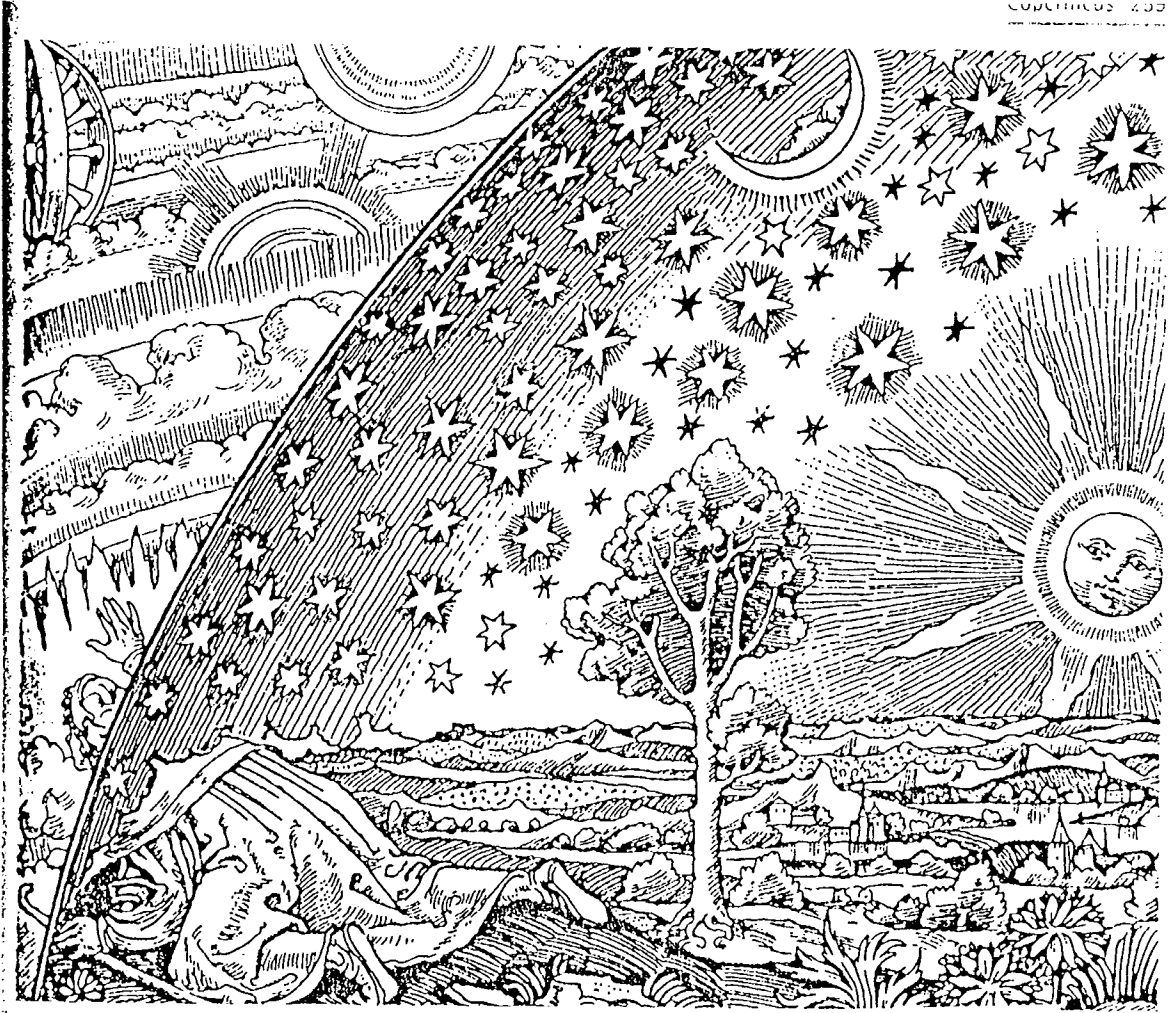


# **SEARCHES AND QUESTS**



## QUESTS AND SEARCHES

### First, a discrimination:

A quest is seeking a predefined specific destination. While a quest's path may be winding, it is guided by a compass that always points to a selected goal. A quest may be either synchronic or diachronic, but all quests ultimately converge to termination either in success or in extinction.

A search, on the other hand, is exploring, not to find anything specific, but to discover what is there. There is neither path nor compass, only a pathless prairie or an infinite ocean. Searches, if they are pure, are always diachronic, always diverge, and never terminate.

### Second, some questions:

Must search be altered with quest?

If what is discovered in a search is to be retrieved, the search must alter with a quest for an organizing infrastructure to contain what was discovered.

When is science a quest and when a search?

Science is a quest interrupted by quest created searches. Science is primarily a quest to organize known phenomena, using established mathematical and logical tools, into a desired "theory of everything". But in the process of seeking this theoretical "Holy Grail", it repeatedly stumbles onto new phenomena that derail the quest and force it back to the drawing boards. While the inadvertent stumbling onto new phenomena, with the answers creating new questions, is not itself an intentional search, it become<sup>x</sup> in effect a search that is an inevitable side effect of its quest.

Is bio-evolution a quest or a search?

If a quest, is there a detectable goal, some super species, some supreme ecological complex? Or if a search, for diversity then more diversity, and for diverse complexity and complex diversity?

Is it possible for humans to conduct a pure search?

I doubt it.

In all of the above, there is the assumption that the seeker is distinct from the quest and the searcher is distinct from the search, but quantum mechanics has taught us that the observer is never distinct from what is observed. We must allow that the quest itself becomes the seeker, and the search itself becomes the searcher. And in the special case of bio-evolution, the selection becomes the selector. And in the general case of the cosmos, the design becomes the designer.

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I have found that my personal quest is to discover alternatives, to find new ways of seeing familiar things. This is, of course, not a specific quest but a "semi-search". But beyond this, my personal search is to explore the great Mystery, to engage the novel, the strange and the surprising; and always continue further to encounter ever increasing Mystery.

The best search is  
= a guided quest for an unspecified purpose  
goal

# THE SEARCH FOR ELSEWHERE AND ITS OPPONENTS

## INTRODUCTION

Humans have always intuited that there is much more to the world than that which is manifested to our senses. This intuition is based on "glimpses" of other worlds and realities that lack the continuity common to sensory experience. Whereas our operations in the sensory material world can be controlled by intention, operation in or even access to these other worlds and realities appears to lie beyond the scope of human intention. These realities appear and disappear when they wish, not when we wish. For lack of having continuity and for not being subject to our intention, they are less "real" than the sensory material, and experiences of these other worlds are consequently doubted and discounted. Nonetheless, the intuition of their existence persists and throughout history humans have sought access to that which lies beyond common sensory experience.

