Scraps
1991

DIRSCRAP.P51 1991

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(Y)

Copy this also into CODEX I - APHORISMS

Bateson-Bateson
Angeles & Fean
an important
book 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 becomes 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)

Science & the modern world

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

Repetition is the only form of permanence 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 occurs at the interfaces

All else is "dark 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

Variations 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-~~referentialed~~ referenced.

The domain of the experiencable 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, monotheism, ...] is therefore the ideal of non-existence.

See also Vertical Mitosis

cf Pythagoras 1 does not exist first # by itself

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

Bring in Chang Tzu and Continuity

Bring In The Persian Adage on two kinds of Truth

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

A NEW WORLD IS ONLY A NEW MIND

We understand change only by observing what remains invariant, and permanence only by what is transformed

Similarly there is no awareness of form except through the viewing of alternatives, and there is no awareness of existence except through the perception of change.

↘ Calso self reference
Cogito ergo sum

Re information: Determine measure for:

Redundancy — Repetition (# bits)
UNExpectedness — Shannon → amount of information

Relate to Weber-Fechner Law
Relate to 30%/70% Law

If there is no change, existence ceases
If there are no alternatives, awareness ceases

Or The perception of being depends on change
while awareness of parameters depends on alternatives.

Or There is no awareness of entity except through change
There is no awareness of form except through alternatives.

ORTHCHRS.P51 DISK: THEOLOGICAL January 7, 1991

Today is Orthodox Christmas. For the first time in over 70 years a giant Christmas Tree is lighted in Moscow's Red Square. Thousands crowd the churches and all the bells of Moscow again at long last peal their joyful tones to heaven. The red stars atop the Kremlin towers finally seem to symbolize that meaning for which they had unknowingly been intended all along. The great sacrifices of the Soviet peoples in decades of wars and oppresion can now be unsealed to bring forth their fruits. The world, deeply indebted to them, watches and waits in hope for that which ~~can be brought forth in~~ might emerge from this new incarnation. theophany

OPERAS: WYNN'S AND WAGNER'S

EPIONTOLOGY

EDWYNN.P51 DISK: ~~AGWSCRAPS~~ January 9, 1991

In the golden age of radio comedians, one season Ed Wynn broadcast a series of parodies of program notes of famous operas. I recall the night he was presenting Wagner's opera, The Flying Dutchman:

> "As the curtain rises a terrible storm is raging off the Cape of Good Hope at the southern tip of Africa. A lone ship shorn of its sails and masts is being mercilessly tossed by mountainous waves. But neither the storm nor the waves bother our hero---who at the time is shooting pool in a bar in Brooklyn."

The humor in this lies not only in its unexpected twist but in its reflection of the contrast between our personal activities and what the story is all about. I sometimes feel this way about our scientific activities. The great cosmos its contents and processes are like the ship off there in the storm and our research is like the billiard game, which very faintly--if at all--has anything to do with what is of ultimate consequence. The only aspect that is missing from the pool room metaphor is the illusion in our scientific thinking that the two are intimately connected. So for us, as for Wynn, the remainder of the opera focuses on the game in the bar.

But while the billiard game of Wynn's opera is mostly unrelated to the ship storm action in Wagner's opera, there are connections between the two. If metaphorically speaking, science is taken as the billiard game, what discipline do we have that gives us insight into possible meaningful connections between our games and cosmic events? Is it religion? philosophy? or some yet to be developed discipline? Perhaps there is or need be no connection, but if that be the case then the humor, the life, and the whole point of the of the Wynn opera disappears. But there is life and there is humor and there must be some role for our games in the cosmic order. While for the most part we must be content to play our games, yet from time to time we cannot help but wonder about their role in the bigger opera.

Some say there is no Wagner opera, it is just an artifact to launch our Brooklyn scenario. Others claim the two are one. While still others maintain the Wynn opera has displaced and replaced the original.

(4)

TELEGRAMS

. . . . . .

NO WAR WITHOUT CONGRESSIONAL DECLARATION
NO DECLARATION OF WAR AT THIS TIME

. . . . . .

THERE CAN BE NO NEW-STYLE GLOBAL ORDER
BASED ON OLD-STYLE MILITARY SOLUTIONS
NO WAR!

. . . . . .

THE USE OF MILITARY FORCE TO SOLVE INTERNATIONAL DISPUTES CAN NOT BE RECONCILED WITH THE PRINCIPLES AND PURPOSES OF THE UNITED NATIONS TO WHICH WE HAVE ALL SUBSCRIBED.--DWIGHT EISENHOWER, 1957

. . . . . .

CONFORMITY WITH JUSTICE AND INTERNATIONAL LAW ARE TO BROUGHT ABOUT BY PEACEFUL MEANS...PEACE AND JUSTICE ARE TWO SIDES OF THE SAME COIN ---DWIGHT EISENHOWER, 1957

. . . . . .

LET US NEVER NEGOTIATE OUT OF FEAR. BUT LET US NEVER FEAR TO NEGOTIATE.--JOHN F. KENNEDY, 1961

. . . . . .

WE CANNOT HAVE ONE SET OF RULES FOR OURSELVES AND OUR FRIENDS AND ANOTHER FOR OUR OPPONENTS AND ADVERSARIES--DWIGHT EISENHOWER, 1956
NO DOUBLE STANDARD IN THE MIDDLE EAST

. . . . . .

The people of the world want peace. And the governments had better get out of their way and let them have it
- Eisenhower

See also #91, #101

JOURNYOYEAR/TIME

1-10-91

CLOKTIME.P51 DISK: ~~AGWSCRAPS~~

EXAMPLES OF THE THESIS THAT DISEASE, DYSFUNCTION, AGEING,... RESULT FROM CLOCK-TIME TENSIONS:

1) JET LAG: STANDARD TIME ORIGIN - STANDARD TIME DESTINATION

2) SAD: MEAN SOLAR TIME - APPARENT SOLAR TIME
[JOURNEY OF THE YEAR] Seasonal Affective Disorder

3) PREMENSTRUAL SYNDROME:

4) "URBAN STRESS": SCHEDULES - NATURAL TIME

5) AGEING: EARTH TIME - ATOMIC TIME
[CHON]

THREE PHYSICAL PRINCIPLES:

I. Every system must have a slow or inertial/mass rate and a fast or electric/information rate. Coherence and coordination of material systems depend on the communication of information at the fast rate. This is the embodyment in the material world of the deeper principle of the necessity for "Primordial - Kairos - Chronos" (THE TEMPORAL TRINITY)

II. Systems possess inate or natural rates and respond to external or imposed rates. The results are beat frequencies beteen the two rates. [Stress may be the result of the beat frequencies]

III. The general theory of relativity demonstrates that the existence of matter effects and affects the existence of space-time. Hence associated with every particle of matter is both a ruler and a clock. The ruler determines the scale and curvature of local space, the clock provides a local zeitgeber for coherence of any systems present and sets a temporal scale.

~~P~~ ρ or motion time (special relativity)
ρ or density time ~ general relativity

3 - JOURNOYEAR / TIME

LANGTIME.P51 DISK:JOYTIME 1-11-91

LANGUAGE AND TIME

- SLAVIC LANGUAGES: PERFECTIVE AND IMPERFECTIVE ASPECTS
- INDO-EUROPEAN LANGUAGES: VERB TENSES
- HOPI: MANIFEST AND UNMANIFEST

. . . . . .

On Slavic Languages from The Software Toolworks Illustrated Encyclopedia (TM) (c) 1990 Grolier Electronic Publishing, Inc.

Slavic languages

In the 18th century, Slavic scholars realized that their languages possessed a grammatical category not shared to any appreciable extent by other Indo-European languages: verbal aspect. Every verb is classified today as belonging either to the perfective aspect or to imperfective aspect. A perfective verb focuses attention on a certain phase or aspect of the verbal action--the onset of action, for example, or its completion, or the action taken as a whole. An imperfective verb simply describes the verbal action with no particular [temporal] focal point.

Of the six Indo-European tenses--present, future, imperfect, aorist, perfect, and pluperfect--Common Slavic preserved the present and the aorist. The old imperfect and perfect were replaced by a new imperfect, and the Indo-European future was replaced by the present tense form of the perfective verb. The new perfective form singles out some aspect of the verbal action that did not take place prior to the moment of speech and that is therefore intended by the speaker to take place afterward, usually sometime in the future. A periphrastic future found in the East and West Slavic languages expresses a future action without focal point. In the South Slavic languages, the future can only be formed through the help of Slavic languages expresses a future action without focal point. In the South Slavic languages, the future can only be formed through the help of an auxiliary verb or particle.

Old Church Slavonic possessed an elaborate set of verb forms--up to 236 for an imperfective verb. All but Eastern Serbo-Croatian, Macedonian, and Bulgarian have lost the aorist and imperfect tenses. In these languages the old perfect has come to signify a past action not witnessed by the speaker; the perfect form is used in the other Slavic languages to signify a nonpresent tense, most commonly the past, but it is also used in conjunction with an auxiliary form to denote the conditional (as in Russian or Czech) or even the future (as in Slovenian).

. . . . . .

The term aorist is from the Greek aoristos meaning unlimited or indefinite. The aorist tense signifies action took place in unspecified past time with no implication of continuity, repetition or completion.

(Y)

CHBEARD.P51 DISK ECON-HIST January 15, 1991

CHARLES BEARD'S FOUR APHORISMS OF HISTORY

1. The mills of the gods grind slowly, but they grind exceedingly fine.
2. Whom the gods would destroy they first make mad with power.
3. The bee fertilizes the flower which it robs.
4. ~~Only~~ When it gets dark enough can you see the stars.

add 5. The scum rises to the top [L K]

Conquest's Law: (Historian & Poet Robert Conquest)
To anticipate the behavior of an organization, assume it to be controlled by a secret cabal of enemies determined to discredit it.

The agent that causes the extinction also germinates the radiant
幸治

Siva

TRUTHS01.P51 DISK: EPIONTOLOGY January 15, 1991

1. The opposite of ~~every great truth is also a great truth.~~ the greatest truths are also true
~~—Heisenberg~~ Bohr (Also attributed to Thomas Mann) & PLATO Really from

2. There are two kinds of truth: First, those truths which must be ~~reiterated~~ repeated every day in order to be true, and Second, those truths which are true even if never uttered. --Persian adage Articulated

3. Whosoever shall seek to save his life shall lose it; and whosoever is willing to lose his life shall preserve it. The opposites in 1
--Luke 17:33

4. Those elements which can never be completely joined will ever seek union; those elements which can never be completely separated will ever seek detachment.
[Male and Female will ever seek union, Psyche will ever seek to ~~be free of~~ cast off its shadow.]

5. The Venerable Sage Zarathustra pronounced a great dichotomy for the world--the dichotomy of Ahura-Mazda and Ahriman. But this dichotomy itself was the formulation of Ahriman.
[God vs. Satan is only the satanic view of the world, i.e. God and Satan as rivals ever seeking dominance is Satan's view. God and Satan as elements, not uniteable, but ever seeking the completion of union is God's view.]

6. Uniform sameness is a form of resolving power philosophically indistinguishable from non-existence. --Eddington
[We never hear the music of the spheres because we hear it all the time. --Pythagoras]

7. Apart from recurrence, knowledge would be impossible; for nothing could be recognized if not irreparable nor referred to past experience. Further, apart from regularity of recurrence measurement would be impossible. --Whitehead

8. The precepts of Eddington and Whitehead lead to the paradox that the world, in order to be experienced, requires both absence of sameness and recurrence of ~~sameness~~ the same. --Li Kiang
The trap here is the English word same

9. Persons, nations and species must choose between committment to a higher ontological level and extinction.

10. Wherever the option space is under-delimited by decision criteria, ~~the dichotomy of~~ orthodoxy and heresies will develop.

(5)

TRUTHS01.P51 January 15, 1991

1. The opposite of every great truth is also a great truth. ~~--Heisenberg~~ Bohr Plato

2. There are two kinds of truth: First, those truths which must be reiterated every day in order to be true, and Second, those truths which are true even if never uttered. --Persian adage

3. Whosoever shall seek to save his life shall lose it; and whosoever is willing to lose his life shall preserve it.
--Luke 17:33

4. Those elements which can never be completely joined will ever seek union; those elements which can never be completely separated will ever seek detachment. e.g. spirit and matter
[Male and Female will ever seek union, Psyche will ever seek to be free of its shadow.]

5. The Venerable Sage Zarathustra pronounced a great dichotomy for the world--the dichotomy of Ahura-Mazda and Ahriman. But this dichotomy itself was the formulation of Ahriman.
* [God vs. Satan is only the satanic view of the world, i.e. God and Satan as rivals ever seeking dominance is Satan's view. God and Satan as elements, not uniteable, but ever seeking the completion of union is God's view.]

6. Uniform sameness is philosophically indistinguishable from non-existence. --Eddington ∴ Pain/Joy
[We never hear the music of the spheres because we hear it all the time. --Pythagoras]

7. Apart from recurrence, knowledge would be impossible; for nothing could be recognized nor referred to past experience. Further, apart from *regularity* of recurrence measurement would be impossible. --Whitehead
[see ONTAPH1.WP5 EPIONTOLOGY]

example of violent peace protestors and Ahura Mazda ~ 1st Amendment

* God & Satan as entities level 1
as processes level 2

Devil vs God - Devil's formulation of Process
Embrace the Shadow - God's formulation of Process

• Readily Adaptable

• A Finite self-replicating machine cannot be both unchanging and immortal • Gödel
Am Sci July 1990 p125

SOME QUOTATIONS

Become what you are!
PINDAR

Religion is only different if you get it from retailers. If you get it from wholesalers, you find out they all get it from the same distributor.
Anon

My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. The deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of god.
Albert Einstein

glimpses & flashes

Religion begins at the point where philosophy moves into personal commitment and action. A religion is more than a mere belief or an understanding of something; it implies the reaction of a man's whole being to that on which he feels dependent. It is life lived in the conviction that "what is highest in spirit is deepest in nature".
Gabriel Marcel

There is more religion in men's science than there is science in their religion.
Thoreau

Man is the only animal with the one true religion--several of them.
Mark Twain

The religious search is the ultimate destiny of us all.
Lew Ayres

Man does not come to God through the truncation of his humanity but through the wholeness of his humanity.
Thomas Merton

Open spaces--nothing holy
Bodhidharma

Hear and your soul shall live.
Isaiah 55:3

Behind the divisible there is always something indivisible. Behind the disputable there is always something indisputable. You ask: What? The wise man carries it in his heart.
Chuang Tzu

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).

Li Kiang

(1)

We are all on three paths:

- The individual path of spiritual growth → "heaven"
- The cultural path toward "utopia"
- The cosmic path of evolution → ?

All of these paths are in reality processes. In some sense they are fractally related. They must be in harmony with one another, be in some sense isomorphic, and represent different manifestations of the same archetype.

According to the Great Dialectic, a fourth path is that of the evolution of god itself to GOD. him her

The relation of chuch and state is an example of that between sub-community and total-community. The same separation should apply to other sub-communities. There should be the separation of corporation and state as well as of church and state.

A trainer of horses should expect to get kicked

Rumi

The one who knows is the servant of the one who does not know

Sufi teaching

Die in order to be truly alive

Rumi

In a room with many lamps, while the lamps are separate, the light is one.

Sufi

The faithful are like a single body, if one part hurts, the whole body feels the pain.

Muhammad

The tender words we say to one another are stored in the secret heart of heaven.

Rumi

There are some things that can only be sensed, not explained.

Chinese Sayings

ARTICLE BY DICK PHILLIPS IN THE BUSINESS SECTION OF THE SANTA ROSA PRESS DEMOCRAT, JANUARY 19, 1991

COMING OUT OF THE CLOSET AGAINST THE WAR

There are two sides to everything, but they aren't always expressed. Only a few days into the Gulf War, the dual sides of American opinion are squaring off. In Santa Rosa, the two sides lined up Friday at Old Courthouse Square, as the military-government supporters stood cheering, waving signs and flags at the anti-war group across the street.

And why not? The scene seemed heartening to most motorists, who honked and waved as they drove by. Freedom of speech in action.

Another who came out of Middle America's closet last week to speak out on the war was Fred Ptucha, a Santa Rosa stockbroker for 20 years. And he made front page news doing it.

Stepping out of his usual conservative, business role last week, Ptucha addressed several thousand war protestors in Courthouse Square. He had expressed some strong comments against the war, but even these do not give a hint about Ptucha's real story.

There are two things that Ptucha is not. He's not a transient protester roaming the country in search of a new cause and he's not a "Peacenik," an archaic term of the 1970s that he still uses.

Ptucha, 47, has some deep-seated convictions and he decided to stand up for them. He wants to clear 26 years of carrying guilt over events of the Vietnam War.

"There are some things worth fighting for, but you can still have a vision of a world beyond war. That vision is a long-term objective because I don't think we're there yet", Ptucha said.

Here's Ptucha's story. It's well worth hearing.

The son of a colonel in the U.S. Marines, Ptucha followed a conservative career pattern. He graduated from Tufts University in Boston and was commissioned a Navy officer. He was sent to Vietnam for four tours of duty, starting in 1965. He returned a decorated hero. Ptucha was awarded the Cross of Gallantry, a Bronze Star and three air medals.

In constant peril while overseas, he was shot at while in a jeep, his plane was shot down over Vietnam and a Viet Cong hidden in a hole tossed a hand grenade at him. It landed at Ptucha's feet.

In a breathless second, Ptucha kicked the grenade back into the hole, an act that he's convinced saved himself and others.

That's his background. Now, to the heart of his story and the events that now motivate Ptucha.

As a Navy communications officer, he was in charge of top secret materials on a guided missile destroyer stationed off the coast of Vietnam. It was there that he came across some revealing message traffic between ships.

The bottomline of what he says he found is this: He deduced from his readings that the Tonkin Gulf incident of 1964 was a military-government deception in the least, and perhaps even total fabrication.

The incident, as it was reported then, involved two Navy gunships, the Maddox and the Turner Joy. The Navy claimed that the two ships had been fired upon twice by North Vietnamese. Ptucha says the ships were providing cover for CIA PT boat operations off the coast.

However, the second so-called attack was called unprovoked in Washington and it led to bombing of North Vietnam and boosting of American troop strength in South Vietnam.

But Ptucha contends that there was no second attack on the Navy ships at the time. He feels the story of an attack was manufactured to stimulate the war.

Moreover, he felt so strongly about what he found that he wanted to make it known even then. But the Navy told him to keep it quiet. As Ptucha tells it, the Navy threatened his career. He says he was pressured to keep silent.

Ptucha recalled other events. Some of his military friends told him they had provided security in Vietnam for a CIA-Operated airline, as others loaded opium onto the planes.

"I've carried this guilt around for 26 years. How do I atone for it? I feel a sense of betrayal by my government. Don't get me wrong, I love my

country but I don't trust the leadership. If I had been successful in taking what I knew to the public back then, maybe some of my friends wouldn't have died in Vietnam," he said.

The sense of guilt has been weighing on his mind all these years, so he's speaking out to clear his conscience.

First, he continues to distrust political leadership in Washington, D.C. Second, he wants to give meaning to what the war will cost in real terms, in human lives.

of the Book: A Nation Betrayed

ENERGY01,P51 DISK ECON-HIST 10

01/21/91

Editor:

Martin Luther King Day, 1991

It is wrong to say that the administration has no energy policy. On January 16, with the outbreak of hostilities in the Persian Gulf, the official energy policy should have become clear to everyone. Conservation, intensified research for energy alternatives, and the phasing in of renewable sources (e.g. gasohol) were all abandoned in the early years of the Reagan administration. Instead there were years of preparation for warfare under desert conditions. However, it required an end to the cold war for an action such as Desert Storm to "safely" take place. Saddam Hussein's invasion of Kuwait on August 2 provided a convenient launch platform for getting a military presence into the Middle East. The construction of this platform was abetted by the administration's assurance to Saddam in late July of no U. S. interest in Iraqi-Kuwaiti disputes. We now can see the administration's energy policy: Washington control of Middle East oil sources.

This is not the first time in American history that our country has been divided and at war over energy policy. From the early 17th century until the mid 19th century human slavery was a basic ingredient of American energy policy. There were at first few, then many who saw that this was a policy that was wrong and was leading toward unsustainable economic and moral costs. Part of the country was adamant in not abandoning this outdated energy policy. The result was the most bloody war in America's history and an aftermath of years of reconstruction and decades of bitterness.

Now we are engaged again in a great energy war testing whether the oil policy or any policy so conceived and so dedicated is to long endure. It is rather for us to be here dedicated to our children, to the future, and to policies which will preserve for them and for all the peoples of this land the blessings of reason, equity, and peace. And we here highly resolve that the honored dead, and those now sacrificing in the Middle East, shall not have died in vain; but that this nation, under God, shall have a new birth of wakening; and that a new policy, of the people, by the people, and for the people shall not perish the earth.

Albert Wilson
Box 1871
Sebastopol,CA

written about a month before that new policy was released

Note added October 31, 2001

It appears that the "shedding" of another outdated energy policy will be as costly in human lives as with the last shedding.

1860 – 65 Slavery

1991 – 20.. Oil –

ENERGY02.P51 DISK ECON-HIST

Editor:

Martin Luther King Day, 1991

It is wrong to say that the administration has no energy policy. A long series of decisions culminating with the January 16 outbreak of hostilities in the Persian Gulf has made the official energy policy clear. The policy is to establish Washington control of Middle East oil resources through a permanent military presence in the Gulf. Over the past decade official policy has ignored conservation measures, down graded research on alternative sources, and abandoned the phasing in of renewable sources such as gasohol. And while the administration retreated from energy self sufficiency, it prepared forces for an attack under the conditions of desert warfare. Saddam Hussein's invasion of Kuwait on August 2 provided a convenient launch platform for getting the desired military presence into the Middle East. Indeed, the construction of this platform was abetted by the administration's assurance to Saddam in late July of no U. S. interest in Iraqi-Kuwaiti disputes. One must wonder, however, whether Desert Storm could have been initiated without the prior collapse of Soviet power.

