

The Wisdom  
of  
Li Kiang

本 功



Horizontal trade-off dyads may  $\Rightarrow$  such as the  
First Law of Thermodynamics. Something is constant  
Li | Ch'i, a vertical dyad, need not be a trade-off

Li = Principle; Li = principle of differentiation  
Pattern & Order wen-li  
+ order without confusion t'iao-li  
Principle of Nature T'ien-li (Heaven)

As there are specific things, there are their specific principles - Mencius p. 113

914: The two greatest evils are selfishness and obscuration  
greed

secret, low

ignorance

deception & self-deception

Meng Tzu 51

Note: 05-06-13

My feeling is that Chinese philosophy conveys to how to live  
i.e. morality, axiology: cf. life of Superior man

see 99 #31  
00 #58  
00 #48



THE MEANINGS OF LI

Add  
INFORMATION ~ LI  
ENERGY ~ CHI

- 1) LI is the *rational* principle of existence    Contrasted with  
 CHI the *material* principle of existence.    A vital force  
      Here we see certain similarities between LI and Plato's noetic level.  
      LI is to concept as CHI is to percept.  
      LI is the essence of a thing [HSING]  
      LI is a unifying force, "The reason of one thing is the reason of all things".  
      Thus there exists only one reason.  
      And "There exists only one mind"—Lu Hsiang-Shan (c1193)

- 2) Kung Fu Tzu [Confucius] taught  
 LI means propriety, courtesy, the order of things,  
 The infrastructure of morals, ethics, and etiquette.  
 And by extension, ritual, ceremony, and reverence.  
 LI is the dynamic for self-mastery.

MUSIC	RITUAL
unifies	differentiates
calm	formal
principle of harmony	principle of distinction
harmony	order
all are influenced	all have a place

- 3) The I Ching tells that LI  
 Is the will of Heaven [T'ien]  
 interpreted and made to prevail on earth.  
 LI stands for the radiance that is in nature.

- 4) LI is the principle of gain.  
 Profit  
 Benefit for all

"The principle of gain is obverse to the principle of righteousness" —Mencius

References: Dictionary of Philosophy p168  
I Ching p4, p126

## OBSESSION

The sage Hsün Tzu (c. 250 B.C.E.) was disturbed with the obsessions of philosophers, that they emphasized one aspect and ignored others:<sup>1</sup>

Mo Tzu was obsessed by utilitarian considerations and did not understand the beauty of form.

Sung Tzu was obsessed by the need to lessen desires, for he could not understand how they could be satisfied.

Shen Tzu was obsessed with the concept of law and did not understand the part played by worthy men.

Shen Pu-hai was obsessed with the power of circumstance and did not understand the role of human intelligence.

Hui Tzu was obsessed with words and did not understand the truth that lies behind them.

Chuang Tzu was obsessed with thoughts of nature and did not understand the importance of man.

Li Kiang was obsessed with alternatives and did not understand the importance of selection.

Who thinks only of utilitarian concerns will take the Way to be wholly a matter of profit. Who thinks only of desires will take the Way to be wholly a matter of satisfaction. Who thinks only of the law will take the Way to be wholly a matter of policy. Who thinks only of circumstance will take the Way to be wholly a matter of expedience. Who thinks only of words will take the Way to be wholly a matter of logic. Who thinks only of nature will take the Way to be wholly a matter of harmonization. Who thinks only of alternatives will diminish the importance of the Way. But Kung Fu Tzu (Confucius) was free of obsession. He studied the doctrines of all schools and established his own school, open to correction.

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What Hsün Tzu observed centuries ago we see today. Philosophies, Religions, Political Parties, Professions, obsessed with some aspect of the world and failing to either effect balance or find solutions. As in China in the third century B.C.E. we find many of the same obsessions:

Business with bottom line	Scientists with Nobel Prizes
Politicians with re-election	Television with ratings
Presidents with polls	Sports fans with winning
Lawyers with litigation	Teenagers with sex

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<sup>1</sup>Hsün Tzu, Basic Writings trans B. Watson, Columbia Univ Press 1963, p 125

## THE LI KIANG PARADOX

The sage Li Kiang lived in the third century B.C.E. near Guilin in southern China. He is best known for proposing that it is better to consider all philosophies as being coins in the treasury of wisdom than to dispute which philosophy or philosopher might be correct. Each philosophy, even when in error, has contributions to make. To propose any single philosophy or view to supercede others is to impede learning and wisdom. Li Kiang felt that error had fewer disadvantages than dogma. While error was correctable, dogma was not. And in the long run tolerance of many flawed views was superior to dogmatic support of a single view, however errorless that view may be perceived. Li held that without alternatives understanding could not grow.

Li Kiang's emphasis on alternatives set him in opposition to those who sought unity whether in philosophy or politics. Any unity that was achieved by discarding the pieces that did not fit, was to Li Kiang less useful than an all inclusive aggregate of pieces including some that could not fit. He felt that wholeness was to be reached through a multiplicity of alternatives, not through an exclusive singleness. How or whether the alternatives fit together was less important to him than having available the abundance of different perspectives. He is quoted as having said, "Our wealth is measured by the number and variety of options available to us."