In past centuries these intuited 'elsewheres' have been postulated to lie beyond the sunrise, beyond the sunset, in ultima thule, or in once happened upon and lost islands. Or the intuited realities were 'elsewhens', being in lands now sunk beneath the sea, or in paradisiacal gardens which became forbidden. Over time the elsewheres and elsewhens became located in a realm called fantasy, a realm we ourselves created and could enter and exit according to our intentions. Finally, the worlds of myth and fiction subsumed the every experience of "glimpses", and any realities independent of the common human experience or of our imaginations could not exist.

Although the intuition persists, the search has been forced into two politically correct channels: With the surface of the earth fully explored, today's acceptable elsewhere lies in outer space on other planets of the solar system or of other stars. And with Heaven and Hell relegated to the mythic, today's acceptable elsewhen is assigned to the common temporal future. Is the restriction to these acceptable channels due to the fact that we have some deep fear of the real existence of any world beyond our ken, a fear that opposes our primal urge to find it and explore it? We see evidence of this conflict of urges in the ongoing media dialog between those who know UFO's and crop circles reveal the presence of aliens and government agencies accused of covering up and denying the facts.

Who are the opponents of the search? We have met the enemy and they are us.

## EDMA

Experience has been compared to communication. Every experience is a message which is sent by other humans, by nature, or in general by Life, with a capital L, whatever that is. When seeking an answer to, "Are there alternate worlds and realities to be accessed and explored?" it is proper to begin by asking have we received any messages that could have originated in some alternate world. ( Such messages are what were called "glimpses" above). Astronomers are currently searching the radio spectrum for signals from near by stars that might come from some alien civilization. How can they tell when some signal is a message and not just random noise? We can ordinarily identify a message only if we possess the proper code book. Which is to say that at a basic level all messages are encrypted, and they carry meaning for us only when we have gained access to the sender's code book. We are able to communicate with one another because having a common language is but another way of saying we all possess the same code book. The task of science has been to discover the code book of nature. Its ongoing success in this is probably due to <sup>being part of nature. we</sup> our already possessing nature's code book, we only have to create a dictionary to translate nature's code book into the one we use for our common communication. (That may be the answer to Einstein's question, "Why is it that we are able to understand the universe at all?" It may also explain what is meant in the Scriptures by our being created in God's image-- we share the same code book.)

But having the code book is only one of the requisites for receiving and interpreting messages. We have to be tuned to the right frequency, we have to be located where the signal can be heard, and we have to be listening at the right time.

## THE SEARCH FOR THE OTHER

There is something within us telling us there is more to the world and more to ourselves than is communicated to us by our sensory experience. We are aware that something exists not only beyond our sense inputs but beyond our understanding, and that we are in some way related to and dependent on it. We feel that we have been separated from, or have had concealed from us, an essential part of the world and ourselves. We continually seek reunion and understanding.<sup>1</sup> In our search to find this missing "Other", we have followed many paths, none of which have taken us to the goal of our quest. But along the way we have fabricated various descriptions of the Other in order to affirm our search. And sometimes we have taken these fabricated answers as being the answer sought, but fortunately there have always been those who persist in the quest.

One of the earliest approaches to our incompleteness and ignorance was to anthropomorphize the Other, projecting our own nature onto a Being who was sufficiently like us to be understood, yet sufficiently unlike us to account for what we could not understand. This Being we called God. It followed that if God were like us, then God must have a dwelling place, and if we could find God's dwelling place, we would find God. So the search for the Other became the search for a place. God was not encountered in frequented places, so God must live in some remote place. Perhaps God lived on some lofty mountain, and the suspects became Mt.Olympus or Mt.Sinai or Mt.Kailas, or some similar mountain. But exploration found all of these specific mountains to be empty. To preserve the existence of God, it became necessary for God to shift his dwelling place to increasingly inaccessible locations. Perhaps on some remote island in the unexplored sea beyond the Pillars of Hercules. Or perhaps in the depths of the earth, in some underworld kingdom.

But in time it was realized that better than having to keep relocating God as exploration failed to find Him in specific spots, locate God in some permanently inaccessible place. Not on an undiscovered mountain or island, but on an imaginary mountain or island. on Mt. Meru or Avalon. Or alternatively in a place man could never go: in Heaven. But recently even this last physical dwelling place followed all the others. Evidently one of the missions set by the Communist Party for the Soviet space program was to check out Heaven as being a possible place in which God could yet be. Cosmonaut Gh.S.Titov (Vostok 2, 61/08/06) reported

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<sup>1</sup>This motivation goes beyond the three fundamental human instincts of survival, esteem, and control.

back after his 25 hour flight that he had completely scanned the heavens and God was not there. With this discovery, the age old search for the Other in some physical place officially ended. But there were still the imaginary places.

2 with place was discarded. final physical location for God found  
; to be empty, the search for the Other had to turn elsewhere.

From earliest times this feeling has found expression in worlds and beings created by our imaginations. But since we do not encounter these beings in everyday experience for them to be believable they must be located in inaccessible places: high mountains, such as Olympus, Sinai, Meru, Kailas; islands, such as Avalon, Atlantis, Lemuria; in the heavens, or depths of the earth.

In more recent times locating the Other in a remote place has evolved from its religious origins of belief in "how it is" to utopian dreams of "how it could be". But the importance of there being an inaccessible place remains, for if accessible it would no longer be Other. The degree of completeness of the exploration of the surface of the earth has pushed modern creators of locations for the Other to galaxies far away and long ago, or to earthlike locations vague in place, such as the Land of OZ, or vague in time, such as Middle Earth. However, undiscovered islands still seem to be favored by those who have concluded that the Other which is really missing from our lives are the dinosaurs: Jurassic Park, King Kong, Dinotopia, are all on islands. But the most acceptable inaccessible location for sustaining belief in utopias, Messiahs, Maitreyas, or avatars of Vishnu, has become the future.

Back to square one, that is, back to Plato. Not to his Atlantis or Republic, but to his shadows on the wall of the cave. It is in these shadows that the search for the Other continues. Here we encounter not other worlds, but other **levels** of this world. A level in which the archetypes or informational templates that manifest themselves as things and processes in the physical world have their existence. But we must be careful with the word **existence**. For example, mathematics exists, but not in the same sense that matter exists.