This is not the first time in American history that our country has been divided and at war over energy policy. From the early 17th century until the mid 19th century human slavery was a basic ingredient of American energy policy. There were at first few, then many who saw that this was a policy that was wrong and was leading toward unsustainable economic and moral costs. Part of the country was adamant in not abandoning this outdated energy policy. The result was the most bloody war in America's history with an aftermath of years of reconstruction and decades of bitterness. Let us pray that the shedding of another outdated energy policy will not be so destructive.

Perhaps we may be permitted to update some remarks made by Lincoln during that earlier energy war: Again we are engaged in a great energy war testing this time whether the oil policy or any policy so conceived and so dedicated is to long endure. It is rather for us to be here dedicated to our children, to the future, and to policies which will preserve for them and for all the peoples of this land the blessings of reason, equity, and peace. And we here highly resolve that the honored dead, and those now sacrificing in the Middle East, shall not have died in vain; but that this nation, under God, shall have a new birth of wakening; and that a new policy, of the people, by the people, and for the people shall not perish the earth.

Albert Wilson
Box 1871
Sebastopol,CA

THOUGHTS.191 DISK ECON-HIST 01/23/91

THOUGHTS JANUARY 1991

ON THE WAR

- The shadow that hangs over us all seems to be the shadow of another war. But it is really the shadow of what we will think of ourselves when this is over. --Press Democrat

- It is wrong to say that the United States has no energy policy. Since January 16, the energy policy has become manifest to all through the war activities in the Persian Gulf. Conservation, intensified research for alternatives, and phasing in of renewable sources (e.g. gasohol) were abandoned in the early years of the Reagan Administration. Instead there was preparation for desert military operations. The end of the cold war allowed Desert Storm to take place. Saddam Hussein was the convenient detonator urged on by official U.S. energy policy.

- The debate over continued dependence on the sanction policy vs. prompt use of force devolved into another example of the necessary trade-off between time and energy. This trade-off pops up at all system levels. It is even expressed on the quantum level by the alternate formulation of the Heisenberg uncertainty principle,

$$\text{TIME} \times \text{ENERGY} > h$$

If the time allowed is decreased the energy allotted must be increased. If energy is limited, increased time is required. Time efficiency must always be paid for by loss of energy efficiency. The criteria for deciding between time and energy include the availabilities of time and of energy and the price of each. It is clear that Iraq is opting for a long time low energy mode while the U.S. is opting for a short time high energy mode. The unknowns, not covered by the inequality, are the relations between time and various psychological factors and between the quantity of energy employed and the cost in human life. Few political decision makers seem to be aware of the bottom line physical bounds on their games.

ON THE WAR

- President Bush has claimed to have taken the moral high ground by outlawing the invasion of the turf of one people by the forces of another. Has he subscribed to a moral principle or to a political principle? If to a moral principle, then there can be no selective application of the principle, for moral principles are global not local. Politically, but not morally, invasion is wrong in Kuwait but right in Granada and Panama. Oppression is wrong in Lithuania but right in South Africa and Palestine. While President Bush may be enunciating only a presently convenient political principle, President Eisenhower at the time of the 1956 Middle East War proclaimed a true moral principle when he said, "We cannot have one set of rules for ourselves and our friends and another set for our enemies and adversaries."

- There are many things that must be earned. Plato said, one must earn the right to praise great men. Today in philanthropy, one must earn the right to give. In science, one must earn the right to discover. The Soviet poet Yevtushenko has said, "If we are soon to have free speech, then I am concerned that I shall have something to say that is worthy of free speech. I must earn my free speech". My question is: Has George Bush earned the right to make any statement about what is moral?

- WAR IS THE REAL ENEMY --bumper sticker

It is encouraging to see some people beginning to think in terms of levels. Gandhiji said, "We must always discriminate between the person and the behavior." While we may condemn certain behaviors, we are wrong to condemn the person. It is easy for us to see that bad software does not justify condemning the computer which is running the software. But it is more difficult for us to differentiate between unacceptable behavior and the human being who is so behaving. When the elements participating in a process can be differentiated from the process itself, we shall make great progress toward applying to ourselves the obvious fact that alternative softwares may be adopted without writing off the computer.

• It is wrong submissively to accept that though something is past it is now history. The past and history are not the same thing, and the past, like the future, is never closed. Joseph Stalin once said, "History is what I write it to be". Yes, to the victor belong the spoils and one of the most important spoils is the ~~power~~ privilege of writing and ~~imposing~~ stealing the record. Many politicians besides Stalin have also corrupted the record, but it seems Stalin is one of the few arrogant enough to boast about it. However, it is not necessary for free peoples ever to accept the official version. One of their most important freedoms is the freedom to reexamine history. More than being a right, it is an obligation to the future to continuously sift and reinterpret the evidence, even after an official verdict has been pronounced. Stalin's history has lasted sixty years, but with freedom and courage it will not prevail. In America we have had the freedom, now it is time to summon the courage to disclose the corruptions in the official versions. In the official versions of Pearl Harbor, the Kennedy assassination, the Gulf of Tonkin, Irangate, the drug imports and now the Gulf war. This is not rocking the boat, it is repairing the damage so the boat can continue to sail. We now have the pride necessary for war, let us also have the courage necessary for truth.

• This is not the first time in American history that our country has been divided and at war over an energy policy. From the early 17th century until the mid 19th century human slavery was a basic ingredient of American energy policy. There were at first few, then many, who saw that this was a policy that was wrong and was leading toward unsustainable economic and moral costs. Part of the country was adamant in not abandoning this flawed and outdated energy policy. The result was the most bloody war in America's history with an aftermath of years of reconstruction and decades of bitterness. Let us pray that the shedding of another flawed and outdated energy policy will not be so destructive.

• Perhaps it is proper here to update some remarks made by Lincoln on an occasion during that earlier energy war:

Again we are engaged in a great energy war testing this time whether the oil policy or any policy so conceived and so dedicated is to long endure. It is rather for us to be here dedicated to our children, to the future, and to policies which will preserve for them and for all the peoples of this land the blessings of reason, equity, and peace. And we here highly resolve that the honored dead, and those now sacrificing in the Middle East, shall not have died in vain; but that this nation, under God, shall have a new birth of wakening; and that a new policy, of the people, by the people, and for the people shall not perish the earth.

See 93-20 26 51 13 See 91-22 -84

GTDIAL01.P51 DISK: THEOLOGICAL\BRTDIAL 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 consumation 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.

when may the butterfly flap its wings as an initiative?

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 webs which it weaves? I think not, what then is believe 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 ≡ progress?

ORTHREFM.P51 DISK: THEOLOGICAL January 25, 1991

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~~. the spiritual

e.g. Wycliffe, Luther...

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 ~~ward~~ the historic Russian pattern. The outsiders will most likely have to remain underground or in exile.

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.

Bishop Le Febre 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 Mudras p 213

TWONATNS.P51 DISK ECON-HIST January 25, 1991

It is interesting that Russia and America have in common a basic schizophrenia. There are two Russias and two Americas. Two Russias exemplified by the Slavophiles and their cultural descendants and by the Tsarist regime and its descendents. Two Americas, from the beginning, symbolized by two flags, the rattlesnake flag with its "Don't Tread on Me" and the pine tree flag with its "An Appeal to Heaven" becoming more recently by the imperialism begun in emulation of Europe at the time of Theodore Roosevelt, later abetted by Winston Churchill and Margaret Thatcher, and the America still seeking to realize the unique vision of the Founding Fathers, and to be an example, not a master, for others.

Is this duality in any way related to the Great Dialectic? i.e. Is there some deeper principle regarding the necessity of a mitosis and a dialogue before there can be consciousness or even existence. [Vairachona and Akshobya] One facet serving as the god, the other as man of the Great Dialectic. Or perhaps this is simply the cybernetic components of normative and adiabatic, the Ought and the Is.

But the Great Dialectic itself is related to cybernetics

The Two Americas:
The Open America
The Continental America or The Open America
The Secret America [Manly Hall → Iran-Contra]

or
3 Americas
1. Free Masons – Founding Fathers → Bohemian Club
2. America of the Historians
3. America of the Ideal + Dream

ALTHNK01.P51 January 26, 1991

ALTERNATE WAYS TO THINK

- LOGICAL THINKING
  The classical mode of western thought first systemized by Aristotle. It forms the basis of mathematical, scientific, and systems thinking, and to some extent is an ingredient of theological and legalistic thought. The concept of proof is unique to this mode of thinking. It begins with postulates, derives consequences by rigorous deductive canons, and posits it conclusions as being proved. Its limitations have been demonstrated by Russell, Whitehead and Godel.

- ANALYTIC THINKING
  The top-down application of logical thinking.

- SYNTHETIC THINKING
  A bottom-up constructionist approach using such methods as juxtaposition, association, and metatphor. Multi-leveled, but not necessarily Machian.

- PATTERN THINKING
  Consider the overall pattern and even though certain links may be missing, continue to construct a self-reinforcing whole. This type of thinking is exemplified by Sherlock Holmes' approach to solving murder mysteries. It includes such questions as motivations, who stands to gain, to lose. This approach is oftimes used in courts for evidence, but is never to be regarded as constituting proof.

- JUXTAPOSITION THINKING
  Placing items in juxtaposition and reading the space between them. It is useful for investigating possible commonalities, establishing alternate linkages and for synthetic thinking in general. It is an anecdote to associative thinking in that it may generate counter-intuitive or anti-associations. For example, if we generate a set of cards each containing an item and place cards in juxtaposition in various combinations, sometimes hitherto unsuspected commonalities are revealed and in the "space between the cards" we may discover something we did not previously suspect.

- REDUCTIONIST THINKING
  This approach assumes a bottom-up causality, the properties of the parts determining those of the whole. It is deficient in accounting for the emergence of new properties which arise in aggregates of the elements.

- EXTERNAL CAUSALITY THINKING
  This approach involves bringing in contextual elements and allowing for tree-like causalities. For example, astrologers claim the existence of a causal linkage between the orbital cycles of heavenly bodies and the physiological and

psychological rhythms of living organisms. Science recognizes some of the correlations, but rejects causal linkages. The ExCaus approach postulates a third external source of cycles which supplies the zeitgeber for both planets and biorhythms.

- STOCHASTIC THINKING
  Fuzzy sets

- SERIAL THINKING
  Linear, one level, and inferring a deterministic infra-structure. The basic format of most pedagogy and stories. The essence of our worldviews re evolution, history and progress.

- PARALLEL THINKING
  Both horizontal (independent modules to be used in juxtaposition and assembled into any meaningful congeries or hierarchies) and vertical (parables and multi-level stories).

- ASSOCIATIVE THINKING

- METAPHORICAL THINKING

- EXPANSIVE-CONTRACTIVE THINKING

- PEDAGOGICAL THINKING

- HISTORICAL THINKING

- HEURISTIC THINKING

- CONTEXTUAL THINKING

- TOP DOWN THINKING

- BOTTOM UP THINKING

- INDUCTIVE THINKING
  An asymmetrical method which is restrictive in validation but conclusive in falsification. (Popper)

- SERENDIPITY

~~BRNWSHM.PST~~
BRNWASHM.PS)

DISK: ~~RECON-1FIST~~
SIGNIFICATION

JAN 28 91

17

#17

see also #34

MANIPULATION OF THE POPULATION

THE THREE COMPONENTS OF BRAIN WASHING

ISOLATION

REPETITION

OSCILLATION

ISOLATION:

With isolation options can be suppressed, alternatives eliminated, and the conviction created that only the course of the manipulating agent is viable. Isolation is occurring when all all news sources are reporting the identical viewpoint. Isolation is occuring when there is but one source of news.

REPETITION:

An ancient Persian adage says that a statement may contain no truth but its constant repetition leads to its being perceived as true. This adage has long been applied by manipulating agents to support propositions that cannot sustain critical examination. Repetition is occurring when one view is broadcast and printed every day and alternative views maybe once.

OSCILLATION:

The switching back and forth between: optimism and pessimism, certainty and uncertainty, negotiations and ultimatums, sanctions and force, peace and war, success and failure, leads to frustration and exhaustion and ultimately to the willingness to do the bidding of the manipulating agent in order to get it over with.

TIMENOTS.P51 DISK: 3½ TIME January 31, 1991

Is the source of time built into all organisms, or are we really being driven by the earth clock outside us?
--Avini, Empires of Time p29

{[If CHON is the zeitgeber, can we then detect physical changes at the atomic and molecular levels having CHON periodicities? Any changes would have to be detected in individual atoms or molecules, because in aggregates it is highly improbable that the phases of the cycles would be the same. The statistical aggregation of random phases would wash out detectability of the cycles. For periodicities to be manifested in aggregates the atoms and molecules would have to be coherent, i.e. their individual periods would have to be in phase. However, there do exist molecular aggregates which manifest periodicities. We call these aggregates living organisms. We are led to the surmise, consistent with what we know about biological clocks, that the zeitgeber lies within every atom of the organism. We may further speculate that **coherence** of atomic zeitgebers is a property of living systems. When the coherence diminishes, ageing takes place and when it reaches a certain level of randomness, death occurs.

In living systems the zeitgebers are in phase, they exhibit coherence. In inanimate systems the zeitgebers are random.
The fountain of youth is the resynchronization of the zeitgebers.]}

2-01-91

HROERICH.P51 ~~5016~~ DISK: 3½ ORISONS ~~1-15-91~~

~~2393~~

Woman should realize that she herself contains all forces, and the moment she shakes off the age-old hypnosis of her seemingly lawful subjugation and mental inferiority and occupies herself with a manifold education, she will create in collaboration with man a new and better world. Indeed, it is essential that woman herself refute the unworthy and profoundly ignorant assertion about her passive receptivity and therefore her inability to create independently. But in the entire Cosmos there is no passive element. In the chain of creation each manifestation in its turn becomes relatively passive or active, giving or receiving. Cosmos affirms the greatness of woman's creative principle. Woman is a personification of nature, and it is nature that teaches man, not man nature. Therefore, may all women realize the grandeur of their origin, and may they strive for knowledge. Where there is knowledge, there is power. Ancient legends actually attribute to woman the role of the guardian of sacred knowledge. Therefor, may she now also remember her defamed ancestress, Eve, and again hearken to the voice of her intuition in not only eating of but also planting as many trees bearing the fruits of the knowledge of good and evil as possible. And as before, when she deprived Adam of his dull, senseless bliss, let her now lead him on to a still broader vista and into the majestic battle with the chaos of ignorance for her divine rights.

— Helena Roerich 1937

From Nicholas Roerich: The Life and Art of A Russian Master
Park Street Press, Rochester Vermont 1989 p190-194

Elena Ivanovna Roerich
Nikolai Konstantinovich Roerich
- 1957?

Woman should realize that she herself contains all forces, and the moment she shakes off the age-old hypnosis of her seemingly lawful subjugation and mental inferiority and occupies herself with a manifold education, she will create in collaboration with man a new and better world. Indeed, it is essential that woman herself refute the unworthy and profoundly ignorant assertion about her passive receptivity and therefore her inability to create independently. But in the entire Cosmos there is no passive element. In the chain of creation each manifestation in its turn becomes relatively passive or active, giving or receiving. Cosmos affirms the greatness of woman's creative principle. Woman is a personification of nature, and it is nature that teaches man, not man nature. Therefore, may all women realize the grandeur of their origin, and may they strive for knowledge. Where there is knowledge, there is power. Ancient legends actually attribute to woman the role of the guardian of sacred knowledge. Therefor, may she now also remember her defamed ancestress, Eve, and again hearken to the voice of her intuition in not only eating of but also planting as many trees bearing the fruits of the knowledge of good and evil as possible. And as before, when she deprived Adam of his dull, senseless bliss, let her now lead him on to a still broader vista and into the majestic battle with the chaos of ignorance for her divine rights.

Helena Roerich 1937

(From *Nicholas Roerich: The Life and Art of a Russian Master* p190-4
Park Street Press, Rochester, Vermont 1989)

On experiencing initiations

Life as a series of passages-some of them quite painful-from one age group, role, or occupation to another is a concept with which we are all familiar. But people in modern society are unique in having to deal with these shifts without rites of passage that help them adjust to their new circumstances.

So observes David Smith, Caltech professor of literature, who incorporates the lore of initiation into a course in American literature. In this class he deals with initiations as the rituals that guide people "from innocence into experience," and that mediate "the emergence of a new identity during a critical period of confrontation, testing, and conversion.'

Smith points out that the goal of such ceremonies in pretechnological cultures has been to give the participants a sense of their roles within their societies, and he notes that such prestigious anthropologists as Mircea Eliade have bemoaned the loss of these experiences in modern life. Eliade believes that, without them, loss of one's sense of identity comes easily.

'It does not fall to us to determine to what extent traditional initiations fulfilled their promises," Eliade wrote. "The important fact is that they . . . professed to possess the means of transmuting human life. The nostalgia for an initiatory ritual which sporadically arises from the inner depth of modern man seems to us most significant.'

In some traditional cultures, initiations continue to exist, Smith notes, recalling that in one class his lecture about rites of passages to manhood was greeted with skepticism. The class members became believers when a young man of East Indian extraction, just back from the Philippines, broke in to say that he had just been home to participate in such a ceremony, and that Smith's lecture had helped him to have a deeper appreciation for it.

Smith finds many examples of the initiatory process in American literature of the nineteenth century-in the writings of Mark Twain, James Fenimore Cooper, Herman Melville, and Nathaniel Hawthorne, for example, as well as in the literature of psychoanalysis. He raises the question as to why Mark Twain drew upon so many examples of the process when he wrote *Huckleberry Finn,* and he concludes that the examples were all about him in his culture-in the literature of the Bible, for example, and in rituals of initiation practiced by young boys in the community, who would, for example, crawl through a dark cave to gain membership in a peer group.

But those of us in modern society must-for the most part-struggle along without initiatory ceremonies, Marine Corps recruits and novitiates in religious orders being possible exceptions. Not generally available to us are the experiences depicted in the literature studied in Smith's class: experiences involving separation from one's family and friends, descent into darkness and
the unknown, subjection to a series of rigorous trials that test the individual to the core, and reemergence as a person of identity and self-possession.

Smith points out that in some instances, the initiatory experience permits its candidates to indulge in episodes of pranksterism, and that the individual who reemerges successfully has become a heroic figure with the capacity to bestow rich gifts on fellow humans.

Some of Smith's students may note parallels in the initiatory pattern to an experience they are undergoing: their educational process as Caltech undergraduates. Immersed in the darkness of an alien alley in a student house, their family and friends far away, they confront such trials as Physics I and other aspects of the core curriculum as they begin a critical period of confrontation and testing. If they persevere their stresses relieved by occasional opportunities for pranksterism-they eventually will be reborn as strong, selfreliant human beings, confident of their ability to solve any problem that may confront them, and capable of bestowing rich gifts upon fellow members of their society.

Unusual in having had the opportunity for such an experience, they will have survived their rite of passage into one of the most intensely initiated bodies on earth-the Caltech alumni.

from the Caltech alumni journal

THEO

FTHVRSN.LPN DISK: ~~LASTPISCEAN~~ February 8, 1991

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.

Fordor

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 incompatable with reason or outside the domain of scientific demonstration was of no consequence, and the Church retreating to the position that ~~since~~ God wasn't 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 Abeland in: A Non-Linear Book

See 91-13 -81 93-25 26 51

TRANSFIG.P51 DISK: THEO February 12, 1991

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 revelation process itself!

THERE WILL EVER BE NEW THEOPHANIES

04/12/91

The Many Mysteries in the Pattern

On the Mount of the Transfiguration
Jesus appeared between Moses and Elijah
And a voice from above said: "This is my beloved Son, Listen to Him"

One week later
On Golgotha, on the Mount of the Crucifixion
Jesus appeared between two thieves
And a voice from below said: "He saved others, Himself he cannot save"
"If thou be the Son of God, Come down from the Cross and Save Thyself."

One week later
On the road to Emmaeus, Resurrection
Jesus appeared between two disciples

The Joy is not in Resurrection [(re)birth]
The Joy is in Reunion [death]

On death the Reunion of our body with our Mother, the Earth
and the Reunion of our spirit with our Father

See Matthew Fox: The Coming of the Cosmic Christ p. 102-3

To exclude women
is to deny incarnation
of Spirit into Earth.

certainly Earth is
matter - but Spirit
is ever seeking
to inform matter

Mater
Material

Pater
Paterial

As children
we are both Material and Paterial

HISTORY

GEOBUSH.P51 DISK\~~SCRAPS~~ February 27, 1991

What I do not like about George Bush's decisions is their reckless destruction of options--both his own and others'. Options are a form of wealth, but his decisions have converted a world of choice and opportunity into a deterministic one-way dead-end street. The doubling of the number of troops in the Gulf on November 8, two days after the election, was not only the destruction of the option of rotation and therefore of sanctions and therefore of peaceful resolution, but its timing was a slap in the face of the American electorate. His recent call for the people of Iraq to overthrow Saddam Hussein destroyed that route as a viable option for Iraqi opposition groups. Whatever their original support within Iraq, opposition groups receiving Bush's blessing now become tainted with association with the American enemy and have been made into Quislings so to speak. Their stability for survival has thus been undermined. The decision, after waiting six months, to start the ground war immediately after a willingness to pull out of Kuwait was put on the table, not only removed the opportunity to stepwise negotiate an agreement satisfactory to all parties, but was a slap in the face of the Soviet Union. Gorbachev has since stated that Soviet-US relations have become very fragile. And now the adamant refusal to consider a cease fire has begun to ignite the Arab world with, on this date, unpredictable consequences.

We must ask, what is it that George Bush wants? If it is a new peaceful world order, then his decisions are serving to preclude it. We must conclude either he has some hidden agenda, or is navigating without ever looking at any geopolitical map. If his agenda is a personal vendetta against Saddam Hussein, (He won't let the Iraqis do the job, he must), then how is it within the framework of a democracy for one man to be given the resources of the United States of America to do his personal thing. President Truman repeatedly emphasized the importance of reminding himself of the difference between Harry Truman and what he might personally want and President Truman as steward of the national interests of the United States. Is George Bush capable of making this distinction? If Bush has some covert but non personal agenda, then the sacrifice of American and other lives and billions of dollars of resources for an objective withheld from the American people and Congress is, by any definition, dictatorship.