Li Kiang was probably a contemporary of Hsün tzu <sup>1</sup> (fl 298-238 B.C.E.), but whether they met is inconclusive. Hsün tzu lived in Chou in the north while Li Kiang lived in the south. What is of interest is that Hsün tzu's denunciation of all philosophers<sup>2</sup> as being obsessed with one viewpoint or aspect, paradoxically included denouncing Li Kiang for being obsessed with alternatives. "Li Kiang is obsessed with alternatives and does not understand the importance of selection. Who thinks only of alternatives renders the Way [Tao] wayless." Perhaps this curious paradox relegated Li Kiang to obscurity.<sup>3</sup>

Actually the paradox centers on whether Heaven [T'ien] rules or Nature [Chi] rules. If it is T'ien, then there is only Tao, The Way. But if the world is not predetermined, is open, and humans participate in its destiny, then there are multiple ways, not just one. But Hsün Tzu was right in criticizing Li Kiang for having nothing to say about selection. "Have you no criteria for preferences among the multiple ways?" But maybe Li Kiang thought selection was not necessary. All the options should be pursued. ~~We should pursue all the options.~~

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<sup>1</sup>Hsün Tzu, not to be confused with Sun Tzu, author of "The Art of War" ( c 500 B.C.E.)

<sup>2</sup>Hsün Tzu made an exception with Kung Fu Tzu (Confucius). He felt that only Kung Fu Tzu of all philosophers was free of obsession.

<sup>3</sup> Li Kiang could have accused Hsün Tzu of being obsessed with obsession.

Although Hsün Tzu could criticize Li Kiang for his obsession with alternatives, he could praise Kung Fu Tzu for studying all doctrines, forming his own school, and being open to correction. This seems somewhat contradictory unless we note that the goal of Kung Fu Tzu was to establish a school and this required selections, while Li Kiang wanted only alternatives no selections.

It is Li Kiang's obsession with alternatives that makes him of interest to us today.

Scholars are not in agreement just as to who Li Kiang was. Little is known of his life or times. What is known of him is surmise based on his "codelects" or succinct sayings. And from these very little that is definite can be concluded. Most authorities agree that the codelects indicate the influence of both Lao Tzu and Confucius, and some feel the codelects suggest the influence of Chuang Tzu. Others, however, contend that Li Kiang lived prior to Chuang Tzu and the resemblance of certain of Li's Codelects to Chuang Tzu's Inner Chapters, was due to Li Kiang's influence on Chuang Tzu. This is debatable. But most authorities hold it is safe to locate Li Kiang sometime after 250 B.C., though certain of the codelects suggest a somewhat later date.

Where Li lived is also uncertain. Some identify Li Kiang with the "Sage of Guilin". (Perhaps through association with the river Li.) But there is strong evidence (1) supportive of the view that Li never lived in nor was ever near Guilin, nor even in that part of China in all his life.

There is also the question of Li's profession. While it is well known that both Lao Tzu and Confucius were counselors and advisors to emperors and government, there is no evidence supporting that Li Kiang ever held an advisory post. None of the court historians of those times (or later) mention him.

There is one story, which is probably apocraphal, that the gate keeper who charged Lao Tzu with the writing of the Tao Te Ching, did not convey all that Lao Tzu wrote, but withheld portions which he thought he could sell at a later date, after the popularity of the part which was conveyed would lead to demand for a sequel. This plan misfired since the Tao Te Ching did not become popular in his lifetime. However, the manuscript was preserved and, according to the story, it was later found and brought to light by Li Kiang who, taking it as the basis for his Codelects, published it. This story does great injustice to both Lao Tzu and Li Kiang and is felt to be pure fabrication concocted at a later date. (There will always be those who will not let Shakespeare be the author of Shakespeare, but insist it must have been Bacon or Marlowe or someone else who was the Bard's ghost writer.)

In the absence of any information throwing light on just who Li Kiang was, we shall have to be content to judge him by what he reveals to us in his Codelects.

LI-KIANG P51 5-27-91

ESSAYS 1

李迥

LIKIANG.WS4 6-14-88, 05/12/88

LI-KIANG.WS4 5-18-88

Scholars are not in agreement as to ~~just~~ <sup>date</sup> who Li Kiang was. Little is known of his life or ~~times~~ <sup>date</sup>. What is known of him is surmise based on his "codalects" or succinct sayings. And from these very little that is definite can be concluded. Most authorities agree that the codalects indicate the influence of both Lao Tzu and Confucius, and some feel the codalects <sup>also</sup> suggest the influence of Chuang Tzu. Others, however, contend that Li Kiang lived prior to Chuang Tzu and the resemblance of certain of Li's Codalects to Chuang Tzu's Inner Chapters, was due to Li Kiang's influence on Chuang Tzu. This is debatable. But most authorities hold it is safe to locate Li Kiang sometime <sup>expected</sup> ~~after~~ 250 B.C., though certain of the codalects suggest an even later date.

Where Li lived is also uncertain. Some identify Li Kiang with the "Sage of Guilin". (Perhaps through association with the river Li.) But there is strong evidence (1) supportive of the view that Li never lived in nor was ever near Guilin, nor even in that part of China in all his life. <sup>with Lieh Tzu?</sup>

There is also the question of Li's profession. While it is well known that both Lao Tzu and Confucius were counselors and advisors to emperors and government, there is no evidence supporting the hypothesis that Li Kiang ever held an advisory post. None of the court historians of those times (or later) mention him.