There are several possibilities to consider: One is that an archetype and its manifestation co-exist. If one comes into being, the other comes into being; if one changes, the other changes; if one ceases, the other ceases. Their two levels of existence are interdependent, or put another way, they are one entity existing on two levels. Another possibility is that



# *Seeking vs. Searching*

At this time in history we are entering an age in which our traditional way of thinking is being challenged. Not only what we think but how we think is being scrutinized and revised. We are abandoning the cognitive doctrines of Aristotle, Occam, Bacon, and Locke and attempting to digest and incorporate the ideas of Gödel, Wittgenstein, Mandelbrot, and Chaitin. (and in some quarters even those of Orwell). We are questioning whether traditional methodologies, such as that of science, have been leading us to homomorphic maps of the world or only to maps of the structure of our own psyches and cultures that we then project on the world. This basic question has been formulated in many ways, one way to present it is through the differences between seeking and searching.

## SEEKING

QUESTS

## SEARCHING

EOMEGA

# THE SEARCH

One of the principal challenges of this of this century is to explore, generate, and validate alternative modes of community, work, education, and individual growth. In the generation of alternatives we must encounter face to face many of humanity's deepest and oldest core beliefs, beliefs that in shaping, our ideas of ourselves and the world have also intervened in our destiny. The periodic examination of core beliefs is an essential part of man's search to discover his role in the cosmos, a search that began before the first tool was fashioned or the first poem was sung. In our search we must identify and protect that which nurtures humanity, identify and restructure that which can be adapted to the service of humanity, and identify and dismantle that which threatens or oppresses humanity. Although this search has led to plateaus of partial attainment where mankind properly paused for redintegration, there may never be a final summit. If not, dedication to an unending search is not the entrance to a Sisyphean hell, but rather the discovery of that blend of confidence and humility that tunes our own pulse to the pulse of the universe. Ultimately, in the process of searching for his cosmic role, man will have created one--the role the searcher. This role is certainly dignified enough and challenging enough for man until his true role be found. The role of searcher is indeed dignified enough and challenging enough for all time if no other role is ever found.

from the EOMEGA COVENANT, 1969

*The last words heard that <sup>the dying</sup> Tolstoy uttered were:*  
*"To seek, always to seek"*

## HUMANITY'S COSMIC ROLE

One of the principal challenges of the present time is to discover, generate, and validate alternate modes of work, community, education, and individual development. In order to generate alternatives we must reexamine many of humanity's deepest and oldest core beliefs, beliefs that in shaping, our ideas of ourselves and the world have shaped our destiny. The periodic examination of core beliefs is an essential part of humanity's search to discover its cosmic role. This is an on going search that began before the first tool was fashioned or the first poem was sung. In this search we are called to identify and protect that which nurtures life and humanity, identify and restructure that which can be adapted to the service of life and humanity, and identify and dismantle that which threatens life and humanity. Although this search

has led to plateaus of attainment where mankind paused for reintegration, there may never be a final summit. If not, dedication to an unending search is not the entrance to some Sisyphean hell, but rather the discovery of that blend of confidence and humility that tunes our own pulse to the pulse of the universe. Ultimately, in the process of searching for its cosmic role, humanity will have created one—the role of searcher. This role is certainly dignified enough and challenging enough for mankind until its true role be found. The role of searcher is indeed dignified enough and challenging enough for all time if no other role is ever found.

from the EOMEGA COVENANT,  
1969

algful.wp6

March 16, 1995

## The Algorithm of Fulfillment

The first part of life is for exploration. To find what exists, what paths are available, what people are out there.

Next comes selection, fixing on the path you feel fits, on the one you can call your own. At this stage one switches from the exploration of variety to the direct pursuit of fulfillment. You select the path you feel will lead to fulfillment, select the person with whom you feel you can write the second sentence of life.

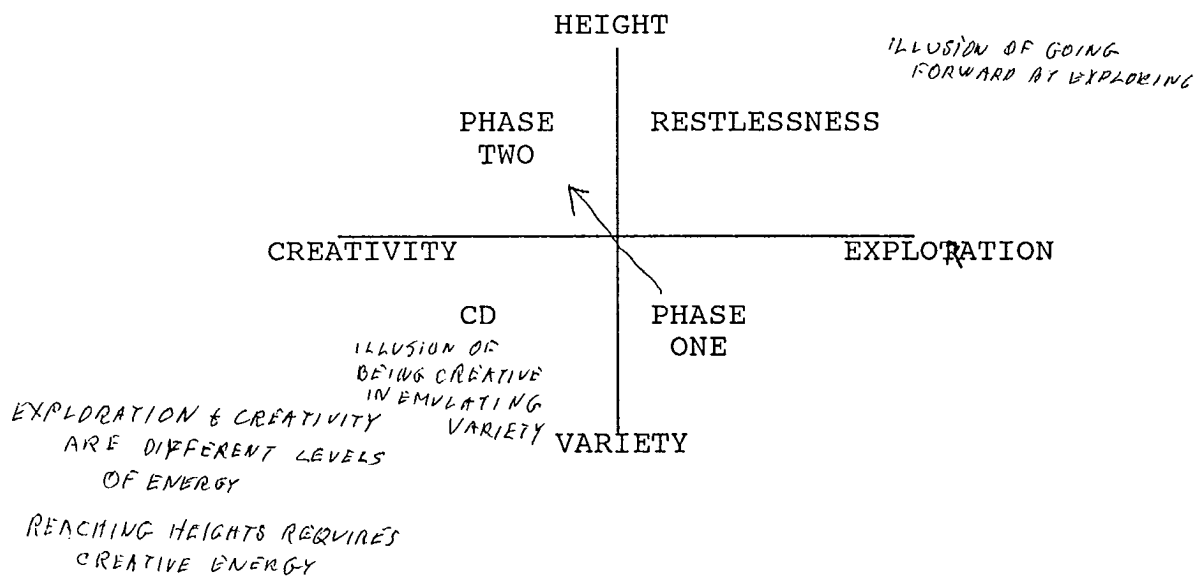
If successful in the selection, creation begins to replace exploration. Indeed the second sentence of life, <sup>is</sup> about creativity.

There are many places to get blocked along the path

If not successful, one has the choice of going back to square one and re-entering the variety level, or remaining on the creativity level and making solutions rather than hunting for them. Our energies can be expended either for going into depth and reaching for new heights or for spreading broadly into various repetitive agendas. [Which in essence is abandonment of fulfillment]

Sometimes people return to the exploration/variety level to "confirm their path" This is delusion. They return to the variety level because it is easier to redo something they have done before than it is to go forward to a new and higher place. The false newness in the variety is a deception for the true newness of place on the path. [However all newness is euphoric]

Finally, T.S. Eliot holds that old age is again for exploration. But only when one has reached a new world to explore. This does not mean trying to return the youthful pursuits.



