety. Many species lived symbiotically and formed ecologies that enhanced variety. However, the species *homo sapiens* was definitely threatening to the Theme. Humans rendered species extinct, destroyed ecologies, and did not even live in harmony with members of their own species. After dominating other species [except for a few bacterial and viral species] their drive to dominate led to them to focus primarily on the means to dominate others in their own species. This they did with countless wars and increasingly sophisticated weapons. Lord Shiva reported, “As the situation stands today, if not thwarted, this species will make impossible any fulfillment of Brahma’s Theme on earth.

Brahma, on hearing the report, instructed Lord Shiva to remove this threat to the Theme. Lord Shiva recalled that when threats to destroy diversity on earth had occurred in the past, he deflected asteroids to remove the threatening sources and restore the proliferation of variety. But to be in best accord with Brahma’s Theme, there should be variety even in the modes of extinction. Lord Shiva then decided that an alternative approach to extinction would be to leave humans to their own devices. Let them develop more powerful weapons and continue in their illusions. At a certain point their obsession with power, their will to dominate, in combination with the increased power of their weapons would solve the problem. But Lord Shiva was concerned that self-destruction of *humanity* by *humanity* might do extensive damage to other agents on earth that lived in harmony with Brahma’s Theme. Measure was taken and while it was regrettable that many who served the Theme would be terminated, the risk of leaving *homo sapiens* on the planet was too great. Lord Shiva concluded that after the extinction a radiant would again occur and in good time the planet earth with its particular phenomenon, *life*, would rejoin the cosmos in contributions to Brahma’s Theme.

THE UNSAID THAT MUST BE SAID

Today, as in the summer of 1914, events are moving toward a denouement that no one wants, everyone fears, and most believe cannot happen, but which our institutions, our processes, and our way of thinking make inevitable. The result in 1914 was a devastating war with countless destructive spin-offs and side effects which in turn generated further wars, with destructive spin-offs and side effects. The destabilization persists and the recurring archetype could today effect species suicide together with the destruction of countless other innocent plant and animal species.

RADIOACTIVE DECAY IS MEASURED IN CENTURIES

Whether from cosmic perspective, diachronic measurement, or in the judgement of Brahma, the self-labeled species, "homo sapiens sapiens", is a failed experiment. It has been evaluated too dangerous and self-centered to be allowed to continue on its chosen blind arrogant course. Hence, the determinator of humanity's future has been allowed to pass from the zone of open-endedness. The die are cast—only the date is yet to be set. Protection has been withdrawn and the human species is now left fully to its own devices, and those devices dictate its self-extinction.

THOUGHTS2.WPD

March 20, 2004

SOME THOUGHTS ABOUT HUMAN LIMITATIONS

The world we know through our physical sense perceptions appears to be continuous in time and contiguous in space. But continuity and contiguity may be illusions, and their logical offspring, consistency, may limit our view of reality to but a small portion of the real nature of the cosmos. Freud once said that a measure of maturity is the ability to live with ambiguity, which involves both uncertainty and inconsistency. If we accept this measure then we are all still very immature. But perhaps the time has come for us to grow up and begin to accept that the world is far richer than the one delimited by the restrictions we choose to impose on it.

A beginning in this direction was made by Kurt Gödel when he demonstrated that the propositions which can be proved within an axiomatic system were only a portion of what was valid within that system. While this may be true of any axiomatic system it is also true for a set of axiomatic systems. In other words, no single approach to describing the world will ever produce an isomorphic model. And all approaches together will not produce a homomorphic model. Granting Gödel's incompleteness theorems are true, what strategy should be adopted by science, philosophy, theology, and other "self-consistent" approaches, to optimize their models?

Perhaps we might first attempt to construct as many additional self-consistent approaches [axiomatic systems] as possible, recognizing that they will all probably be inconsistent with each other. [We have already witnessed this in the inconsistency of science and theology]. Then we naturally would try to build bridges between the different inconsistent approaches in order in some manner to unify them, that is to create a coherent picture. But what logical bridges are there that can unify the inconsistent? We already know that the answer is none. Our way of organizing thinking called logical won't bridge.

We might note here that philosophy likes to think of itself as the approach that can bridge all approaches. But philosophy has long since abandoned consistency. ["On the other hand"] It has achieved a sense of "unity" by giving diverse and inconsistent aggregates of ideas a common name. That is, the unity in philosophy is not in consistency, the unity is in the label philosophy.

The word coherent has popped up. Does coherent differ from consistent, if so in what way? Can the world be inconsistent yet coherent? Perhaps so, consistency is a restriction imposed by our logic. Everything in the world could be connected and operate coherently but not in a way we would perceive as logical or consistent. This means that a self-consistent approach to reality, such as the scientific method, won't work. And as to the word picture. A picture is a pattern that resembles something we have encountered in our experience. If we recognize the pattern as something familiar we can call it a picture. But there is no assurance that the larger patterns of the universe have much to do with our special brand of experience. [But we must assume that they do]. In summary: We try to encapsulate the world in the net of our particular human way of experiencing it. This results in our insisting on its being consistent with our logical criteria of consistency. We require that it must in some way be a unity, whether describable by a "theory of everything" or unified under the direction of a monotheistic deity.

THE SPECIES HOMO SAPIENS SAPIENS

Evolution has produced a strain of organisms, homo habilis, homo erectus, homo sapiens neanderthalensis, homo sapiens sapiens, that appears to be evolving toward extinction. This in itself may not be remarkable, it has happened many times before to other genera. But homo sapiens sapiens, or humanity as it is colloquially called, not only seems intent on self-termination but is creating a crisis that will also result in the termination of multitudes of other species.

Why does the self-extinction destination seem increasingly probable?