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In the absence of any information throwing light on just who Li Kiang was, we shall have to be content to judge him as he reveals himself to us in his Codalects.

And as with Lao Tze, there is <sup>always</sup> the question whether he existed at all.

It has <sup>also</sup> been suggested that the gate keeper himself was Li Kiang

In the I Ching  
p. 4 Notes

LI  
☰

The Will of Heaven  
interpreted and made  
to prevail on earth  
(cf. Theosis  
Vajrayana)

Laotzu  
= Old Master  
604 B.C.E.?

p. 126

LI = depends or rests on something

LI stands for nature in its radiance

"Everything that gives light is dependent on something  
to which it clings, in order that it may continue to shine.

[also for Figure/Ground]

Then, of course, neither Lao Tzu nor Li Kiang  
may never have existed

But as Li Kiang himself said: "There are many varieties of existence  
some here, some elsewhere. We do not know to what variety  
of existence Li Kiang belonged

cf. Li Kiang & Dourbaki

LI KIANG was the LII CHAN PATRIARCH  
54th

No one knows when Li Kiang lived  
for he was not localized in time.

The Li Kiang  
Collection  
of Aloges,  
Maxims  
and Epigrams

THE LI KIANG  
APHORISM ALPHABET

See also The Book of Lieh Tzu  
~ rode wind like Quetzalcoatl

## THE BI-BREATH CYCLE

It is said when Brahma breathes out worlds come into being; when Brahma breathes in they are destroyed. Breathing as fact and as metaphor is the basic dynamic of the Cosmos, of Life, and of most that lies between. It is a meta-dialectic. The LIV (54th) Chan Patriarch, Li Kiang, speaks of breathing as follows: (from Lieh Tzu).

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*That which is cyclical, no matter how often repeated, returns to the same condition. The Tao, however, knows that a cycle can be used to join Heaven and Earth. The cycle that will bring Heaven to Earth is two-fold. To bring the compassion of Kwan Yin to all the sentient beings of Earth: On the first breath take in her compassion, then exhale it to all the Earth. On the second breath take in the pain of Earth and exhale it to Heaven, Each pair of breaths will not only take the Compassion of Kwan Yin to Earth and the suffering of Earth to Heaven, where it is quickly dissolved, but will wash and cleanse the breather.*

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### Li Kiang's Four Levels of Breathing

- 1) Ordinary Breathing:  
Inhale mundane from Earth; Exhale mundane to Earth
- 2) Theravadan Breathing: Single Breath Purification  
Inhale Kwan Yin from Heaven; Exhale mundane to Heaven
- 3) Mahayana Breathing: Two Breath Purification
  - 1) Inhale Kwan Yin from Heaven; Exhale Kwan Yin to Earth
  - 2) Inhale mundane from Earth; Exhale mundane to Heaven
- 4) Bodhisattva Breathing: Single Breath Purification  
Inhale mundane from Earth; Exhale Kwan Yin to Earth

## NOTES:

Level 4) One cycle taking and sending is the taking and sending of the Bodhisattva. Since a Bodhisattva already has Kwan Yin in the heart, the Bodhisattva is part of Heaven. So purification of the mundane is accomplished each breath. For those on the Tao yet to become Bodhisattva, Level 3), two breath cycle is necessary. You become Bodhisattva when you move from Level 3) to Level 4).

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Our modern experience with engines can help us to understand the breathing teachings of Li Kiang. The cyclical operation of breathing is metaphorically followed by all engines.

Steam engines do a single breathing cycle, but avoid the stasis described by Li Kiang by having in essence two cylinders, actually a single cylinder separated into two chambers by a piston.

## Steam Cycle:

- I. Hot steam admitted into left chamber, piston moves to right, cool steam forced out of right chamber
- II. Hot steam admitted into right chamber, piston moves to left, cool steam forced out of left chamber

Single cylinder operation for an internal combustion engine, with either an otto or diesel cycle, is much like that described by Li.

## Internal Combustion Cycle:

- I. Intake stroke: piston moves out, fuel drawn in
- II. Compression stroke: piston moves in, mixture compressed
- III. Ignition stroke: fuel ignited, piston moves out
- IV. Exhaust stroke: piston moves in, spent gas forced out

From these examples we see that a breathing process that effects a transfer of energy must do so with two cycles--two breaths, not one. (In the case of steam, the two cycle criteria is met by having two chambers. ) The principles behind Li Kiang's example seem to apply to both the transfer of physical energy and the transfer of Ki. However, it is in the power of Heaven alone to transfer with a single cycle.

## THE WISDOM OF LI KIANG SAGE OF QUILIN

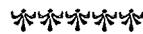
The contraries we encounter are not really contraries.  
-Buddhism

The contraries we encounter are not the real contraries.  
-Taoism

Wisdom is to adopt both views.



Conflicts do not arise from irreconcilable differences,  
but from irreconcilable similarities.



For anything to be true or false  
it must belong to a delimited set.



Every realization reduces possibility.



Knowledge is the name we give to experience we have organized.  
Lore is the name we give to experience we cannot organize



First, complexity and chaos appear the same.  
Second, discriminations are made and differences perceived.  
Finally, complexity and chaos are seen to be the same.

# THE WISDOM OF LI KIANG SAGE OF QUILIN

You must first see the texture and patterns in the curtain  
before you can see through the curtain.