## PROFANE PURSUITS AND SACRED SEARCHES

...Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and praise. Rev 5:12

*written by  
someone with  
no understanding:  
Projecting pursuits  
onto the Lamb*

Human motivation falls into two broad classes that we may name 'pursuits' and 'searches: A pursuit is for something definite, visualized beforehand. It is an operation that is capable of closure, you know when you have caught, reached, or acquired what you have pursued. A pursuit is for something that is public, something that the material world contains or can offer. A search, on the other hand, is for something indefinite that you seek without really knowing what it is. You only begin to recognize it as you come closer to it. It never assumes concreteness for you are always sure that there is more there than you have found or could ever find. A search is for something that is private, something that the world does not have to offer. And searching is an operation that is forever open.

The pursuit/search dichotomy having the attributes of definiteness-closure/indefiniteness-openness adjusts inevitably with a material-temporal/spiritual-eternal dichotomy; pursuits being for the material, temporal, public and profane; and searches being for the spiritual, eternal, private and sacred.

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### THE FOUR PROFANE PURSUITS:

For Pleasure [Satisfaction Happiness]  
For Power [Control Strength Might]  
For Possessions [Wealth Riches]  
For [Position Esteem Honor Glory] Praise *Celebrity*

*The fallacy of Pursuits:  
Making them open  
e.g. never enough wealth*

These are recognized as being derived from our basic biological instincts for survival through seeking security and control. They are biologically based but culturally ~~molded~~.

*frustrated*

Perhaps most basic is the built in bio-vector to seek pleasure and avoid pain. This vector when societally conditioned leads to non-biological activities that become associated with pleasure and when these become the dominant, pursuit takes the philosophical form of hedonism. Although Happiness is associated with satisfaction and pleasure its inclusion in the profane pursuits is improper. For its pursuit is illusory.

Power originates in the control of resources which in turn provide security and enhance survival. The control of resources is found to be strengthened through the control of other people. When this pursuit becomes dominant it takes the form of political

See 1998 #47

Check Toffler clipping

Both Power and the pursuit of power corrupt

Science has turned from man's search for truth  
to man's pursuit of power.

Malcolm Muggeridge

Macht geht vor Recht = Might makes Right

The 4 Profane Pursuits

Pleasure

Power

Possessions

Praise (Esteem)

The Beatitudes and the Pursuits and Searches  
The Temptations and the Pursuits

Buddhism's 8 Worldly Winds

Pleasure/Pain

Gain/Loss

Praise/Blame

Fame/Shame

wealth/poverty

power/powerlessness

control exercised through military and other coercive tools. And in more advance societies takes the form of control of energy and information.

The drive for possessions also originates in the security acquired through the control of resources. Instead of taking the path of control over others it takes the path of excessive and redundant accumulation. Possession or ownership is a societal convention instituted to reduce raw and violent contest for what exists. Like power it creates a degree of stability in an otherwise anarchic matrix. Accumulation graduates from the possession of the resources of survival to what is culturally designated as wealth, servants, clothes, vehicles, travel,...

Position is renown, celebrity, fame, ~~esteem~~. Its origins are in the security of belonging to a group, <sup>but</sup> and having a central and special position within the group provides additional security. Position has to be constantly acknowledged by accolades of honors, praise, acclaim all inflating the ever hungry ego.

*all giving a form of energy*

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#### THE FOUR SACRED SEARCHES:

For Understanding Knowledge Wisdom, *obtain the code books*  
 For Meaning Direction Guidance, *place in context*  
 For Possibility Potentiality Alternatives  
 For Completion Union Oneness, *non-localization*

Understanding is the capturing of personal and collective experience in one or more of our symbolic currencies, such as language, music, or mathematics. It is a search taken by both science and religion.

Meaning is the extension of the search for self/other or I/Thou beyond all societal and cultural boundaries. It is to find our true place and location in every aspect of the world that we encounter, and hopefully to discover our location in the largest of contexts.

Possibility is the vector of our participation in the world through creativity. It is the development of our precious gift of imagination in art, philosophy and science. Not what is but what can be.

Completion is the recognition of and affinity for the Other of which we are a part. It is the search for union with the Other. It is the vector of the spiritual path. It is what in our imperfect glimpses we know as Love. For full completion we must become completely non-localized in space, time and form.

*Perfection is not a search  
 for it precludes completeness*

Page 2

*It must abandon apart  
 (e.g. free market)*

~~One to me is loss or gain  
One to me is fame or shame  
One to me is pleasure, pain~~

~~Bhagavad-Gita XII.~~



## SEARCHING FOR WHAT?

*Our lives find their meaning in our searching for we know not what, but which we know we shall recognize when at last it is found.*

Is it meaningful to search without knowing for what one is searching? Traditionally, there are four kinds of searches. One to retrieve a definite item, usually something that has been lost or mis-filed. Second, to retrieve an item only generically or incompletely defined. Third, to try to find something that has been but briefly glimpsed, believed to exist but almost totally unknown. And lastly the search for that which may not exist but which may be created by the search itself.

Search for the definite refers to something not immediately present but whose description is stored in personal or cultural memory. The second and third searches are a mix of a part that may be in memory and a whole that substitutes image for memory. The fourth has no component in memory, but is nonetheless recognized when it is found. What is the Holy Grail? A definite chalice or a symbol that may take many forms? What is enlightenment? What is happiness? What is salvation? Are these definite and definable or something only glimpsed to which we might wish to return? And how do you know it if you find it? Would you recognize it? While in most cases the only clue for the object of our search is a brief glimpse, we seem to know that we possess something called *recognition* that both affirms our search and confirms what is found. Recognition goes beyond hunch or intuition and is independent of what is stored in memory. Recognition is a trans-rational guide that enables us to both discover and to find meaning in what we discover.

While most of us are searching for the definite:--security, wealth, position, power, pleasure, success; the few are searching for the indefinite: --understanding, meaning, oneness, enlightenment. And in between the definite and indefinite there are those searching for: justice, peace, love, and happiness. But in addition to these three groups, there are a very few who are searching for something beyond all of this yet including all of this. These "meta-searchers" are searching for a different vantage point, for a new and different way of viewing the world. And they quickly learn that to do this they must free themselves from their present vantage point, THE vantage point that has been used by all for millennia. They must go from THE, assuming it to be but one special case, a view of but one facet of reality, to ALL, searching for as many alternative vantage points as possible. They must launch out into unknown spaces and dimensions, and levels crafting new vehicles of perception and conception, gaining access to thoughts never before encountered by humankind.

