

THE GREAT DIALECTIC
THE ITERATED
RE-CREATION
OF GOD AND MAN



SEE DIALECTICS NB

DIALECTICAL PROCESSES

• The H-Dialectic

Thesis, Antithesis, Synthesis

The basis of Dialectical Materialism

Herakleidos, Hegel, Marx

SOCRATES: QUESTION - ANSWER

ECOLOGY

• The N-Dialectic

Departure and Return

The dialectic of the natural order

Isolation and Cosmopolitanism

Genotype and Phenotype

Moulton, Toynbee Chamberlain

Avatars
of Vishnu

Quetzalcoatl

• The G-Dialectic

Recreation of God and Man

The vertical dialectic of

Materialization and Etherialization

Incarnation and Transfiguration

Fox, Wilbur

Antiphony

Chronos

Titans

Olympians

• The R-Dialectic

Iteration and/or Recursion

Om Mani Pahdme Hum

Six hundred three score and six

Mountains

Sinai

Nebo

Tabor

Meru

• The 5-Dialectic

The Dialectic of the Tibetan Book of the Dead

The Five Tathagatas or Dhyani Buddhas

The Dialectic of Creation and Innovation

• The E-Dialectic

The Dialectic of the Eneagram

Peri and Dia Sequences

TURNING of THE WHEEL - BUDDHIST

BAGAVAD GITA - HINDU

Krishna's Avatars

(Quetzalcoatl's Avatars)

PAGAN: CHRONOS - TITANS - OLYMPIANS -

TURNING THE WHEEL

The following is not an orthodox Buddhist interpretation of the turnings of the wheel, but through non-sectarian perspectives makes integrative sense

THE FIRST TURNING OF THE WHEEL:

The first turning of the wheel was done in his lifetime by the Buddha Sakamuni. It consisted of the teachings on how to transcend personal suffering and ephemeralism and find one's Buddha nature. It is today the essence of Theravedan Buddhism, the individual path to enlightenment.

THE SECOND TURNING OF THE WHEEL:

The second turning of the wheel occurred some 500 years later in the first century of the common era at the time of the advent of Mahayana Buddhism. It amended enlightenment with the introduction of the concept of the Bodhisattva, a being who attained enlightenment not for personal gain, but for the salvation of all sentient beings. A Bodhisattva would sacrifice nirvana and return to earth for the salvation of others. At about the same time as the introduction of this concept in India, a concrete example of a Bodhisattva appeared in the Middle East in the person of Jesus of Nazareth. It can be claimed that ^{Jesus} ~~the Christ~~ ^{was} the first Bodhisattva^s and indeed the ^{main} inspiration for the Bodhisattva ideal. We are all called to be like and to become Bodhisattvas.

THE THIRD TURNING OF THE WHEEL:

The third turning of the wheel occurred after the lapse of another 500 years, when the Prophet Muhammed made clear the true unity of humanity. He proclaimed that suffering was not individual, but that when one suffered, all suffered, and when all suffered, each suffered. We are all interconnected and the salvation of one depends on the salvation of all. "None of us shall make it until we all make it."

THE FOURTH TURNING OF THE WHEEL:

Five hundred years after the third turning of the wheel, Tibetan Vajrayana came to the understanding that the first three turnings of the wheel led apodictically to the responsibility on the part of all for the sacralization of all. Everyone and everything contains Buddha nature, and is therefore sacred. We are given the task of effecting and perfecting this truth both in subjective attitude and in outer works. Both the individual and the collective goal of life is Theosis, the sacralization of the world.

*Sacralization is going to an alternate way of viewing the world,
of being*

WHEEL TRN, WPG 96/06/05

The Fifth Turning of the Wheel: c 1400 A.D.
To receive and ponder the teachings of Nature

The Sixth Turning of the Wheel c. 2000 A.D.

when events become cyclical, we have reached an attractor
and the time has come to break out again.

The turning of the wheel symbolizes ^{evolution} emancipation to
a new consciousness.

Cf. Seraph on the Transfiguration

cf the Nettle six SUNS

THE ~~GREAT~~ DIVINE DIALECTIC

*The Successive Manifestations - the Prophets
Turnings of the Wheel
Avatars of Vishnu, Krishna
The Suns*

Quotes re the teacher comes when no one ready

*Many Messengers
The Evilsing Message*

*Extinction & Rebirth
The "death" of a star*

13
See 93-25
26
51
See
91-22
-84

GT DIAL01.P51

DISK: THEOLOGICAL \ BTDIAL January 25, 1991

SOME NOTES FOR THE GREAT DIALECTIC

- In the beginning was the word and the word was with God and the word was God. The same was in the beginning with God. --John 1:1
The Holy Scriptures created YHVH. But YHVH had created the Scriptures.
- If God were not, I would not be; if I were not, God would not be. --Angelus Silesius
- "The fundamental idea of Christianity is the unity of the divine nature and the human nature. God has become man." *Theosis*
--Hegel, in Philosophy of Religion
In God becoming man, man does not become God. However, the vision is implanted in the event of the Transfiguration of what man might become.
- "The individual should impregnate himself with the truth of the primordial unity of the divine and human natures, and he grasps this truth by Faith in Christ; God is no longer for him something beyond." --Hegel, *ibid*
- The biblical serpent promised that 'knowledge' would make man equal to God.
- Shestov holds that the equivalence of God and man removes the possibility of the miraculous. The open endedness of the world is destroyed by the God = man equation which locks Brahma into the initial conditions of his creation. He thus disputes Hegel's interpretation of the Incarnation.
See Leon Shestov: Kierkegaard and Dostoevsky
Russian Philosophy, Edie, etc (ED) Vol III
Quadrangle Press, Chicago, 1965

What is therefore required is not the consummation of the equation God = man which is Hegel's interpretation of the Incarnation, or even man --> God as is Berdayev's interpretation of the Transfiguration. To maintain the open endedness, both man and God must continue to evolve and this is effected by the co-creation process of the Great Dialectic. This process in effect is the iterated establishment of new initial conditions, allowing for singular points within an otherwise purely deterministic process.

This equation is not only Hegel's it is also deeply in Hinduism.

And I mean who manifest this equation with their personal "pipo-lines" to God.

when may the butterfly flap its wings as an imitative?

But the process itself must be an element in the creation of some "Meta-Brahma"

still all of this lies in the realm of reason, not the realm of Faith. Is reason able to release itself from the web it weaves? I think not, what then is belief reason's role? It is our guide between the singular points created by Faith.

01/20/91

At present our religions cut us off both above and within.

They are neither in touch with the higher
nor with the earth

and they preclude our delving within.

By the Great Dialectic they may be extended upwardly,
to the earth, and inwardly

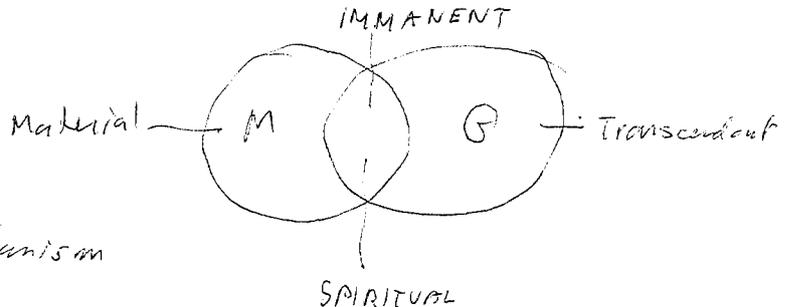
Is the Great Dialectic a subjugation of FAITH
to the myth of progress?

Is evolution \equiv progress?

THE GREAT DIALECTIC

THE RECREATION OF GOD AND MAN

Incarnation and Transfiguration are the materialization and etherialization cycle. Transformation or true innovation depends on the operation of this cyclical archetype, called here "The Great Dialectic". Through this archetype God creates and recreates Man and Man creates and recreates God. God has two facets: transcendant and immanent, Man has two aspects: material and ^{spiritual} physical. God is Creator in his transcendant aspect, Man is creator in his material aspect.



Departure & Return
 Isolation & Cosmopolitanism
 Community

Genotype & Phenotype

Sporadic Camelot

Specialization & Synthesis (Reerich)

Incarnation & Transfiguration

materialization & etherialization

incantation
 prayer

transubstantiation

Dionysius + Apollo

Liberation & Synthesis

Wine + Bread

The bread of the eucharist

The wine of liberation

ART DIAL 3 1/2

THE TRANSFIGURATION WAS THE FINAL ACT
IN A RE-REVELATION OF GOD

The Christ came to re-design God. The completion of the design was sealed by the voice on the Mount of the Transfiguration saying, "This is my beloved Son. Listen to him." After this act of manifestation and sealing, the bridging task between God and man was completed. However, it was necessary that the fire that had been lit, be spread through the world. Thus the sacrifice on the cross was required. The climactic event of the manifestation of the re-revealed God to the cosmos had already occurred on the Mount of the Transfiguration, but Calvary was necessary for its manifestation to the humankind. However, this is not to say that the Crucifixion and Resurrection were but P.R. operations for the manifestation of the new God. They were part of the basic archetype of sacrifice necessary for any transformation to be effected.

Thus we may understand the Trinity. It is not a being, it is a process. It is the process of bridging and re-bridging of the TRANSCENDENT GOD—THE CREATOR to the IMMANENT GOD—THE HOLY SPIRIT through successive revelations by the CHRIST. The Immanent God represents the highest spiritual vision that is accessible to man and man can aspire to no higher values than those set by this Immanent God. This necessitates that this God must be re-designed from time to time through a revelation of further aspects of the Transcendent God. Indeed, it is only through this process that man can exist and participate in the world.

Nor is a second coming of the Christ for some final judgement. Rather it is to raise higher the ceiling of our moral vision and let us aspire to greater visions of ourselves and our existence. These visions are our concept of the Immanent God, for the Transcendent God is for us unknowable except stepwise and in part. "We cannot meet God face to face, until we have faces."

THE MISSION OF THE CHRIST
IS ITERATEDLY TO RE-CREATE MAN'S IMAGE OF GOD

and
"HE SHALL COME AGAIN"

The Transfiguration was not only the sealing of the manifestation of a newly revealed God - this manifestation consisted of the entire life and teachings of Jesus. The Transfiguration was making visible in symbolic language the iteration process, of the re-creation of the image of God. Moses was a re-designer of God, Elijah was a re-designer of God, Jesus was a re-designer of God. Each re-design is a Christ Event. The process was manifested to those whom Jesus thought could understand. They missed the point.

Things didn't get it
Nor did the Church Fathers

THE GREAT DIALECTIC

The Transfiguration is an event in the Gospels which is generally ignored by most churches. When not overlooked, it is usually relegated to a minor role and interpreted in a superficial manner. This may be because the message of the Transfiguration threatens the traditional power establishment which controls the church. Indeed, it was only on the eve of the Reformation that the Roman Church finally recognized this event in its calendar. It was recognized by Anglican groups only at the end of the nineteenth century. Another reason the Transfiguration may have been overlooked is that the most important messages are invariably camouflaged by more flashy and obvious messages. Only those of great discipline are not misled and can see the real message. However, there are theologians and even branches of the church that significate the Transfiguration as the most fundamental event recorded in the Gospels. In this time when the church as well as many secular institutions are caught up in imperative crises of change, it is requisite to reexamine the content and context of the Transfiguration.