Let us fly our flags for the troops and tie our yellow ribbons to bring them home, but let us never Heil Bush.

P.S. And I don't like the Bush energy policy either.

GEOBUSH2.P51 DISK: ~~SCRAPS~~ HISTORY February 27, 1991

A Vietnam veteran last night on PBS, on the McNeil-Lehrer hour, made a statement which I feel is of greatest significance. He put it that the meaning of the sacrifice that veterans make for their country is destroyed upon the declaration of a new war. The meaning that Vietnam veterans had finally found in their sacrifice, was scrapped when war was opted in the Persian Gulf.

Those who died in France in the First World War, the war fought to end all wars, had their sacrifice obviated when the United States entered the Second World War. Armistice Day, November 11, 1918, was a sacred day. A memorial not only to the dead and to those who sacrificed, but a symbol that "these dead shall not have died in vain". This sacred symbol was later destroyed and downgraded to "Veterans Day". We will remember the veterans, but ignore and betray what we told them they died for.

This cynical betrayal of the veterans of each war by politicians who not only minimize the material debt owed to veterans, but discard the lessons dearly bought with their blood, has been repeated four times since the last shot was fired in the war to end all war. Now those who are sacrificing and dying in the Gulf, are already being told they are fighting for peace and a new world order. In each war a golden apple is dangled before the fighting men, an apple written with "You are dying to make the world a better place". But as soon as they have done their job the apple is put away, to be brought out again for the next generation of sacrificial victims, and the cruel hoax is brainwashed away.

Of course it is wrong during a war to bring to mind anything that would lead those sacrificing to question what they are really doing. They need the Big Lie. It is as essential to them as food and fuel as munitions and medicine. So, What does it mean to support the troops? It means to believe the Big Lie.

FREVAN.DOC DISC: ~~SCRAPS~~ THEO February 27, 1991

This I believe: I was Somewhat amazed to read an account of the Vice President's Sermon at the Crystal Cathedral. The Los Angeles Times said that Mr. Quayle had preached about the theology of a Just war and had quoted Augustine, Acquinas in his justification for the war in the Middle East. The thought went through my mind, "the silence of the Churches, and of how our politicians are becoming our theologians." The second Ecumenical Service for Peace in St Eugene's Cathedral had about 20 persons present..... apparently, we are not enthused about the church's opinion on the subject...no news media ... no bishop this time.
My Love to you all, Fr. Evan,
February 20, 1991

CHRCHST1.P51 DISK: ~~SCRAPS~~ THEO February 27, 1991

The recent statements on moral matters relating to the concept of a just war, made by the President of the United States, and even sermons on this subject given by the Vice President of the United States, raise in a new context the question of separation of church and state. The lending of the weight of high political office to a position regarding moral law may be considered a strong violation of the separation doctrine.

Further, it appears that the idea of all men are created equal has also come to mean that all opinions are equal. But all opinions are not equal, some are based on thoughtful research, on deep analysis, others are top of the head, and self serving. And there are other ingredients involved than opinion.

Actually the right to say something in many fields, must be earned. Bush and Quayle have no credentials as moral philosophers, and have not earned the right to make pronouncements on what is moral and just and what is not.

. . . . . .

In Constitutional interpretation what has been meant by the doctrine of separation of church and state?
Is this interpretation the wisest one?
If not, what should be meant by separation of church and state?

The problem of church and state is not to be solved either by state alone or by church alone, since it involves both. It is not purely a constitutional question to be settled by justices trained in secular law. Nor is it purely an ecclesiastical question to be settled by clergies trained in canonical law. The question devolves to the proper domains of legislative action and of moral law. And here others beside justices and clergy must play a role. Wycliffe favored the State

An ecclesiastical point of departure could be:
Jesus said, "Render unto Caesar the things that are Caesar's and render unto God the things that are God's". But except in the case of the coin and the implied approval of the paying of taxes, Jesus did not amplify on what belonged to Caesar and what belonged to God. In the past, the problem of Church and State has not been neglected by Christian theological thinkers but in recent centuries has been left largely to the state. For many centuries Christians have given their primary energies to the spreading of the Gospel. It is regrettable that much of this energy has not instead been given to developing the gospel and to considerations of its implications for such problems as that of the proper relation between church and state. Although the United States is predominantly of Christian persuasion, there are many other religious viewpoints which must be taken into consideration in addressing the church/state problem.

The constitutional point of departure could be:
The first amendment to the Constitution. (December 15, 1791)
Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;...

From a constitutional view, separation of church + state means separation of state from the influence of any particular church — no preference.

- This idea should be generalized to separation from the influence of any particular body - such as a corporation Hence voiding all lobbying.

while Influence or favoritism to a particular body is to be outlawed, influence of the general is to be accepted. Thus the wisdom of all churches taken together, or the welfare of all corporations (say energy companies) taken together is to be considered.

Not ignored

Separation of church and state has come to mean:
"keep morality out of government"

Important in the western view of history of separation of church & state

Henry II and Becket
Henry VIII and Thomas More
Mary I
Elizabeth I
James II

SIGNIFICATION

TRUBELEV.P51 DISK: ~~SCRAPS~~ February 28, 1991

#27

Some excerpts from the article, TRUE BELIEVERS,
The Thinking Person May Favor Gullibility Over Skepticism
SCIENCE NEWS, JANUARY 5, 1991, p14,15

"Much recent research converges on a single point--people are credulous creatures who find it very easy to believe and very difficult to doubt", says Daniel Gilbert in the March American Psychologist.

More than 2300 years ago, the Greek philosopher Aristotle said the ability to doubt is rare, emerging only among cultivated, educated persons. and Freud maintained only the mature can cope with ambiguity.

Rene Descartes maintained that the mind effortlessly and automatically takes in new ideas, which remain in limbo until verified or rejected by conscious, rational analysis. Descartes' detachment of comprehension from critical assessment--although less well-known than his separation of mind from body--continues to influence scientific assumptions about how people think.

Dutch philosopher Baruch Spinoza offered an entirely different perspective on thought. Spinoza argued that to comprehend an idea, a person must simultaneously accept it as true. Following which conscious analysis allows the mind to reject what it initially accepted as fact.

Spinoza's view finds backing in current work by Gilbert. (See Oct 1990 Journal of Personality and Social Psychology). The experiments test a basic assumption of Spinoza's theory: If people initially believe both true and false ideas, interruption of the mental evaluation of those ideas should interfere with the ability to reject bogus claims, while true notions would maintain their seal of approval. i.e. distractions undermine the subsequent thought necessary to scrutinize false items, but not true items. When individuals read assertions, they start with the truth index set to true and comprehension of the false involves first grasping the concept as true. The Spinozean mind thus should at times believe what is admittedly false.

Ideas often gain acceptance more readily when the listener performs a competing task that diverts attention from the speaker's message. People who sell used cars and vacuum cleaners have long known about the persuasive power of timed interruptions and diversions.

But these principles of brainwashing extend beyond used car lots and dictator's dungeons. Control over automatic unconscious influences on judgement and behavior is not usually exercised. It is not that people are lazy, they tend to think these influences do not exist. Often they do not have the luxury of extended thought about what they hear or read from moment to moment. (John Bargh Unintended Thought, 1989 Guilford Press).

Descartes
1 Comprehension independent of THE
2 Evaluation

Spinoza
~~1° Accept as true~~ simultaneous
1° Comprehend demands acceptance as true
2° Reject if necessary after subsequent evaluation

STOCHRES.DOC DISK:EPIONTOLOGY February 28, 1991

Excerpt from article, "The Signal Value of Noise" (Enhancing the signal with noise)
Science News, Feb 23, 1991 p127.

A Metaphorical Description of Stochastic Resonance

To picture what happens in stochastic resonance, imagine a ball sitting in one of two overlapping wells separated by a small barrier. Such a bistable system can operate as a detector when a sufficiently strong external force - a signal - nudges the ball over the barrier into the second well. If the force is too weak, the ball stays put and the system detects no signal.

In this scenario, noise - whether injected or natural - causes the wells to jiggle. Sometimes the jiggling is strong enough to nudge the ball from one well to the other, but this process occurs randomly

A weak, incoming signal would gently rock the jiggling wells back and forth. Because the probability that the ball will switch from one well to the other is extremely sensitive to the apparent height of the barrier, and because that height varies slightly as the wells *seesaw, the initially random switching rate becomes correlated with the weak, external signal.

In other words, the ball begins to flip back and forth between the wells in time with the external signal.

"You see a very, very large effect from a very weak, noisy signal," says Frank Moss of the University of Missouri at St. Louis, who has demonstrated the phenomenon in a number of electronic circuits.

"Of course, you can't arbitrarily introduce noise of any kind or any amount", Roy says. Add too little noise, and nothing happens. Add too much noise, and the noise drowns out the signal.

Also see letters in SN, MAY 18, 1991

SN 7/22/95 p 55
SN 3/30/96 p196
SN 11/23/96 p 330
SN 2/21/98 p 116

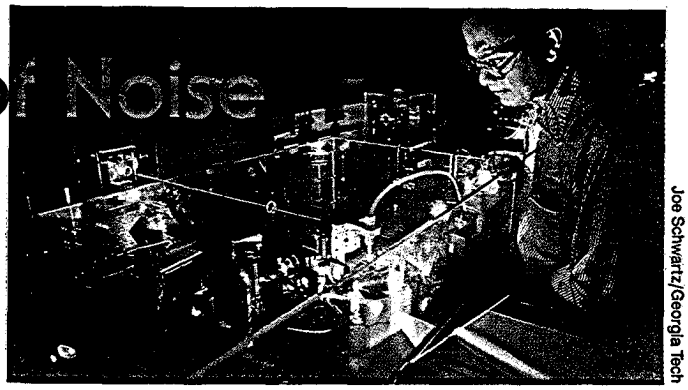
STOCHASTIC RESONANCE

28-2

The Signal Value of Noise

Adding the right kind can amplify a weak signal

By IVARS PETERSON



Joe Schwartz/Georgia Tech

Rajarshi Roy operates a bistable ring laser to demonstrate that adding random noise to the system can enhance its response to a periodic external signal.

Radio listeners normally have nothing nice to say about static. This random crackling interferes with signals from favorite stations and often completely blankets the weak transmissions from distant broadcasters.

Yet under certain circumstances, noise can aid rather than hinder the detection of a weak, fluctuating signal. Researchers have discovered that an extra dose of noise actually permits certain types of detectors to pick up a signal initially too weak to trigger a response. Although the overall level of noise in the detector increases, the intensity of the detected signal goes up even more.

"That's very counterintuitive at first glance," says Rajarshi Roy, a physicist at the Georgia Institute of Technology in Atlanta. "Here you are with a [detector] that doesn't respond to a signal. Then you put in noise, and it begins to respond."

This amplifying effect, known as stochastic resonance, has recently surfaced in a number of electronic circuits and in specially contrived laser systems. Researchers are now pursuing the possibility of designing detectors and signal processors that specifically take advantage of noise to boost signals. Stochastic resonance may even play an important role in biological processes ranging from the way neurons function to the way the ear responds to sounds.

The concept of stochastic resonance emerged in 1981, when a group of Italian researchers proposed the idea to explain why ice ages seem to occur every 100,000 years or so. They initially argued that short-term, fluctuating forces, such as tides and sunspot activity, could enhance the periodic cooling and warming caused by a tiny wobble in the Earth's orbit at 100,000-year intervals. By itself, the wobble appears too small to induce such drastic changes in climate.

Researchers in Germany achieved the first laboratory demonstration of stochastic resonance in 1983, finding evidence for the effect in the behavior of an electronic system known as a Schmitt trigger.

In 1988, Roy and colleagues Bruce McNamara and Kurt Wiesenfeld revived interest in the topic by developing a theory to explain stochastic resonance and by reporting the first observation of the phenomenon in an optical device.

In their key experiment, the Georgia Tech group used a ring-shaped laser through which light could travel either clockwise or counterclockwise. When they injected some noise by introducing fluctuations into the electronic signals controlling the laser, they found that the laser light's direction would switch back and forth in time with an incoming, periodic signal normally too weak to influence the laser.

"We had no idea that we would actually see this happen in the laser system," Roy says.

The experiment stimulated a flurry of theoretical activity and a search for stochastic resonance in other physical systems, including a number of different electronic circuits. "The basic ingredients are generic enough that we expect it to occur in a wide variety of physical systems," Roy says.

To picture what happens in stochastic resonance, imagine a ball sitting in one of two overlapping wells separated by a small barrier. Such a bistable system can operate as a detector when a sufficiently strong external force — a signal — nudges the ball over the barrier into the second well (analogous to switching the direction in which light travels in a ring laser). If the force is too weak, the ball stays put and the system detects no signal.

In this scenario, noise — whether injected or natural — causes the wells to jiggle. Sometimes the jiggling is strong enough to nudge the ball from one well to the other, but this process occurs randomly.

A weak, incoming signal would gently rock the jiggling wells back and forth. Because the probability that the ball will switch from one well to the other is extremely sensitive to the apparent height of the barrier, and because that height varies slightly as the wells seesaw, the initially random switching rate becomes correlated with the weak, external signal.

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"You see a very, very large effect from a very weak, noisy signal," says Frank Moss of the University of Missouri at St. Louis, who has demonstrated the phenomenon in a number of electronic circuits.

"Of course, you can't arbitrarily introduce noise of any kind or any amount," Roy says. Add too little noise, and nothing happens. Add too much noise, and the noise drowns out the signal.

Researchers are now starting to explore potential applications of stochastic resonance in digital signal processing and for detecting weak signals. Adi Bulsara and his colleagues at the Naval Ocean Systems Center in San Diego, for example, are planning an experiment to demonstrate stochastic resonance in a single SQUID — a superconducting quantum interference device, generally used for detecting minute changes in magnetic fields. The possibility of increasing the sensitivity of such devices has major implications for geothermal prospecting, underwater surveillance and the detection of magnetic fields in biological systems, Bulsara says.

Stochastic resonance may also contribute to improvements in the performance of certain cameras and monitors. For example, a television screen contains an array of dots, or pixels, each of which acts as a detector by turning on or off in response to an external signal. If researchers could learn to control stochastic resonance, they might use the effect to improve the sensitivity and sharpness of such imaging arrays, Roy says.

Although scientists have yet to identify any natural phenomena that exhibit stochastic resonance, biological systems have many of the characteristics necessary for the effect to appear, Moss says.

Humans, for example, have an uncanny ability to pick out certain sounds against a noisy background. They can disentangle a conversation from the surrounding din or discern the pure, clear tone of a lone flute amid the collective voices of a symphony orchestra. Stochastic resonance may play a part in the signal processing needed to transmit the message from the eardrum to the brain.

Complex biological systems may have evolved to make use of noise for transmitting information, Moss suggests. "Nature," he says, "may have understood stochastic resonance long before we did." □

Digital Noise Sharpens Vague Images

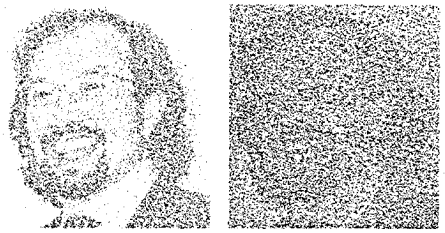
A good, c ear picture may be worth a thousand v ords. But how much is a fuzzy image worth?

That dep nds on how much information a viewe r can obtain from the image and on whe her the information proves useful. Enri o Simonotto, a physicist at the Univers ty of Genoa in Italy, and his colleagues ave found that adding randomized s gnals or background noise resembling he snow seen in weak television pict res sometimes enhances a faded imag .

Adding n ise, it seems, can lift a barely detectable nage above the brain's perceptual thr shold so that people viewing the image an grasp some details that would othe wise be lost.

"Our goa is to see how noise affects the way th e brain processes information," Simo otto said at last week's meeting of the merican Physical Society in St. Louis.

Starting v ith a clear digitized image of a face, the researchers used computer graphics t lower the contrast until the features we e no longer distinguishable.



Digital noise can enhance perception of a low-contrast image. The contrast in the photo above (left) was reduced until the face was no longer perceptible. Increasing the amount of fluctuating noise improves the image slightly and optimally (center images). Too much noise (right) distorts the image.

The group then added randomized digital signals, which can be described mathematically as a type of stochastic resonance (SN: 7/22/95, p. 55).

"We found that by adding noise alone, some of the original picture's details could be perceived," Simonotto says. Moreover, by testing noise at different frequencies, the team further improved the quality of the picture.

The brain somehow uses the noise to reconstruct pieces of the picture lost from the original. "If you look at a weak image of my face, for example, you get a hint of a human face but not much more," Simonotto says. "Am I wearing glasses? Without adding noise to the image, you can't tell."

The amount and type of noise added to the image affects the way viewers discern a picture's details. For example, a fast, fluctuating noise enhanced images more effectively than static noise did.

Theories of stochastic resonance arose in 1981 as physicists sought to explain the periodicity of Earth's ice ages. Subsequently, scientists brought the mathematical theory to bear on biological problems, using it to describe how animals such as crayfish sense their environment. Meanwhile, neuroscientists were also learning that the brain, despite its exquisite precision as an information processor, generates much internal noise, says Frank Moss, a biophysicist at the University of Missouri-St. Louis.

"Neurons are noisy," Moss says. "If you measure signals in the brain or in a sensory organ, you mostly detect random firings. One of the brain's strengths as a computer is its ability to extract information from noisy signals."

"Think of the brain as an instrument filled with sloppy amplifiers," says Martin B. Stemmler, a computational neuroscientist at the California Institute of Technology in Pasadena. "Our visual system averages lots of signals, distinguishing real ones in the external world from internally generated noise of the brain's own circuitry. This is all part of successful image processing.

"Simonotto's work brings together knowledge from video engineering, computational neuroscience, and the theory of stochastic resonance," Stemmler says. "An interesting question to pursue is how the brain uses noise to enhance images."

Though this work remains preliminary, Simonotto says it may someday prove useful in systems that help humans see in visually challenging circumstances—at night, in snow or fog, or underwater.

— R. Lipkin

One diagnosis, too many mastectomies

Women beware. A particular kind of breast cancer diagnosis may be generating an epidem ic of needless mastectomies.

The dia nosis is ductal carcinoma in situ. Once used to describe a life-threatening malignanc y of the milk ducts, the term has come in the last 30 years to be applied to a spectru m of tumors that turn malignant only late in their course, if at all.

Yet man y surgeons—whose aggressive approach to this cancer stems from the days when tum rs weren't diagnosed until they were well advanced—still remove the breast.

Mamm graphy, by pinpointing thousands of small carcinomas that would not have been dete ted in years past, appears to have led to a spate of mastectomies, California resear hers report in the March 27 JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION.

The dis ase itself was always there—what's new is the ability to detect it early, says Roy A. Jensen of Vanderbilt University Medical Center in Nashville. Jensen reported n the Oct. 1, 1995 CANCER that just one-fourth of ductal carcinomas blossom into i nvasive disease.

The Cal fornia team examined National Cancer Institute reports on 16,706 cases of breast car cer between 1973 and 1992. They found that the number of ductal carcinoma cases oared from 4,900 in 1983 to 23,368 in 1992, or about 12 percent of all new breast car cers. In 1992, 10,242 of the women with ductal carcinoma had mastectomies.

"The p oportion of cases treated by mastectomy may be inappropriately high, particula y in some areas of the United States," the researchers conclude. Doctors in New M xico treat nearly 60 percent of ductal carcinomas with mastectomy. In Connecti ut, surgeons remove a breast one-third of the time.

Mastec omy should be a last resort, says team member Virginia L. Ernster of the School of Medicine at the University of California, San Francisco. "We only care about car cer if it invades and becomes clinically significant or life-threatening."

The tro uble is, no one knows which ductal carcinomas will become invasive. "We're no w at the point where we have enough information to design clinical trials to decide how to treat this thing," asserts Jensen, coauthor of an editorial accompanying t ie California study.

Erstne agrees that new treatment guidelines would help. Many early breast malignan ies are treated by removing the lump and surrounding tissue and, sometim s, irradiating the site. Many cases of ductal carcinoma could be treated similarly, she says.

— S. Sternberg

WHISKEY, PSI DISK: HISTORY

March 2, 1991

Editor:

Apparently most Americans have become alcoholics and use a strong shot of JOHN WAYNE brand whiskey every 10 to 20 years to keep their egos from sagging. Personally, I prefer NEIL ARMSTRONG brand or domestic SAKI (when it is available).

A. Wilson
P.O.Box 1871
Sebastopol, CA 95473

NEWENEMY.P51
~~POPMAT.P51~~ DISK:HISTORY March 6, 1991

Since the demise of Saddam Hussein the US is desperately searching for a new enemy. Already some members of congress are out for the Japanese. The end of the Cold War left both the US and the Soviet military establishments without a raison d'etre. But both militaries quickly solved the problem. The US with the Persian Gulf operations and the Soviets with counter-independence operations. However, it is not the military alone that is trying to fill the enemy vacuum. A large percentage of average Americans also have this need. While sports and competitive business situations take the edge off the enemy requirement, they leave the real need unsatisfied.

There are two aspects of this requirement. The first is that humans need challenge to direct their energies. If things are somewhat fallow, as in a pre-recession or recession period, then there is much energy stored up needing to be released. George Bush's success in forming the coalition and gaining the support for the war against Saddam Hussein was in no small part due to his supplying a direction for pent up energies and frustrations. The second aspect is that since pre-historic times humans have habitually personified their challenges. The forces of nature were personified as gods or devils, the collective psychic and mental forces within us were also personified as gods or devils. Unfortunately, most people are still at this personification level of development. Every problem and challenge must have some good-guy bad-guy formulation. If there is no readily visible bad-guy, we can always drag in the traditional ones: the commies, the liberals, the establishment, the CIA, the bankers, assorted minorities and religious bodies etc. as being the hidden prevaricators behind the problem. usual suspect The usual suspects

I do not believe we could be human if we did not need challenge to stimulate and release the flow of our energies, but I think the time is long overdue for humans to graduate from the requirement for a human enemy. Those who have engaged in difficult technical and scientific research problems have found challenge without the need for a human opponent.* Solving a difficult problem can be as energy releasing and as satisfying as winning a game or a war, but it requires maturity. Until a critical mass of people can graduate from the need to personify challenge, we shall continue to be diverted from meaningful challenges to those synthetically created by Caesar to provide us with bad guys.