But we are all meta-searchers. We are grasped by something that pulls us toward itself. We avoid it, we ignore it, but ultimately we turn to it. This is so not only in our individual lives, but is so collectively, culturally. And is not life itself engaged in a meta-search through the process we call evolution. It is a search of type four, searching by creating. And we might surmise that even Brahma as creator of the world is also conducting a meta-search.

See Also

1990#4

1992 PATTERN2

1993 DUMATCH

1996 EXPLCREA

1998 #25

ASK: #s 17, 19, 130, 193, 226, 276, 368, 462

☐ many search strategies

Evolution

invention

exploration

The Great Dialectic of *anduxem*  
contingental strategy

The 5 Tuthogitix

Search vs Creation

Paul Tillich felt that religion derived from "a state of being grasped by an ultimate concern". Certainly human meaning is centered around concerns. What are our concerns? There are many. Justice, Peace, Understanding, Freedom, Wholeness,,,,. But something tells us that none of these are the ultimate concern which is ever pulling us. Hence the search. The search is forever open, yet must be supported by specific concerns to which we subscribe ~~to~~ along the way. It is finding or building a step on which to stand in order to find or build the next step. This meta-search is the antiphonal dialectic of doing and being, of exploring and creating, of injunction and liberation, and symbolically of bread and wine.

But is this search at all possible? Does our biological hardware permit this? Is our ingrained software sufficiently alterable? Is it all only an illusion whose use is just another episode for Star Trek? We here must ask, why do we humans again and again seek to challenge the gods? Do we wish to join Prometheus chained to the rock with our livers devoured by vultures? What is it in us that tells us we are more than we have ever become, that drives us to find this unrealized essence that we carry. If we end along side Prometheus, so be it, but we long ago made a commitment to such a search and there is no turning back. We have dallied with digressions for too long. It is the time to boldly face our destiny. We are Searchers. We are the part of the cosmos that the cosmos has set aside to explore, to know, and to create itself.<sup>1</sup>

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<sup>1</sup>This of course is the core of Judaism.. But the chosen are no longer the Children of Abraham.. The chosen are those who self choose to take on the commitment to such a search, whatever their race, sex, or origin.

# ALTERNATIVES

## THE FIRST ALTERNATIVE:

*The first alternative is to pursue alternatives rather than pursue what has traditionally been called The Truth.*

The concept of "Truth" as an obtainable inclusive homomorphic representation of the world formulated in anthropomorphic terminologies derived from anthropocentric viewpoints is a chimera that has directed human intellectual activity throughout history. In one of its latest manifestations it is called "A theory of Everything". The pursuit of Truth makes the assumption that human experience can encompass a sufficient set of phenomenological events that when processed by our particular mode of thinking the product will be a valid model of the universe. But the point to be made here is, not that a valid model is not a desiderata, but that instead of focusing on trying to perfect one model, our pursuit should be to find as many valid models as humanly conceivable. <sup>what is the range of the validity</sup> And in the immediate situation, the task is to support this proposition with as many alternative arguments as possible. <sup>case of the proposed</sup> [The heavy prose approach, This could be made even heavier but that would require German.]

## ESCHATOLOGY, MEANING, AND IDENTITY

BELONGING

Cosmologists inform us that in a far distant future, trillions of years from now, the universe will consist only of black holes which have devoured all matter, and that each of these black behemoths will be increasingly separated in the cosmic darkness from all the others until the universe dissipates into a state of emptiness. Astrophysicists inform us that in ten or so billion years our sun will expand in size to envelop and incinerate the earth, then collapse into a dying dwarf star after which all fades into cold darkness. Paleontologists inform us that every 100 million years or so, a great extinction occurs destroying all but a small percent of terrestrial life. And that after each extinction the life forms that make a come back are in no way descendants of those forms that were dominant before the extinction.

In the 16<sup>th</sup> century humanity's concept of its central position in the universe was challenged by the Copernican view. In the 19<sup>th</sup> century humanity's concept of its relationship to "inferior" life forms was challenged by the Darwinian view. In the 20<sup>th</sup> century humanity's concept of its importance in the scheme of things was challenged by discovery of the immensity of the universe. And now these recent scientific views of "the big picture", predictions of emptiness, darkness, and extinction, challenge humanity's eschatological concepts. Everything we have crafted over millennia to promote and sustain our self esteem, our religions, our philosophies, our weltanschauung, has been challenged.

traditional ideas of its meaning and purpose. of origin and evolution.  
crafted over millennia .

rewrite

meaning = find a place, purpose = find a role a function Our place is local and temporal therefore low in meaning, but our function may nonethe less be essential

From what then can we derive our meaning our purpose?

Go it alone? Become more self centered? So the universe doesnt give a damn about us. Couldnt care less. Us against the universe,

Or not a competitor, whether invited or not, we will give the world a gift. Let us prepare that gift. We invite all into a circle of compassion and love, of mutual support and care

If there is no God, then we have the responsibility ourselves

In the past we are important because God chose us. In the future we are important because we choose to take responsibilities for all which our intellect and hand affects.

We contain the universe, just as the universe contains us. Not we = univ , but we  $\supset$   $\subset$  univ

consciousness means to contain

THE SEARCH FOR LIKENESS

Why is our first priority in exploring space to find life elsewhere? There is SETI , the Search for Extra Terrestrial Intelligence.

The design of Mars explorers is to find water, for that would increase the possibility that there is or was life.

It seems we do not wish to be alone in the universe. But more than that, we want whatever is out there to be like us. Our search for life is a search for our own likeness. But our own likeness is involved in more than a search. We project it onto our deities and claim we were created in the likeness of our deities. We try to enforce our likeness on others by proselyting, converting, conquering. Diversity does not satisfy need for others, we need others like us.

But to survive, we and all the others must possess a minimum of difference

TWO PATHS: One to homogenization, the other to emergence

- 1) From loneliness to belonging to making alike, to homogenizing to uniformity, e pluribus unum
- 2) From loneliness to belonging to symbiosis, to ecology, to synthesis, to emergence

We do not look for all the variety that is possible, we look for what is like us.

We are not diversity focused, we are familiar focused. Find what is like us.

NASA should be focused on collecting what is different, on new forms, unfamiliar forms and processes.