What marks the Bible, as well as many other holy writs, is its containment of wisdom of many levels. The mythic and historic stories contain not only moral and ethical lessons but also allow metaphorical interpretations leading to even more profound understanding. For example, the story of the Exodus, Moses leading the Children of Israel out of their bondage in Egypt: Metaphorically, the Children of Israel were led out of the bondage of idolatry to limited gods, to a theophany on

Mount Sinai revealing to them a new and higher God. And **there exists no greater liberation from bondage than that of a new theophany**. That the Jews in possession of this precious experience, rejected iterated Exoduses to remain idolaters to this particular Exodus is their tragedy. And this takes us to the central message of the Transfiguration: the ongoing iteration of theophanies and Exoduses, leading to ever higher and deeper understanding of the nature of GOD.

The story of the Transfiguration is reported in the Gospels of Matthew (17:1-13), Mark (9:2-9), and Luke (9:28-36) and amplified by Peter (II Peter 1:16-19). That the Transfiguration is missing from the Gospel of John, has been explained by holding that the entire Gospel of John is an amplification of the Transfiguration. An amplification, yes, but the amplification of a particular interpretation. The Transfiguration, like other Mysteries, contains multiple meanings which are manifested in accord with level of spiritual understanding. To settle for truncated understandings decreed by ecclesiastical politicians is to abandon Living Faith.

In the Gospels the Transfiguration is the form given to the message that the path to God is through successive theophanies. This message is made much more explicit in the New Testament story of the Transfiguration than in the story of Exodus. However, the message is still largely misunderstood and ignored. Priesthoods and power elites with a lifetime investment in an

established theophany find it difficult to accept change and vigorously oppose the new. The history of crucifixions, burnings at the stake, and religious wars all attest to this aspect of the structure of the archetype of theophany change. It is a paradox that the old theophany which serves as the launch pad for the new also becomes the primary obstacle to the birth of the new. Though Pharaoh or Herod would put the infant to death, in time the outcome is always that the child survives and leads the people to a higher place. It is the outcasts and those with no stake in the existing order who are the apostles of the new.

The first occurrence of an archetype is never recognized as an archetype. The second occurrence is not seen as an archetype but as having been prophesied by the first occurrence. So it is with the parallel occurrences in the Old and New Testaments interpreted in the New Testament as fulfillment of prophecy.

The theophany of Moses and the theophany of Jesus were not seen as steps in a succession of many divine revelations, but as a prophecy and its fulfillment. This interpretation cut off belief in the possibility of subsequent occurrences of the archetype and of the revelation of new theophanies. The theophany of Jesus was taken to be final. The Christ Event was held to be unique and could occur only once. This belief fitted well with the ecclesiastical power centers' control of religion and with their ability to continue their control. It allowed all challenges to their authority to be labeled heresy and subdued in the name of God.

In spite of this doctrine of finality the Jews still look for the coming of the Messiah and the Christians for the second coming of

Christ. The true nature of the archetype penetrates the distortions imposed by those who would forbid God from again making contact with the physical world. Not even the doctrine that the second coming is for judgement deflects the hope in human hearts for seeing more clearly what we now see dimly and only in part.

But the archetype of successive theophanies is not peculiar to Judaism and Christianity. It is exhibited in the development of many other religions. It is found in the avatars of Vishnu, in the multi returns of Quetzalcoatl, in the successive Hopi exits and entrances through the hole in the floor of the kiva, in Maitreya the Buddha yet to come, in Kukai's ten levels of religion leading finally to Shingon.

At some point in the archetype comes the moment of liberation. The moment when freedom finally arrives. The euphoria of this moment has few rivals in human experience. It is experienced in the first days of a revolution when potential becomes boundless before actualization sets in. It is experienced when an idea is first heard that suddenly removes the shackles of frozen authority. It happens when something is learned that immediately is recognized as true though never before articulated. It is the passage of the Red Sea. It is the moment of discovery of the empty tomb. It is the experimental verification of non-locality. It is at such times that we get a brief glimpse of who we are and what we can become. And of all liberating ideas, a new theophany -- a new vision of God -- is the greatest.

THE ITERATED RE-CREATION OF GOD AND MAN

The Archetype of the Great Antiphony

Sacred writs, such as the Bible, are characterized by wisdom to be understood on many levels. The mythic and historic stories on one level contain highly visible moral and ethical lessons but with different metaphorical interpretations can provide deeper understanding. For example, the story of the Exodus, Moses leading the Children of Israel out of bondage in Egypt: When viewed metaphorically, the Children of Israel were led not only out of physical bondage under pharaoh but were led out of a spiritual bondage to a primitive concept of ~~the~~ God. Through the theophany on Mount Sinai God was seen to be a God of justice and protection. The vision of this new and higher God was a greater liberation from bondage than ^{even} the escape from pharaoh. And for all time *there exists no greater liberation from bondage than that of a new theophany*. But the Jews, though in possession of this experience, rejected later Exoduses and remained in idolatry to this particular Exodus. The tragedy of the Jews, and of many others, is in the failure to see specific historical events as but one manifestation of an ever recurring archetype, the ongoing iteration of exodus and theophany, leading to ever higher and deeper understanding of the nature of GOD.

This same archetype is repeated in the New Testament. But not only is it repeated, it is made explicit in the singular event of the Transfiguration. But as with the Jews of the earlier time, the Christians became stuck on a particular manifestation of the archetype and failed to understand the most profound

event in the Gospels. This event, the Transfiguration, except in the case of some of the Eastern Churches, has been generally ignored, relegated to minor significance and superficially interpreted. It was only on the eve of the Reformation that the Roman Church finally recognized the Transfiguration in its calendar. And Anglican groups recognized it only at the end of the nineteenth century. This may in part be because the message of the Transfiguration, that no human view of God is final, was sensed as threatening to an ecclesiastical power establishment that maintains it is the sole custodian of God for their flock. Another reason the Transfiguration may have been neglected is that the most profound events are lost in the glare of more spectacular (e.g. Resurrection) and understandable (e.g. Crucifixion) events. Be this as it may, there are theologians and even branches of the church that significate the Transfiguration as the most fundamental event recorded in the Gospels. In this age when the church, as well as many secular institutions, are caught up in crises of change, it is most important to reexamine the content and context of the Transfiguration.

The story of the Transfiguration is reported in the Gospels of Matthew (17:1-13), Mark (9:2-9), and Luke (9:28-36) and amplified by Peter (II Peter 1:16-19). That the Transfiguration is missing from the Gospel of John, has been explained by the view that the entire Gospel of John is an amplification of the Transfiguration. An amplification, perhaps, but the amplification of but one

interpretation. The Transfiguration, like other Mysteries, contains multiple meanings which are manifested in accord with level of spiritual understanding of the witness. To settle for truncated interpretations decreed by ecclesiastical politicians is to abandon Living Faith.

[Insert here the details of the theophanies of Moses and Elija]

The Transfiguration is the form given in the Gospels to the message that the path to God is through successive theophanies. This message could be made much more explicit in the New Testament than was possible in the Old Testament story of Exodus. This is because the first occurrence of an archetype is never recognized as an archetype. The second occurrence is also not recognized as an archetype but is seen as a prophetic fulfillment of the first occurrence. Thus the parallel occurrences of archetypes in the Old and New Testaments were interpreted as New Testament fulfillments of Old Testament prophecies. But even so, the message is still largely misunderstood and ignored. Priesthoods and power elites with a lifetime investment in an established theophany find it difficult to accept change and vigorously oppose replacements. It is a paradox that the old theophany which serves as the launch pad for the new also becomes the primary obstacle to the birth of the new. Crucifixions, burnings at the stake, and religious wars all attest to this aspect of the archetype of a new theophany. Though Pharaoh or Herod would put the infant to death, in time the outcome is always that the child survives and leads the people to a higher place. It is the outcasts and those with no stake in the existing order, not the princes and priests, who become the apostles of the new order.

The theophany of Moses and the theophany of Jesus were not seen as steps in a succession of multiple divine revelations, but as a prophecy and its fulfillment. This interpretation cut off belief in the possibility of subsequent occurrences of the archetype and of the revelation of new theophanies. The theophany of Jesus was taken to be final. The Christ Event was held to be unique and could occur only once. This belief fitted well with the ecclesiastical power centers' control of religion and with their ability to continue their control. It allowed all challenges to their authority to be labeled heresy and subdued in the name of God. But in spite of this doctrine of finality, Christians still look for the second coming of the Christ just as the Jews still look for the coming of the Messiah. The power of the archetype overcomes the distortions imposed by those who would forbid God from again making contact with this world. Not even the doctrine that the second coming is solely for judgement deflects the hope in human hearts for a brighter vision of God.

But the archetype of successive theophanies is not peculiar to the Bible. It is exhibited in the development of many other religions. It is seen in the avatars of Vishnu, in the succession of Buddhas, particularly in Maitreya the Buddha next to come. It is recounted in the multi returns of Quetzalcoatl, and metaphorically in the successive Hopi exits and entrances through the hole in the floor of the kiva, and abstractly in Kukai's ten levels of consciousness leading to Shingon. This eternal expectancy of the One yet to come supports in no small way the dynamic of collective spiritual emergence.

At some point in the unfolding of the archetype comes the moment of liberation. The moment when freedom finally arrives. The euphoria of this moment has few rivals in human experience. It is experienced when something is heard that immediately is recognized as true even though never before articulated, when suddenly the shackles of frozen authority are removed. It is experienced in the first days of a revolution when potential becomes boundless before actualization sets in. It is the completion of the passage of the Red Sea. It is the moment of discovery of the empty tomb. It is the experimental verification of non-locality. It is when we get a glimpse of who we really are and what we can become. And of all liberating events, a new theophany --a brighter vision of God-- is the greatest.

THE ARCHETYPE OF THE GREAT DIALECTIC

The Iterated Re-Creation of God and Man

The Transfiguration is an event in the Gospels which is generally ignored by most churches. When not overlooked, it is usually relegated to a minor role and interpreted in a superficial manner. This may be because the message of the Transfiguration threatens the traditional power establishment which controls the church. Indeed, it was only on the eve of the Reformation that the Roman Church finally recognized this event in its calendar. It was recognized by Anglican groups only at the end of the nineteenth century. Another reason the Transfiguration may have been overlooked is that the most important messages are invariably camouflaged by more flashy and obvious messages. Only those of great discipline are not misled and can see the real message. However, there are theologians and even branches of the church that significate the Transfiguration as the most fundamental event recorded in the Gospels. In this time when the church as well as many secular institutions are caught up in imperative crises of change, it is requisite to reexamine the content and context of the Transfiguration.

What marks the Bible, as well as many other holy writs, is its containment of wisdom of many levels. The mythic and historic stories contain not only moral and ethical lessons but also allow metaphorical interpretations leading to even more profound understanding. For example, the story of the Exodus, Moses leading the Children of Israel out of their bondage in Egypt: Metaphorically, the Children of Israel were led out of the bondage of idolatry to limited gods, to a theophany on

Mount Sinai revealing to them a new and higher God. And **there exists no greater liberation from bondage than that of a new theophany.** That the Jews in possession of this precious experience, rejected iterated Exoduses to remain idolaters to this particular Exodus is their tragedy. And this takes us to the central message of the Transfiguration: the ongoing iteration of theophanies and Exoduses, leading to ever higher and deeper understanding of the nature of GOD.

The story of the Transfiguration is reported in the Gospels of Matthew (17:1-13), Mark (9:2-9), and Luke (9:28-36) and amplified by Peter (II Peter 1:16-19) . That the Transfiguration is missing from the Gospel of John, has been explained by holding that the entire Gospel of John is an amplification of the Transfiguration. An amplification, yes, but the amplification of a particular interpretation. The Transfiguration, like other Mysteries, contains multiple meanings which are manifested in accord with level of spiritual understanding. To settle for truncated understandings decreed by ecclesiastical politicians is to abandon Living Faith.