Finally, we must recognize that the need for a human enemy is very often the need for a target for the projection of our own faults. There are many who are incapable of recognizing that the source of the difficulty may lie partly or wholly within themselves. There must always be some bad guy to blame. In the immortal words of Pogo: "We have met the enemy and he is us".

* Not so for the case of Isaac Newton

In addition to an enemy many people need someone to feel superior to, while others need someone ~~or take~~ to look up to.

THEO also epistemology

VERTMIT.P51 DISK:GTDIALECTIC March 23, 1991

VERTICAL MITOSIS
A CYBERNETIC METAPHOR

Creation of the Other is by vertical not horizontal mitosis

In the beginning was is the error signal. Something is wrong, there is pain, there is longing, there is yearning, there is even despair and suffering. There is bewilderment a wish to know, to understand

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 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.

03/23/91

If the error signal is the antecedent to both God and Man, we have something closely akin to the Anthropic Principle.

03/24/91

The name of the Error Signal is Will

03/23/91

The error signal is like the fault line or seam in ONTAPHI.WPS. God and Man must be separated in order for aught to exist either

03/24/91

In the beginning was the error signal: the tension between what is ~~not~~ and what can be. Between an is and and ought

The Urgrund or Śunyata is acted on by Vairachona

Vairachona is ~~the error signal~~, the creative impulse, WILL

But because the primary is the E.S. (or Will), by its nature two aspects are created. Never can one thing alone emerge from the Urgrund. Two things emerge joined by the E.S.

After this the two things may be entified by Aksobya's giving them a name.

[Vairachona and the Śunyata] are the two things at the end of the first ~~aspect~~ exercise of the Will (or E.S.)

∃ many relations between things created & their "opposites"

+, − Yin, Yang ... Concentrate, Diffuse, ...
cf. Böehme

The Vairachona - Śunyata ~~create~~ impulse creates
i.e. separates into two This is Will

The Error Signal links the two, it seeks reunion

03/25/91

We thus have Will: Vairachona - Śunyata

and then E.S.: (Be in Latin, acronym for error signal)

Do we seek Completion or Perfection
cf. Gödel

Our oneness with God is through the error signal that links us.

THE SPECIES OF MITOSIS 04/09/91

Horizontal Mitosis, self replication $+1 \rightarrow +1, +1$

Vertical Mitosis $+1 \rightarrow +1, (+1+i)$

Dirac Mitosis $0 \rightarrow +1, -1$

The Species of reference

Self

Naming

Linking

MY AVOIDANCE OF REMARKABLE MEN

Gurdieff posited his search for truth as 'my search for remarkable men' and gave that title to his biography. While it is certainly true that one cannot proceed very far along the path without a teacher, do the teachers have to be remarkable men?

By intent I have never embarked on a search for 'remarkable men'. I have found whomsoever and whatsoever was before me at any time to be remarkable beyond my power fully to comprehend. What I have learned has been gleaned from that which happened to come my way, not only persons and books, but towns, hills, birds, clouds, lights and sounds. All of these were my remarkable men. Yet none of what occurred was random. There was a pattern in what came my way. Behind it all there seemed to be an invisible guiding hand.

I certainly do not question the existence or the value of remarkable men. But I do question, had I given my life to searching for them, that I would ever have found them. Yet I feel it is possible by learning how to assimilate the experience that happens to come one's way, independently to learn that which remarkable men have to teach. Indeed, much of what I had already learned, I later found again in reading their books.* And in this I see nothing remarkable. Great truths can be found again and again independently by those who seek them. But what has been especially important is that in arriving independently at these truths, I am taking them on the authority of the world itself, not on the secondhand authority of remarkable men. But also of importance is the confirmation that we may give to one another.

* But here I must say that had I not gone as far as I had, I would not have recognized what they said nor be led by them to the next step.

BOEHME.DOC DISK:THEO March 24, 1991

ARTICLE ON JAKOB BOEHME
Encyclopedia Britannica

b. 1575 at Alt-Seidenberg, d. Nov 17,1624 at Dresden
Shoemaker

God who is at once *Alles und Nichts*, because to think of His nature we must abstract from creatures, is characterized by will whose desire to become manifest results firstly in knowledge of Himself and secondly in the production of creatures. This production is not a creation, for out of nothing, nothing comes; it is rather a generation from the eternal divine nature wherein all things dwell latently. The properties through which the divine energy operates in the procession of spiritual and corporeal beings from the *Ungrund* or Abyss, are firstly, Contraction, Diffusion, and their resultant, the Agony of the unmanifested Godhead. The transition is made; by an act of will the divine Spirit comes to light and immediately the manifested life appears as Love, Expression and their resultant Visible Variety. Hence the world is a manifestation of God who is both transcendent and immanent.

cf Buddhism

To account for evil, Boehme resorts neither to dualism nor to a repudiation of its existence. His consciousness of the difficulty is obvious from the progressive changes in his attempted solution of the problem. In the *Aurora* nothing save good proceeds from the *Ungrund*, though there is good that abides and good that falls—Christ and Lucifer. In the later works, the antithesis is directly generated, being given as factors of life and movement from the one creative source, the bottomless abyss. In the last writings, evil is a direct outcome of the primary principle of divine manifestation-it is the wrath side of God. Corresponding to these solutions, Boehme has different moral ends for the world's history. In the first stage it is created in remedy of a decline; in the second, for the adjustment of the balances of forces; in the third, to exhibit the eternal victory of good over evil, of love over wrath.

Fallen man has three factors, spirit, soul and body, spirit being the principle of light, soul of darkness, and body, which belongs to the world of sense, the resultant of spirit and soul. Man aspires to a knowledge of God because all things tend towards their source, but a re-birth is necessary before he can have true selfknowledge, the *sine qua non* for a knowledge of God.

Note: I discovered this philosophy of Boehme's the morning after I wrote about the same subject in terms of a cybernetic model. (see Vertical Mitosis) I was looking up the Bogomil sect when I synchronistically encountered this article.

Generation ≠ Creation
ex Nihilo
= ex Sunyata
Ungrund

BRNWASH2.P51 DISK:SIGNIFICATION May 4, 1991, July 2,1992

SOME BASICS OF BRAINWASHING

Brainwashing is the art of mass manipulation without bayonets and individual manipulation without physical torture. Whether to sell a used car or a quick war, to win a convert or an election, brainwashing techniques have been developed and proved effective by salesmen and dictators, by TV evangelists and campaign chairmen. Their efficacy depends on several human psychological proclivities, such as: people are more comfortable with gullibility than with skepticism, with conformity than with egregiousness, and with the status quo than with change. Most people will tend to hide their mistakes, not admit that they have been deceived, and deny even to themselves that they have been duped. The efficacy of brainwashing techniques derives also from the fact that most people have very short memories, know no history, and tend to believe the last thing they have been told. But most of all the efficacy of brainwashing techniques depends on the fact that people are unaware of their existence and it is inconceivable to them that such techniques would ever be used to manipulate them.

SOME FUNDAMENTAL PRINCIPLES

1. ISOLATION

Access to information must be controlled. This can be done by limiting the number of input channels and filtering what they transmit. It can be done by manipulating time through narrowing the focus to the immediate past and immediate future, excluding any broad historical and long range views. It can be done by restricting options to those alternatives suggested by the manipulator. In isolation choice can be suppressed, alternatives eliminated, and the conviction inculcated that only one course of action is viable. Isolation in effect occurs when there is but one source of news or when all news sources are reporting the same news from the same viewpoint.

2. REPETITION

A proposition will be perceived as true if it is repeated over and over. Acceptance of a proposition can be strengthened by its repetition coming from many (apparently different) sources and levels. The old adage, "Whatever you hear three times is true", really works. (There is a side effect here, however. The manipulator may fall victim to his own propaganda. In repeating his story often enough, he too will begin to believe it is true.) An ancient Persian adage says that a statement may contain no truth but its constant repetition leads to its being perceived as true. Which is to say: **That which is repeated sufficiently often is believed to be true and if repeated both often and regularly becomes Truth.** This adage has long been applied by manipulating agents to support propositions that cannot sustain critical examination. This is also the basis for what we call natural law. Successful repetition occurs when one view is broadcast and printed every day and alternative views only once or not at all.

3. OSCILLATION

A piece of metal bent back and forth time and again, heats up, develops cracks,

then breaks from fatigue. Similarly the human psyche when subjected to oscillations between hope and despair, pleasure and pain, kindness and cruelty, positive forecasts and negative forecasts, certainty and uncertainty,,, becomes frustrated, exhausted, and disoriented. It can then easily be made to do almost any bidding.

4. INTERRUPTION AND DISTRACTION

There is considerable persuasive power in timed interruptions and diversions. A piece of news coming as an interruption is more readily believed than one arriving by routine channels or at scheduled times. A sudden order is automatically obeyed. An unexpected accusation is spontaneously defended, while a deliberate one may be ignored. Interruption disorients and disoriented people are pliable. Whenever the media focus on a 'dangerous' topic a diversion is introduced.

5. DYSFUNCTIONAL BONDING

This is the Madison Avenue style of bonding. In the Gulf War bonding the policy to the troops, with whom people can readily identify, dysbonds the people to the policy. When war is dysbonded to national pride it can produce drug like highs. Whatever is bonded to the flag or to God, whatever can be given a moral cloak, can be served unquestionably and fanatically. A sub-category is labeling. Prepare a list of disparaging terms, rumor, partisan, self-serving,...and attach them to the item.

6. SIGNIFICATION

Tell people what is important and unimportant. They rarely can decide this for themselves. Delimit and isolate their focus to those events and aspects of events that can best hide your real motives and distract them from what is going on. e.g. focus on whther or not Bush was in Paris at a particular meeting, not on whether or not he was an agent in delaying the release of the hostages until the election of Reagan.

7. FALSE CHOICES AND DISTRACTING ISSUES

Do not give a single propaganda line. Present two arguable alternatives, both of which are in essence the same. Dissipate energy by directing the argument to irrelevant issues. For example, Lockheed vs. Northrup to build the fighter plane for the 21st century, not whether such a plane should be built.

8. TAKE UP THE OFFENSIVE AND ATTACK CHARACTER

Every person has something they feel guilty about or some mistake they have made, some place where they are vulnerable. Find what these are, go after them, blow them into major items and dysbond them with the issues at stake. Focus on the gaps in their armor, it will dissipate their resolve. Above all persist. Most people will soon drop out from exhaustion and frustration. Persistence alone can win when all else fails.

9. CLOAK WITH AUTHORITY AND SECRECY

Emphasize the expertise on your side, bring in big names for support. Above all spray the mist that we know things you don't know and we have access to classified information that cannot be revealed.

10. SEALING

After an event tell people what happened and instruct them in how to think about the event. The was the purpose of the innumerable victory celebrations after the Gulf War.

11. TIMING

REMCENT.P51 DISK:HISTORY April 2, 1991 April 11, 1991

A REMARKABLE CENTURY 1450-1550

1. PRINTING AND PUBLICATION OF THE BIBLE 1454 (Movable Type)
   Johannes Gutenberg (1400-1468)
   Spanish Inquisition 1479 Back Lash

2. DISCOVERY OF AMERICA October 12, 1492 ⇒ There exist alternatives
   Christopher Columbus (1451-1506)
   1508 Sistine Chapel - Michaelangelo

3. 95 THESES AT WITTENBERG October 31, 1517 95
   Martin Luther (1483-1546)

4. PUBLICATION OF "de Revolutionibus" May 24, 1543
   Nicolaus Copernicus (1473-1543)
   1543 Also first arrival of Westerners (Portuguese) in Japan at TANEGASHIMA → Musket

5. Slavery ? No new energy More effective Wind & Water

Abstractly, the first item is an extension of the power of communication, both with respect to its diffusion and ease of making multiple copies in less time. An extension in availability of information

The second item involves an extension of the available physical world.

The third item involves an extension of the spiritual world.

The fourth item involves an extension of the intellectual world.

Each of these items has a counterpart in the 20th Century: 1905 - 2005

Too Late 1569 Mercator First comprehensive map of the world.

1. The computer and electronic media

2. Entry into space, going to the moon, exploration by probes.

3. The opening created by the ideas of Jung, Campbell, Eliade, etc. T.S. Eliot

4. The revolutions of Quantum Mechanics, Relativity, Chaos Theory, etc.

5 Nuclear Energy

There was no ~~new~~ extension of energy in the 15-16th Century As in the 19th and 20th Centuries

19th Century
1. Telephone, Telegraph
2. Speed, Rail
3. Darwin -
4. Maxwell
5. Coal + Steam

Doc#74

NEWBOOK1.P51 DISK:IDEACONTROL April 3, 1991

A NON-LINEAR BOOK ≡ Data Base

Consisting of numbered sections. Each section or module containing the exposition of an idea. The linear order of modules may be arranged in any manner so as to create alternative patterns which may then be reviewed for their meaning, if any. Each module can be retrieved by number or by string searches of the text.

cf. Paul Brunton

The primary operation to be effected here is to place various modules in juxtaposition and let them interact free of all prejudgement. This is a fundamental process which may be used for generating synthetic ideas (eg Newton's apple and moon). Find the intersects

Information is personal

This book is dedicated to Peter Abelard who, to my knowledge, was the first extensively to use the method of juxtaposition. He employed the method in the ~~xx~~ 12th century to straighten out the confusion and contradictions in canon law.

Also See add'l for
The Random House Encyclopedia
SN Apr 27, 1991, Back Page

A "Para-Book
Colorpedia
Alphapedia
Time Chart
Atlas

Of course, this is but an attempt to justify not being able to construct a suitable organizing schema to take care of all of the topics.

We can see through the ploy.

(Enc. Brit.)

Peter Abelard Aug 5, 1079 – Apr 21, 1142
Heloise
Proponent of rational Inquiry, defeated realism
An essential precursor of St. Thomas Aquinas
He was charged with the heresy of Sabellius
He was an opponent of Bernard of Clairvaux who supported Faith over Reason

Scholasticism: Giving a formally rational expression to received ecclesiastical doctrine.

Abelard's Ethics:
Subjective intention determines the moral valve of human action.
& the behavior

Realism: The reality of abstract terms or universals

Nominalism: Abstract terms, general terms, universals, represent no objective real existents

HERLIST.P51 DISK:THEO April 4, 1991

A LIST OF ~~THE~~ HISTORICAL HERESIES ~~TICS~~

cf. NEO PLATONISM while not a heresy a rival ~~also~~ MA

01. ADOPTIONISTS
*02. ALBIGENSIANS — ANABAPTISTS
03. APHTHARTO DOCETISTS
04. APOLLINARIANISTS
05. ARIANS
*06. BAGOMILS
*07. CATHARISTS
08. CERINTHIANS
09. DOCETAE — NEO DOCETISM – see Scott Peck
10. DONATIANS
11. EBIONITES
12. ELKASAITES
13. GNOSTICS
14. ICONOCLASTS
15. ICONODULES
16. MACEDONIAN HERETICS
17. MANICHEANS
18. MARCIONS
19. MAREIONITES
20. MASSALIANS — Meletian Schism
21. MONARCHIANISTS
22. MONOPHYSITES
23. MONOTHELITES
24. MONTANISTS
25. NAZARENES
26. NEO-SEVERIANISTS
27. NESTORIANS See Saints p138: Christ 2 people
28. ORIGENISTS origen's cautious suggestion of a possible redemption of the devil was termed a heresy – CG Jung, MDR p332
29. PAULICIANS – Paul of Samosata, condemned by the First Synod of Antioch 264-265
30. PELAGIANS
31. SABELLIANS – ~~filioque~~
32. SOCINIANS — Simony Pay for spiritual things
*33. WALDENSES

Heresy of the Three Chapters in Istria (and Northern Italy) (see Gregory I)

* All of these 4 are related

Lollards?

Morphology of Error

I: Sin, Schism, & Heresy

Error, Blasphemy, & Error Signal — Crime Blunder Opinion

Is – Ought = ES

Small group Idea – Party line = Heresy
2 Party Lines = Schism
[Bolsheviks & Menshiviks]

Individual – Party line = sin
Individual – Universal = SIN
Individual – Society = crime
Group – King = Lese Majesty

In the Beginning was Nous which deceived, mind error was error

Behold a tree and a pole 04/12/91

The view of Heresies
Hairesis means choice
It means branches
It means a tree
A living organism
growing to fullness and beauty
It is its own end.
It may even be a burning bush

The tree is its own purpose it contains its meaning and creator Its God is immanent

It is not linear

The view against Heresy
against choice, for homogenization
for uniformity, conformity, monism and monolithism
It means a pole
with no branches
It is not alive
it attempts to reach upward
like the Tower of Babel
It may have a path, a goal
which is not in itself
It is reaching to something beyond
It is the stake on which martyrs are burned
"forever doomed, seeking the will-o-the-wisp"

The Pole was created for a purpose by something outside A transcendent God

It is linear

(God said do not eat of the fruits of the tree
let the tree flourish
To eat the fruits is to keep it pole-like ?)

But now is the time to go even beyond the tree
to new and even richer forms
Each is part of all and
All is part of each
and each is connected to all
and all to each
It references itself countlessly

Networks

holographic

ENABACT.P51 DISK:HISTORY April 5, 1991

ON ENABLING ACTS [also called disabling acts. They enable dictators to disable democracies]

Among the various devices to remove democratic powers from the governed is the enabling act. In earlier times the acquisition of power was by naked force or through sanctioning by some 'higher' authority, such as the pope. But with the coming of democracies and constitutions which delineated powers, in order for dictatorial powers to be taken by political leadership at least some charade of legitimacy had to be postured. In essence an enabling act is a device to restore power to the traditional king from whence it had been theoretically wrested by political philosophers such as Rousseau, Locke, Jefferson, Paine, etc., and practically wrested by popular uprisings and revolutions. It is the intermediate body of government, the one between the people and the executive, giving its constitutional powers to the executive without the consent of the people.

The most famous enabling act and the one which gives the genre its name is the one passed by the Reichstag in 1933 giving to the elected Chancellor, Adolf Hitler, dictatorial powers. The enabling act was in effect an abdication of the Reichstag since no time span was included in its fine print. Today, after a brief surge of democracy in the Soviet Union, we see the Soviet Parliament and the Russian Parliament vying in delegating dictatorial powers to their respective presidents, Mikail Gorbachev and ~~Yuri~~ Boris Yeltsin.

The United States has its list of enabling acts, the most famous of which was the Gulf of Tonkin Resolution giving Congressional war powers to president Lyndon B. Johnson. The result was an undeclared war and widespread dissent. Whereas at the time few people sensed an aberration and only two in the Senate voted against the resolution, later the entire situation was protested. However, it was decades later that some members of the congress realized what they had done. Other U.S. enabling acts are the War Powers Act of 19xx, which is still on the books and held by many legalists to be unconstitutional. This act enabled Grenada and Panama without congressional approval, and was a lever in pressing the congress into the Persian Gulf war. The people of the United States apparently have little objection to enabling acts, which may result in destruction and loss of life abroad, until there is some domestic impact as there was through the draft during the Vietnam war. *

It is not quite proper to view the restriction of rights after a declaration of war in the same terms as an enabling act, but there is much for defenders of democracy to be alert to during such periods. We have the red hunt by Attorney General Palmer under the cover of World War I's special powers. And we have the outrageous internment of our Japanese citizens during World War II. Human rights and democracy can be threatened from any quarter, even by those taking oaths to defend them. The founding fathers were concerned with this but their arrangements, good as they were, have not proven foolproof.

Postscript.
Yeltsin's acts autumn 1993

* Add 2001 Executive Privilege and

FUNDCONS.~~W81~~ F51		FUNDAMENTAL PHYSICAL CONSTANTS -- 1986		
CONSTANT	SYMB	DIMENSION	VALUE	LOG_{10}VALUE
VELOCITY OF LIGHT	C	[M/L]	2.997924580e+10	10.476820703
GRAVITATIONAL CONSTANT	G	[L3/MT2]	6.672598500e-08	-7.175705006
PLANCK'S CONSTANT	H	[ML2/T]	6.626075540e-27	-26.178743617
PLANCK'S CONSTANT/2PI	J	[ML2/T]	1.054572675e-27	-26.976923486
FINE STRUCTURE CONST	AL	[1]	7.297353083e-03	-2.136834640
RECIPROCAL OF AL	ED	[1]	1.370359896e+02	2.136834640
BOHR RADIUS	A0	[L]	5.291772492e-09	-8.276398836
PROTON MASS	MP	[M]	1.672623110e-24	-23.776601907
ELECTRON RADIUS	RE	[L]	2.817940936e-13	-12.550068114
ELECTRON MASS	ME	[M]	9.109389754e-28	-27.040510716
ELECTRON CHARGE	EC	[M0.5L1.5/T]	4.803206829e-10	-9.318468712
COULOMB/GRAVITY RATIO	S	[1]	2.269238825e+39	39.355880205
PROTON/ELECTRON MASS	U	[1]	1.836152701e+03	3.263908796
PLANCK LENGTH (h)	PL	[L]	4.0508366235e-33	-32.3924552722
PLANCK MASS (h)	PM	[M]	0.00005456202832	-4.26310949334
PLANCK TIME (h)	PT	[T]	1.3512130113e-43	-42.8692761814
PLANCK LENGTH (h/2PI)	PLJ	[L]	1.6160500000e-33	-32.7915452064
PLANCK MASS (h/2PI)	PMJ	[M]	0.0000217671	-4.66219942755
PLANCK TIME (h/2PI)	PTJ	[T]	5.3905600000e-44	-43.2683661157

WARPS.P51 DISK:HISTORY April 6, 1991

POSTSCRIPT TO THE GULF WAR

This weekend we are to celebrate the victory in the Gulf War. To honor our troops and praise our weapons technology. This is very important to do, for it is the act of 'sealing' the war, the act of setting the record for the future, not in the history books, but in our psyches. It is sealing how we are to think and feel about the war, how we are to remember it. While some historians may disagree with the official version and write books giving other points of view, that will not matter because what is written in the collective psyche can never be contravened by an historian. It is in this sense that Joseph Stalin was absolutely right when he said, "History is what I write it to be".