But it is our nature to extend ourselves, build on who we are on what we know, on how is it here

But the Universe may be otherwise. Life may be an experiment being carried out on one particular planet in one particular solar system in one particular galaxy. There may be countless other experiments varying in diversity on countless other planets and places throughout the universe. If we collect knowledge of the diversities then we may begin to see that there is a commonality, a likeness, throughout all. Not necessarily in attributes of the products, but in a process, a process that creates and advances diversity. Not in the destinies, but in the Source.

*A common process*

The wisdom of such a process is that diversity creates symbiosis while likeness creates conflict. We delude ourselves with conflict being caused by irreconcilable differences. Not so. Conflict is the result of irreconcilable similarities. It is likeness that struggles to dominate, win, prevail.

Causi belli

Cortez and the Aztecs were not totally unlike. Powhatan "Why do you take by force what is given freely?" There is fear of difference, but really it is fear of the unfamiliar.

[But what about the food chain?] [Cannibalism not allowed]

hierarchy, permutations, combinations, sets, sub-sets

{Diverse nodes each made of diverse elements, vs common elements -> diverse nodes}

**MY SEARCH FOR ALTERNATE WORLDS<sup>1</sup>**

My first exposure to the fundamental Buddhist principle that we live our lives immersed in illusions occurred at age five. I was informed that my observationally inspired cosmological model that we lived inside a world whose floor was the ground and roof was the sky was an illusion. I was told we live on the outside of a world that was of spherical shape. And not only that, but that there were many more, all spheres like our own. I was deeply shaken. How could what I had observed and felt for most of my five years be so wrong? Senses were not to be trusted!

This transforming event inspired my interest in astronomy and led me to want to become an astronomer so that I could graduate from my provincialism through the study of other worlds. And, indeed, I did become an astronomer. I spent the years from 1946 to 1961 as a professional astronomer observing the sky and trying to absorb the vast catalogue of differences that pervaded the cosmos. But I gradually came to understand that my interest in astronomy was not the same as that of other astronomers. It really wasn't other astronomical worlds that intrigued me. The worlds of astronomy were but a special case. What I was searching for was more than the alternatives residing in other worlds, I was searching for alternative world views.

But, Such a search must be conducted not only on what is out there, what is on the outside; but must also include the world that is inside. The observer is an integral part of what is observed. So my pre-kindergarten view of my being inside the world had its first transformation to my learning I am on the outside of the world, and its second transformation, to my learning, I am not inside the world, the world is inside of me.

But in my search for alternatives, I have learned that we not only have great difficulty in detecting alternatives, but that we actually seek to protect ourselves from alternatives. We prefer to be exposed only to things that are familiar. We want the world to be consistent, coherent, and representable by single picture. This defeats any escape from our ontological box. It seems our limited capacity for handling information makes us not want to encounter any situation in which this limitation is exposed. Hence, we choose to keep alternatives off table.

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<sup>1</sup>See "Kindergarten Cosmologists" LSTPSC01.W52, 1994-04-28, 1994 # 32

## ABANDONING OUR COCOON

Today is the feast day of Saints Crispin and Crispian who, legend tells us, were humble immigrant shoe makers martyred in Soissons. Curiously, their fame rests not on their piety and saintly service, but that their feast day was immortalized by war and battle, by Henry V and his victory on this day at Agincourt. [1415] Human history is the history of kings and battles, of the conflicts of egos in pursuit of power. We find meaning in the dramatization of our conflicts and project conflict and struggle onto the world to be its very meaning and essential process. But some part of humanity knows better, else there would be no record whatsoever of the likes of Crispin and Crispian and those who could perceive the world differently.

But the projection of conflict and power is not our only projection on the world. We project our logic and way of thinking onto how the world must be. We elevate our rationality to be above all faculties possessed by any other member of the animal, vegetable, or mineral kingdoms. While effective when bent for our purposes, does human rationality really perceive the world correctly? Any faculty developed by a species, while both serving its needs and shaping its evolution, may not necessarily promote that species' overall survivability nor its utility by the whole. Each is a variation on a theme, but do any lead to an understanding of the theme itself? Humans do assume that their prized faculty of reason will allow them to comprehend the theme. But, on the contrary, an alternative assumption may be the key to ultimate grasping of the theme.

Is it possible to look at the set of various faculties developed [or evolved] by the different organisms and detect some ingredient present in each beyond what serves their local and temporal needs? This would be to examine behaviors manifested by phenotypes as being as fundamental as the structures inherent in the genotypes. [I feel a revised Lamarkian view may have some merit.] Form and function are interrelated but many forms permit a wide spectrum of functions. And certain functions can be carried out by quite diverse forms. Accordingly, let us look at the set of functions as well as the forms.

Another way to put this is to inquire into the trans-metabolic [meta-metabolic?] activities of other species. Just as humans search for the *theme* in their sciences and religions, shouldn't we allow that other species also question and seek beyond food, sex, and survival. We should not arrogantly reject this possibility. There may be some members of each species, like scientists, sages, and saints among humans, who indeed participate in such a search. Let us go forth and meet them and join them. I strongly suspect this to be the case, because we recognize sacred places, groves, stones, and most mysteriously, sacred times, all of which seem also to be recognized by <sup>some</sup> the non-humans



# PATTERNS

## PART I: GENERAL CONSIDERATIONS

- DIA AND PERI SEQUENCES
- CYCLES AND GROWTH
- RESOLVING POWER: TEXTURE, WEAVE, FORM,
- RESOLVING POWER AND FIELD  
SCAN, SELECT, ZOOM,

## PART II: EXAMPLES

- PATTERNS IN TIME  
THE LITURGICAL YEAR
- PATTERNS IN HISTORY  
THE PRESIDENTS
- THE GREAT PYRAMID
- PATTERNS IN MUSIC  
THE SCALE AND CIRCLE OF FIFTHS
- THE UNIVERSE IN NATURAL UNITS  
DISCRETIZATION

O N P A T T E R N S

A pattern is a distribution in space of a set of nodes. If viewed with low resolving power, the various linkages connecting the nodes are invisible, and even more invisible are the various traffics that flow along the linkages from node to node. If viewed with high resolving power, the pattern may not be perceived at all, and its existence demonstrated only by a step by step process, node by node. \*

The recognition of pattern is a fundamental cognitive operation, where the key word is 'recognition'. In order for a pattern--whether static or dynamic--to be recognized it must belong to the class of previously perceived and remembered patterns. But perception of a pattern does not automatically take place in response to the occurrence of the pattern. Only certain patterns are perceived or remembered. Which ones? Generally, in order to be remembered the pattern must either possess a simple structure or a high frequency of occurrence. That is to say that the greater the information content of the pattern the more repetitions are required for its perception and registration in memory.