In the Gospels the Transfiguration is the form given to the message that the path to God is through successive theophanies. This message is made much more explicit in the New Testament story of the Transfiguration than in the story of Exodus. However, the message is still largely misunderstood and ignored. Priesthoods and power elites with a lifetime investment in an

Arch gtdl. WPW

Nov. 18, 1993

AGW

established theophany find it difficult to accept change and vigorously oppose the new. The history of crucifixions, burnings at the stake, and religious wars all attest to this aspect of the structure of the archetype of theophany change. It is a paradox that the old theophany which serves as the launch pad for the new also becomes the primary obstacle to the birth of the new. Though Pharaoh or Herod would put the infant to death, in time the outcome is always that the child survives and leads the people to a higher place. It is the outcasts and those with no stake in the existing order who are the apostles of the new.

The first occurrence of an archetype is never recognized as an archetype. The second occurrence is also not recognized as an archetype but is seen as a prophetic fulfillment of the first occurrence. So it is with the parallel occurrences of archetypes in the Old and New Testaments which are interpreted as New Testament fulfillments of Old Testament prophecies.

The theophany of Moses and the theophany of Jesus were not seen as steps in a succession of many divine revelations, but as a prophecy and its fulfillment. This interpretation cut off belief in the possibility of subsequent occurrences of the archetype and of the revelation of new theophanies. The theophany of Jesus was taken to be final. The Christ Event was held to be unique and could occur only once. This belief fitted well with the ecclesiastical power centers' control of religion and with their ability to continue their control. It allowed all challenges to their authority to be labeled heresy and subdued in the name of God.

In spite of this doctrine of finality the Jews still look for the coming of the Messiah and the Christians for the second coming of Christ. The true nature of the archetype penetrates the distortions imposed by those who would forbid God from again making contact with this world. Not even the doctrine that the second coming is solely for judgement deflects the hope in human hearts for seeing more clearly what we now see dimly and only in part.

But the archetype of successive theophanies is not peculiar to Judaism and Christianity. It is exhibited in the development of many other religions. It is found in the avatars of Vishnu, in the multi returns of Quetzalcoatl, in the successive Hopi exits and entrances through the hole in the floor of the kiva, in Maitreya the Buddha yet to come, in Kukai's ten levels of religion leading finally to Shingon. This eternal expectancy of the One yet to come supports the spiritual dynamic of collective religious experience.

At some point in the archetype comes the moment of liberation. The moment when freedom finally arrives. The euphoria of this moment has few rivals in human experience. It is experienced in the first days of a revolution when potential becomes boundless before actualization sets in. It is experienced when an idea is first heard that suddenly removes the shackles of frozen authority. It happens when something is learned that immediately is recognized as true though never before articulated. It is the passage of the Red Sea. It is the moment of discovery of the empty tomb. It is the experimental verification of non-locality. It is at such times that we get a brief glimpse of who we are and what we can become. And of all liberating ideas, a new theophany -- a new vision of God -- is the greatest.

SOME THOUGHTS ON THE 67TH ANNIVERSARY OF KRASNIK

sc 113:
1993 # 6
1999 # 3

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, V , is frequently represented by the formula,

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

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, $V = 0$, 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.

direction
not physically
going
anywhere

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 ~~has~~ 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 $V \neq 0$, something physicists and mathematicians may want to rethink.

$V = e^{a + i\theta}$
 $a = 0$
 $e^a = 1$
Unit vector
 $V = M e^{i\theta}$
 $M = 0$
 $a = -\infty$

Actually $M \rightarrow 1$ and $V = e^{i\theta}$

The bee must change its dance at $M=1$

1 fulcrum

1 Fact, an is, no direction involved

A value a direction is involved

which way do we face?

$e^{i\theta}$, the spiritual θ 's of the shaman
are $n \theta$'s of our value systems.

cf. John Williamat RAND re car. passenger miles and deaths

$$Me^{i\theta} = e^{R+i\theta} \quad , e^R = M$$

IF $R=0$, $M=1$ UNIT VECTOR

$R=-\infty$ $M=0$

SOME NOTES FOR THE GREAT DIALECTIC

- In the beginning was the word and the word was with God and the word was God. The same was in the beginning with God. --John 1:1
The Holy Scriptures created YHVH. But YHVH had created the Scriptures.
- If God were not, I would not be; if I were not, God would not be. --Angelus Silesius
- "The fundamental idea of Christianity is the unity of the divine nature and the human nature. God has become man."
--Hegel, in Philosophy of Religion *Theosis*
In God becoming man, man does not become God. However, the vision is implanted in the event of the Transfiguration of what man might become.
- "The individual should impregnate himself with the truth of the primordial unity of the divine and human natures, and he grasps this truth by Faith in Christ; God is no longer for him something beyond." --Hegel, ibid
- The biblical serpent promised that 'knowledge' would make man equal to God.
- Shestov holds that the equivalence of God and man removes the possibility of the miraculous. The open endedness of the world is destroyed by the God = man equation which locks Brahma into the initial conditions of his creation. He thus disputes Hegel's interpretation of the Incarnation.
See Leon Shestov: Kierkegaard and Dostoevsky
Russian Philosophy, Edie, etc (ED) Vol III
Quadrangle Press, Chicago, 1965

What is therefore required is not the consummation of the equation God = man which is Hegel's interpretation of the Incarnation, or even man --> God as is Berdayev's interpretation of the Transfiguration. To maintain the open endedness, both man and God must continue to evolve and this is effected by the co-creation process of the Great Dialectic. This process in effect is the iterated establishment of new initial conditions, allowing for singular points within an otherwise purely deterministic process.

This equation is not only Hegel's it is also deeply in Hinduism. And I many who manifest this equation with their personal "pipe-lines" to God.

But the process itself must be an element in the creation of some "Meta-Brahma"

still all of this lies in the realm of reason, not the realm of Faith. Is reason able to release itself from the web it weaves? I think not, what then is ^{belief} reason's role? It is our guide between the singular points created by faith.

01/20/91

At present our religions cut us off both above and within.

They are neither in touch with the higher
nor with the earth

and they preclude our delving within.

By the Great Dialectic they may be extended upwardly,
to the earth, and inwardly

Is the Great Dialectic a subjugation of FAITH
to the myth of progress?

Is evolution \equiv progress?

THE EVOLUTION OF A GOD

1. ^{1a} The god in Nature.

The god in the burning bush, in the whirlwind, in the volcano
(Animism, Pantheism)

2. God in the ruler. The divinity of Pharaoh, *By Emperor
KING Divine Right*

3. The Tribal God.

The god of the covenant with a people.

Since the nomadic god must accompany the people, he takes on the aspect of a sky god who is omnipresent rather than of a place god, of the grove, or the mountain, or of nature and the earth. And the people being nomadic, god becomes male rather than female.

Moses, the agent in the transfiguration from the god in nature to the God of a people. Moses establishes the relation of the LORD to his people. (But in Deuteronomy 32:8-9, Moses discriminates between the LORD and the Most High, an inference of the existence of a god above the tribal god.)

4. The tribal god who is supreme. (Hinatheism)

Elijah demonstrates the superiority of the LORD over Baal and the superiority of the prophet of the LORD over the priests of Baal. Elijah also reaffirms that god is not in the wind, nor in the earthquake, nor in the fire. God is in the still small voice--a reference to the Immanent God. *Psalm 95:3 For the LORD is a great God and a King above all Gods.*

5. The Cosmic God (Monotheism)

The second Isaiah proclaims that the LORD is not only a King above all gods, but the only God. The LORD is merged with the Most High of Deut 32:8.

6. The Cosmic God <---> The God Within

The Christ event bridging the two aspects of God. The Trinity: The Transcendant God (The Father, the Creator) and the Immanent God (The Holy Spirit) become ONE through the Incarnation, Baptism, Transfiguration, Crucifixion, and Resurrection of the Christ.

The key events are the theophan^yes at the Transfiguration with both Moses and Elijah being present. And later the coming of the Holy Spirit on the day of Pentecost, which coincided with the day of return of Moses from the mountain.

The three churches: That of St. Peter, that of St. John, and that of St. James, the witnesses to the Transfiguration.

7. The Evolving God

The Dialectic of the iterative re-creation of Man and God.
Is the Most High to be identified with the evolving god?

or is perception evolving toward the Higher God

Much of the essence of the Great Dialectic is contained in the teachings of Swami Vivekananda. He stresses that religion is open ended. It evolves as our experience expands and as we evolve in understanding and wisdom. However, the idea of the reciprocal maintenance of gods and men is an important aspect of the Great Dialectic not considered by Vedanta.

Some ideas and quotations taken from the booklet, SWAMI VIVEKANANDA'S SYNTHESIS OF SCIENCE AND RELIGION by Swami Ranganathananda. The Ramakrishna Mission Institute of Culture, Calcuttta. 1964.

• Two kinds of science: science as lucifera and science as fructifera, science as light and science as fruit, pure science and applied science. The two go together. {[This is also a matter of reciprocal maintenance]}

*Applied science is to serve the present
Pure science is to serve the future*

• Some limitations of science:

Science deals only with appearances, not with the reality behind the appearances. It is a study of Plato's shadows on the wall of the cave. *Quote from Eddington*

*also
Science
is about
the repeating
and
reproducible
and
the
repeatability
reproducible*

Science deals with phenomena revealed by the senses or by apparatuses supplementing the senses. Science's world is the world of sense experience, the observable world.

In the nineteenth century the thoroughgoing materialism and mechanistic determinism of physics combined with the newly postulated evolutionary theories of biology helped to shatter man's faith in current religions and spiritual values.

• Some limitations of classical (dogma bound) religions:

If God is good and watches over the earth from an extra-cosmic heaven, why is there so much suffering in this world, why are millions starving. Karl Marx thus characterized religion as the 'soul of soulless conditions, the heart of a heartless world, the opium of the people.' {[The Book of Job raises the same questions]} As a result of this paradox, man lost the fear of God, and more especially, the fear of the Devil.

Religion was either a dangerous error or a harmless illusion.

• "Science can denature plutonium, but it cannot denature the evil in the heart of man" Einstein That is not science's function.

ON THE QUESTION OF FAITH VS. REASON

When I entered the university in 1936, the so-called war between science and religion was still being waged. Although it was more than a three quarters of a century since Thomas Huxley and Bishop Wilberforce had exchanged their historic castigations, it was only a decade since the Scopes "monkey" trial. While I had ~~no~~ ^{not} feelings of neutrality in this war, I felt, as I have always felt with wars, that they are fought for not for the proclaimed virtuous values but for hidden egoistic agendas. But if we are to participate in the battle, since we are not called on to discuss the hidden agendas, we must engage on the level of the proclaimed issues. ^{was}

As a freshman, I found myself agreeing with Science concerning the nature of the God whose existence it was denying, and agreeing with the Church in not rushing to atheism as the only alternative. I felt that Science had produced a convincing falsification of the fundamentalist position. But there are many Gods both outside and inside the Bible, and the falsification of a God was not a nineteenth century innovation. Indeed, some of the heroes of the Bible, such as Elijah, earned their renown by falsifying a God. And this was done through empirical demonstrations, much more powerful and convincing than any rationalistic arguments such as those of Spencer and Huxley.