It is also very important to seal the war at this time. This is so the war can be dissociated from its causes and consequences and treated in our psyches as an independent salutary event. If the war could not be surgically removed in our psyches from the manipulations leading up to it and from its tragic consequences for millions of people, then we could never celebrate it and that would be bad for future wars. This was bungled and allowed to take place during and after the Vietnam War and this created difficulties for our policy makers.

So let us celebrate our illusions lest they be eroded and reveal us to ourselves. Though we believe in separation of church and state, we must recognize that both have assumed the responsibility for making us feel good and right about ourselves the way we are. Since this is a continuing necessity, neither will ever be successful according to the definition that "Success is when you have worked yourself out of business".

" Politics is the reason,
war is only its tool "
— Clausewitz

From SF Chronicle Sat Apr 6, 1991
Bush proclaimed April 5, 6, 7 to be
"national days of thanksgiving" for the Mideast conflict.
He requested that bells across the country be set ringing
at 3pm Sunday.

ibid pc8
There was a prime time salute "to the troops" (read Bush)
on Wednesday evening, April 3rd on CBS.
"The All-Star Salute to Our Troops"
Bush said, "America rediscovered itself during Desert Storm"

also Note: Gasoline is now below $1.00/gallon
May 30 It is now $1.18/gal

MARGOLSN.P51 DISK:SCRAPS MARCH 23,1991

Today Confucius' old adage regarding the joy of hearing from old friends was confirmed for me. I received an unexpected phone call from the person whom I have known longer than any other now alive. She was ninety eight years old on March 7th, and I have known her for 65 of those years. She was a neighbor living next door to us in Denver while we lived on Jackson Street from 1926 to 1933. She and my mother became very close friends during that time and stayed in close touch afterwards. On the phone she called my mother her dearest friend. They were pioneers in a pre-womans-lib enterprize known as the Delphians. These were women who met monthly to discuss ideas and great books and find for themselves fulfillment beyond the kinder, kuchen, und kirche, which still dominated women's lives in those years.

Margaret has lived alone since her husband Ray died some 20 years ago. She takes care of herself and keeps her house in beautiful fashion. Bob, her son, comes by every day, but otherwise she is quite self sufficient. Up until a few years ago several days each week she did volunteer work at the Denver Art Museum.

The only time I ever heard her complain about anything, and that facetiously, was that her grandchildren were getting too old to be good traveling companions. They seemed to be more interested in dates than in seeing the sights. She guessed that she would have to wait for her great grandchildren to grow up a bit to find some new travelling companions. She is truly a most remarkable woman, an inspiration to all privileged to know her.

A second call on
She will be 99 on March 7th, 1992

A third call Feb 20, 1993

Margaret died on September 28, 1993 100 1/2 years

MARGARET ELIZABETH OLSON, was born in Denver, Colorado March 7, 1893 and died in Denver on September 28, 1993. She was the daughter of John and Olivia Wessen. Margaret was a graduate of the Denver schools and was employed as a legal secretary.

Margaret married Ray F. Olson in 1922. They had two children, Elinor and Robert. Elinor died in 1965 and her husband, Ray, died in 1971.

Margaret is survived by son Robert R. Olson and his wife, Carol; surviving grandchildren are Curt R. Bidinger, Elizabeth Kinsey, Alan R. Olson, Jory Olson and Margaret Davis; and three great grandchildren, Caitlin and Daniel Bidinger and Jeffrey Kinsey.

Margaret is a charter member of Messiah Lutheran Church and an active member as a teacher, in women's organizations and altar guild.

As a community member Margaret was active in the Denver Symphony Guild, Denver Art Museum and the Musicians' Society of Denver.

Margaret will indeed be dearly missed by her family and many friends.

+ +

18-8554

20CENT01.P51 DISK:HISTORY January 29,1990 April 6, 1991

THE TWENTIETH CENTURY: ABOUT AMERICA

In the United States this has been the century of the cowboy. While the cowboy himself disappeared with the previous century, his macho mentality, continued to suffuse the nation. It began with Teddy and lasted through Ronnie; Roosevelt's Yellow Peril to Reagan's Evil Empire. The destiny America has chosen for itself is to be "Number One". And being Number One is taken to mean, "I can whip any hombre in the house". This includes Nicaragua, Grenada, Panama, and anyone else too small or too far away to hit back. And being Number One means having the biggest and mostest weapons. But our weapons have threatened our economy, cheated our children, endangered our environment, and generally weakened our moral stance. And being Number One means to be the leader of the imperialist pack. Yet while senators debate where to spend borrowed money to look like a leader, Japan is buying us out and going to the moon to boot. Only a vestigial moral and idealistic momentum from the founding principles of the nation preserves the hollow shell from collapse.

In this century we have left a trail not only of bullying, but of hypocrisy. In 1917-18, we fought a 'war to end war' opposing 'might makes right' with 'right makes might'. We at the same time supported 'self-determination' for those beyond our reach and Washington-determination wherever our reach could be extended. In 1945, we instituted the Nuremburg Trials and defined the concept of 'war-criminal'. Then we ignored or excused all our home grown war-criminals. We went to Korea to support the proposition that borders were not to be altered by force. Then as soon as we had a military advantage we crossed the 38th parallel. In 1964, we disavowed the war making provisions of our constitution by delegating war powers to a president who trumped up a phony assault on our ships 12,000 miles from our shores. And most recently we entered a 'just and moral' war to oust a dictator from a country he invaded, then turned our backs on the moral obligations arising in the wake of the destruction and suffering we inflicted in that war. Our announced objective was to create a 'just new world order', our real objective was to enable the establishment of a permanent military presence in the Persian Gulf. As for morality, it is our policy to use morality as a cover in pursuing our perceived self-interests wherever we feel them threatened and to ignore or abuse morality at other times. Our rhetoric has always been pro freedom and democracy, our practice has been one set of rules for us another set for the rest of you. We complain about a tilted playing field when others tilt it, but ignore the fact that we were first to institute tilting.

The time for an American perestroika has come. In the Eastern Bloc, the social order has failed the individual, In the United States, the individual has failed the social order. This not only through citizen neglect of domestic social interests, but by refusing to accept responsibility for those foreign actions of our elected government which would not be acceptable if applied to us here at home. Correction has begun in the East, when will it begin here?

20CENT02.P51 DISK:HISTORY April 6, 1991

THE TWENTIETH CENTURY: THE COMMUNISTS

The Bolsheviks, the Soviet Communists who became the paradigm for communists everywhere, grew up in the household of an alcoholic father, in a dysfunctional family--Czarist Russia. It is no wonder that they are in turn dysfunctional.

But Gorbachev is not the first to look for a cure. Perhaps the first were the heroic sailors of Kronstadt, who believed in the slogan "All Power to the Soviets" rather than in "the Dictatorship of the Proletariat". Then there was Krushchev, who was on the path of ending the cold war as well as destalinizing the party and the country. One might say he was turned from this course by the CIA. He reversed his policies after the U-2 incident with Gary Powers. (Did Eisenhower know this was going on? or was the Pentagon a loose cannon?) Then came shoe pounding, the Cuba Missile Crisis, and thirty more years of the cold war.

The Kronstadt Mutiny of 1921

It is curious that in spite of communist rhetoric against imperialism, the last empires to hold together are those of the chief communist powers. What is happening in the Soviet Union in the wake of glastnost and perestroika is a long overdue dismemberment of the czarist empire. But Gorbachev, like Winston Churchill before him, does not want to administer the dissolution of an empire. But it is inevitable. And the days of monolithism in China are also numbered. By the end of the century, these last empires will probably be gone along with anachronistic imperial policies everywhere. These policies, however disguised, have proved to be self defeating. But leadership, emulating the past, has but partially grasped this fact. and enslaved to ego

This was written April 6, 1991 Eight months before the collapse of the Soviet Union

June 2008 The U.S. has yet to learn imperialism + colonialism are over

20CENT03.P51 DISK:HISTORY April 6, 1991

THE TWENTIETH CENTURY: IMPERIALISM AND COLONIALISM

Colonialism began in the wake of the successes of the Portuguese navigators in the 15th century. It was a ~~development~~ policy whose success depended on the development of a global traversing sailing vessel, the compass and means to navigate, and the cannon and weapons to prevail. It was basically motivated by expansionist economic factors and predatory psychological factors, both supported by a proselyting religion which saw itself as the salvation of all mankind.

After 500 years of exploitation, in the present century a basic theme of history has become the de-imperialization and de-colonialization of the world. However, as the century draws to a close, imperialistic thinking still prevails in many quarters. Primarily with the superpowers. For the Soviet Union the spread of world revolution has been but a thinly disguised continuation of Russian Imperialism. The Third International replacing the Third Rome. But also the strike for empire by Japan in the 30's and 40's was anachronistic in view of the trend toward de-imperialization catalyzed ~~launched~~ by Japan herself with her victories in the Russian war of 1904-05. More anachronistic is the policy of the United States in the 60's and later in Vietnam and Central America and most recently in the Persian Gulf. Also anachronistic are the imperialistic views held by certain sectors within Israel. The realization of the vincibility of western powers, inculcated by Tsushima and the defeat of Russia in 1905, was given increased momentum by the first world war in which the struggle for empires resulted in the loss of empires. Following the realization of the vincibility of the West, came the design of a strategy for de-colonialization primarily by Gandhi. What was started in the 1904-5 war and accelerated in the 1914-18 war was brought to consummation by the 1939-45 war. The legacy of that war was the the launching of the final demise of colonialism.

and 1894 Chinese War

It is curious that in spite of communist rhetoric to the contrary, the last empires to hold together are those of the chief communist powers. What is happening in the Soviet Union in the wake of glastnost and perestroika is a long overdue dismemberment of the czarist empire. Gorbachev, like Winston Churchill before him, may not want to administer the dissolution of an empire, but it is inevitable. The days of monolithism in China ~~are~~ may also be numbered. By the end of the century, these last empires will probably be gone and imperial policies anywhere, however disguised, will be self defeating.

20CENT04.P51 DISK:HISTORY January 29, 1990 April 6, 1991

THE TWENTIETH CENTURY: THE EASTERN BLOC

The Velvet Revolution

"In our country, there was a slogan shouted, 'We are not like them' ." Vaclav Havel

The Czech message to Romania: "In the name of the velvet revolution, do not take violent revenge." Havel

But the revolution was not all velvet. There was Tiananmen Square in China and Timisoara in Romania.

FROM JOHN EDWARD SULLIVAN'S IDEA OF RELIGION
GREAT IDEAS TODAY 1977, 1978

Five major distinct kinds of religious object are variously proposed in the literature, as follows:

1. The object of the religious relationship is a number of suprahuman. personal beings who are freely active in human affairs in a beneficial way.
2. The object of the religious relationship is an entity of the highest moral character that is not active in any way in human affairs.
3. The object of the religious relationship is the one and only really real, which is not finally distinct from the best in human beings.
4. The religious object is the revealing God, the one and only supreme creator, a personal being of moral excellence, who is freely active in human affairs in a beneficial way, and who has intervened definitively in human history to reveal himself and to establish a visible community as the bearer of the true religion.
5. The religious object is an intrahistorical idealized humanity which lies within the active powers and capacities of mankind.

Corresponding to these five distinctive kinds of religious object are five distinctive kinds of human activity that are proposed by the authors in the literature as characterizing the religious relationship, or religion:

1. Religious activity consists of actions and words that express a real and continuing dependence on the beneficent activity of suprahuman personal beings.
2. Religious activity consists of the exercise of the sociomoral virtues in imitation of, or in conformation with, the ultimate moral being.
3. Religious activity consists of an inner quest for realization of unification with the one really real that entails a process of disengagement from otherness and individuality.
4. Religious activity consists of a complex, divinely aided human response to a unique divine initiative: the elements of this response are faith in the revealing God and obedience to divine commands that require distinctive ceremonial activities, sociomoral living, and the love of God and man.
5. Religious activity consists of all human activity that effectively and consciously cooperates in the realization of idealized humanity in history.

It will be seen from these two sets of propositions, one dealing with the objective side, tho other with the subjective side of the human relationship called religion, that to specify the religious object in a given way is in effect also to specify the kind of human activity involved in the religious relationship, and vice versa.

WESTMYST.P51 DISK:THEO April 9, 1991

SOME WESTERN MYSTICS

Hildegard of Bingen	1098-Sept 17, 1179
Meister Eckhart	1260-1327
Jan van Ruysbroek	1293-1381
Johann Tauler	1300-June 16,1361
Anon "The Cloud of Unknowing"	14th century
Jakob Boehme	1575-Nov 17, 1624
Johannes Scheffler, (Angelus Silesius)	Dec 1624-July 9, 1677

St. Francis of Assisi 1182 ~~1202~~ - Oct 3, 1226

St. John of the Cross 1542 - 1591

Women:

Teresa of Avila
Mechtild of Magdeburg
Catherine of Siena
Joan of Arc
Julian of Norwich

Who were the Seven Sleepers of Ephesus?

CYBRGEN.P51 DISK:EPIONTOLOGY April 10, 1991

CELEBATION OF CYBERNETICS

We may take it as manifestation that our social order has truly been transformed if some day we shall see a monument erected to the memory of the collective thinkers who synthesized what is now known as "Cybernetics". A monument somewhat in the vein of the marines raising the flag on Iwo Jima, but celebrating a triumph of human collaboration in creativity rather a triumph of human collaboration in destruction.

Aside from the revolutionary epistemological value itself which is inherent in the concept of cybernetics, there are two other noteworthy features associated with its emergence. There is its creation through the operation of a "group mind" involving men and women from diverse specialties transcending their individual limitations and synthesizing a whole greater than the sum of the parts. And there is the fact that this is an American contribution to human knowledge and culture. By American is meant Pan-American, not United States. The work was done in the shadow of ancient ~~Teohuatican~~, Teotihuacán and in some very real sense expresses at long last an epistemological statement about the world made by, as well as in, this hemisphere. Clearly in the concept of cybernetics is something that departs radically from the worldview of the Greeks and their European successors. Cybernetics opens the door on a new way to think about the world and its contents, not only a new way to think about classical questions, but to introduce and think about a new and different genre of question. {[It is the grandfather of Recursion]

But in spite of this emergence of an American epistemology, as different from classical western ideas as is Chinese thought, Americans are indifferent and ignorant of it. Again it is the Europeans who have recognized the philosophical significance of cybernetics and co-opted into their thinking. But in any event we may say that there are now three great traditions of thought on our planet: The Far Eastern, The Near East-European, and now the American. It is our challenge, in the spirit of what has long dwelt in this continent, to develop this alternate way of seeing the world.

Am I a North American chauvinist?

Those at the Founding of Cybernetics
Gregory Bateson
Margaret Meade
Warren McCulloch
Norbert Wiener

Cybernetics also has broken the stranglehold linear thinking has had in the west, with a re-introduction of loop thinking. leading to iteration, and recursion.

More on Cybernetics:

- Judaism is never resetting the normative [The Great Dialectic Periodically resets the normative]
- Christianity does not tamper with the error signal
  it disconnects the rudder from the wheel
- Atheism sets the normative to the ambient (or cc to off the furnace)
  No ought - is tension exists
- what is hypocracy?
  No perception of the is
  because so vociferous about the ought?
  (Christians?)

A CYBERNETIC VIEW

Wisdom without Compassion is aimless,
Compassion without Wisdom is pathless,
Wisdom and Compassion without Perception are in darkness,
Wisdom, Compassion, and Perception without Will are impotent.

Perception is needed to manifest the existing situation,
Compassion is needed to define the desired situation,
Wisdom is needed to design a path between the two,
Will is needed to sustain the journey along the path.

Perception provides the ambient,
Compassion provides the normative,
Wisdom formulates the error signal,
Will drives its reduction.

Perception is sensation,
Compassion is feeling,
Wisdom is thinking,
Will is adventitious.

Perception is the present,
Compassion is the future,
Wisdom is the past,
Will is primordial.

BIRDS.P51 DISK:ESSAYS1 April 14, 1991

I like to watch the coming and going of the birds on the bird bath and in the maple tree in the front yard. Their activities seem very much like our own, hectic, hastened and even hazardous. Superficially their flights seem random, but on closer inspection there are patterns. One of the more visible patterns is that governed by a "pecking order". This order of precedence is not always a matter of size. Some of the smaller feisty birds seem to have acquired a high rank on the pecking ladder. While the larger birds have unmistakable visible recognition as their source of status, the smaller ones are always having to remind others of their rank by chasing and other aggressive behavior. This is an example of the old Persian adage concerning two kinds of truth: truth which is so only if continually repeated (small bird truth) and truth which is visible whether or not it is ever repeated (big bird truth).

What intrigues me is, why is it that birds and sometimes humans indulge in this kind of behavior, while most other grounded animals do not. Are hierarchies peculiar to birds and to humans whenever they are ungrounded? Is this because in the three dimensional world of birds there may be more degrees of freedom than can be coped with and surrogate restraints are necessary? Indeed, hierarchy and freedom seem to be universally antithetical. They are each anecdotes to an excess of the other. If this notion also applies in the realm of the angels, we must assume they possess many dimensions of freedom since they are so tightly structured hierarchically. Or does grounding, rootedness in the earth, play a role in the presence and absence of hierarchy? The structure of the earth is more a complex net of everything being related to everything else than a chain of command hierarchy. Perhaps the basic parameter is determinism. Where there is strong determinism, there is no need of hierarchy. Where there is great choice hierarchy appears. The offsprings of choice are hierarchy, orthodoxy, heresy, and morality. When there is no choice, no freedom, there is no orthodoxy or heresy, there is no morality, and there is no need for hierarchy.

I watch birds of many sizes, colors, and markings come to bathe or drink in the birdbath. I do not know the names of these birds and consequently I cannot always be sure that a particular species of bird is new or that I just have never noted it before. Some seem vaguely familiar, but only those whose names I know, like robins and jays, can I be sure are repeat performers. Thus in order for a bird to be really familiar to me I must know its name. Memory just doesn't seem to work on one level. It must be 'sealed' on a second level to be retained, retreived, and recognized. There must be both the visual experience of the bird and a referent to that experience, such as a name, before the properties of memory, retrieval and recognition can be invoked. And it is this encoding of memory that affords familiarity and hence understanding.

FLAGBURN.P51 DISK:CONST April 14, 1991

In the United States there is no living symbol of the country. Nations which have both a prime minister and a president or prime minister and a King, have both an executive and a 'head of state'. We have the executive and head of state combined into one office. This has led to honoring the flag or the constitution, (or even Uncle Sam) as symbolizing the state. We have projected on these symbols what in many lands is projected on the king. Thus we have the, strange to other peoples, proposal of a law making desecration of these symbols tantamount to lese majesty, an assault on the person of the king.

But there are other Americans who do not project the state onto these symbols. Instead they retain the notion of the divine right of kings and project it onto the president. Our oaths of office project the state onto the Constitution, not onto the President. But there are those, like Oliver North, who confuse the president with the country. They resemble those who in Nazi Germany took the oath of allegiance, to the Fuhrer ~~instead of to the Reich.~~ not to the Reich, but

AIRESIS1.P51 DISK:THEO April 14, 1991

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

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

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

If we take the Church as an example, choices existed and there was a function to perform. Therefore orthodoxy and heresies arose within the Church. But in the case of the Church the function itself could never be explicitly enunciated and the orthodoxy/heresy dichotomy devolved onto other secondary issues. that the Church recognized ∃ heresies ⟹ the system is either evolving to a new configuration or that it has a job to do. (or both) Orthodoxy has been equated to stasis (stagnation) (cf. Parmenides)

06/15/91

As a second example, let us take as the system the Cosmos itself. Here there is disagreement over whether or not chance even exists. Those who study certain aspects of the Universe hold it to be deterministic and causal/one. Others hold that randomness plays a major role. (And now Chaos Theory tells us that Randomness and determinism are not necessarily at odds. the ideal.

Orthodoxy ~ Pole

Heresies ~ Tree

inconsistent

i.e. ∃ choice and ∃ choice

No orthodoxy can contain the world truth

A mystery can have no orthodoxy
∴ no heresies

#54

IMAGE01.P51 DISK: SIGNIFICATION April 16, 1991

IMAGE: THE AMERICAN WAY See also #17, #34

Americans have been so well conditioned to make their evaluations and decisions on the basis of appearances that they buy snake oil (read Gulf War, for example) if the salesman is nattily dressed, uses the right cliches, the cost is well disguised, and the product is morally packaged.

With everything now being a movie set, how can one peer behind the image and see the substance? (That no one really wants to do this is one of the reasons it all works so well.) Individual shadows on the wall of Plato's cave are illusions but even knowledge that they are illusory is of little help in ascertaining the individual objects that are casting the shadows. To grasp the nature of the shadow casters, one must abandon detailed examination of each shadow and look at the overall patterns in the shadows. Ask the 'Sherlock Holmes' questions: Who benefits? What motivates?...

Image has replaced reality everywhere. Our statistics are **image statistics**, our accounting systems give **image profits** and **image costs**. Our histories are **image histories**. Nowhere are we exposed to the real costs or war, the real figures of unemployment, the hidden profits, the secret deals.

The Soviets, the Nazis, and the Maoists, have all made significant contributions to the techniques of brainwashing and the art of population manipulation. The great American contribution to manipulation is the Image. This goes back in our history to P.T.Barnum, with further developments by Madison Avenue, Hollywood and TV. There are few imports in the Image approach to manipulation, the methodology is mostly home grown. It is the American way of manipulation.

Its application to politics was certainly recognized by Abraham Lincoln, who said, "You can fool some of the people all of the time and all of the people some of the time, but you cannot fool all of the people all of the time." If we were to update Lincoln in the light of Atwater, BAKER Bush, and Casey (the ABC ~~of~~ manipulators), we would have to recognize their great discovery is that the few you cannot fool all the time can be rendered impotent by thoroughly ignoring them.