How does a pattern cross over the threshold to perception and recognition? We tautologically say we recognize the familiar. What makes something familiar? One thing is frequency of occurrence. The more common and ubiquitous a pattern, the more likely we are to encounter it and the more readily become familiar with it. Certain simple patterns, linear patterns like triangles and squares and patterns possessing symmetries like circles are most apt to be recognized. Do we recognize them because they are simple or do we label them simple because they are so common and hence familiar?

Complex, subtle, and shimmering patterns are usually unpercieved or ignored as useless. Only simple and universal patterns are accepted because these are the species of pattern that are accessible to all. These are the patterns recognized by the epistemology of science--which emphasizes repeatability and ubiquity. But the ease of perception or recognition of a pattern may have little to do with its basic importance or significance. Science may assume that the more ubiquitous the pattern, the more important, but we may take the occurrence of genius in human populations as a counter example. The deepest effects may result from complex shimmering patterns that only momentarily "tune in" but set up brief and powerful resonances with far reaching consequences. No statistical tests would convince us of their importance or even of their existence. These patterns lie beyond the ken of the scientific method.

\* Science operates in this fashion

PATTERNS

PATERNOP<sup>3</sup>.P51

EPIONTOLOGY

November 13, 1992

Our mode of interacting with the world may be described as the search for, and the creation of, patterns. The patterns we discern in nature and the patterns we create constitute a multi-dimensional spectrum with a twilight zone wherein we are unsure which patterns we have perceived and are indigenous to the world and which patterns we have ourselves constructed and projected onto the world.

At one extreme there is a school that holds all patterns are of our own construction. The world is a great void capable of receiving and incorporating whatever we project on it. At the other extreme is the obverse school that holds the world is a great smorgasbord from which we select all patterns. It consists of myriads of patterns only a small subset of which we can recognize and assimilate. This school holds we create nothing only select what preexists.

In his *Accent on Form* L. L. Whyte regards pattern as the dynamic idea of the science of the future, just as number, space, time, atom, energy, organism, mind, unconscious mind, historical process and statistics have each in turn been the dynamic ideas of the past, serving as he says, "directly as instruments for understanding the universe. To understand anything, one must penetrate sufficiently deeply towards the ultimate pattern. Only a new scientific doctrine of structure and form, i.e. pattern, can suggest the crucial experiments which can lead to the solution of the master problems of matter, life and mind."

See Diagram by Keith Albarn and Jenny Miall Smith p137

See also MYSTCONG.WPW 93-40

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February 1, 1993

7.

## INTO THE UNKNOWN

Explored territory remains terra incognita until the explorer returns and reports the results of the exploration. America was not discovered when Columbus landed in the Bahamas. It was discovered only when the report was taken back to Spain.

I have been voyaging for many years through unknown waters, viewing mysterious scapes of mind and spirit that continually lure me on and on. I had heard no reports of these regions before starting out, but they seem to have been visited before by some who were also lured on and on, and who never bothered to report back. I too have not bothered to report back, to effect a discovery. In a sense it seems wrong not to report back, but then why? These realms do exist and any who will sail out in a particular direction, will find them. Perhaps it is more important to give instructions how to reach these places than to attempt their description. Is this really not what the great teachers such as Guatama, Plato, and Jesus did, told how to find the realms, not what they contained.

Science demands that experience be repeatable if it is to be accepted. <sup>as a scientific</sup> But once a domain becomes repeatable, its potential is cut off and it is frozen in the prison of actuality. Let us therefore be unscientific and only point the direction to go and permit each who go forth to find their own unlimited and unfrozen possibilities.

02/17/93

For some their proper task is to climb a mountain. For this they need guides and experts with climbing skills

For others their proper task is to learn all about the techniques needed for climbing mountains and to develop skills. <sup>as guides.</sup>

<sup>But there</sup> For a third group, <sup>who</sup> the only need is to have a mountain pointed out to them -- it exists. They are then motivated to find it, learn how to climb, and finally to climb it.

This is like the old Chinese adage:

You can feed a person a fish, that is only one meal.

You can teach them how to fish, that is many meals.

But we must add:

You can tell them that such and such is food, and they have more available to them than just fish.

cf ENTERING A NEW WORLD (RELIGION N.B.)

NEWORLD.WPW

MORE ON EXPLORATION

of UNKNOWN, AGW 7-93  
UNKNOWN, WPM  
December 9, 1993

DUMATCH1.WPW

DISK: EPIONTOLOGY

SOME ADVENT THOUGHTS

THERE SEEM TO BE TWO VARIETIES OF EXPLORATION: 1) THE SEARCH FOR THE COMMON, THE GENERAL, THE UBIQUITOUS, THE REPETITIVE, THE REPRODUCIBLE, AND THE UNIVERSAL; AND 2) THE SEARCH FOR THE INDIVIDUAL, THE UNIQUE, THE SPECIAL, THE RARE, THE MIRACULOUS, AND THE POSSIBLE.

We usually associate science with the first type of exploration. But science is also concerned with such matters as the varieties of organisms, rocks, stars, atoms, particles etc. But science collects "2)" in order to do "1)" that is, science's ultimate focus is on the unity underlying diversity.

Basically "2)" is a matter of knowledge while the construction of a framework to bind together either "1)" or "2)" requires imagination. Einstein said that imagination is more important than knowledge, and Feynman said that too much knowledge is paralyzing. Both of these statements infer that the construction of unifying frameworks is held to be the essence of science.

THE SACRED

But is it important to find a framework for binding together the unique? Is it not more important to savor the uniqueness than to try to classify it? Sometimes a scientist focusing on "2)" does so not to build a framework nor to find ultimate unity, but to relish uniqueness for its own sake. Here the work of Loren Eisley comes to mind. But delving into uniqueness in the manner of Eisley is not regarded as science. It departs from the purely objective and focuses on what happens to the observer in making the observation. Quantum mechanics tells us we cannot make an observation without affecting what is observed. Is it not also true that we cannot make an observation without affecting the observer? In this sense, in exploring the world we are recreating it, and not only the world, but we are recreating ourselves. I would conclude that exploration which focuses on savoring the unique is an act akin to what has been traditionally called worship. Science can become a spiritual path when we are willing to let our explorations change us.

Here we come upon the interface between exploration and creation and the interface between science and religion.