Both sides in this war came to agree on one conclusion: the existence of God can neither be proved nor disproved, where by proof was meant a purely intellectual demonstration. So a cease fire was called, with Science taking the position that any theology which was inconsistent with reason or outside the domain of scientific demonstration was of no consequence, and the Church ~~retreating~~ ^{retreating} to the position that God wasn't to be proved, God was to be experienced. In forcing the Church to this position, Science had sounded the ~~shout~~ ^{shout} that would bring the walls of ecclesiastical dogma down. For we would be forced either to deny experience or refute any infrastructure of dogma which ran counter to that experience. And this has been happening over the past half century.

Much later I began to see that the real issue was not the existence or non-existence of God, but whether God was worthy of human worship. And worthiness was to be determined on the basis of what worship did for the worshiper. Worship of a God who was capricious, jealous, vengeful, played favorites, played agent provocateur, and rejoiced in war and damnation, may have kept people under control, but certainly did not bring out the best in the worshiper. We needed a better God than that.

OTHER POINTS

MIRACLES CANNOT BE PROVED OR DISPROVED BY INDUCTION

THE LIMITATION OF RATIONALITY IS IN ITS POSTULATES

THE LIMITATION OF EMPERICISM IS IN THE NECESSITY FOR CONSENSUS

ON THE QUESTION OF FAITH VS. REASON

When I entered the university in 1936, the so-called war between science and religion was still being waged. Although it was more than three quarters of a century since Thomas Huxley and Bishop Wilberforce had exchanged their historic castigations, it was only a decade since the Scopes "monkey" trial. While I had some feelings of neutrality in this war, I felt, as I have always felt with wars, that they are not fought for the proclaimed virtuous values but for some hidden egoistic agendas. But if we are permitted to participate in the battle, since we are not summoned to discuss the hidden agendas, we must engage on the level of the proclaimed issues.

forward

As a freshman, I found myself agreeing with Science concerning the nature of the God whose existence it was denying, and agreeing with the Church in not rushing to atheism as the only alternative to this God. I felt that Science had produced a convincing falsification of the fundamentalist position. But there are many Gods both outside and inside the Bible, and the falsification of a God was not a nineteenth century innovation. Indeed, some of the great heroes of the Bible, such as Elijah, earned their renown by the falsification of a God. In the case of Elijah, this was done through an empirical demonstration, which was much more powerful and convincing than rational arguments such as those of Spencer and Huxley.

Both sides in this war finally came into agreement on one point: the existence of God can neither be proved nor disproved, where by proof was meant a rational or intellectual demonstration. So a cease fire was called, with Science resorting to the position that any theology which was incompatible with reason or outside the domain of scientific demonstration was of no consequence, and the Church retreating to the position that ~~since~~ God was not to be proved, God was to be experienced. But the Church's adopting this position sounded the shofar that would bring down the walls of ecclesiastical dogma, for one would be forced either to deny experience or to refute dogma which ran counter to that experience. And the walls have been crumbling ever since.

Much later I began to see that the real issue was not the existence or non-existence of God, but whether God was worthy of human worship. And worthiness was to be determined on the basis of what worship did for the worshiper. The worship of a God who was capricious, jealous, and vengeful, who played favorites and agent provocateur, and who rejoiced in punishment and damnation, may have kept people under the clerical thumb, but certainly did not bring out the best in the worshiper. The world needed a better God than that. And at this point it sounds as though man creates God, rather than vice versa. Indeed, I believe both propositions are true: God creates man and man creates God, which is one example of the over reaching archetype through which all change takes place.

*We must be sceptical of what is
and have faith in what could be.*

see Ireland in: A Non-linear Book

THE ORTHODOX REFORMATION

Unlike in the West, a reformation in the Orthodox Church did not occur in the 16th century. Reformation was in the process of beginning only late in the 19th century with the ideas of Tolstoy, Berdyaev, Gurdiev, Shestov, and other Russian writers. This movement was exiled, but not aborted, by the Leninist revolution which delayed further development for 70 years.

Unlike in the West, where the reformation moved largely into the realm of reason and the intellect, the Orthodox reformation appears to be moving into an enhancement of the realm of Faith.

Also unlike in the West, where the Reformation was led by clerics and those within the hierarchy of the church, the Orthodox reformation is inspired, in typical Russian manner, by those outside the organization. The calcification of the Orthodox Church and the Tsarist regime rendered them both incapable of innovations. Only outsiders were capable of innovation. The Leninist regime, after a brief window of promise, rapidly achieved a degree of calcification which its predecessors had taken centuries to evolve. Today, even with the intentions of glasnost and perestroika, it is doubtful that any regime can sustain real innovation against the forces of recidivism to the historic Russian pattern. The outsiders will most likely have to remain underground or in exile.

e.g. Wycliffe, Luther...

In the West the catalyzers of change have largely been inside the prevailing institutions. (Which has become the only acceptable source of change.) Only recently have the primary sources of innovative thought been outsiders. The F.Schumachers, the L.Mumfords, the L.L.Whytes, the B.L.Whorfs, etc. Perhaps this is a measure of the calcification of western institutions. At the time of Luther there was still enough fluidity in thinking for it to be possible both to be in the Church and be able to think beyond the current dogmas. Today, even within a supposed climate of freedom, one wonders if within most of our institutions it is possible at all to recognize the tacitly imposed limitations bounding our thinking.

Sp 029

*Bishop LeFebvre died March 1991
He was not a reformer. He returned to earlier dogma, taking issue with Vatican II*

To say there can be no more Fathers is to suggest that the Holy Spirit has deserted the Church.

-> Gt Dial

The Orthodox View: Timothy Ware p 212

or Mucras p 213

Sometimes when reading a book, I read along with little interest or expectation, then some particular paragraph may grab me. A paragraph containing some spark of recognition, that instantly transforms the author from a run-of-the-mill writer into one of those precious humans who has something to say. It is the same with my experience with religion. Many stories, many injunctions, many creeds, many claims, but none of it convincing. Then suddenly something is recognized that transforms the teaching from a tiresome dogma into a vital revelation. What was before a set of aphorisms that could have been put together by some learned scholars and philosophers becomes at an instant the product of a higher intervention and inspiration.

My personal recognition of Christianity came, not from the beauty in the Nativity, not from the drama in the Crucifixion, not from the hopefulness in the Resurrection, but from the mystery in the Transfiguration. St. Peter says in Second Peter 1:16-18,

It was not any cleverly invented myths that we were repeating when we brought you the knowledge of the power and the coming of our Lord Jesus Christ; we had seen his majesty for ourselves. He was honored and glorified by God and the Creator, when the Sublime Glory itself spoke to him and said, "This is my Son, the Beloved, he enjoys my favor." We heard this ourselves, spoken from heaven, when we were with him on the holy mountain.

I believe Peter, that this was no cleverly invented myth, because Peter himself at the time did not understand it. He wanted to build three tabernacles, one to Moses, one to Elijah, and one to Jesus. He had missed the point and the Voice interrupted him. But Peter missed the message of the event on the holy mountain because when God speaks, the message is multilevel, and each can hear only a part. Today after listening to the message for 2000 years we can hear a few more parts of it, but it remains a great mystery to be explored by every passing generation.

The Transfiguration was a new theophany of ^{the Jewish} God. This point was understood later by Peter himself and certainly by the Church Fathers. In the event on the holy mountain, God affirmed that Jesus had indeed been the agent of a new theophany, revealing to humanity a higher and previously unperceived aspect of God. But there was more to the message than the certification of a new theophany. The presence of Moses and Elijah was part of the message. Why were they present? Both of these patriarchs had been earlier agents of new theophanies. Moses had revealed the God of Abraham to be the God of a People. Elijah had found God not in the actions of nature but in the still small voice. The first revelation of the linkage of the Transcendent and the Immanent. The message of their presence at the Transfiguration was that theophanies were on going. There would always be a new theophany when God and humans were ready.

The Transfiguration struck me as being too profound to have been considered.

SOME NOTES: MYSTERY PLAY DISCUSSION GROUP

November 27, 1976

See also Metaleg1.P51 #55

The idea of incarnation involves materialization or the introduction into the physical world of a material manifestation having a set of physical attributes, which takes its origin in activities on the spiritual level.

The idea of etherialization involves the introduction into the spirit world of a set of spiritual properties which take their origin in activities in the physical world.

These processes are duals:

or for spiritual read mental

From Manifest?

Materialization
Incarnation, spirit into matter

Both are vertical

Etherialization, matter into spirit
Transubstantiation

Operations

bread and wine

How are the processes of incarnation and etherialization effected?

The example given (pl29) of the painter who incarnates his subject in his painting, in the sense of capturing the spiritual essences in the character of the subject, does this through the etherialization of color. The color has in some sense acquired other than its purely material properties. One aspect of this etherialization of color is in the painter's development of the knowledge of the nature of colors. Such knowledge is a spiritual essence etherialized from the matter world. In this case incarnation is achieved through etherialization. Something has gone from the matter world to the spirit world (knowledge of the properties of color) in order that something else (the characterization in the portrait) could go from the spirit world into the matter world. Incarnation and etherialization are thus both parts of a single exchange process that takes place between two worlds.

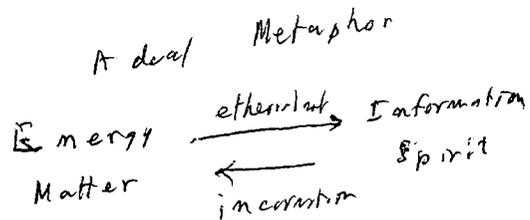
a dialectic

Another example is that of the Mass, in which the bread and wine are etherialized or "transubstantiated" in order that the Christ may become incarnate in the communicants.

Christmas--the Great Incarnation--only became possible after centuries of the Law and the Prophets, through "Messianic Transubstantiations", the sufferings and cries to God of a people etherialized into the spirit world that the Christ might be incarnated. The Chosen were chosen to make possible this great materialization from the world of spirit.

In a converse example, that of the Transfiguration, an exchange is also seen to be taking place. Jesus went up into the mountain with three disciples who beheld a miraculous ~~transforming~~ or transfiguration of his physical body into spiritual essence, an etherialization ^{of} transubstantiation. But accompanying this the spirit essences of Moses and Elijah, became manifest in the material world--an incarnation. Again an exchange takes place between the two worlds. From the point of view of this world, the primary part of the exchange in the case of Christmas was incarnation, and in the case of the transfiguration it was etherialization. From the viewpoint of the spirit world the primaries may be reversed. We accordingly may surmise that transfers between the worlds of matter and of spirit are always in the forms of exchanges. Incarnation must be enabled by etherialization and etherialization cannot be effected without there also being incarnation. (This has a certain parallel in the physical law of conservation of matter/energy.)

cf Samhain



In further development of this theme it was proposed that the details of many "purely" physical processes which have thus far defied explanation may be unresolved because the processes are not solely physical but really involve an etherialization - materialization exchange. That is, there must be brought into the hypothesis other forms of structure and process than those involving only the presently recognized energy and force forms. Alan Howard reported on work by Konig on digestion in which matter/mass entirely disappears prior to the emergence of new tissue in the body, quite possibly an example whose explanation might be edited by hypotheses based on a materialization/ etherialization exchange. The same may be true for certain types of chemical and nuclear reactions and for the processes of cellular differentiation and specialization which are basic to all morphogenesis in bio-evolution.

*eg
kennine*

Another example of the incarnation/transubstantiation exchange is that involved in art and science. The scientist is concerned with extracting knowledge from the properties of things, i.e. creation of a non-material essence from manipulation of material essences--an etherialization process. The artist, on the other hand, is concerned with creating material forms that will contain his images and concepts--an incarnation process. But each must make exchanges in order to effect his task.