- HSS is a species that only **takes** from the earth, gives nothing in exchange.
- HSS is a species that expends its energies, intellectual and physical, designing weapons so that a part of itself can **subdue** other parts. (Or as it prefers to self-delude, to protect itself. Protect itself from what? Only from itself.) Unlike all other species, it is engaged in an internal arms race, building its funeral pyre with nuclear and other weapons..
- HSS is a species that **homogenizes** itself and its contexts. It is the cancer cell of the earth's biomass.
- HSS views itself as **superior** to all other species. While all species are unique and possess special gifts, there is no rationale that uniqueness bestows superiority.
- HSS is **control** oriented. It cannot see itself as an element in any mutually supportive ecology. It must be in charge of all its contexts. It sees survival in terms of power rather than in terms of harmony. But the unperceived paradox is that pursuit of power is the path to extinction not survival.

What has driven HSS to this perception of itself and its relation to the world?

- HSS' self image and world view as reflected and perpetuated in its religions.

And God said be fruitful and multiply, fill the earth and subdue it. Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth. —Genesis 1:28

- HSS' intellectual view of the world as developed and proclaimed by science:

The more we understand the universe the more it seems driven by blind chance. In such a universe we have no friends, it is therefore in our interest to seek to

CONTROL IT

STATUES, IDOLS AND WORSHIP

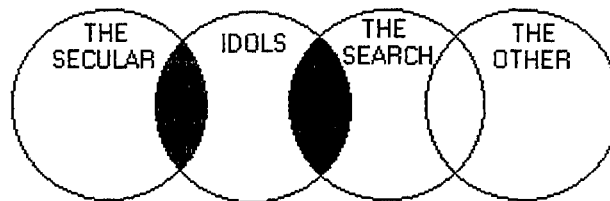
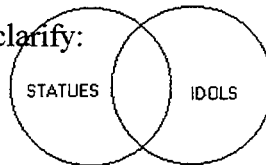
Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them.

Exodus 20:3-5

The Taliban decree that all statues, being an insult to Islam, must be destroyed has brought forth an international outcry of assorted protests. These range from defenders of art heritage to Muslim clergy who discriminate between statues and worship of statues. The outcry has also given social critics the opportunity to point to the widespread worship of idols that are not statues. Civilization's worship of wealth, power, celebrity, and comfort. All of this, when placed in juxtaposition with Exodus 20:3-5, raises the question, exactly what is meant by worship?

The dictionary tells us that to worship means to honor and to respect. This seems somewhat as distant from the current meaning of worship as the Exodus' definition of bowing down and serving. Perhaps closer to today's meanings of worship: In the secular sense, *giving priority to and pursuing*, as with wealth and position; In the religious sense, *petitioning and appeasing*, as in prayers and liturgies. In both cases, we can consistently use the term *idol* as a symbol for what is worshiped. This liberates us from the obsolete exclusive association of idols with statues. But to worship has a still deeper spiritual meaning, and that is to *search*, to let yourself become a bridge or channel between Heaven and Earth, so to speak.

A few Venn diagrams may help clarify:




MAT BOLOKA

The gray overlap represents those statues that are idols

The blue = Quest
The gold, the part of the other that can be found

Idols symbolize whatever is worshiped
The Red overlap represents such secular idols as wealth, fame, power



The Blue overlap represents the religious petitions and appeasements of deities
The Gold overlap represents the spiritual bridge between a worshiper and the Other



ONTOLOGICAL ALTERNATIVES ¹

1) Our modes of perception, whose products we call facts, are limited to but portions of a few of the many dimensions and layers that constitute the **world**.

2) Our modes of thinking which are primarily dyadic, reduce concepts and propositions to dyads such as: true//false, exists//not exists, here//there, subject//object, us//them,....and on to such dichotomies as phenomena//noumena, diachronic//synchronic, etc. This way of thinking, while probably a derivative of our two hemisphere brains, imposes an avenue to reality that precludes access to numerous alternative possibilities.

3) Our modes of processing and organizing experience have projected a contiguity and a continuity onto the world that may be illusory. The result is a *monoveritas* world view that the world is one self-consistent coherent whole. For example, space and time may not be contiguous or continuous, but contiguity and continuity are imposed on them in order to unify and simplify our experience of reality. Or space and time may have no existence except as human mental stage settings constructed in order to fabricate a reality consistent with our modes of perception and thinking.

4) Our cultural, societal, and political organizations reflect our monoveritas world view. For science there is One Truth expressible by a "theory of everything"(eventually). For religion there is One God, (one for each religion). For political structure there is Ein Volk, Ein Reich, Ein Führer; beside the importance of being Number One.

Recently a crack has developed in the walls of humanity's cognitive monolith. This in the form of the concept of "multiverses" to replace our traditional universe. Both quantum mechanics and cosmology are having difficulties trying to package everything into one self-consistent bundle. Hence Parallel Universes are postulated to account for critical improbabilities in a one universe picture. But this difficulty was recognized millennia ago by ancient Hindu sages. They did not, however, come up with the idea of parallel universes, but with the idea of Serial Universes, expressed in terms of the Lifetime of Brahma, the creator. Brahma and the universe he creates live for one hundred Brahma years, then at the end of that time Brahma dies and his world disappears to be replaced by a new Brahma and a new universe. When we do the arithmetic, it turns out that the lifetime of a Brahma is 156×10^{12} earth years. With this yardstick and our current estimate that the universe is now 136×10^8 years old, we are stuck with this world for another 155.9×10^{12} years.

¹ It is not necessary in this speculative essay to rigorously define terms that are used interchangeably in ordinary discourse: We shall not differentiate between such terms as reality, world, cosmos, and universe... Although there may not exist anything corresponding to our concept of "a whole", we here use the term **world** to designate such a hypothetical whole.