*Framework building is for the purpose of grasping experience and compressing it into our limited informational processing capacities.*

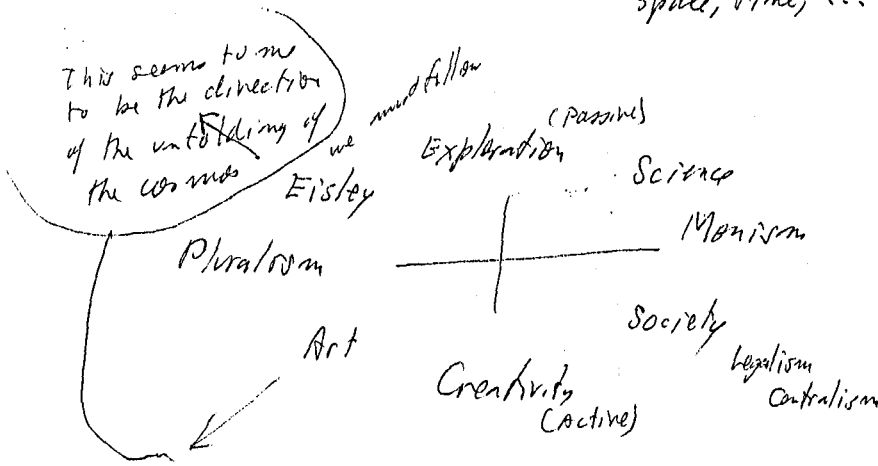
Rather than Science w Religion

We have the dyad:

o Search for general frameworks      drive to homogenization  
- usually monistic                      drang nach einheit

o Search for the essence in uniqueness      → 1  
celebrates uniqueness  
The place, the moment  
Contemplate what is possible

We are missing something in ignoring the uniqueness in  
space, time, ...



The explore/crete dyad  
is related to the  
Great Dialectic

E Pluribus Unum  
Wholes + Parts

## EXPLORATION AND CREATION

### TWO VARIETIES OF EXPLORATION:

- 1) The Search for the Common, the General, the Ubiquitous, the Repetitive, the Reproducible, and the Universal;
- 2) The Search for the Individual, the Unique, the Special, the Rare, the Miraculous, and the Possible.

We usually associate science with exploration and usually with type 1) exploration. But science is also concerned with such matters as the varieties of organisms, rocks, stars, atoms, particles etc. and in that sense is doing exploration of type 2). But science collects "2)" in order to do "1)" that is, science's ultimate focus is on the unity underlying diversity.

In order to develop a unity underlying diversity, we proceed by constructing an infrastructure or organizing schema. While this is essential for 1), it is also useful, but difficult for 2). Ofttimes 2) must remain a "miscellany file" for a lack of sufficient elements to suggest a schema. Two levels are involved: The collection level, and the organization level. The collection level gives us facts and data, the organization level gives us information and interpretation, i.e. what we call knowledge. An organization schema is derived from the data with the help of imagination, afterwards facts are interpreted with the help of the schema and are not solo, but become associated with interpretations. The schema becomes a 'ground' against which the figure of facts are perceived. Since the schema is a construct from our experience, it does not have the same validity as do its contents.

The construction of a schema requires imagination. Einstein said that imagination is more important than knowledge (data), and Feynman said that too much knowledge is paralyzing. Both of these statements infer that the construction of unifying frameworks is held to be the essence of scientific creativity. It is often asked how much of our knowledge is from the world and how much of it is projected on the world. A component of the answer to that question is that the data is from the world, while the schema is projected onto the world. Exploration is determining what is already there, creation is giving it an organizing framework.

Returning to 2), is it important or possible to find a framework for organizing the unique? Is it not more important to savor the uniqueness than to try to classify it? Sometimes a scientist focusing on "2)" does so not to build a framework nor to find ultimate unity, but to relish uniqueness for its own sake. Here the work of Loren Eisley comes to mind. But delving into uniqueness in the manner of Eisley is not regarded as science. It departs from the purely objective and focuses on what happens to the observer in making the observation. Quantum mechanics tells us we cannot make an observation without affecting what is observed. Is it not also true that we cannot make an observation without affecting the observer? In this sense, in exploring the world we are recreating it, and not only the world, but we are recreating ourselves. I would conclude that exploration which focuses on savoring the unique is an act akin to what has been traditionally called worship. Science can become a spiritual path when we are willing to let our exploration change us. The interface between exploring and creating, collecting and organizing, knowing and imagining, defining and evaluating, may be the same interface as that between recollecting and recognizing, between intellect and spirit.

From BELONGING TO THE UNIVERSE p117-118

Self-organization

FRITJOF: The funny thing about the concept of self-organization is that it can be presented as having a "trinitarian" nature. These are the aspects: the pattern of organization, the structure, and the process.

The pattern of self-organization is the totality of relationships that define the living system's essential characteristics. This pattern can be described in an abstract way without referring to energy, physical substances, organisms, and so on, without using the language of physics and chemistry. It's an abstract pattern of relationships.

The structure of a living system is the physical realization of this pattern. The same pattern may be realized in different biological structures (a cell, for example, or a leaf or a flower), and these structures are described in the language of physics and chemistry.

The error most biologists make today is to work on the structure level and to believe that by knowing more and more about the structure, they will eventually know life. But, they will never know what life is as long as they limit themselves to its structural aspects. Only when they also take into account the pattern will they be able to really grasp the phenomenon of life.

Now, the continual realization of the pattern of self-organization in a specific biological structure involves a dynamic process, the life process. It involves the continual self-renewal of the organism, adaptation of the environment, learning, evolution, and so on. And this life process, according to Bateson, is essentially a mental process. That's the third part.

DAVID: Once you step from your pattern into the process of its realization, how do you avoid the idea that by studying, for instance, neurophysiology, you will come to understand psychological processes!

FRITJOF: You can not derive the pattern from the structure. You have to study and understand it independently. You see, I can tell you whether a given system is self-organizing or not. But if you give me the condition that I will have to stick to the language of physics and chemistry and not go beyond it, then I won't be able to tell you. I have to go beyond the material aspect and speak about abstract patterns of relationships.

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Fritjof's three elements--pattern, structure, and process--are what I have been phrasing as Information, Matter/Energy, and Will/Enterprise. These are not independent. Information requires substance for manifestation. And information is related to the 'quality of energy', i.e. entropy. The presence of matter by itself creates density time, but kinetics requires that there be conversion from density time to motion time. This conversion process is covered by the word **will**.