Exchange also involves the attribute of quality. A degenerate, anti-aesthetic art seems to accompany a positivistic, mechanistic science. Which is cause and which effect is uncertain, but exchange is not bound by causality. The question is, with what spirit world is this destructive exchange taking place.

i.e. information as non-material

For Social Work

RITOPPAS.P51

DISK:JOY03

NEED FOR RITES OF PASSAGE

Reading the signs of the times, we must conclude that our culture has come to a moment of passage, one of those critical milestones that are readily identified in the lives of individuals, but which are obscure in cultural evolution because our historical perspectives do not possess an adequate race memory. In the individual we recognize the puberty crisis, the various crises of coming of age and some of those crises of later years associated with declining physical prowess. We even accept that all living organisms experience similar passages but we have difficulty in relating the processes of history to similar milestones.

However, there are several cultural changes taking place that indicate we require a rite of passage. First there is an evolution of language, reflecting the imbalance of gender role in our metaphysics. A second cultural change taking place on a rite of passage level is a revision in the relationship between the clergy and the laity. God's Church, we must remind ourselves, is all of the people not just the clergy. This is the same kind of change that takes place in the relationship between parent and child when certain ages are reached. This is in response to a broad psychological maturation that has taken place during the 20th century. We have, for example, in the Roman Church: "The newer Catholic teaching suggests that it is hard --not easy--for a reasonably religious person to commit mortal sin". Clearly a transference of responsibility to the individual, the mark of a rite of passage.

After this very succinct and loose description of what seems to be taking place, let us return to the basic question, in our time what are we trying to do. We are trying in these critical years to design a rite of passage, that is, to develop a procedure that will impress upon us an awareness of what is taking place and which will enable us to transit in the next few decades to a new level of maturity and responsibility.

I feel that the last great Portal, was the one through which St. Paul and the Apostles prepared the way and through which we were guided by the Church Fathers, bringing with them the utensils of proven utility from the past. I feel in this last passage that insufficient study was made of the nature of such a passage and there was almost a complete failure to structure a rite of passage because it was not foreseen that there would ever be another. They did not see in the doctrine of the Second Coming the call for the development of the rite-of-passage.

Those who are Christians, whatever our specific persuasion, are perhaps more acutely aware that we are culturally in a period of passage than are others. This is because we see clearly some of the very basic changes that are currently taking place in the Church. These ecclesiastical changes are in response to two important aspects of cultural evolution: First, the evolution of the language with which we daily communicate in time effects an obsolescence in any traditional and relatively unchanging language, such as that cherished and preserved by the Church. New words, expressions and styles are continually coming into our languages while others continually become anachronistic and archaic. This is as true of the language of music as of the language of words. So if we are trying to communicate, we must do so in the contemporary idiom. We must continually translate classical forms into current forms so that communicability is preserved. In response to this imperative we see the passing of Latin from the liturgy of the Roman Church, the revision of the Book of Common Prayer in the Anglican Church, the introduction of the Folk Mass and the Rock Mass and modern musical idioms.

What I have read reflects the considered opinion of many who recognized that these years are not "business as usual" years, but are demanding of us the all consuming effort to break out of the cocoon, the egg shell, the nest. Everything for possibly centuries ahead depends on whether this generation can rise to what is required of it. We did not choose this responsibility, the time chose us--which is for many the same as saying that we have no choice.

What must we do? We must pack up the utensils of the past that have proven their utility and prepare to take them with us through the Portal. We do not know what will ultimately prove valuable but a clue is to be found by looking back upon previous passages, looking for those tools brought through the last Portal that have stood us in good stead. These are the utensils that perhaps have permanent value.

VERTICAL MITOSIS
A CYBERNETIC METAPHOR

In the beginning is the error signal. Something is wrong, there is pain, there is longing, there is yearning, there is ~~even~~ despair and suffering.

Next comes a self-referential examination of the ambient condition. An attempt is made to construct the "is" of the situation.

Thirdly, an idealized "ought" condition is visualized, and the error signal is assumed to be attributable to ("ought" - "is").

At this point the Buddha^{Siddhartha} correctly pointed out that separation from the visualized ought is not the source of the pain. While the pain may be due to separation from some "true source", what that true source is is not knowable, and it is best to abandon all visualized oughts, i.e. remove the error signal by abandoning all desires.

The Western view has been to establish and deify an idealized ought and seek to reduce the error signal by moving toward that ought. It is even a postulated property of the ought that it assists us to reach it.

So long as we fail to reach the ought, we may sustain the model and the validity of the ought. However, when we near the visualized ought and the pain continues, we begin to question the model and the ought. This situation arises because the sought ought must be far beyond any realizable situation. The model can only be sustained by postulating a new higher ought.

This model assumes that through a sequence of higher oughts the "true source" will eventually be reached and the error signal set to zero.

The idea of vertical mitosis is that our pain results from an internal mitosis process that includes a splitting or separation between our "is" condition and an "ought" condition which somehow arises in us. Without this pain and despair, we would forever remain as animals. Vertical mitosis is what makes us human, it is the essence of the human condition.

**THE WHITE AND
THE RED**

The White and the Red

In the archetype of war, the eternal struggle is not the Zarathustrian struggle alone. The cosmic contestants are not only Light and Dark but also White and Red. Along side and within the battle between the soul and its shadow is the struggle between vision and compassion. While the battle between Light and Dark is fought to overcome the other, the battle of White and Red is fought to unite with the other. The soul and its shadow are forever one, yet struggle to be separate. Vision and compassion are forever separate, yet struggle to be one.

The cross dialectic of Light-Dark and White-Red dissolves rigid structures and permits the emergence of the new.

When the labels are removed, and physical identities sublimated, the Four Cosmic contestants are Light and the Shadow it casts, Vision and the Substance into which it must be cast. The former are inextricably locked together yet seek to separate and subdue one another, the latter are separate and struggle to find union and completion in one another.

The Light is Ahura-Mazda, the Dark is Ahriman.

The Light is Yahweh, the Dark is Satan.

The Light is Good, the Dark is Evil.

*is White ground
for Red's figure?*

The White is the Vision, the Red is the Manifestation.

The White is the Grail, the Red is the Search.

The White is the Mani, the Red is the Padme.

The White is the Spirit, the Red is the Intellect.

The White is the Mind, the Red is the brain.

The White is the Transfiguration, the Red is the Crucifixion.

The White is the Annunciation, the Red is the Incarnation.

The White is the Light that casts no shadow, the Red is Light.

W	R
FAITH	REASON
Virtue	Value

spirit & mind

Many are the labels which have been given, none accurate.

Masculine and Feminine can not be mapped onto either Light-Dark or White-Red.

Yin and Yang cannot be mapped onto either Light-Dark or White-Red.

Nor can the "Good Guys" and the "Bad Guys" be mapped onto either Light-Dark or White-Red.

LOGIC & EMOTION cannot be mapped

The White and the Red

In the archetype of war, the eternal struggle is not the Zarathustrian struggle alone. The cosmic contestants are not only Light and Dark but also White and Red. Along side and within the battle between the soul and its shadow is the struggle between vision and compassion. While the battle between Light and Dark is fought to overcome the other, the battle of White and Red is fought to unite with the other. The soul and its shadow are forever one, yet struggle to be separate. Vision and compassion are forever separate, yet struggle to be one.

The cross dialectic of Light-Dark and White-Red dissolves rigid structures and permits the emergence of the new.

TORNADO NOTE

TRINITIES
[THE THREE JEWELS]

JAIN	RIGHT FAITH, RIGHT KNOWLEDGE, RIGHT CONDUCT Note: Jaina maps onto Cybernetics
BUDDHIST	BUDDHA, SANGYA, DHARMA
HINDU	BRAHMA (CREATOR), VISHNU (PRESERVER), MAHESA (DESTROYER)
CHRISTIAN 1.	FATHER, SON, HOLY SPIRIT
2.	GOD, THE BIBLE, THE CHURCH
3.	THE TRANSCENDANT, THE CHRIST, THE IMMANENT
ISLAMIC	ALLAH, THE PROPHET, THE QURAN
JUDEAIC	GOD, THE HOLY SCRIPTURES, THE HOUSE OF ISRAEL
CYBERNETIC	THE NORMAL, THE AMBIENT, THE MODIFIER

Trinities appear to be of three distinct types. The first type is a manifestation of the stability attribute of three-foldedness, e.g. a tripod. Examples of this from the above list are the Judaic, the Christian 1. and 2. and the Islamic. The second type is a manifestation of the dynamic that derives from the residual asymmetry of an odd number. Examples of this from the list are the Buddhist and the Christian 3. The third type involves an element on one level arbitrating balance and imbalance between two elements a second level. Examples of this are the Jaina and the Cybernetic.

The type two trinity involves a departure and return temporal pattern. There must be alternation between dialog and identity. God must be alternat Transcendent and Immanent. If God is never immanent, one becomes a hardened dogmatist. For a transcendent God is too remote to manifest and sustain knowledge of His true nature. If God is never transcendent, one becomes as Lucifer, believing in his own personal godheadedness, and mistak his own voice for that of God. In both cases contact with God is lost.

Prayer is the path to the transcendent God, it is the dialogue of speak and listening. Meditation is the means to become one with the immanent God. Prayer and Meditation, Transcendence and Immanence, the Great Departure and Return.~

3/04/88

TORNADO

ITEM

TRINITIES
[THE THREE JEWELS]

IN	RIGHT FAITH, RIGHT KNOWLEDGE, RIGHT CONDUCT Note: Jaina maps onto Cybernetics
BUDDHIST	BUDDHA, SANGYA, DHARMA
HINDU	BRAHMA (CREATOR), VISHNU (PRESERVER), MAHESA (DESTROYER)
CHRISTIAN 1.	FATHER, SON, HOLY SPIRIT
2.	GOD, THE BIBLE, THE CHURCH
3.	THE TRANSCENDANT, THE CHRIST, THE IMMANENT
ISLAMIC	ALLAH, THE PROPHET, THE QURAN
JUDEAIC	GOD, THE HOLY SCRIPTURES, THE HOUSE OF ISRAEL
CYBERNETIC	THE NORMAL, THE AMBIENT, THE MODIFIER

Trinities appear to be of three distinct types. The first type is a manifestation of the stability attribute of three-foldedness, e.g. a tripod. Examples of this from the above list are the Judaic, the Christian 1. and 2., and the Islamic. The second type is a manifestation of the dynamic that derives from the residual asymmetry of an odd number. Examples of this from the list are the Buddhist and the Christian 3. The third type involves an element on one level arbitrating balance and imbalance between two elements on a second level. Examples of this are the Jaina and the Cybernetic.

The type two trinity involves a departure and return temporal pattern. There must be alternation between dialog and identity. God must be alternately Transcendent and Immanent. If God is never immanent, one becomes a hardened dogmatist. For a transcendent God is too remote to manifest and sustain knowledge of His true nature. If God is never transcendent, one becomes as Lucifer, believing in their own personal godheadedness, and mistaking their own voice for that of God. In both cases contact with God is lost.

Prayer is the path to the transcendent God, it is the dialogue of speaking and listening. Meditation is the means to become one with the immanent God. Prayer and Meditation, Transcendence and Immanence, the Great Departure and Return.