Mass manipulation has come a long way from the crude days of bayonets, although this technique is still practiced by those like Hussain who are too inept to apply the modern techniques. Agent provocateurs acting violently against property and police during peace marches can discredit the entire protest. And the art of denial has reached exquisite heights, "This matter is too absurd to comment on", "There has been no wrong doing (in our book)", etc. Revolution was stolen by Lenin & Trotsky & Stalin This has all been tremendously successful. A democracy has been stolen but the Image that the democracy is in tact and doing well has been preserved. The manipulators know the truth of the adage, "The best prison is the one you do not know that you are in".

Harding looked Presidential

We are in an ontological crisis.

METALOG1.P51 DISK: EPISTOLOGY April 22, 1991

FOR PRAYERBOOK FOR ATHEISTS

To be right for the wrong reasons seems to be the ultimate principle that guides humans in their experiencing this world. We are ultimately guided, not by our reason, but by some higher and more penetrating aspect of intelligence. The rational well serves us as our local guide over ground open to our vision, but frequently fails us when we try to walk in the dark, and is critically limited when we push out from the shores of solid land. But here another kind of guidance comes into play to help us navigate, and we find we may safely abandon the shackles of a ground based logic.

Examples of right for the wrong reason:
There are the examples of Lowell and the discovery of Pluto, Zwicky and the supernovae. But there is also the entire matter of transubstantiation where the Church Fathers came to a correct conclusion, but their arguments were woo woo. They misread Aristotle: When matter is informed it is no longer simply matter but also acquires the structure of that which informs it. A book is matter, paper and ink, but it also contains imbedded in it a non-material structure which has informed the paper and ink.
Eating the bread and the wine of the Eucharist is like reading the book.

Percival Lowell: A Mystic

+ Planet X
+ Spectra of Spirals
- Canals of Mars
+ Goddard

SIGNFC01.P51 DISK: SIGNIFICATION April 23, 1991

THE SIGNIFICATION OF SIGNIFICATION

significance n.	quality of being important, importance, consequence
significant a.	having meaning, full of import, important, momentous, deserving to be considered.
significate v. tr.	the act of signifying as being of fundamental or special societal consequence, having broad cultural significance
signify v. tr.	to make known, to point out, announce, denote

The adoption here of the above definition for **significate** is not exactly a neologism, but does emphasise a restricted use of the verb and its associated nouns, **signification** and **significator**. Words having these particular meanings are needed in our society since in the information age signification has become a profession.* In the past the king and the clergy were the principle significators. Later journalists became the first full time significators.

* As choices increase, signification becomes more critical. Its role is making priorities. There is a constant tug-of-war between government and media on this matter. The weapons-arms "thing" has been a government priority not a media priority until the Gulf War.

People are baffled when political signification and media signification differ as the Vietnam War. etc. This is because much of media signification is rooted in people (but also in advertizers) whereas govt signification is rooted in special interests, oftimes hidden special interests.

Recognizing the importance of signification is another of the tools to liberate us from manipulation (cf. the techniques of brainwashing).

cf. Habermas on Public Opinion re Imperatives of Capitalism

Signify: To point out, designate
Significate: To render important
To elevate in worthiness
To ordain as orthodoxy (or party line)
To focus on

SIGNFC02.P51 DISK:SIGNIFICATION April 23, 1991

THE SCIENTIFIC AMERICAN SIGNIFICATION OF SCIENTIFIC BREAKTHOUGHS IN THE 20TH CENTURY

SCIENTIFIC
AMERICAN

SCIENCE IN THE 20TH CENTURY SPECIAL ISSUE

- THE EXPANDING UNIVERSE
- DISCOVERING THE MOLECULES OF LIFE
- STRUCTURE OF MATTER
- COMMUNICATIONS AND COMPUTERS
- PLATE TECTONICS AND CONTINENTAL DRIFT

The century's five greatest breakthroughs in their discoverers' own words—from the pages of SCIENTIFIC AMERICAN.

PROJECTS:P51 DISK: IDEA CONTROL April 23, 1991

PRIORITY PROJECTS AS OF APRIL 23, 1991

I CONTROL

1 • THE NON-LINEAR BOOK
2 • ITEM DATABASE,
  a DBASE IV
  b MEMOMATE
3 • SCRAPS NOTEBOOK
4 • FRAMEWORKS
  a CYBERNETICS
  b THE FIVE DYANI BUDDHAS
5 • RELATIONAL DATABASES
6 QUOTE DATABASE

II EXTENDING THE SPIRITUAL

1 • THE GREAT DIALECTIC
2 • THE TRANSFIGURATION
3 • JOURNEY OF THE YEAR
4 • SACRED SPACE
5 • FAITH AND REASON
6 • HERESY-ORTHODOXY
7 • CHURCH AND STATE
8 • GENESIS CHAPTER I ~~w~~ GENESIS CHAPTER II
9 • SPIRIT ~~w~~ INFORMATION
10 • I THINK ~~w~~ IT THINKS IN ME
11 • DEATH/RESURECTION CYCLE ~~w~~ DEPARTURE/RETURN CYCLE
12 • THE WESTERN MYSTICS
13 • THE ZEN PATRIARCHS

III EXTENDING THE MENTAL

1 • ONTOLOGY-EPISTEMOLOGY
  a SAMENESS, RECURRENCE, CONTINUITY
  EDDINGTON, WHITEHEAD, CHÁNG TZU
  b GROUND ~~w~~ FIGURE
  c CYRIL SMITH AND THE INTERSTICES
  d RALPH GERARD AND RE-ENTIFICATION
  e RE-SIGNIFICATION
  f HERAKLEIDOS ~~w~~ PARMENIDES
2 • STYLES OF THINKING: NEW METHODOLOGIES
  a PATTERN THINKING Diagnosis
  b REPETITION, ITERATION, RECURSION
  c JUXTAPOSITION ~~w~~ ASSOCIATION
  d SCAN-SELECT-ZOOM - Significate
  e MORPHOLOGY
  f JIG SAW METAPHOR / THE QUESTION-ANSWER DIALECTIC?
3 • a THE SIGNIFICATION OF SIGNIFICATION
  b MANIPULATION AND BRAINWASHING
4 • NEW CONCEPTS
  ~~CHAOS THEORY~~

IV EXTENDING THE PHYSICAL

1. THE UNIVERSE IN NATURAL UNITS
2. THE BOOK OF TIME
    a. CHON AS ZEITGEBER
3. SCALE ~~&~~ EXTENSION
4. CHAOS and FRACTALS

V COMMUNICATION

- THE VALUE OF STORIES

VI RECAPITULATIONS

1. AGES IN REVIEW
    a. THE PISCEAN AGE
    b. THE LAST MILLENNIUM
    c. THE AMERICAN EXPERIENCE: THE FIRST 500 YEARS
    d. THE TWENTIETH CENTURY
2. THE GULF WAR

ἀγάπη agape brotherly love, charity

A word coined by biblical writers (probably from αγαπησις, agapysis, meaning affection) to avoid the sensual aspects of eros. It came to mean love of God or love of Christ or love of Christians for one another.

Latin: caritas; English: charity.

A term used to designate the love feast, a common meal shared by Christians after the Eucharist. It was concluded with the 'Holy Kiss'.

ἔρως eros love, desire for a thing

φίλος philo- fond of, love for

EP1

SSZ01.P51 DISK:EPIONTOLOGY April 28, 1991

IMPROVING OUR WORLD VIEW

We view the world through the filters of our scientific theories, our religious dogmas, and our cultural worldviews, and superimposed on these are the filters of our personal prejudices. We ask, is there some way to obtain an unfiltered view of the world, seeing it in its full richness free of the astigmatisms of our conceptual constructs? For a totally concept-free view, the answer is no, since percepts and concepts are intimately interdependent and there can be no percepts without concepts. But there are some things we can do:

For one, we may select alternative filters and by comparing the results arrive at a somewhat less astigmatic view. On the subjective side, this approach requires a strong measure of skepticism in the accuracy of every filter and a strong measure of belief in the value of all filters. It also requires the maturity to live with the realization that all views are imperfect and the "true view" is a will-o-the-wisp. On the objective side, this approach requires the availability of alternative filters. These are usually in short supply because one of our cultural dogmas is that alternatives are disquieting and should therefore be suppressed. Hence back to the attic to dust off epicycles, phlogiston, caloric, ether, Bohr atoms, cosmological constants, tired photons, and steady state universes. Back to the photo album to look at Gnostics, Monophysites, Arians, Manicheans, Pelagians, and Cathars.

A second endeavor is to try to locate the hidden postulates and assumptions. After an assumption has been made for many years it becomes invisible and is accepted as belonging to the world itself. For example, Hubble took the doppler interpretation of red shifts as an assumption. Today it is dogma.

A third device is to go from linear causal patterns to multi-dimensional patterns. Whereas a missing link may derail a linear argument and block proof, even though pieces may be missing in a multi-dimensional pattern (as in a jig-saw puzzle) the picture may be discernable.

Fourth, look for broad patterns. Widen the field of view even if the resolving power must be reduced. Exceptions should serve to refine a generalization, not to preclude making it.

Fifth, employ the scan, select, zoom techniques of exploration. Technique 1) Select a field, scan it, select a portion of the field, zoom in, iterate. This is known as the reductionist technique. Technique 2) Select a field, scan it, select two (or more) portions, compare their zooms. This is known as the juxtaposition technique. Technique 3) Select a

YINYANG.P51 DISK:ESSAYS1 April 29, 1991
FROM YINYANG.EXP (unknown date)

SOME ATTRIBUTES OF MASCULINE AND FEMININE

Both spirit and matter may exist in various diffused and concentrated states. Diffused states are sometimes described as 'yin' and concentrated states as 'yang'. Alternately, diffusing processes are termed 'yin' and concentrating processes, 'yang'. In the material world solid and highly dense states are yang, gaseous and tenuous states are yin. In the psychic and spiritual realms, active, highly focused, narrow-field states and processes are yang while passive, low resolving power, wide field states and processes are yin.

Yang states are further characterized as activizing and initiating, and ofttimes of projecting restlessness. They contain a strong element of self-centeredness, the ego looms large and relationships are thought of largely in terms of control and competition. The yang ego cuts itself off from the larger contexts in which it is imbedded and the side effects of its actions are either not perceived or are ignored. The sharp focus of the yang state leads to feelings of isolation and alienation and in the extreme to paranoia. Yang notions of space and time tend toward the here and the now.

Yin states, on the other hand, are characterized as receptive and passive and often project paralysis. The diffused psyche leaves a minimal ego susceptible to feelings of anxiety and vague unarticulated fears. Yin favors relationships that are intense and intimate and has high sensitivity to contextual ambiences that ofttimes lead to guilt and unlawful accountability and in the event of conflict even to schizophrenia. The yin notion of space is that of everywhere and nowhere and the notion of time is that of always or never.

The strengths of these two states and the weaknesses implicit in their extremes indicates the importance of some sort of balance. But what sort of balance is desirable and what sort is possible? The concept of a static balance implies the occupation of some mid-position between the extremes. This position would mitigate the dangers carried by the extremes but would also dilute the capabilities peculiar to each state. The concept of dynamic balance, on the other hand, adopts a temporal pattern in which one or the other of the states is alternately favored as its special attributes are needed. The task then is how properly to use imbalance, how to sense at any given time the proper degree and direction toward which an imbalance should tilt. In practice even static balances are maintained by such a dynamic. The historic checks and balances of the United States Constitution operate in this fashion--at times a powerful executive, at other times a restraining congress. It is clear that in order to operate a dynamic balance, some third control factor, independent of the two contenders, must be present--the Constitution and the Supreme Court in the case of the United States. What judicial agents are at hand to aid in the optimization of our oscillatory excursions between yin and yang?

inclusiveness/exclusiveness

THE FEMININE IS CONCERNED WITH WHO BELONGS
THE MASCULINE IS CONCERNED WITH WHO IS IN COMMAND
control

PRECAMB.P51 DISK: ESSAYS1 May 2, 1991

The following excerpt is taken from an article, MARRIED TO ANTARCTICA, appearing in Science News, April 27, 1991 p266-267.

> Such motion would have turned the continents inside out, so that areas previously on the outer edge of the Precambrian supercontinent would find themselves on the *interior* of Gondwanaland, suggests Hoffman, whose paper is in press at **SCIENCE.** A few hundred million years later, Gondwanaland would collide with the other continents of the world to form the well-documented supercontinent Pangaea, whose breakup brought about the present lay of the lands.
>
> The importance of these continental connections extends far beyond the bounds of geology, says Andrew H. Knoll, a paleontologist at Harvard University. During the period of the Precambrian supercontinent, Earth experienced some of the strangest events in its history. The chemistry of the oceans went through radical changes never since repeated, and the globe entered several ice ages, one of which is the most extensive known. Animal life suddenly took a giant leap in evolutionary complexity at the end of the Precambrian period. For the first time, the seas were filled with macroscopic multicellular creatures soft-bodied beings thousands of times larger and more complex than those of previous periods. That biological revolution paved the way for the development of today's multicellular animals.
>
> "There are some times in Earth's history when a lot seems to happen, and there are times when things seem quiet. This is one of the loudest times we have seen," says Knoll.

The precambrian supercontinent postulated in the article occurred about 700 million years ago.

The phenomena referred to by Knoll appears to be another example of **departure** and **return.** His use of quiet and loud suggests that departure and return involves active and passive as well as isolated and connected and there is the possibility that slow and fast are also involved. (cf. a visit from the slow to the fast universe).

also the 250 million year cycle w/ continental drift

Gondwanaland
Laurentia
Pangaea

62-4
62-2

Keep with Precamb

DESTAM02.WP5 DISK: COSTATE DESTINY OF AMERICA 1989

Combine with Precamb

CONTINENTS

The story of America might be said to have begun some 180,000,000 million years ago with the split up of the super-continent of Pangaea and the drifting apart of the tectonic plates that were to become the continents of Africa, Europe, North America, and South America. It was some 120,000,000 years prior to this (c. 300,000,000 B.P.) that the various then existing continents had come together to form the super-continent of Pangaea. But these earlier continents were themselves the result of even earlier mergings of tectonic plates. Laurentia, the ancestral continent of much of North America, was composed of several tectonic plates which had merged some 1.8 billion years ago forming what has been humorously called the "United Plates of America" (S.N. v 135 n 22 p 346)]. We thus have already in geological records the manifestation of the great historical process of departure and return, of isolation alternating with synthesis.

Each separating continent carried with it a special destiny, each had some special task to perform in the evolution of the earth. The evaluation of what each continent has contributed to biological and cultural evolution must remain somewhat speculative and subjective, but there has indeed been a continental difference in evolutionary emphasis as is born out by the divergence in species and cultures found on each continent. We might, for example, in a general way claim that human life originated in Africa, culture and civilization began in Asia, abstract thought and science arose in Europe. But what of the Americas? What contributions have been made or are being made by these two continents to the ongoing cosmic drama being acted out on earth?

It is difficult to answer this precisely in view of the many transplants from other continents that have been brought to American shores. However. the answer can be surmised, in part by inspecting the transformations that have occurred here: Pre-Columbian transformations, Post-Columbian transformations, and current ongoing transformations. In part by noting the indigenous myths and religions of historic and contemporary Americans, and in part by studying the flora, fauna and geomorphology unique to these continents. But perhaps most of all by marking those ideas and beliefs, associated with America, which have inspired and energized peoples all over the world.

1991 #63 -1

ETHRMAT1.P51 DISK:THEO PRTDIAL 3½ May 2, 1991

November 27, 1976

M

SOME NOTES: MYSTERY PLAY DISCUSSION GROUP

November 27, 1976

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:

Incarnation, spirit into matter

Etherialization, matter into spirit

How are the processes of incarnation and etherialization effected?

The example given (p129) 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.

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 or 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.)

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

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.

TRTHBUTY.P51 DISK:EPIONTOLOGY May 3, 1991

TRUTH AND BEAUTY

There comes a time in our axiology when we cross the ethics-aesthetics interface, cross a boundary from right vs wrong, true vs false, orthodox vs heresy,,, to beautiful vs ugly. The value of the good or the value of the true is replaced by the value of beautiful.

Roerich felt that adopting the value of beauty could deliver us from repeating the atrocities committed under the values of good and true. But beauty alone can also be a capricious guide. We have the famous quote by Mussolini's son-in-law about how beautiful it was to see the bomb explode and send the troops below up into the air in a flower like pattern. The praises to "bombs bursting in air" and the beauties of mushroom clouds are too common in our heritage. And there is "La belle dame sans merci".

But we also have abundant examples of the failure of 'truth' alone as a guide as in the examples of the inquisition and wars of religion. And in the failure of reason and logic as guides as in the theory and practice of Nazism and of the American military industrial complex.

Is it fair to conclude that no one value alone can safely guide us? The Buddhists require both compassion and wisdom. And some Christian groups have supplemented their scriptural base of 'truth' with the beauties of majestic cathedrals, dramatic rituals, and inspiring music. Are those surrounded by beauty, be it natural or artificial, more safely guided than are adherents to bare boned true-false logics?

Kirkegaard felt the beginning of the spiritual path was in beauty

INITRESP.P51 DISK:ESSAYS1 May 3, 1991

INITIATION AND RESPONSE

The vast majority of all human activity is response activity. Not only response to the need for food, shelter, and other economic necessities, but response to the situations created by our earlier response activities. We thus live in a world directed by the requirements of the present and the past, in a social order as deterministic as the natural order described by science.

Also see Metropolitan Anthony p.38

The pressure for responding varies, but in general behaves like entropy, it continually increases. Furthermore, as the time to respond shrinks, the energy required for response escalates. And after a certain short-time high-energy level is reached, the situation is labeled a crisis. Today we are having to respond to more and more crises.

~ INTEREST ON NATIONAL DEBT

Both individuals and institutions are living almost completely in the response mode. Gurdieff pointed out that most humans are asleep except for a few moments spread throughout their lives, which is to say that our activities are all response activities except for those rare seconds in our lives when we do launch an initiative.

Most institutions after an early phase of initiation quickly relapse into the response mode. Size has an important role to play in this. After an institution reaches a certain size it becomes almost impossible for it to initiate anything. The Church long ago and many universities today are moving into the response mode. We are currently seeing this happen even to such traditional initiators as IBM, who are now depending on market research instead of creating new markets. (Market research is the prime tool and symbol of response orientation.) Most governments have long been in the response mode and many are now operating only in the crisis mode.

leadership by response-polls

Innovation is threatening to those who dwell in the response mode. And after years in the response mode, it becomes a way of life, it is the safe status quo. Consequently, one of the most important responses today has become the response to those initiatives that threaten the status quo. This is usually a lost cause before it begins as has been demonstrated by the labor unions and will prove so for the oil companies. (Even war as surrogate for an energy policy will not work for long.) But there is one group that has found a successful way to preserve its status quo. This is the Pentagon. They have learned to get out of the response mode and take initiatives to preserve the status quo.

The future is shaped by the interplay of initiatives and the inertia of response determinism. The recent decision to give Lockheed 100 billion dollars to develop a fighter plane for the 21st century has already gone a long way toward shaping the 21st century. The pentagon, through its thinktanks, has learned how to shape the future to accord with its interests and the rest of us are locked into the response mode.

In the world today, the only initiators are Japanese industrialists and the Pentagon. Their actions force the rest of us more into the response mode.

Perhaps, there is less and less room for initiative, and choice, and in time the system will become totally deterministic.

In the case of the Church

Social Gospel etc. is Response

TV reactive mirror to lead

Art

Leadership, in the Cybernetic Model
is setting the norm

Action is Δ(error signal) $\to 0$

Market Research Set $\Delta E = 0$
by Changing norm $\to$ is

FOR INTRESP. P51

65-2

THE METROPOLITAN
ANTHONY

SEE ANTHONY1.DOC DISK:ADVENT

Shallow depths

If you watch your life carefully you will discover quite soon that we hardly ever live from within outwards; instead we respond to incitement, to excitement. In other words, we live by reflection, by reaction. Something happens and we respond, someone speaks and we answer.

But when we are left without anything that stimulates us to think, speak or act, we realize that there is very little in us that will prompt us to action in any direction at all.

This is really a very dramatic discovery. We are completely empty, we do not act from within ourselves but accept as our life a life which is actually fed in from outside; we are used to things happening which compel us to do other things. How seldom can we live simply by means of the depth and the richness we assume that there is within ourselves.

SEE FAC2FAC.DOC DISK:ADVENT

The start of prayer

What we must start with, if we wish to pray, is the certainty that we are sinners in need of salvation, that we are cut off from God and that we cannot live without him and that all we can offer God is our desperate longing to be made such that God will receive us, receive us in repentance, receive us with mercy and with love.

And so from the outset prayer is really our humble ascent towards God, a moment when we turn Godwards, shy of coming near, knowing that if we meet him too soon, before his grace has had time to help us to be capable of meeting him, it will be judgement.

And all we can do is to turn to him with all the reverence, all the veneration, the worshipful adoration, the fear of God of which we are capable, with all the attention and earnestness which we may possess, and ask him to do something with us that will make us capable of meeting him face to face, not for judgement, nor for condemnation, but for eternal life.

One evening, remote control in hand, I flipped through the channels and saw a man loading a gun on one, a different man aiming a gun on a second and another man shooting a gun on a third.

Can this be changed? My own answer is yes. If we want to, we can provide the American people with meaningful and enriched choices. I reject the view of an FCC chairman in the early 1980s who said that "a television set is merely a toaster with pictures." I reject the ideological view that the marketplace will regulate itself and that free competition will result in perfection. Think of the savings-and-loan industry, the airline industry, the junk-bond market.

Felix Rohatyn, a champion of the marketplace, was on target when he said, "Though I believe that the marketplace knows best most of the time, I am skeptical that it should always be the ultimate arbiter of economic action, and I am more than willing to interfere with it when it becomes a distorting rather than a benign influence."