Actualization both destroys and creates possibility

There can be no heaven until hell ceases to exist.

The only sacrifice acceptable to the gods  
is the superior sacrificed for the inferior.

Diversity is not to be tolerated,  
it is to be treasured.

Conflicts arise from similarities  
not from differences.

Everything is a special case.

True and false reside only in the present.

Knowledge is the name we give to experience we have organized.  
Lore is the name we give to experience we cannot organize.

Reality is surrogate eternity, that which we substitute  
for what we do not directly experience.

What paradox is to the intellect  
mystery is to the spirit.

QUILIN, WPD 04-05-06 2004 #28

## THE WISDOM OF LI KIANG SAGE OF QUILIN II

Go to the summit of the hill, look around, and become empty.  
Go to the heart of the valley, look up, and be filled.

Perceiving beauty will waken you,  
But beauty can be perceived only if you are awake.

The Search is not for answers, but for questions;  
Not for solving mystery, but for discovering greater Mystery.

The Search triumphs only in continuing.  
It is defeated when it halts, releasing the dogs of dogma.

Knowledge advances when more questions arise than answers are found.

Lineages, whether of power, wealth, or position destroy options

When alternatives are destroyed,  
The last option is extinction.

Evil is born when power exceeds wisdom.

You become like those you fight, so  
Select enemies you respect and admire.

It is easier to describe the messenger  
Than to decode the message.

Death comes when body is no longer an adequate container for spirit.

QUILIN2.WPD 04-06-17 2004 #43

THE WISDOM OF LI KIANG

SAGE OF QUIZIN III

2004

24

26 I

43 II

Evil extends itself with the help of those  
~~coopts~~ those who assault it

Ignorance defends <sup>itself</sup> those who possess it <sup>with the help of</sup>

If it is not a paradox, it is not a bridge  
~~related~~ to truth.

cf Russell's  
paradox

If it is not absurd, then it cannot  
be profound.

If it is profound, it appears absurd

Our diachronic role is to search

Our synchronic role is to serve.

李迺

THE APHORISMS  
AND  
APOTHEGMS  
OF  
LI KIANG

QUOTES SYNCHRONIC

ADAGES ~~META-SYNCHRONIC~~ DIACHRONIC

APHORISMS ~~DIACHRONIC~~ META-SYNCHRONIC

APOTHEGMS META-DIACHRONIC

If there be but one life, then the pursuit of happiness may be considered a legitimate goal; but if there be many lives, then happiness must be by-passed and spiritual knowledge pursued in its stead.

The more you do what you want to do, the smaller your option space - but then what is an option space for?

Intuition does not validate, it only significates.

Potentiality and its realization depend on a fine balance between structure and amorphism.

Not only has reality outstripped experience but experience has overflowed the schemata we possess for organizing it.

Anonymity assures autonomy.

Life is a distraction.

Unless we can learn and can change, we are ultimately destroyed by our most basic beliefs - our theologies, religions and world views.

For things, it is more blessed to give than to receive. For information, it is more blessed to receive than to give.

We have no measure of the quality of questions we only have the signification of answers.

Man has the freedom to be corrupt, but not the power to make corruption a law of nature.

Finite beings with no sense of something higher than themselves cannot properly fit into the order of the world. They either self-destruct or must be destroyed, for they threaten destruction to all else.

The path of education lies in the acquisition of perspicuous answers.

The path to wisdom lies in the acquisition of perspicuous questions.

The path to enlightenment lies in the acquisition of perspicuous paradoxies.

The path to Buddhahood lies in the acquisition of plenary compassion.

TRUE HOSPITALITY IS MEASURED BY THE RATIO OF WHAT YOU GIVE TO WHAT YOU HAVE.

FREEDOM IS NEITHER A GOAL NOR A PROCESS, BUT A METACONDITION REQUISITE TO THE SUCCESSFUL OPERATION OF ALL HIGHER ORDER PROCESSES.

IF YOU CAN ANSWER YOUR QUESTION, THEN QUESTION YOUR QUESTION.

IN THE ONTOLOGY OF THE PSYCHE, A THOUGHT IS A THING, A MOOD IS A PLACE.

THERE IS NO AWARENESS OF FORM EXCEPT THROUGH THE VIEWING OF ALTERNATIVES. THERE IS NO AWARENESS OF EXISTENCE EXCEPT THROUGH THE PERCEPTION OF CHANGE.

TO TERMINATE, IT IS NOT NECESSARY TO DESTROY--ONLY TO DISBELIEVE. (THE SIVA PRINCIPLE)

VALUES OCCUR AT THE INTERFACE BETWEEN FACT AND FREEDOM.

A GIVEN PATH LEADS TO ONE PLACE; BUT A GIVEN PLACE MAY BE REACHED BY MANY PATHS.

REALITY IS SURROGATE ETERNITY, OUR SUBSTITUTE FOR THAT WHICH WE CANNOT DIRECTLY EXPERIENCE.

IF THERE IS NO CHANGE, EXISTENCE CEASES.  
IF THERE ARE NO ALTERNATIVES, AWARENESS CEASES.

JUST AS THE PERCEPTION OF BEING DEPENDS ON CHANGE, THE AWARENESS OF PARAMETERS DEPENDS ON ALTERNATIVES.

THERE IS NO AWARENESS OF ENTITY EXCEPT THROUGH CHANGE.  
THERE IS NO AWARENESS OF FORM EXCEPT THROUGH ALTERNATIVES.