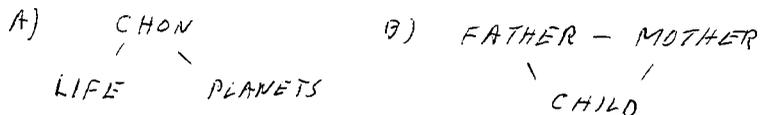
Created: 2/26/88 Modified: 3/4/88 Reminder:

*This is ~~it~~ but sounds quite Pythagorean
3 4 species of triads*

Digits # Numbers

- 1) The tripod stable property see above*
- 2) The departure & return dynamic see above*
- 3) 3 above*

4) A central which has two forms



SOUL AND INTELLECT

Logic and what we consider to be the rational parts of intellect are conditioned by our experience in three dimensional space or 3s/t space-time. Reasoning is designed for operation in 3s/t and is derived from experience within 3s/t. But we possess experience processors beyond the intellect. We are able through these processors to experience deeper and higher realities than the physical. Although these realities cannot be experienced solely with the intellect, the intellect can be used as a foyer for entering these worlds. As the intellect is regarded as the guide or manager of our experience of the physical world, the soul is our guide and manager of the experience of higher worlds. Physical experience originates with senses, transcendental experience originates with 'remembrance'. Since language as well as logic is designed around physical experience, much of transcendental experience is ineffable. However, like physical experience, much experience of higher reality has both the intensity and repetitiveness to be internally recognized and recorded. Indeed some transcendental experience is communicable and is recognizable by others who may have the same remembrance and possess the same code book. If the rational is the tool developed for exploration of a 3s/t world, we must not expect it to carry us far in the exploration of higher worlds. We must not abandon the rational but we must expect the rational to abandon us when we enter a higher world.

We shall not be dealing with concepts, the modules of the rational, but with ^{recognition} remembrances, the modules of transcendental experience. It is difficult to characterize a remembrance. Unlike the one-to-one mappings in the domain of the rational, remembrances may originate from different specific experiences but result in similar feelings. And different feelings may result from the same experience, making one suspect the presence of 'hidden variables'. In fact, if we model the higher worlds on the lines of higher dimensional worlds, four, five, ... dimensional worlds, the projections of differences in those worlds into our three dimensional world may result in superpositions making discriminations rationally impossible. For example, a room may be the same, but the feeling it has depends on the time of day. Here the fourth dimension of time contains differences, but when projected, the purely 3s cannot sustain the temporal differences and discriminations are impossible. From a ^{rational} 3s point of view, the room is the room and nothing has changed.

Religious symbolism often employs the adding of a dimension to display the relation between the physical and higher worlds. This approach, of course, is an operation of the intellect. However, the exercise loses its utility when viewed in a purely rational manner.

MISHLOVE'S THINKING ALLOWED, November 7, 1990, TV CHANNEL 22, 6:00PM
 JACOB NEEDLEMAN: THE INTELLECT & THE SPIRITUAL

- *Wisdom consists in both knowing and living the truth.*
- *Modern culture has driven us into but one part of ourselves.*
- *Real inquiry is itself a morally transforming force.*

- *Concept & Idea*

A concept is a mental tool for organizing thoughts. It operates on the level of the intellect which is but a part of the whole mind. Concepts provide the filing cabinets for the intellect.

An idea is an expression of a fundamental reality. It may be verbal, iconic, art, ... It is beyond (at least in part) the intellect. Examples of ideas are: God, Universe, Yin/Yang

- *We are creatures of two worlds. One world is experienced through the intellect, the other through 'remembering', which is a path to deeper and higher reality.*

- *There is great meaning inside of us ^{recognizing} {[although most meaning is contextual]}, something of joy, of God, it is there but we may not be in touch with it.*

- *What is real experience?*

{[Tautologically it is an experience of the deeper world. It is any experience we have associated with Love, Beauty, Mystery. We have two levels of thoughts. Those that we describe as 'I think' and those that we describe as 'It thinks in me'. Whenever we have the second level of thought, we are having a real experience. How do we know which is which?]}

- *Real experience is nourishing. We need and must take in its nourishment. {[the flight of angels and eagles, Love]}*

- *The part of us, beyond intellect, that experiences the Real world has been called the soul.*

- *Socrates urged the life of inquiry {[the Search]}. He felt the pursuit of wisdom to be more important than life itself. {[The pursuit of wisdom is indeed our vocation, while living is only to support our vocation.]}*

- *The pursuit [Search] involves sacrifice. Sacrifice is detachment. We must not give up our dreams, but we must give up all attachment to them.*

- *Consciousness is not just thinking [>level 2 thinking?]. The thinking faculty (intellect) is not the highest part of ourselves. Beyond thinking is atunement. The ultimate purpose in life is this atunement.*

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 unassquealer CNN on "Talk Back Alive": Saint or Snitch? E.H. 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

THE INTRA-WARS

In the civil war that raged throughout Russia during the years 1919 to 1922 the contestants were labeled "Reds" and "Whites". While in those years these labels had a specific political meaning, in a more general trans-political sense these are appropriate labels for the protagonists in every civil or "intra-war".

[The term 'intra-war' can be used to represent any conflict taking place within a unitary body, whether the war be a civil war within a nation state, or just a conflict of conscience or motivation taking place within an individual. We may even say that every war is an intra-war if we presume humanity itself to be a unitary body.]

This is not to say that every issue is reducible to a single issue, but to say that every issue contains an element of what we may call Red versus White. In brief, the White component of an issue is its lawful, ideological, or visionary elements, while the Red component is its feeling, humanitarian, or compassionate elements. The basic White-Red issue boils down to: Is our first commitment to principles or to persons.

see Dharma w Singha

Consider the story of Abraham. In his old age he was given the longed for but unexpected gift of a son, Isaac. This gift was the most precious thing of his life. But Abraham was guided by principle, which took the form of his God. And God wanted to test Abraham to find out whether his ultimate commitment was to Him or to his treasured Isaac. Was Abraham a White or a Red? The story tells us that Abraham was White, his ur-commitment was to the will of God. He was prepared to sacrifice Isaac to fulfill his commitment to God. In the Biblical resolution, deus ex machina, at the last minute God provided a surrogate sacrifice and Isaac was spared. But there is another version (from Kierkegaard?) that finding himself in the all too human predicament of conflicting commitments, caught in the middle, after placing Isaac on the altar, Abraham raised the knife, looked up to heaven, uttered a loud cry, then brought the knife down into his own breast.

Then there is the story of Lot, also tested for his commitment to God. The Bible seems to iterate and iterate on the theme, where is our ur-commitment, and the answer is always White. Our first loyalty must be to an ideal, to a spirit, to an abstraction, to God. Indeed the basic idea of sacrifice resides in abandoning the Red whenever the White demands. Even God follows this rule, sacrificing His Son on the cross for a principle.

The cynic in our age says the problem is with the idea of commitment, do away with loyalty and commitment. The sage says commitment is our highest virtue, therefore preserve commitment only for that which does not place White against Red. Question whatever divides White from Red and serve only that which is simultaneously supportive both of vision and of life.

principle

WHITRED1.WP6

DISK:WORKDISK

November 11, 1990

JUNE 22, 1994

THE WHITE AND THE RED

See 1996 #28

1996 #38

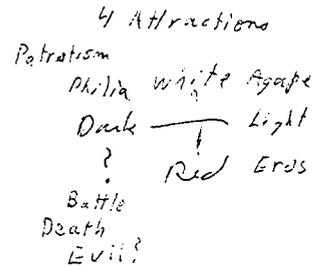
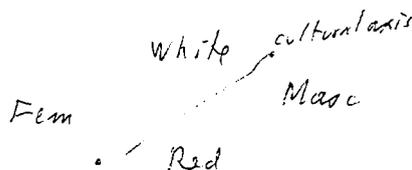
In the archetype of war, the eternal struggle is not the Zarathustrian struggle alone. The cosmic contestants are not only Light and Dark but also White and Red. Along side and within the battle between the soul and its shadow is the struggle between vision and compassion. While the battle between Light and Dark is fought to overcome the other, the battle of White and Red is fought to unite with the other. The soul and its shadow are forever one, yet struggle to be separate. Vision and compassion are forever separate, yet struggle to be one.

The cross dialectic of Light-Dark and White-Red dissolves rigid structures and permits the emergence of the new.

WHITE	RED
VISION	COMPASSION
WISDOM	
COURAGE	NURTURING
CLIMBING UP	CARING
MASCULINE	FEMININE
CHIVALRY	
Hand	Heart
Intellect	Feeling
APOLLO	DIONYSIUS

white & Red are divisions within the masculine.

SEE NOTEBOOK ON THE WAR POETS



Dyads: Masculine / Feminine
 white / Red
 Light / Dark
 Celtic / Roman

TORNADO TORCH

THE 600 B.C. RADIANT

THE FOUNDERS	CONTRIBUTION	LOCATION	LIFE SPAN
LAO TZU	TAO TE CHING	CHINA	604-531 BC
KUNG FU TZU	ANALECTS	CHINA	551-479
SIDDHARTHA GAUTAMA	DAMAPADA	INDIA	563-483
MAHAVIRA, THE 24th TIRTHANKARA		INDIA	599-527
	[SAGES OF THE UPANISHADS]	INDIA	
	[FOUNDERS OF THE SIX SCHOOLS OF BRAHMANICAL PHILOSOPHY]		
	WRITING OF THE RAMAYANA		c 510
ZARATHUSTRA		PERSIA	630-553
[HEBREW PROPHETS]		ISRAEL	
	FIRST WRITING OF THE BIBLE		
	DEUTERO ISAIAH	ISRAEL	c 536
PYTHACORAS		SAMOS	581-497
[IONIC PHILOSOPHERS]		GREECE	
	THALES	MILETUS	624-545
	ANAXIMANDER	MILETUS	611-546
	ANAXIMENES	MILETUS	586-526
	HERAKLIDOS	EPHESUS	544-483
	ANAXAGORAS		500-428
	PARMENIDES	ELEA	
	EMPEDOCLES		490-430
	ZENO	ELEA	490
RISE OF ZAPOTEC CULTURE AT MONTE ALBAN		MEXICO	c 500

THE TRANSFIGURATION

page 2

In a converse example, that of the Transfiguration, an exchange is also seen to be taking place. Jesus went up into the mountain with three disciples who beheld a miraculous transforming or transfiguration of his physical body into spiritual essence, an etherialization of transubstantiation. But accompanying this the spirit essences of Moses and Elijah, became manifest in the material world--an incarnation. Again an exchange takes place between the two worlds. From the point of view of this world, the primary part of the exchange in the case of Christmas was incarnation, and in the case of the transfiguration it was etherialization. From the viewpoint of the spirit world the primaries may be reversed. We accordingly may surmise that transfers between the worlds of matter and of spirit are always in the forms of exchanges. Incarnation must be enabled by etherialization and etherialization cannot be effected without there also being incarnation. (This has a certain parallel in the physical law of conservation of matter/energy.)

is sacrificial
and
martyrdom

In further development of this theme it was proposed that the details of many "purely" physical processes which have thus far defied explanation may be unresolved because the processes are not solely physical but really involve an etherialization - materialization exchange. That is, there must be brought into the hypothesis other forms of structure and process than those involving only the presently recognized energy and force forms. Alan Howard reported on work by Konig on digestion in which matter/mass entirely disappears prior to the emergence of new tissue in the body, quite possibly an example whose explanation might be edited by hypotheses based on a materialization/ etherialization exchange. The same may be true for certain types of chemical and nuclear reactions and for the processes of cellular differentiation and specialization which are basic to all morphogenesis in bio-evolution.

e.g.
healing

e.g.
information

Another example of the incarnation/transubstantiation exchange is that involved in art and science. The scientist is concerned with extracting knowledge from the properties of things, i.e. creation of a non-material essence from manipulation of material essences--an etherialization process. The artist, on the other hand, is concerned with creating material forms that will contain his images and concepts--an incarnation process. But each must make exchanges in order to effect his task.