Consider the recent blanket of media hype about Kitty Kelley's biography of Nancy Reagan. Or, even more telling, about the activities of the Kennedy family in Palm Beach. The New York Times justified its publication of the alleged rape victim's

N. N. MINOW
P. D. 05/11/91

for #65
p. B5

For INITRESP. P54

MELTPOT1.P51 DISK:HISTORY May 3, 1991

MELTING POTS AND FREEDOM

Europeans came to this continent for freedom. Too long had they lived under political and ecclesiastical tyrannies. But they came to get freedom, not to give freedom. They came not for freedom as a principle but for freedom for themselves. For centuries the intolerance in New England replicated that in Old England. The burning of witches, Roger Williams flight to Rhode Island, "Henry, what are you doing in there?" "Ralph, what are you doing out there?" all indicators that freedom and tolerance were for us not for you.

But after living in America for a couple of centuries the idea of freedom as principle began to seep through. Whether this was absence of European custom or the permissiveness of the broad continent or ~~both~~ all is arguable. In any event this concept was finally articulated and imbedded in the documents of the republic. This was to be the infrastructure for the future.

Its appeal resounded back across the sea and millions came to America for freedom.

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed to me:
I lift my lamp beside the golden door!
Emma Lazarus

But like the first pilgrims, they came for freedom for themselves, not yet understanding the American version of freedom. Even in 1988 a candidate for president of the United States was impressed most with an America in which the son of an immigrant could have the opportunity to be such a candidate.

There are those who fear freedom. Those who fear giving freedom to others, such as the Ku Klux Klan, and those who fear having freedom for themselves, who conform and disappear into the homogenous mass. They have somehow, in a free society, become like the denizens of Nazi concentration camps who march in the middle, not near the front, not near the rear, not on the left, not on the right. They fear to exercise their freedom and of course they have lost it.

In the great melting pot of America have those, conditioned in the old world, who have come here afraid of freedom begun to create a docile society that jeopardizes the principle of freedom itself? What is the melting pot doing to freedom? We are not the generation of 1775 risking death for liberty. Today we put up with things that would have had them at the barricades. Is it because we cannot realize that threats to our liberties, to the roots of our inheritance, can come from ourselves. We spent trillions to keep at bay external threats to our liberty, and meanwhile let it be stolen by those the founding fathers warned us against.

If we are to have freedom of speech, I am worried that I shall have something to say that is worthy of freedom of speech.

– Yevtushenko

There is a race between the white man and America.
Will the white man destroy America before
living here will destroy his imported values
of greed and intolerance.

In our fascination with freedom, will our expression of freedom destroy that freedom.

The white man first was threatened by the
values of the Indians – "you cannot own the earth"
He killed the Indians
Now he is threatened by the beauty of
the land itself. The forests, the lakes, the rivers
and Now he is bent on destroying them
He knows his values cannot survive only
in the value-ghetto he seeks everywhere to create.

We've come to America to take over. To help build a new culture.
Bharati Mukherjee
Moyers II p10

JOYPRLG1.P51 DISK:~~JOURNYEAR02~~ TIME May 2, 1991

THE FENG SHUI OF SPACE AND TIME

say what?

If we ask a physicist, does space have quality? He or she would probably not know what we meant, but would say that space has size and dimensions, attributes that we can measure, but space having quality? Does that mean anything?

If we ask an architect, does space have quality? He or she would probably say, that's how I make my living, shaping the quality of space. It is my job to make space as useful, beautiful, and interesting as possible.

Dogma: The only properties that exist are those we can measure

Similarly with regard to time.

Ask a physicist, does time have quality? Again the reply would probably be, what do you mean by that? Time has duration and we can measure that, but quality?

Ask a musician, does time have quality? He or she would say that's how I make my living--organizing the qualities of time into pleasing, arousing, or ~~quieting~~ calming patterns.

The space and time of the physicist has only those attributes that can be measured by meter sticks and clocks. The space of the architect and the time of the musician also can be measured by meter sticks and clocks, but possess other qualities which can be experienced, felt, and described, but not always measured.

Whitehead said that nothing can be experienced which does not recur and nothing can be measured which does not recur regularly. Since more recurs than recurs regularly, it follows that we can experience more than we can measure and that the world of the physicist is a restricted one. This dichotomy: Measurable vs unmeasurable, is more fundamental than the physical & spiritual dichotomy

. . . . . .

With the architect and the musician we experience quality in space and in time. The quality of space varies from place to place, and the quality of time varies from day to day. Each moment is not the same as every other moment, (except possibly to a ball rolling down an inclined plane). So what determines the quality of space and the quality of time? What are the tools the architect uses to shape the quality of space and the musician uses to shape the quality of time?

But prior to the architect shaping space, the earth has already shaped it, and prior to the musician shaping time, the seasons ~~earth and sky~~ have already shaped it. The tools of the earth for shaping space are the distribution of matter and energy, the tools of the earth and sky for shaping time are light and rhythm, the beat of various drummers. These effect the basic feng shui of space and of time.

BRNWASH2.P51 DISK:SIGNIFICATION May 4, 1991
March 28, 1991 March 30, 1991

MORE BASICS OF BRAINWASHING

THE FIVE PERCENT SOLUTION

The Korean War revealed the 5% phenomenon in brainwashing. It was found by the Chinese that only 5% of the American prisoners of war possessed initiative and had to be kept in high security compounds. The remaining 95% of the American prisoners were truly sheep. They were easily brainwashed and could easily be convinced that shearing without recompense is the law of the universe and that there exist inevitable and inescapable punishments for non-conformists.

This was found not to be true in the case of the Turkish prisoners. If the 5% with initiative were removed, another 5% with initiative would emerge. The Turks always had an iterated 5%. "*Although they sometimes lacked leaders of excellence, the Ottomans displayed a resiliance and capability for renewal that sustained their empire into the 20th century*". —The European Emergence, Time-Life 1500-1600.

THE IMPORTANCE OF BOTH SKEPTICISM AND FAITH

There can be no change of heart or mind, no true revolution until there is the conviction that the king, pope, ... is illegitimate. Once doubt has been cast, then the mind can become unshackled and the projection of authority dissolved. The dissolution of authority is an essential precursor for the assault on power.

We must always be skeptical of what is and always have faith in what can be.

Liberating Ideas
The Euphoria of the "first 3 minutes" of a revolution
10 days

See also
NOVCOS02.WPW 05/11/93 #3

COSMODEL.P51 DISK:COSNUMBERS May 4, 1991

My speculative model of the universe agrees with the idea of the big bang and the expansion, but modifies the expansion from being monotone or inflated to being oscillatory. The first bang resulted in expansion, then after a certain amount of cooling, part of the kinetic energy of expansion was 'absorbed' being ~~locked~~ condensed into the 'packaging energy' of fundamental particles. The loss of kinetic energy was sufficient to allow gravity to overcome expansion and contraction began. The contraction continued until a close-packed density of the fundamental particles was reached. At this point the collisions of the particles led to release of the packaging energy of a portion of the particles and a second bang occurred with expansion beginning again. The principal modules at this point were the fundamental particles.

This process was iterated, with successive modules—atoms, molecules, stars, galaxies,,,— being formed at each alteration of expansion and contraction. Each module marks a moment of maximum expansion, while the distributions of the modules are vestiges of the configurations imposed at maximum contraction. There is evidence of a recent contraction in a distribution pattern of galaxy clusters resembling that of close packed polyhedra.

We are now observing an expanding phase in which the largest modules are clusters of ~~galaxies~~. Bubbles defined by "great walls" of galaxies

This process creates a fractal-like universe.

See also
NOVCOS02.WPW 05/11/93 #35

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This process creates a fractal-like universe.

WISDOM AND COMPASSION
THE SACRED ART OF TIBET

"Because Tibetan art is so thoroughly embedded in religious discipline—and therefore is a translation of religious concepts into visual symbols—the aesthetic and the religious are completely interconnected. Every visual representation presupposes a vision; that is, before an image is portrayed, it must be visualized by the artist through a process of meditative evocation. A work of art is not a lifeless object, but a manifestation of the ritual power with which it is associated. Thus, to paint or sculpt becomes an act of faith, a source of good dedicated to the welfare of all beings."

"A mandala is a sacred space set apart from day-to-day life. In one sense, it is a map of the paradise of a Buddha, his Pure Land. In another sense, a mandala is our world transformed by the wisdom and compassion of Buddhism."

SAND MANDALA ACTIVITIES

"For the first four weeks of the exhibition, monks from His Holiness the Dalai Lama's personal monastery, Namgyal Dratsang, will come to San Francisco to create a sand mandala in the museum's Adrian Gruhn Court."

CELTRIN.P51 DISK:THEO May 10, 1991

THE CELTIC TRINITY

" A beautiful image from ancient Celtic religious experience was God as a trinity of women. The Maiden gave birth to creation, the Mother nurtured and protected it, and the Crone brought it wisely to its end. A raven accompanied the crone as a symbol of life and death; though it ate dead things, it flew high into the heavens. In this icon the three women are depicted from different races to extend the Celtic image to a more global perspective. The snake, now associated with the devil by Christians, was another sacred feminine image. It represented life, fertility and rejuvenation. Devouring its own tail it represented immortality."

" Feminine images have suffered greatly under Christianity. Women will continue to suffer oppression in any religious society until their images have been reclaimed and honored. Feminine images can shed new light on the Christian Gospel and unlock vast new areas in Christian spirituality. These feminine insights can help to present a new and healing perspective on problems that face our modern world."

MELPOT02.P51 DISK:HISTORY May 16, 1991

DIFFUSION NODES

ROME
MEDINA
SCANDINAVIA
KARAKORUM
SPAIN
MOSCOW
BRITISH ISLES
WASHINGTON

CONFLUENCE NODES

CHINA
ALEXANDRIA
BYZANTIUM
USA
CALIFORNIA
ATHENS

A diffusion node is the source from which empire and conquest spread. A single philosophy, or religion or politic is exported and disemminated usually by conquest.

A confluence node is a melting pot, a location where several philosophies, religions, political ideologies, or ethnic traditions co-exist. Such melting pots are the source of innovation and provide a market place for new ideas.

The United States, like Rome and Byzantium, has served both functions. Initially America was a great confluence node, recently (esp since World War II), it has been a diffusion source and a creator of empire.

The remaining confluence node in America is California. It is primarily here that the ideas of the next century are being generated. It is not only here that West has met East, but that West is east of East and East is west of West. The world was circumnavigated by Magellan in the 16th century. The world is being circumcultured in California in the 20th. The Vikings went west, establishing Norman England whose inhabitants pushed to and across America. The Vikings went east, establishing Muscovy whose inhabitants pushed to Alaska and California. We meet ourselves here.

But much more. Islam through Spain is here, Native America is here. Africa is here. And all of Asia has come here. California is the site of a great global confluence. It needs no part of Washington's anachronistic empire. Its task is to utilize the confluence that exists.

VAIRACHONA	PYTHAGORAS	MOSES	WYCLIFF
AKSOBYA	SOCRATES	JESUS	HUSS
RATNA SAMBHAVA	PLATO	ST. JOHN	ERASMUS
AMITABA	ARISTOTLE	ST. PAUL	LUTHER
AMOGA SIDDHI	ALEXANDER	CONSTANTINE	REFORMATION

VAIRACHONA	COPERNICUS	LORENTZ	PLANCK
AKSOBYA	GALILEO	MINKOWSKI	BOHR
RATNA SAMBHAVA	KEPLER	EINSTEIN	HEISENBERG
AMITABA	NEWTON	SCHWARZSCHILD	SCHROEDINGER
AMOGA SIDDHI	ROYAL SOCIETY	EDDINGTON ···	DIRAC ···

VAIRACHONA	LEIBNIZ	FRAZER
AKSOBYA	TURING	JUNG
RATNA SAMBHAVA	SHANNON	WILBUR
AMITABA	VON NEUMANN	CAMPBELL
AMOGA SIDDHI	IBM Microsoft	NEW AGE

VAIRACHONA	PRECURSOR
AKSOBYA	SIGNIFICATOR-ADVOCATE (SACRIFICED)
RATNA SAMBHAVA	GESTALT DEVELOPMENT--RE CONTEXT
AMITABA	DETAILED DEVELOPMENT--RE CONTENT
AMOGA SIDDHI	APPLICATION

Isaac Asimov said, "Magic does not work but belief in magic does work"
Here we have Aksobya in operation

11/23/94

When we put the 5 Tathagatas in juxtaposition with the first Chapter of Genesis

- Yahweh says, "Let there be ..."
  Here Yahweh ~ Vairocana + Akṣobya
- And Yahweh saw that it was good
  Yahwel ~ Ratnasambhava the confirmer
  but had to wait to see whether it was good — whether it fit (consistent?) with what already was
- God created man to play the role of Amitaba
  To explore all the possibilities
  in what had been created
  This is our role: Exploring in possibilities
  inherent in creation
- Finally - with what has been learned
  Amoga Siddhi becomes the perfect creator/explorer

THEO

ALIEND01.P51 DISK:~~ESSAYS~~1 May 24, 1991

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

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

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

It is more important to believe in compassion than to believe in God.
- Connie [an AOL]

PRNPLEN1.P51 DISK:GST May 25, 1991

The principle of plenitude as applied to species or organisms has two aspects:

> Every organism tends to proliferate itself as extensively as possible by 1) unlimited reproduction of itself, and 2) modification of the environment so as to be more favorable to itself and less favorable to competitive species.

3) Niche filling

This statement of the principle of plenitude seems to be of more general applicability than just to living organisms. There is evidence that interstellar molecules also practice the principle of plenitude by their absorbing and scattering light of certain wavelengths thereby enhancing their own being and penalizing molecules that differ.

A generalized version of the principle of plenitude would state that **structures tend to impose their own particular organization on the cosmos.** This by self-replication, destruction of the competition, or any other means. By cosmos is meant here any environment or context in which the structure is imbedded.

. . . . . .

Note: Edward R. Harrison uses the term 'principle of plenitude' in a totally different manner. In his book, Cosmology, The Science of the Universe, he describes the principle of plenitude as follows:

> In its simplest form the principle of plenitude states that a beneficent Creator has given mankind for its own use an Earth of unlimited bounty. The Earth and the other parts of the universe necessarily display every possible form of reality in unlimited and inexhaustible profusion. (p18)

Harrison takes this definition of the principle of plenitude from Lovejoy, (The Great Chain of Being, 1936). Lovejoy writes,

> "Not so very long ago the world seemed almost infinite in its ability to provide for man's needs, and limitless as a receptacle for man's waste products. Those with an inclination to escape from worn-out farms or the clutter of urban life could always move out into a fresh, unspoiled environment. There were virgin forests, rich lodes waiting to be discovered, frontiers to push back, and large blank regions marked unexplored on the map... it has, so far as I know, never been distinguished by an appropriate name, and for want of this, its identity in varying contexts and in different phrasings seems often to have escaped recognition by historians. I shall call it the principle of plenitude."

This definition of the principle of plenitude is about the erroneous belief in the unlimited and inexhaustible nature of the Earth which derives from belief in the omnipotence of the Creator and his turning the Earth over to mankind.

See also: Material on the Principle of Plenitude in the Growth Curve Notebook

See 1995 #43

CUBA.P51 DISC:HIST May 31, 1991

Database: US History on CD-ROM

Title: The Eagle's Talons
Author: Drew, Col. Dennis M.; Snow, Dr. Donald M.
Affiliation: USAF
Date: 1988

Chapter 8D America's Minor Wars - Spanish-American War

The conflict between the United States and Spain in 1898 was labeled by its most prominent war hero, Theodore Roosevelt, "the splendid little war" and in many ways it was. The war lasted only a little more than three months, and all of America's objectives were achieved at the cost of less than 300 combatants killed in action. In the process, the United States established itself among the world's powers, a force that would have to be reckoned with in the future.

Issues and Events

The underlying, pervasive issue that gave rise to war with Spain was the question of manifest destiny, and it was an issue that had both humanitarian and imperialistic aspects. As a humanitarian concern, there was a rising missionary zeal in the country that reviled repression and sought to share the American political and social experiment. This concern was focused most explicitly on the island of Cuba and the fate of its citizens under Spanish rule. In addition, there had grown in the 1890's the first strong imperialist sentiment in US history (if one does not consider the settlement of the continent an act of imperialism). This sentiment argued that for the United States to achieve the status of a major power, it must have colonies (colonies bestowed great power status in a way not unlike nuclear weapons do today). Since the Afro-Asian world had been thoroughly carved up into European empires, the only way to acquire an empire was to take one away from someone else.

The resurgence of manifest destiny followed the lapse after the Mexican War. During the interim, of course, the nation was convulsed by the Civil War and the process of bitter reconstruction that followed, and national energies not trained on that trauma were focused on the settlement of the American West. It was a time for introspection and not external expansion. By the 1890's, the worst of reconstruction was past, the West was largely settled, and the country had emerged as a commercial and industrial giant. It was time to assert America's place in the community of nations and to protect its position in the international economic system. The average citizen might be more moved by America's mission to save a savage world, but its leaders marched increasingly to the drum of geopolitics.

The proximate events that led Americans into war focused on Cuba. That island so close to the Florida coast had held a special place in the American conscience for half a century. At one time many Americans had considered colonizing Cuba, and its fate was seen as intertwined with ours. Americans had watched with compassion during the "Ten Years' War" Cubans had waged unsuccessfully against Spanish colonial rule between 1868 and 1878, and had watched the Cubans revolt again in 1895. Cuba held a special fascination.

Adding fuel to this fascination and concern was the "yellow journalism" of the New York press. The two giants of the newspaper world, Joseph Pulitzer of the New York World and William Randolph Hearst of the rival New York Journal were locked in a titanic circulation war, and coverage of the situation in Cuba became the primary weapon for selling newspapers. To increase circulation, events in Cuba were pictured in especially lurid and sensational terms that undoubtedly magnified and distorted Spanish suppression and acts of terror. Americans who had these sources as their primary basis of knowledge, however, looked on with increasing horror that led to a growing sentiment for war.

The situation in Cuba was also bad for business, and the American business community had a special concern with evolving events. Before the 1895 revolt, Americans had invested more than $50 million in Cuban plantations, transportation projects, and business establishments, and all those investments were threatened by the revolution. Moreover, trade between the island nation and the United States was severely hampered.

The movement toward intervention in Cuba grew steadily and inexorably. When William McKinley was elected president in 1896, he sought to avoid war, telling outgoing President Grover Cleveland that he hoped he could avoid American involvement in "this terrible calamity." Events would, however, not allow this to happen. The event that led directly to war was the sinking of the USS Maine in Havana Harbor.

The sinking of the Maine is shrouded in controversy. The battleship had been summoned to Cuba by American Consul Fitzhugh Lee (who had been given that authority by President McKinley) on a purported courtesy call that was in fact a response to the storming of Havana newspaper offices by Spanish officers in retaliation for negative articles written about the military. The vessel sat at anchor for three weeks under heavy security, but on the night of 15 February 1898 a massive explosion ripped the ship, causing the death of 260 crewmen out of a total crew of 350.

No one knows for sure who sank the Maine or why. We will never know because the ship was raised from the bottom of Havana Harbor in 1911, towed to deep sea in the Atlantic, and sunk without detailed inspection, leaving the mystery intact. If the facts were in dispute, however, the apportionment of blame at the time was not. Americans learned of the tragedy in the New York Journal on 17 February. The paper's banner proclaimed that "The War Ship Maine Was Split in Two by an Enemy's Infernal Machine." That enemy, of course, was Spain, and the incident fanned the flames lit by the revelation of the famous de Lome letter earlier that year (a missive written by the Spanish ambassador in Washington describing the president in especially derisive terms).

The combination of events greatly increased pressure on McKinley to declare the war he sought to avoid. He demanded and received an apology over the de Lome incident. He also received Spanish assurances that the violence in Cuba would end and that they would institute economic reforms. These assurances were too little too late. American war fever could be sated only by fire, and on 11 April 1898, a reluctant President McKinley issued his war message. After 33 years of peace, America was once more at war.

Political Objective

As framed in President McKinley's war message to the Congress the American political objective in the war with Spain dealt exclusively with alleviating the situation in Cuba. In the process of the war's conduct, however, the United States came into possession of other Spanish territory, creating the empire that was an objective of many Americans but which had not been a stated goal of the administration.

Exactly what was to become of Cuba was not stated in the message. Rather, McKinley said American military intervention was rooted in four concerns: a humanitarian concern over the devastation occurring on the island, protection of American citizens and rights on the island, an end to threats to Cuban-American commerce, and a guarantee that American strategic interests in the area would be honored. In time, this objective translated into Cuban political independence coupled with heavy American economic penetration and control.

The acquisition of empire occurred almost by accident. On 1 May 1898, Commodore George Dewey engaged the Spanish fleet in the "battle" of Manila Bay, sunk it in its entirety, and thereby ended Spanish political dominion over the Philippines. The American flag flew over Manila, and it was only after some considerable debate that we decided it should stay there. Likewise, a force was sent to Puerto Rico after the fall of Cuba to overcome the Spanish garrison there, and once that was accomplished, McKinley simply decided to keep the island as a war indemnity.

Military Objectives and Strategy

American military strategy was controlled by President McKinley. Rather than having a well-thought-out plan, strategy and objectives unfolded with events, threats, and opportunities. The essential military problem was that no one knew exactly what McKinley sought as political objectives when the war began. Was it to aid the Cuban rebels or to seize Cuba? Questions remained concerning other such Spanish colonies as Puerto Rico and the Philippine Islands.

The Navy had the fewest problems making its plans. As early as 1896, officers at the Naval War College had developed a plan for fighting Spain. The plan called for a blockade of Cuba to starve the Spanish troops followed by the occupation of the island by a small American force aided by the Cuban rebels. Simultaneously, the Americans would attack the Spanish Pacific Squadron at Manila Bay to safeguard American commerce in the Pacific. This general plan was quickly approved.