REALITY IS SURROGATE ETERNITY.

WHEN A PROBLEM BECOMES TOO COMPLEX, THIS MEANS THAT THE FRAMEWORK IN WHICH IT IS FORMULATED IS TOO LIMITED.

WHEN THE FIGURE IS TOO CONFUSED, THE GROUND MUST BE EXPANDED.

WHAT PARADOX IS TO THE SECULAR, MYSTERY IS TO THE SACRED.

WHAT SEPARATES PEOPLE IS CONSCIOUSNESS, NOT SPACE, RACE, GENDER, OR RELIGION.

VULNERABILITY IS PROPORTIONAL TO VISIBILITY

ANONYMITY ASSURES AUTONOMY

THE GREATEST USE OF THE INTELLECT IN SPIRITUAL DEVELOPMENT IS TO REMOVE THE ROAD BLOCKS WHICH IT HAS ALREADY PLACED IN THE PATH.

SYNTHESIS WILL NEVER OBLITERATE PLURALISM.

Reality is surrogate Eternity. Our substitute for that which we cannot directly experience.

There is no awareness of form except through the viewing of alternatives.  
There is no awareness of existence except through the perception of change.

Still we must transform the void into firmament in order that we may know and be. But then we must accept its etherialization. This is the greatest departure and return.

Those who are intolerant of alternatives disclose their doubt in their own views.

Intolerance of alternatives is a measure of the weakness of a position.

Whether they ever meet one another, those who drink from the same fountain KNOW one another.

A miracle is not an event that violates the laws of nature. A miracle is an event that violates our ignorance.

You will have no understanding of God until you see that there is no difference between pantheism, monotheism, and atheism.

There are two kinds of ignorance: not knowing enough, and knowing too much.

Consciousness = awareness of awareness.

Philosophy is about the spin that language puts on understanding.

Anytime there is a call for unity, suspect a power agenda.

Meaning has to do with relation to context. Humans alone, humans in automobiles, humans in cyberspace. The change in context effects both a change in being and a change in meaning.

When one succeeds in sufficient unlearning, it is possible to make fundamental discoveries.

Don't give me instructions how to live. Tell me how the world works, then I'll be able to write the instructions.

We opt for breadth or depth. We have not the capacity for both.

Evolution is systematic error management.

#### EVERYTHING IS A SPECIAL CASE

A real prophet is not one who forecasts the future, but one who writes the future.

The challenge for one on the spiritual path is to be able to persist without human support or feedback.

We live in a time of melded discriminations and illusory choices.

Liberty is getting others off your back. Freedom is getting yourself off your back.

ADAGES  
APHORISMS  
APOTHEGMS  
FROM  
LI KIANG

本坊

*✓ = adopt  
for it*

THE MAXIMS OF LI KIANG

\*GENERAL\*\*\*\*\*

The opposite of every Great Truth is also a Great Truth. *Plato*

Everything is a special case, including this statement. *✓*

The Sage needs know naught but "It Exists". *✓*

Creation is the ultimate mode of learning. *✓*

\*RELIGION\*\*\*\*\*

Love is Light that casts no shadow.

The most important thing for you to do is what you are doing now.

Think globally, Act locally.

Eat seasonally and locally

Proceed with confidence, but without specific expectations. *✓ Be engaged but detached*

\*ONTOLOGY\*\*\*\*\*

For experience we agree to accept, we have the label reality; *✓*  
For experience we agree to ignore, we ~~have~~ have no label.

*must require non-sense*

\*EPISTEMOLOGY\*\*\*\*\*

Knowledge is the label we give to experience we have organized; Lore is the label we give to experience we cannot organize. *✓*

The information we select, we label signal; The information we reject, we label noise. *✓*

To humans, first, complexity and chaos appear the same; Second, differences and discriminations are perceived; Finally, complexity and chaos are seen to be the same.

Measure of Complexity: The number of decisions per hour.  
Measure of Chaos: The number of interruptions per hour.

\*LOGIC\*\*\*\*\*

For anything to be true or false, *amplify* ✓  
it must belong to a delimited set

Causality, inference and time are *both* ~~all~~ uni-directional. ✓

\*TRADE-OFFS\*\*\*\*\*

The easier a tool is to use, the more  
limited is its domain of usefulness. ✓

\*YIN/YANG\*\*\*\*\*

Yang assaults, Yin *works around* by-passes. ✓

\*THE SECOND LAW OF THERMODYNAMICS\*\*\*\*\*

- ✓ The greater the homogenization,  
the smaller the energy flow. ✓
- ✓ Every realization reduces potentiality. ✓
- ✓ The Principle of Plenitude homogenizes  
at high cost of energy, while the  
Second Law of Thermodynamics homogenizes  
at no cost of energy.
- ✓ The introduction of  
Information destabilizes.
- ✓ Symbiosis has two forms:  
That of competition between the similar,  
and that of cooperation between the different.
- ✓ When difference is minimum, ✓  
competition is maximum.

\*ONTOLOGY\*\*\*\*\*

reality; For experience we agree to accept, we have the label  
For experience we agree to ignore, we have no label.