Exchange also involves the attribute of quality. A degenerate, anti-aesthetic art seems to accompany a positivistic, mechanistic science. Which is cause and which effect is uncertain, but exchange is not bound by causality. The question is, with what spirit world is this destructive exchange taking place.

DIALECTICS

ETHRMAT1.P51

DISK:THEO

May 2, 1991

SOME NOTES: MYSTERY PLAY DISCUSSION GROUP

November 27, 1976

See also Metaleg1.P51 #55

The idea of incarnation involves materialization or the introduction into the physical world of a material manifestation having a set of physical attributes, which takes its origin in activities on the spiritual level.

The idea of etherialization involves the introduction into the spirit world of a set of spiritual properties which take their origin in activities in the physical world.

These processes are duals:

or for spiritual read mental

From Manifest 2

Materialization
Incarnation, spirit into matter

Both are vertical operations

Etherialization, matter into spirit
Transubstantiation

How are the processes of incarnation and etherialization effected?

The example given (pl29) of the painter who incarnates his subject in his painting, in the sense of capturing the spiritual essences in the character of the subject, does this through the etherialization of color. The color has in some sense acquired other than its purely material properties. One aspect of this etherialization of color is in the painter's development of the knowledge of the nature of colors. Such knowledge is a spirit essence etherialized from the matter world. In this case incarnation is achieved through etherialization. Something has gone from the matter world to the spirit world (knowledge of the properties of color) in order that something else (the characterization in the portrait) could go from the spirit world into the matter world. Incarnation and etherialization are thus both parts of a single exchange process that takes place between two worlds.

Another example is that of the Mass, in which the bread and wine are etherialized or "transubstantiated" in order that the Christ may become incarnate in the communicants.

Christmas--the Great Incarnation--only became possible after centuries of the Law and the Prophets, through "Messianic Transubstantiations", the sufferings and cries to God of a people etherialized into the spirit world that the Christ might be incarnated. The Chosen were chosen to make possible this great materialization from the world of spirit.

TRANSFG.S.P51
TRNSFG02.P51

DISK:THEO\GRTDIAL

July 14, 1991

MESSAGES OF THE TRANSFIGURATION

Sometimes when reading a book, I read along with little interest or expectation, then some particular paragraph may grab me. A paragraph containing some spark of recognition, that instantly transforms the author from a run-of-the-mill writer into one of those precious humans who has something to say. It is the same with my experience with religion. Many stories, many injunctions, many creeds, many claims, but none of it convincing. Then suddenly something is recognized that transforms the teaching from a tiresome dogma into a vital revelation. What was before a set of aphorisms that could have been put together by some learned scholars and philosophers becomes at an instant the product of a higher intervention and inspiration.

My personal recognition of Christianity came, not from the beauty in the Nativity, not from the drama in the Crucifixion, not from the hopefulness in the Resurrection, but from the mystery in the Transfiguration. St. Peter says in Second Peter 1:16-18,

It was not any cleverly invented myths that we were repeating when we brought you the knowledge of the power and the coming of our Lord Jesus Christ; we had seen his majesty for ourselves. He was honored and glorified by God and the Creator, when the Sublime Glory itself spoke to him and said, "This is my Son, the Beloved, he enjoys my favor." We heard this ourselves, spoken from heaven, when we were with him on the holy mountain.

I believe Peter, that this was no cleverly invented myth, because Peter himself at the time did not understand it. He wanted to build three tabernacles, one to Moses, one to Elijah, and one to Jesus. He had missed the point and the Voice interrupted him. But Peter missed the message of the event on the holy mountain because when God speaks, the message is multilevel, and each can hear only a part. Today after listening to the message for 2000 years we can hear a few more parts of it, but it remains a great mystery to be explored by every passing generation.

St. Peter's point

The Transfiguration was a new theophany of ^{the Jewish} God. This point was understood later by Peter himself and certainly by the Church Fathers. In the event on the holy mountain, God affirmed that Jesus had indeed been the agent of a new theophany, revealing to humanity a higher and previously unperceived aspect of God. But there was more to the message than the certification of a new theophany. The presence of Moses and Elijah was part of the message. Why were they present? Both of these patriarchs had been earlier agents of new theophanies. Moses had revealed the God of Abraham to be the God of a People. Elijah had found God not in the actions of nature but in the still small voice. The first revelation of the linkage of the Transcendent and the Immanent. The message of their presence at the Transfiguration was that theophanies were on going. There would always be a new theophany when God and humans were ready.

Abraham's theophany was the end of human sacrifice

of the three Turnings of the Wheel from Buddha's time

The Transfiguration struck me as being too profound to have been contrived.

Another source of the profundity of the gospels comes
from a comparison of the temptations of Jesus & Gautama.

Marai's temptations of Srikyamuni

were those ordinarily encountered by mortals
Lust, Fear, ...

Satan's temptations of Jesus

already recognized an "advanced" personality
one with great power.

whether any of his contemporaries recognized him
or not. Satan did recognize who he was.

From both the Temptation and the Transfiguration
we perceive, who he was.
real evidence

CONCERNING THE TRANSFIGURATION

The interpretation of the Transfiguration given in the accompanying story is in accord not only with the scriptures¹, but with the concept that there will always be One Yet to Come. In Judaism, this is the Messiah; in Christianity, it is the second coming of Christ; in Buddhism, Maitreya, the Buddha yet to come. And of course the Hindu concept of the successive avatars of Vishnu. Krishna says in the Bhagavad Gita, "Whenever there is the need, I make for myself a body and return to earth."

While in some quarters the Transfiguration has been recognized as the most significant event of the New Testament, surpassing and making intelligible the Crucifixion and Resurrection, it has been largely ignored by the Church in the west. The Eastern Church recognized its importance as foreshadowing the Resurrected Christ and inferring the Cosmic Christ. "The central idea of the Eastern Fathers was that of *theosis*, the divinization of all creatures, the transfiguration of the world." (As against the idea of personal salvation which was the emphasis of the Western Church)

But the message of the Transfiguration undid the notion that the Gospels were God's last message to his people on earth. It affirmed the continuing love and concern of God. He would speak again and again, return again and again. But the continued presence of God did not fit with the idea that God had passed His authority to the Church. To protect its authority and power, the Western Church chose to downplay and superficially interpret the event of the Transfiguration. Only after the Reformation did the Roman Church acknowledge the Transfiguration in its liturgical calendar, with the Protestants ignoring it totally. But more than undoing the finality view of the Church, the interpretation that there are three churches, undermines centralized ecclesiastical authority and power. In ignoring the Transfiguration, the Church of St Peter has taken on itself to persecute the Church of St. John. (As in the obliteration of the Celtic Church), However, in its persecutions it has supplied the Church of St. James with ample martyrs whose sacrifice has kept the pure vision of the Gospels alive.

Now all of this is changing. The theology of continuing enlightenment, the recognition of an evolving theophany has served to liberate the West from the sheep pen in which it has been spiritually confined for centuries. Yes, grant that Peter and his "successors" were given charge of the sheep, there was no authority granted to them or to anyone to defer the sheep's liberation from the pen nor to delay their graduation to a continuing spiritual path. At the close of the millennium, we seem to be preparing ourselves to receive a new theophany. And when prepared the promise of the Transfiguration is that we shall again receive.

¹ References to the Transfiguration in the New Testament:
Matthew 17:1-13; Mark 9:2-9; Luke 9:28-36; II Peter 1:16-19
Reference re Moses: Exodus 34:29-35; re Elijah: I Kings: 19:9-13

1999 # 24

~~Toumen, WFO~~

TRANSFIGURED

Jesus took with him Peter and James and John, and led them up a high mountain apart by themselves; and he was transfigured before them, and his garments became glistening And there appeared to them Elijah with Moses; and they were talking to Jesus ... and a voice came out of the cloud, "This is my beloved Son; listen to him."

Mark 9:2

The transfiguration of Jesus is certainly the "brightest and best" of all the epiphanies witnessed these past few weeks. He is the One who transcends the law represented by Moses; and the One who transcends the prophets represented by Elijah.

Mark's gospel sets this event just before the last journey of Jesus to Jerusalem where his passion and death will take place.

There is good reason, therefore, for us to see the transfiguration of Jesus as more than the climax of the Epiphany season. The transfigured Christ is the vision inviting us to move into our Lenten journey.

At this time of year most of us resolve to lead a more disciplined life during these "forty days and forty nights." We give up certain foods or certain habits. We may take on an extra obligation: attending a weekday Eucharist or a Lenten class, visiting the sick and shut-in, or becoming involved in some community service.

All these exercises are worthy in themselves. Often we keep them well. We arrive at Easter with a glow of self-satisfaction, proud of our Lenten gold star. But is that what it's all about? A self-congratulatory exercise?

Lent is about moving more deeply into the mystery of suffering, death and resurrection. Our Companion and Guide is the transfigured Christ. He has hung on the cross after denial and suffering. He has torn asunder the bonds of death. And he is now present with us in our journey, his glory lighting the way in the darkness.

Whatever we do to observe Lent should have one overarching purpose: to know more fully, to love more deeply the Crucified and Risen Savior. To let him transfigure our lives.

You will do well to pay attention to this as to a lamp shining in a dark place

11 Peter 1: 19

The Three Churches

Some two weeks before Passover in the year 29 of the Common Era, Jesus and his disciples began what was to be the final journey from Galilee to Jerusalem. On the way Jesus withdrew from the group and taking with him Peter, James, and John ascended to the summit of Mount Tabor to pray. There a most remarkable event occurred, as was later related by the Evangelist:

And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

And, behold, there talked with him two men, which were Moses and Elias:

Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

Luke 9:29-36

Tradition records that each of the three disciples who accompanied Jesus to the Holy Mountain instituted a church. The Church of St. Peter was the visible church. Scripture tells that Jesus charged Peter to "feed my sheep" (Matthew 16:18). The Church of St. John was the mystical church. John records that Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John 14:12). And further, "Ye shall know the truth and the truth shall make you free" (John 8:32). And finally the Church

of St. James which was the church of martyrdom. The church of those who, like James, would give their lives for their faith.

The ministry of Jesus to this time had been the outer ministry, the ministry of teaching, the ministry of healing. Here on the mountain was revealed the second or hidden teaching, revealed to those who could comprehend. But now the time had come to complete the ministry, to continue on to Jerusalem, on to Golgotha and martyrdom.

And so it was that Jesus instituted three churches, one through his teaching, one through his life, and one through his sacrifice. And from baptism we may become members of each church: the visible church of human brotherhood, the mystical church of the spirit, and the ineffable church of silence.

A charge was laid to each church: To the outer church of St. Peter, the spreading of the Gospel. To the inner church of St. John, the deepening of the Gospel, and to the hidden church of St. James, the energizing of the Gospel.

The trinitarian nature of the church has long been recognized and has been given many names, such as: the Church Militant, the Church Expectant, and the Church Triumphant. Before the Edict of Constantine in 313CE, legitimizing the church throughout the Roman Empire, Christians were very aware of the threefold nature of the Church. After the politicalization of the church, the outer or administrative church gradually drove the other two into oblivion.

All of this occurred at a time when a mighty empire was conquering, urbanizing, and homogenizing the world. It was inevitable that the practices and concepts of this empire would bend and modify whatever was introduced within its dominion. Gibbon said regarding Rome, "The various modes of worship which prevailed in the Roman world were all considered by the people to be equally true, by the philosophers to be equally false, and by the magistrates to be equally useful". But apparently the new mode of worship introduced by the followers of Jesus was not deemed equally useful by the magistrates. It was regarded as a threat and a series of persecutions against it were launched. The effect was to release the great power implicit in the Church of Sacrifice.