Total and absolute uniformity is ontologically  
indistinguishable from non-existence. --A.S.Eddington

\*EPISTEMOLOGY\*\*\*\*\*

organized; Knowledge is the label we give to experience we have  
organize. Lore is the label we give to experience we cannot

The information we select, we label signal;  
The information we reject, we label noise.

Experiences that reinforce what we hold, we accept.  
Experiences that challenge what we hold, we reject.

To humans, first, complexity and chaos appear the same;  
Second, differences and discriminations are perceived;  
Finally, complexity and chaos are seen to be the same.

hour. Measure of Complexity: The number of decisions per  
hour. Measure of Chaos: The number of interruptions per

Simple things are hard to keep secret,  
Complicated things are hard to give away.

Progress depends on the joint advance  
of systems and their representations.

\*LOGIC\*\*\*\*\*

For anything to be true or false,  
it must belong to a delimited set

Causality, inference and time are all uni-directional.

\*TRADE-OFFS\*\*\*\*\*

The easier a tool is to use, the more  
limited is its domain of usefulness.

The more precise the language,  
The more limited the truth.

THE MAXIMS OF LI KIANG

\*GENERAL\*\*\*\*\*

The opposite of every Great Truth is also a Great Truth.

Everything is a special case, including this statement.

The Sage needs know only that "It Exists".

Creation is the ultimate mode of learning.

We cut ourselves off from goals merely by having them.

Full potential can never be realized. Part must always be sacrificed to gain what remains.

The water of truth must flow. What we capture in a cup becomes false.

*Everything is a front*

\*RELIGION\*\*\*\*\*

Love is Light that casts no shadow.

The most important thing for you to do is what you are doing now.

Think globally, Act locally.

Proceed with confidence, but without specific expectation.

We will not make it until we all make it.

You cannot go further until you have trained your replacement.

Adopt a vision that is greater than what you hope to achieve.

*Give me your problem not your solution*

*Envelop don't assault  
Develop don't convert*

\*YIN/YANG\*\*\*\*\*

Yang assaults, Yin works around.

\*THE SECOND LAW OF THERMODYNAMICS\*\*\*\*\*

The greater the homogenization,  
the smaller the energy flow.

Every realization reduces potentiality.

The Principle of Plenitude homogenizes  
at high cost of energy, while the  
Second Law of Thermodynamics homogenizes  
at no cost of energy.

The introduction of  
Information destabilizes.

Symbiosis has two forms:  
That of competition between the similar,  
and that of cooperation between the

When difference is minimum,  
competition is maximum.

- The veritable discoverer is not the one who finds something ~~new~~, but the one who first sees the significance of it.  
Max Verworn
- Importance is what is interesting to the significator. LK
- The significator is to information what the chairman is to management.
- The media, the institution charged with signification, can't and doesn't.
- Knowledge is signified experience, Wisdom is signified knowledge. LK
- Knowledge may often, but wisdom may never, be secularized.

李近

\* Not adding a dot to the table  
but linking it to what is already on the table

1ES  
COMMENTARY ON THE  
MAXIMS OF LI KIANG

THE WISDOM OF LI KIANG

ADAGES  
MAXIMS  
APHORISMS

\*GENERAL\*\*\*\*\*

The opposite of every Great Truth is also a Great Truth. *3 PLATO*

Everything is a special case, including this statement.

The Sage needs know naught but "It Exists".

Creation is the ultimate mode of learning.

\*RELIGION\*\*\*\*\*

Love is Light that casts no shadow.

The most important thing for you to do is what you are doing now.

Think globally, Act locally.

Eat seasonally and locally

Proceed with confidence, but without specific expectations.

*be engaged but detached*

\*ONTOLOGY\*\*\*\*\*

For Experience we agree to accept, we <sup>have the</sup> label reality;  
For Experience we agree to ignore, we <sup>do not</sup> have ~~not~~ labeled.

\*EPISTEMOLOGY\*\*\*\*\*

Knowledge is the label we give to experience we have organized;  
Lore is the label we give to experience we cannot organize.

The information we select, we label signal;  
The information we reject, we label noise.

To humans, first, complexity and chaos appear the same;  
Second, differences and discriminations are perceived;  
Finally, complexity and chaos are seen to be the same.

*cf. Zen and Mountains*

Measure of Complexity: The number of decisions per hour.  
Measure of Chaos: The number of interruptions per hour.

\*LOGIC\*\*\*\*\*

For anything to be true or false,  
it must belong to a delimited set *e.g. the present*

Causality, inference <sup>entropy</sup> and time are all uni-directional.

\*TRADE-OFFS\*\*\*\*\*

The easier a tool is to use, the more  
limited is its domain of usefulness.

\*YIN/YANG\*\*\*\*\*

Yang assaults, Yin by-passes.

\*THE SECOND LAW OF THERMODYNAMICS\*\*\*\*\*

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the smaller the energy flow.

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That of competition between the similar,  
and that of cooperation between the different.

When difference is minimum,  
competition is maximum.