The Churches of the Transfiguration

And Yeshua went up unto the mountain taking with him Peter, John, and James. He revealed to them the Great Theophany, the continuing gifts of God, given to us whenever we can receive. The Theophany of Moses, the Law; the Theophany of Elijah, the Still Inner Voice; and Yeshua's own Theophany, The Kingdom of Heaven is within you. And Theophanies are never final. "As there was Moses, Elijah, Isaiah, and Myself there will be, as you become able to hear, prophets in times yet to come who will bring more enveloping understanding of the One who is everywhere and eternal, both beyond and within."

And then he charged each of the three, Peter, John, and James, with responsibility for the care of those who would follow. To Peter he charged the protection of his sheep, those only beginning in their awakening, needing the guidance and supporting love of a parent. To John he charged the illumination of those who had committed to the path of contemplation and service. And to James he charged the assumption into Paradise of those whose devotion and courage would cost them their lives.

Thus there are to be three Churches The Church of Instruction, the Church of Illumination, and the Church of Martyrs. And he completed his injunctions by saying, "I am of the Church of Instruction. I have taught and healed those hungry of body and spirit. I am also of the Church of Illumination. I have shared with you and those who have been with me the Light that I have received. And now I must go to Jerusalem so that I may enter the Church of Martyrs, the blessed company whose sacrifices ever resurrect the Life and Light that guides us to the Eternal One."

1999

99/06/19

The Churches of the Transfiguration

The final journey to Jerusalem had begun. For three years Yeshua had taught them, healed them, loved them. Had told them things that had cleared their minds, opened their hearts, brought life to their souls. But now he told them the time had come for him to go to the Temple in Jerusalem and offer his sacrifice. The road uneven, the walk weary, the evenings welcome when they could lie beside the way and rest. But here early before the dawn, Yeshua was wakening three of them. "Come silently with me for there is here on the summit of this mount a message for each of you"

And Yeshua went up unto the mountain taking with him Peter, John, and James. He revealed to them the Great Theophany, the continuing gift of God, given to us whenever we are prepared to receive. The Theophany of Moses, the Law; the Theophany of Elijah, the Still Inner Voice; and Yeshua's own Theophany, The Kingdom that is Love. But more: He told them there is never a final Theophany. As there was Moses, Elijah, and others, and now I, Yeshua, there will be messengers in times yet to come who, when you are able to hear, will bring purer and clearer understanding of the One who is both everywhere and eternal, beyond and within.

And then he charged each of the three, Peter, John, and James, with responsibility for the care of those who were to come. To Peter he charged the *protection* of the sheep, those beginning awakening, needing the guidance and supporting love of a parent. To John he charged the *illumination* of those who committed to a path of contemplation and service. And to James he charged the *inscription* of those whose devotion and courage would allow them to offer their lives.

Thus there are to be three Churches: The Church of Instruction, the Church of Illumination, and the Church of Inspiration. And he completed his message by saying, "I am the Church of Instruction. I have taught and healed those hungry of body and spirit. I am also the Church of Illumination. I have shared with you and those who have been with me the Light that I have received. And now I go to Jerusalem that I may also become the Church of Resurrection, the blessed company of martyrs whose sacrifice forever breaths inspiration into all of life, and renews union with the Eternal One.

Copy Back side
of original

J

4CHURCHS.W52

DISK:THEO

April 4, 1994

THE FOUR CHURCHES

Quotations on the Transfiguration
on Jesus to Peter, Keys and Feed my sheep *Matt 16:18-19*

Jesus recognized that not all people are in the same place in understanding or in spiritual development. He spoke one way to the multitude, he sent out the seventy, he gave deeper instruction to the twelve, and he had an inner circle of three: Peter, James, and John, to whom he gave special charges.

To Peter he gave "the keys to the kingdom". Peter was to be the door keeper. His charge were those seeking to enter the kingdom. Jesus told him, "Feed my sheep"

John was the beloved disciple, Jesus' favorite, the one with the deepest understanding of what Jesus was about and who he was. John translated the specifics of Jesus ministry into the language of the mystic, for those with ears to hear.

James was John's older brother and a "son of thunder". A man of courage and conviction. His zealousness early cost him his life. He was beheaded in Jerusalem by Herod Agrippa about 44 A.D.. (Acts 12:1-2)

Anticipating this, Jesus appeared to Saul on the road to Damascus and adopted him into the inner circle. This happened about 34 to 36 A.D., a few years before James' death. (Gal 2:9)

THE
INTRODUCTION
CHAPTER

From Jesus' inner circle have come four churches: The Church of Saint Peter, the institutional church, both lay and monastic, the church of the sheep. From Saint Paul, the church of the intellect, the church of doctrine and dogma, and after St. Paul, such thinkers as Augustine of Hippo, Thomas Aquinas, ... and in modern times C.G. Jung and Joseph Campbell all contributed to this church. *Kirkgaard* And from Saint John, the church of mysticism, the church of St. John of the Cross, Angelus Silesius, the Cloud of Unknowing, Meister Eckhart, ... And from St James, the church of the martyrs, those who went beyond all others in their devotion to their Lord. And perhaps it is fair to say the church of ideas that have been martyred, gnosticism, pelagianism, The branches severed from the tree before they could bear fruit.

- | | | |
|---|------------------|--|
| <i>The Church of the ^{body} Sheep (Lamb)</i> | <i>St. Peter</i> | <i>The Institutional Church</i> |
| <i>The Church of the Mind</i> | <i>St. Paul</i> | <i>The ^{Doctrinal} (Theological) Church</i> |
| <i>The Church of the Spirit (Dove)</i> | <i>St. John</i> | <i>The ^{Mystical} Church</i> |
| <i>The Church of the ^{Dead} Martyrs</i> | <i>St. James</i> | <i>The Sacrificial Church</i> |
- That the others might live
Bodhisattva*

The Church of Saint James

THE BURNINGS BEGIN

Jan Hus burned at stake, July 6, 1415, at Constance by Papal decree

John Rogers, 1555, the editor of William Tyndale's translation of the Bible.
By Cardinal Pole

John Hooper, February 1555, Bishop of Worcester.

Bishops Latimer and Ridley, Autumn 1555
Latimer: "We shall this day light such a candle, by God's grace,
as shall never be put out".

Archbishop Cranmer, March 1556, by Cardinal Pole

Giordano Bruno, February 17, 1600, (Opposed Aristotle's Logic, Favored Copernicus)
By the Inquisition

*Cassie Bernal "Yes, I believe in God" Shot dead at Columbine High School
99/04/20*

THE MARTYRS OF BREAD AND THE MARTYRS OF WINE

There are two kinds of martyrdom:

Living martyrdom: Living one's life on a dedicated path, living in search of understanding, wisdom, peace, and love. Living for the salvation or enlightenment of all human or sentient beings. Identifying, not with the ego-self, but with others, with all life, with the Earth, with all Creation.

Dying martyrdom: This is the martyrdom of ultimate commitment. It arises whenever one's path encounters an obstacle that feels threatened and resorts to physical force as the arbiter of the trans-physical matters of heart or mind.

The Church of St. John.

The Martyrs of the Bread

This is my body which is given for you, take eat all of it.

The body symbolizes the wisdom of the teaching which is the fruit of sacrificial living. The sacrifice of living life for the recognition of wisdom, for the perfection of the intellect, for access to higher Mind. The body is the Tao Te Ching, the Dharma, the Bhagavad-Gita, the Gospels, the Quran, and all holy scriptures, as well as the ever evolving constructs of science.

The Church of St. James.

The Martyrs of the Wine

This is my blood which is shed for you, drink it all of you.

The blood is the resurrection of the spirit which is the fruit of sacrificial dying. The resurrection is the inspiration that gives hope, vision, and meaning to life. The resurrection is liberation from the confines of past prisons both of the heart and the mind.

THE GREAT MYSTERIES ^{UM}

There are four great Mysteries in the Christian tradition. These are:

The Incarnation--the Mystery of Beginning, of Creation

The Crucifixion--the Mystery of Death

The Resurrection--the Mystery of Life

The Transfiguration--the Mystery of Eternal Becoming

In every religion the matters of Death and Life, of Beginnings and Endings are of central concern. Peculiar to Judaism and Christianity, ending or termination was replaced by open, on going development and transformation. There is no finality, no eternally repeating cycles, rather there is the dynamic of movement to ever higher planes. sustained by the coming of the Messiah or by the second coming of the Christ. This dynamic is the essence of the Mystery of Eternal Becoming, symbolized in Christian tradition by the Transfiguration of Christ.

It is strange that the mystery of the Transfiguration, always held to be of primary importance by Eastern Orthodox churches, ranking with or above the Incarnation and Resurrection, was totally ignored in the West. This may have been because the concept of open on-going transformation was threatening to a politico-ecclesiastical establishment with vested interest in the status quo. Only at the time of the Reformation did the Roman church admit the Transfiguration to its calendar. Anglicans, though installing it in their calendar in 1892, have been generally blind to its significance and doctrinal importance, as seen in its precedence rank in the Book of Common Prayer...

Mysteries (Congreg. Anglo)
Mysterium (Congreg. Am)
or Holy Mystery

¹⁸⁹²
Incarnation → Transfiguration 224d FY = 225~~7~~323 d
Transfiguration → Crucifixion - Resurrection 227d (Mm 21)
C-R → ALL Saints 225d
Trinity?

See
91-13 93-25
-81 26
51

THE TRANSFIGURATION WAS THE FINAL ACT IN A RE-REVELATION OF GOD

The Christ came to re-design God. The completion of the design was sealed by the voice on the Mount of the Transfiguration saying, "This is my beloved Son. Listen to him." After this act of manifestation and sealing, the bridging task between God and man was completed. However, it was necessary that the fire that had been lit, be spread through the world. Thus the sacrifice on the cross was required. The climactic event of the manifestation of the re-revealed God to the cosmos had already occurred on the Mount of the Transfiguration, but Calvary was necessary for its manifestation to the humankind. However, this is not to say that the Crucifixion and Resurrection were but P.R. operations for the manifestation of the new God. They were part of the basic archetype of sacrifice necessary for any transformation to be effected.

Thus we may understand the Trinity. It is not a being, it is a process. It is the process of bridging and re-bridging of the TRANSCENDENT GOD—THE CREATOR to the IMMANENT GOD—THE HOLY SPIRIT through successive revelations by the CHRIST. The Immanent God represents the highest spiritual vision that is accessible to man and man can aspire to no higher values than those set by this Immanent God. This necessitates that this God must be re-designed from time to time through a revelation of further aspects of the Transcendent God. Indeed, it is only through this process that man can exist and participate in the world.

Nor is a second coming of the Christ for some final judgement. Rather it is to raise higher the ceiling of our moral vision and let us aspire to greater visions of ourselves and our existence. These visions are our concept of the Immanent God, for the Transcendent God is for us unknowable except stepwise and in part. "We cannot meet God face to face, until we have faces."

THE MISSION OF THE CHRIST IS ITERATEDLY TO RE-CREATE MAN'S IMAGE OF GOD

and
"HE SHALL COME AGAIN"

not to judge the quick and the dead, but to give us a still higher vision of God.

Celtic 3's
Buddha, Sangya, Dharma
Links: Social Gospel, (Worship = Sacraments),
Counseling

*The presence of Moses + Elijah
was indicative that the Transfiguration
was not only a new revelation of God,
but was a revelation of the iteration
process itself!*

THERE WILL EVER BE NEW THEOPHANIES