*You cannot go further  
until you have trained  
your replacement.*

*You cannot mount to the next rung  
until you bring someone to your present rung.*

*We <sup>will</sup> shall not make it until we all make it.*

*We cut ourselves off from goals by <sup>defining</sup> merely having them*

*Vision must exceed potential*

When you have an issue, problem, or challenge, you cannot solve it at the same level of consciousness by which you created it.  
 —Albert Einstein

The same kind of education that led us into the cul-de-sac will not get us out  
 ---A.N.Whitehead

If the only tool you have is a hammer, you tend to see every problem as a nail.  
 —Abraham Maslow

Philosophy is about the attempts to solve with words the problems that have been created by words.  
 —Li Kiang 李强

Government is about the attempts to solve with legislation the problems that have been created by legislation.  
 —Li Kiang 李强

Science is about the attempts to solve <sup>enven</sup> with theories the <sup>questions</sup> problems that have been created by theories.  
 —Li Kiang 李强

Religion is about the attempts to solve with authority the problems that have been created by authority.  
 —Li Kiang 李强

*The environmental backlash we confront today cannot be eliminated just by applying more of the same science and technology that put us in our present predicament.*

*Stewart L. Udall Secy Int.*

*The problems created by weapons will not be solved by using weapons.*  
 L.K.

*Perfection of means and confusion of ends seems to characterize our age* — Einstein

*In general the problem created by any approach will not be solved by the same approach.  
 tool, method, device*

TIMEAP41

TIME4.WP5

TIME & SPACE  
DISK: JOURNEYAR02

March 1, 1990

APHORISMS RE TIME:

Time is what is measured by a clock.  
Bridgeman

Only those who are in tune with nature's time can effectively control their lives.  
Li Kiang

A new model of time is required if we are to subsume the totality of our experience.  
Li Kiang

If we are to resacrilize life, we must first resacrilize time.  
Rifkin, Time Wars p4

Time is not a sensory experience. It is only inferred from sensory phenomena.

In my view the key to comprehending space and time is the obvious fact that space is the relationship between things and other things while time is the relationship between things and themselves.  
Guy Murchie, The Seven Mysteries of Life, p331

If there were no things there would be no space; if there were no changes in things there would be no time.  
J.B. Priestley, Man and Time p104

Everything may change, but unless the changes take place at very different speeds we could not be aware of any of them.  
J.B. Priestley, Man and Time p66

Wahrheit ist komplementar zu Klarheit. <sup>clarity</sup>  
There is a trade-off between precision and truth.  
J.B. Priestley, Man and Time p99

Instead of perceiving time as one of the attributes of matter, we now perceive the material world as merely an expression of a more fundamental temporal reality.  
Rifkin, Time Wars p34

The Weltanschauung of an individual and of an age, i.e. the perception of life and concept of things preferred, is essentially a view of time.  
J.T. Fraser, Time Wars p7

*The most important ingredient in a worldview is its perspective on the nature of time.*

*Time is cyclical. Its quantity is <sup>measured</sup> determined by counting <sup>whole</sup> cycles, its quality is determined by looking within a cycle.*  
Li Kiang 李强

*The infrastructure of the world is not matter it is rhythm.*

*When cyclicity appears, we have reached an attractor and it has become time to break out again.* L.R. 李强

*The Creation in time is a revelation of the eternal actings of God*  
Albertus Magnus

Some Quotations from Li Kiang

The real division in the world today is not between rich and poor, but between those who have things they want to do, but lack the means to do them, and those who have the means but don't know what to do with them. 08/12/92

!!

It's not science if you can't repeat it;  
It's not art if you can repeat it.

Justice is human obedience to the second law of thermodynamics.

Differences per se are valuable. It is only when we seek to impose a ~~linear~~ order on them that they become negative.

*pre-empting*

To make a ratio is to <sup>cleanse</sup> purify; To make a proposition is to purify.

This culture will be destroyed by the things it has ignored.

The culture's emphasis on validation had caused us to lose the importance of signification.

*cf. Galbraith*

There is a limit beyond which the intellect alone cannot go without the accompaniment of the heart, but there is no limit beyond which the heart cannot go without the support of the intellect. → LR

*cf Gödel*

Wisdom without compassion is not true wisdom, nor is compassion without wisdom true compassion.

LR

*cf. Einstein: Religion without Science is blind  
Science without Religion is lame*

*There has never been a war between religion and science  
only between fundamentalists and logical positivists*

LR

(Y)  
SPACE AND TIME ARE THE ONLY ASSUMED CONTINUUMS IN  
PRESENT DAY SCIENCE. --R.P. KROON

THE GREAT TRIUMPHS OF PHYSICAL SCIENCE ARE THE  
CONSEQUENCE OF THE FORTUNATE INTERPLAY BETWEEN  
PHYSICAL CONCEPTS AND MATHEMATICAL LAWS.

--R.P. KROON

THE TWO GREAT ILLUSIONS ARE LOCALIZATION OF MIND AND  
ENTIFICATION OF SELF.

--LI KIANG

(K)  
SOMEAPH.WP6

March 20, 1995

The greatest pleasure I know is to do a good action by stealth  
and to have it found out by accident.

Charles Lamb

Tea has not the arrogance of wine, the self-consciousness of  
coffee, not the simpering innocence of cocoa.

Okakura Kakuzo      The Book of Tea

Discordant concord is the path life needs.

Ovid

All composite things are by nature impermanent.

Sakyamuni

Those who most ignore, least escape.

David Hawkins

Information is always at boundaries, whether these are boundaries  
in time, space, or level of abstraction.

Gregory Bateson

The boundary of the boundary is zero.

J.A.Wheeler

There are necessarily certain facts, certain elements of the  
physical reality of the world, which have no corresponding  
elements in our formalisms.

David Albert (p66)

*cf Gödel*

The central difficulty at the foundations of quantum mechanics is  
the difficulty about measurement.

David Albert (p ix)

Gödel's theorem demonstrates that no algorithm that demonstrates  
a mathematical proof can also prove its own validity. In order to  
provide such a proof, a larger and more embracing algorithm is  
required which, in turn, cannot prove its own validity, and so  
on.

The Conscious Universe p4

The universe sets aside part of itself to reference itself.

Gödel's theorem tells us that understanding reality lies beyond  
rational thought.

Li Kiang

No system is capable of explaining itself, therefore hierarchy.

Li Kiang

(P)

While we live our souls are dead within us, but when we die our souls are restored to life.

Herakleidos

The question is not whether someone is seeking God or not, but whether one is seeking God where God has chosen to be revealed.

Karl Rahner

that locus consists of the world of the poor...

Jon Sobrino

Turn the other cheek means initiate don't react.

Ann Blampied

Fear is trying to be something you are not.

How unbelievably modest are human beings who bind themselves to only one religion! I have very many religions, and the one overriding them is only forming throughout my life.

Elias Canetti

It would be impoverishing to listen to only one kind of music, or to listen to the works of only one composer. Similarly it is impoverishing to confine spiritual life to one brand of religion, or to belong to but one church. The great wealth of music or spiritual experience can be acquired only by encountering all.

Li Kiang (09/10/92)

God intended the church to be a tree, not a pole.

Li Kiang

We cannot be all that we are at once. Therefore God created time so that in our finiteness we could find fulfillment in temporal patterns.

L. K.

The discontinuous and the finite are the modes by which God accomplished his task. The continuous and the infinite are the modes resorted to by our intellects, which are incapable of investigating the gaps in nature and of imagining the excessively numerous accumulations of its building blocks.

Arnaud Denjoy

(Great Currents of Mathematical Thought p195)

We have become addicted to the analogue (the continuous) and only now in the age of computers are beginning to understand the powers of the digital (the discrete).

(it gives us reality)

Li Kiang

(the discontinuous is the source of creation)

(Y)

Copy this into CODEX1 - APHORISMS

Bateson Bateson  
Angelo Peen  
an important  
break on epistemology

ONTAPH1.WP5

DISK: EPIONTOLOGY

March 2, 1990

APHORISMS RE ONTOLOGY-EPISTEMOLOGY

We never hear the music of the spheres because we hear it all the time.  
Pythagoras

Uniform sameness is philosophically indistinguishable from non-existence.  
Eddington *what has <sup>been</sup> ubiquitous becomes invisible*

Apart from recurrence, knowledge would be impossible; for nothing could be referred to our past experience.  
Whitehead (The World of Mathematics Vol I p411)

Apart from regularity of recurrence measurement would be impossible. In our experience as we gain the idea of exactness, recurrence is fundamental.  
Whitehead (ibid) *Science & the modern world*

Repetition is the only form of permanency that nature can achieve - George Santayana  
Sameness may be endless repetition of the same pattern regardless of the simplicity or complexity of the pattern.  
LK

cf  
existence  
CCC LIS  
at the interface  
interstices  
All else  
"is  
dead  
matter"

It follows from Eddington that a breakdown in sameness is necessary, if not for the creation of existence, then for the manifestation of existence. It follows from Whitehead that recurrence is essential for recognition and therefore for knowledge. These two precepts delimit the knowable world between a certain absence of sameness and recurrence of sameness. If LK's definition of sameness is to be assumed then the existence occurs only where there are irregularities, and knowledge is restricted to those patterns which are irregularly recurrent. We are restrained by Parmenides on one side and by Herakleidos on the other. \* *also*

Varickson  
on a  
theme

For manifestation, there must be both recurrence and irregularity, some parameters that repeat and some that do not. For example, there must be both cyclicity and linearity. A class of objects which have this property are fractals. *Perhaps why so much of the experienced universe is of fractal nature.* Recurrence is a form of self reference. Uniqueness is a form of irregularity. The manifested universe is therefore consists of the unique and the self-referenced. *referenced.*

The domain of the experientiable  
is along the interface LK

03/23/91

\* *i.e.* what we can experience as existing lies along the seams or the fault lines between patterns of sameness. The ideal of a seamless pattern - a mono-structure [monism, monothism, ...] is therefore the ideal of non-existence.  
*see also Vertical Mitears*

cf  
Pythagoras  
I does  
not exist  
first # by itself

Thus the Buddhist goal of non-existence is equivalent to the Christian, & Jewish, & Muslim search for One God.

Bring in  
Chang Tzu  
and  
Continuity

Bring In  
The Persian  
Adage  
on two kind  
of Truth

"This world can only be known by what is in motion."  
Herakleidos, Fragment #43

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—Albert Einstein

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—Alfred North Whitehead

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—Stewart L. Udall

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—Abraham Maslow

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Philosophy is about the attempts to solve with words the problems that have been created <sup>with</sup> by words.

—Li Kiang

Government is about the attempts to solve with legislation the problems that have been created by legislation.

—Li Kiang

Science is about the attempts to solve with theories the problems that have been created by theories.

—Li Kiang

Religion is about the attempts to solve with authority the problems that have been created by authority.

—Li Kiang

*Technology includes attempts to solve with technology the problems that have been created by technology.*

*- L.K.*