The commanding general of the Army, Nelson A. Miles, proposed a full-scale invasion of Cuba by an 80,000-man regular Army to take place in the fall after the rainy season had passed. McKinley thought such a delay would be intolerable. Miles then suggested that Puerto Rico should be the main focus of American operations. The first approved and coordinated plan relied on naval action to bring the Spanish to heel. In addition to the Cuban blockade and the attack on the Spanish Pacific Squadron, the plan called for a small Army force of 5,000 to land on the Cuban coast and to funnel supplies to the rebels. This plan changed quickly for two reasons. First, on 29 April 1898, news arrived that a Spanish fleet had set sail under the command of Adm Pascual Cervera. American ships were quickly detached from the blockade to form a "flying squadron" to protect the Atlantic Seaboard and to find the Spanish fleet. Second, a cable confirmed that Commodore Dewey's Asiatic Squadron had smashed the Spanish Pacific Squadron at Manila Bay and asked for 5,000 troops to seize Manila.

McKinley became much more aggressive with the good news from the Pacific. Additionally, the blockade seemed to be having only a limited effect on the Spanish, but it was taking its toll on American ships and men. The plan changed and the target became Havana. Army troops would land near the city and then march on the seat of Spanish power. However, it was soon learned that Cervera's small fleet had arrived and entered Santiago Harbor. The target of the ground attack was quickly changed to Santiago. A force of 17,000 men sailed for Cuba with more to follow as training was completed and shipping became available.

The American force seemed small for the job as the Spanish army had 150,000 troops in Cuba. However, tropical disease had taken its toll of the Spanish and perhaps only half that number were effective. Worse, the soldiers were scattered throughout the island in an attempt to withhold ground from the rebels. The Spanish army could not quickly concentrate because of the primitive transportation system on the island.

Political Considerations

In some senses, the Spanish-American War was a model event, a prototype for America's wars of the second half of the twentieth century. This may seem an odd statement, since the resemblance between the war with Spain and say, Vietnam or Korea is, to say the least, tenuous. The Spanish conflict is not a model for how the United States has fought wars in the contemporary period, but the analogy has meaning when the conflict is seen as a model for the kinds of limited wars the United States can successfully sustain. The measure of sustenance in America, as in any democracy, is continuing popular support for military action to its conclusion. Public support for the campaign against Spain not only nurtured the endeavor, it virtually forced it. The war with Spain was the first instance in American history wherein the news media played a crucial initiating role and, as pointed out earlier, the New York circulation war was a critical element in forcing President McKinley to declare war. America's desire for war was strong, and it was sustained throughout the campaign.

The critical question is why this was the case. At least three factors come to mind that distinguish the war with Spain from Vietnam and Korea, but which bear similarity to more recent adventures such as the US invasion of Grenada and the British war with Argentina over the Falkland (Malvinas) Islands. First, the war's stated aim of relieving Cuba was clear, unambiguous, and popular. The liberation of Cuba as the major goal was well known, had overwhelming popular support, and translated readily into military requirements the accomplishment of which were clear and easily measurable. Only when the war spread to empire did the objective become muddy. Second, the war was short and relatively bloodless. The military campaign took only three months and caused modest casualties. Such criticism of the war as did occur was raised after its end and centered on the abysmal medical support conditions that resulted in many needless noncombat deaths among American servicemen. Third, the war was an easily achieved military victory. San Juan Hill and the Battle of Manila Bay were the crowning blows, and they were both walkovers against an overmatched foe. There was plenty of glory and little bloodshed.

Military Technology and Technique

The "splendid little war" was a joint Army-Navy operation, and both services bore little resemblance to their forebearers from the Civil War. In many respects, the Spanish-American War was a modern conflict in that most of the weapons and techniques used were much more like those of the twentieth century than those of the Civil War.

The Standard American infantry weapon was the .30-caliber Krag-Jorgensen rifle. Unlike its immediate predecessor the so-called Trap-Door Springfield, the Krag-Jorgensen was a five-shot repeater that used smokeless cartridges. Unfortunately, by 1898, only the regular Army had been equipped with the Krag-Jorgensens, and national guardsmen mobilized for the war were forced to use the obsolete single-shot Springfields.

American artillery was plentiful, but technical development had lagged, and the quality of the artillery had fallen far behind that of most European armies. Many pieces still required slow and dangerous muzzle loading and all fired black powder. The smoke from the black powder instantly gave away artillery positions and made the gunners' situation dangerous against a first-class adversary. Perhaps more important, American gunners still had no method of sighting for indirect fire, which meant that they could engage the enemy only at ranges not much longer than those of the Civil War.

The American Navy had made significant technological strides since the Civil War. Spurred on by Mahan and others who argued for a first-class navy and overseas possessions, the Navy had embarked on a large building program that had produced, by 1898, the sixth largest navy in the world. The Navy had five battleships, four of which were of the most modern types and listed as "First Class." For example, the USS Oregon, which fought in both the Pacific and Atlantic, displaced 10,000 tons, mounted a total of four 13-inch guns on turrets fore and aft as well as eight 8-inch guns, and had a top steaming speed of nearly 17 knots. The Navy also had 30 cruisers such as the USS Olympia, Dewey's flagship, which displaced 6,000 tons, mounted four 8-inch guns as well as ten 5-inch guns, and could steam at nearly 22 knots.

Although well armed, American forces were not well prepared for a war of any size. The regular Army of just over 28,000 was well trained and experienced in the frontier Indian wars. However, it was skilled only in small unit actions. The largest regular formation was the regiment and few officers had ever seen larger formations. Likewise, the Navy was inexperienced in fleet operations.

Perhaps the greatest shortcomings were in joint operations and in amphibious operations. Coordination between the services during the conflict was appalling. The embarkation at Tampa of Army forces bound for Cuba was a scene of mass confusion, including the last-minute discovery that there were not enough ships to carry the troops. At the end of the voyage, the landing operations were also chaotic: there were not enough small boats to get the troops and supplies ashore quickly. The landing took four days, in sharp contrast to Scott's landing at Vera Cruz a half century earlier. That operation, which involved an equally large force, was accomplished in one day.

The Spanish-American War also exhibited the continued growth of modern centralized command and control. President McKinley established a "war room" in the White House complete with detailed maps and markers, and equipped with 25 telegraph lines. These lines connected him with the various military departments and with officers occupying important posts in other cities. McKinley did not hesitate to use his communications capability in directing the efforts of the military staffs.

Military Conduct

The first military action of the war was not an engagement, but the destruction of the American battleship Maine, which was officially on a goodwill visit to Havana. As noted, the circumstances of the explosion that sank the ship on 15 February 1898 are a matter of some debate. Regardless of how it happened and who was responsible, the sinking led more or less directly to the American declaration of war on 25 April. At the same time, the regular establishment of the Army was increased from 28,000 to 60,000, and President McKinley called for 125,000 volunteers. A month later McKinley called for an additional 75,000 volunteers.

The Navy was ready for immediate action and quickly clamped a blockade on Cuba. On 25 April Commodore Dewey sailed his Asiatic Squadron to Manila Bay. He entered Manila Bay on the night of 30 April, and on 1 May engaged the Spanish squadron commanded by Adm Patricio Montojo. The engagement was less a battle than an execution. Montojo's fleet was outclassed and outgunned. Dewey's force totally destroyed the Spanish force while losing only one dead (via heatstroke) and eight wounded. Dewey then waited for the arrival of sufficient troops to seize Manila.

In the Atlantic, the Americans learned on 29 April that Admiral Cervera had sailed with the main Spanish fleet from the Cape Verde Islands. A small flying squadron was detached from the blockading force to protect the Eastern Seaboard and intercept the Spanish fleet. Surprisingly, Cervera avoided the American forces and slipped into Santiago Harbor on 19 May. Rear Adm William T. Sampson, who commanded US naval forces in Cuban waters, immediately blockaded the harbor.

By mid-June, despite tremendous logistical snarls and a lack of planning for almost everything needed by a large modern army, Maj Gen William R. Shafter was ready to sail to Cuba with 17,000 men. Shafter's forces arrived off the Cuban coast on 22 June and commenced landing at Daiquiri. The landing was unopposed, but confusion reigned, and it was not until 25 June that the full force was ashore. Had the Spanish been able to oppose the landing, the story of the war might have had a far different ending.

After some minor skirmishes, and great difficulties in unloading supplies from the poorly loaded ships, Shafter moved on Santiago. On 1 July he assaulted the San Juan Heights that protected the eastern approaches to Santiago. By nightfall, after confused maneuvering, several sharp setbacks from the Spanish, and the Rough Riders' "charge up San Juan Hill" led by Lt Col Theodore Roosevelt, the positions were in American hands. The Spanish fell back to their inner defense line.

On 3 July Cervera led his trapped fleet out of Santiago Harbor in a valiant but doomed attempt to escape the American blockade. As was Dewey's triumph at Manila Bay, the Battle of Santiago Bay was one-sided. Running along the coast, the Spanish ships were overwhelmed with heavy fire and forced aground as burning hulks. All six of the Spanish ships were lost. Incredibly, total American losses were one killed and one wounded.

Faced with insurmountable odds, the Spanish commander in Santiago, Gen Jose Toral, surrendered the city on 17 July. The surrender included all Spanish forces in eastern Cuba. Toral was unaware that tropical diseases were taking their first toll of American forces and that Shafter's supply problem remained difficult.

On 25 July General Miles landed on Puerto Rico, and after being reinforced pushed inland. He met almost no opposition as Spanish forces fell back into San Juan. Before Miles attacked San Juan, word arrived that Spain had asked for peace.

Meanwhile, on 25 May 1898, Gen Wesley Merritt departed San Francisco with the vanguard of troops bound for Manila. He arrived at Manila on 30 June with a force that would eventually total 15,000. The situation was delicate because the Philippine rebel leader, Emilio Aguinaldo, had Manila under siege and had declared a Philippine Republic. While the American political leadership pondered what to do with the Philippines, Merritt and Dewey wanted to take the city as soon as possible. Squadrons from some of the great powers were beginning to appear in Manila Bay, and Merritt and Dewey feared serious problems if American control was not quickly established.

The Spanish commander in Manila, Fermin Juadenes, was willing to surrender but not to the rebels, whom he feared would seek retribution against the Spanish. After secret negotiations, a sham battle was staged on 13 August, and the Americans entered the city. The Spanish were therefore able to surrender to the Americans, and Merritt took control of the city. Neither Juadenes nor Merritt was aware that the war had ended two days earlier.

Better State of the Peace

Because the war was such a military mismatch, achieving the stated political goals forced upon McKinley was relatively easy. Spanish hostile ability was minimal to begin with, and once the United States had sunk the Spanish fleets and thus left the island garrisons isolated, overcoming the vestiges of hostile ability was simple and straightforward. Moreover, the Spanish, fully aware that they stood no reasonable military chance against the Americans, possessed little hostile will, so that both their cost-tolerance and unwillingness to accept our policies were quickly overcome as well.

American objectives were achieved, at least in the short run. Cuba was relieved of the Spanish yoke, but the full independence they expected was only questionably theirs. McKinley's war message had not guaranteed independent status, and although political independence was granted, economic penetration by the Americans left the island nation in a position of dependency that many Cubans believe was broken only by Fidel Castro's revolution 60 years later. At the same time, the United States acquired an empire in the form of Guam, Puerto Rico, and the Philippines. Those imperialist ambitions were not clearly defined when we entered the war but evolved. Filipino insurgents, for example, first viewed us as liberators and made common cause with us in helping remove the hated Spanish. They began to oppose us when they recognized that the Yankees had no intention of leaving either. The result was a bloody counterinsurgent campaign and, once that was concluded, an exposed empire that stuck out like a sore thumb in the way of Japanese expansion in the western Pacific.

COSNOTE1.P51 DISK:COSNUMBERS June 7, 1991

Reality is a consensus derived from temporal and spatial continuity. But all continuity, both temporal and spatial is illusory. Hence, to think about the universe at all we must consider its *measure*. Where by measure is meant, Lebesgue measure.

Both space and time are dyadic in nature. Space is divided into extension and separation, time is divided into duration and interval ("while and until"). If these dyads are viewed with higher resolving power, the concept of density is involved. In the case of physical space, matter density, ρ. When $\rho = 0$, there is pure separation, when $\rho > 0$, there is some sort of extension. Similarly with time. The Kepler-Newton law,

(1) $$T=2\pi\frac{R^{3/2}}{\sqrt{GM}}$$

states that time $\propto \rho^{-1/2}$. Thus when $\rho = 0$, T is infinite. Spatial separation is associated with infinite time or eternity. But when $\rho > 0$, time is finite having duration and space possesses extension.

Aristotle based the idea of change on motion, in fact holding they were equivalent. (What about color change?) Assuming he is right, then all change is related to velocity, which is space/time.

(2) $$\frac{SPACE}{TIME}=\frac{\rho}{\rho^{-1/2}}=\rho^{3/2}$$

But this quantity is assumed in relativity theory to be bounded. In particular linear velocities are bounded by c, the velocity of light. We conclude that $\rho^{3/2}$ is bounded by some appropriate power of the velocity of light.

3) $\frac{GM}{c^2R} < 1$

$G\rho < \left(\frac{c}{R}\right)^2$ or $\frac{R}{c}\tau < \frac{1}{\sqrt{G\rho}}$

$R < \frac{c}{\sqrt{G\rho}}$

$R^2 < \frac{c^2}{G\rho}$ $\rho < \frac{1}{G}\left(\frac{c}{R}\right)^2$

$\rho^{3/2} < \left(\frac{c}{R}\right)^3 G^{-3/2}$

$Vol \cdot \rho^{3/2} < \left[\frac{c}{\sqrt{G}}\right]^3$

[velocity]

$\rho^{3/2} < c^3$ as a velocity

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Reality is a front

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as a velocity

$\rho^{3/2} < c^3$

Vol. $\rho^{3/2} < \left[\frac{c}{\sqrt{G}}\right]^3$

[velocity]

Properties of the discontinuous

FRACDIM1.P51 DISK:MATH June 10, 1991

INTRODUCTION TO MEASURE AND FRACTAL DIMENSION

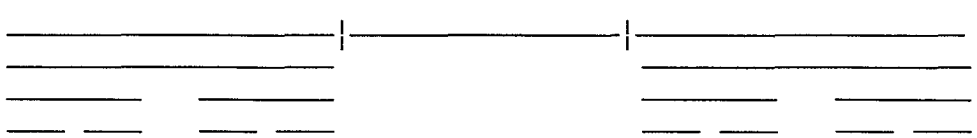
It has been a matter of much amazement on the part of philosophers from the Greeks to Einstein that the structures of pure thought we call mathematics appear to be isomorphic to the physical world. That mathematical constructs can be successfully used to explain and predict physical phenomena is itself a phenomenon that up to the present has eluded explanation. However, there are hiati in the successful representations of the world by mathematics. In particular several difficulties arise when treating the infinitely large and the infinitesimally small. While the geometry of Euclid, for example, has been most useful in the solution of myriads of problems, its sizeless points, diameterless lines, and thickless planes frequently lead to singularities and non-sensical conclusions. When mathematical thinking turned to the paradoxes implicit in the infinitely large and small, it opened new regions to the successful mathematical representation of the physical world.

There have been many approaches to these paradoxes. Some, which should be mentioned, are Cantor's studies of transfinite sets, Hausdorf and Besicovitch's dimension, Lesbegue's theory of measure, and Mandelbrot's fractal dimension. Also related to this area are the finite difference calculus and some of the work of Buckminster Fuller. All are concerned with bridging the gap between the sizeless elements of classical geometric thought and the finite elements of physical experience.

The development of the concept of fractal, pioneered by Mandelbrot, has led to new isomorphies between the formulae of mathematics and the laws and patterns of nature. Complex patterns in nature, such as shore lines and mountain contours, always considered too complicated to be mathematically treated, have suddenly been made accessible through relatively simple expressions. At the present time not only are unexpected new isomorphies being generated, but reexamination of classical models in such areas as geology and astronomy has led, through the fractal approach, to new and deeper insights.

THE CANTOR SET

What are the ways in which the sizeless species of thought can be rendered useful to the representation of the finite elements of physical experience? Let us begin with the example known as Cantor's Set. Take a line segment of length L, divide it into three parts and remove the middle section. Iterate this process each time removing the middle section of the remaining line segments.



FRACDIM1.WP6 DISK:MATH June 10, 1991, rev April 4, 1996

INTRODUCTION TO MEASURE AND FRACTAL DIMENSION

It has been a matter of much amazement on the part of philosophers from the Greeks to Einstein that the structures of pure thought we call mathematics appear to be isomorphic to the physical world. That mathematical constructs can be successfully used to explain and predict physical phenomena is itself a phenomenon that up to the present has eluded explanation. However, there are hiati in the successful representations of the world by mathematics. In particular several difficulties arise when treating the infinitely large and the infinitesimally small. While the geometry of Euclid, for example, has been most useful in the solution of myriads of problems, its sizeless points, diameterless lines, and thickless planes frequently lead to singularities and non-sensical conclusions. When mathematical thinking turned to the paradoxes implicit in the infinitely large and small, it opened new regions to the successful mathematical representation of the physical world.

There have been many approaches to these paradoxes. Some, which should be mentioned, are Cantor's studies of transfinite sets, Hausdorf and Besicovitch's dimension, Lesbegue's theory of measure, and Mandelbrot's fractal dimension. Also related to this area are the finite difference calculus and some of the work of Buckminster Fuller. All are concerned with bridging the gap between the sizeless elements of classical geometric thought and the finite elements of physical experience.

The development of the concept of fractal, pioneered by Mandelbrot, has led to new isomorphisms between the formulae of mathematics and the laws and patterns of nature. Complex patterns in nature, such as shore lines and mountain contours, always considered too complicated to be mathematically treated, have suddenly been made accessible through relatively simple expressions. At the present time not only are unexpected new isomorphisms being generated, but reexamination of classical models in such areas as geology and astronomy has led, through the fractal approach, to new and deeper insights.

In addition to the sizeless points of Euclid vs. the finite atoms of nature, there is the continuum vs the discretum: the continuousness of geometry vs. the discreteness of arithmetic and algebra; the analogue vs. the digital; in space, extension vs. separation; and in time, duration vs. interval. There are two worlds to be brought together.

COMPAGRE.P51 DISK:HIST June 11, 1991

COMPLIANCE vs AGREEMENT

Society and its institutionalized governments which sustain the social order have the right to demand **compliance** with their laws and rules. Otherwise social order is impossible. However, neither society nor government have the right to demand **agreement** with their laws and rules. Nor do they have the right to suppress expression of disagreement with those laws and rules. And in order to preserve social order, social institutions must provide orderly processes by which their laws and rules can be changed. Otherwise agreement is part and parcel of compliance. Furthermore, whenever citizens refuse to comply, their acts become **illegal** and they are subject to restraint. Whenever governments and social institutions refuse to permit disagreement and orderly change, they become **illegitimate** and are subject to removal or alteration by whatever processes the citizens may choose.

In general innovation and change originate with individuals, not with aggregates or institutions. The larger the aggregate, the greater its inertia and resistance to change. For this reason orderly processes of change must be built into the system. All of this has been recognized and increasingly designed into the structure of governments over the last two hundred years. However, this point of view is still far from universal. Particularly it cannot be accepted by religious institutions whose very purpose is in part the providing of a changeless ground of "absolutes" against which all the various figures of experience may be projected and evaluated. Most change in life can be said to be in the figure not in the ground, and the solution to figure type change instituted 200 years ago by the Enlightenment (as described above) meets this need. But what is the approach to be used when the need for a change in the ground is perceived? Certainly it is not by any processes presently proposed or practiced.

A change in the ground is not the same as a change in the rules or laws set up by society. It is a change in the perception of the good itself. Change on this level is not an internal change in society, it is the result of changing factors external to the social order. The innovation has come from outside the system as all true innovation always has. It may come from a contextual change, such as in the ecology or environment. The depletion of the ozone layer may have originated as a consequence of societal activities but it was not included in the rules. Or it may come, as has happened many times in the past, in the form of a new revelation leading to new paradigms for human attitudes and behavior. The solution to the problem of effecting a change in the ground must be found in study of the archetypes of incarnation, not in debating, propagandizing, and voting nor in rebelling, splitting, and fragmenting.

WORSHIP1.P51 DISK:THEO June 13, 1991

The three aspects of religion are the Buddha, the Dharma, and the Sangya. The Inspiration and Example, the Teaching and Rules, and the Community and Worship.

Outwardly we worship with word, song, ritual, dance, and art. Inwardly we worship in prayer, gratitude, contemplation, adoration, and awe. Worship is the celebration of one or all of the three aspects.

What are we celebrating in dance, in procession, in movement?
What are we celebrating in mudra, in sacred posture?
In movement, particularly in moving together, we are celebrating Sangya, our community. In dance we celebrate ourselves. We celebrate Life. We celebrate time, the seasons, and age.

But there are many dances. While some are celebrations, some are invocations. There are Rain Dances to invoke rain, there are war dances to invoke victory, there are snake dances to invoke power and protection. There are fertility dances to invoke abundance. All of these are acts of community. Their purpose is to create a common mind through participation in common movements. {[I stand personally in utter fear of the types of common mind created through movements, parades, etc. Are there ways to create a higher type of common mind?]} (Find the notes on the Seattle Macrobiotic meeting) RITUAL? . EXT ?

. . . . . .

From the Biblical story of Caine and Abel we learn that not all gifts are equally acceptable to God. Like magic sometimes things work other times they do not. We are never sure that the same action will be pleasing or displeasing to God. In this sense we have never discovered the "Absolute" in God. In fact, today, having failed to discover the absolute we take recourse in assuming that we ourselves can define God. In the age of democracy and egalitarianism each has assumed the right to define God. What this means, of course, is that we define only the window through which we choose to view God. **We can define the Windows but not God.** Some windows, like Caine's, may view a negative aspect of God, but God is multi-faceted and each window beholds a different facet.

We seek not to worship God as God wants us to worship God, but we want God to accept our way of worship. We confuse attachment to our particular gift with love of God. We must go beyond the "Golden Rule", "Do unto other as you would have them do unto you", to the "More Golden Rule", "Do unto others as they would be done unto." Even so with God.

"No community can exist as a community without common references"
Eugen Weber

common
e.g. Food
History
Interest
Important
Valid, Authentic
True

Calendar
Values
Goals

SHAKERS

80-2

3/30/88

Reactions to the Seattle Meeting

TOPIC PMC

SOME NOTES ON RITUAL

1) RITUALS CANNOT BE CONTRIVED, THEY MUST BE AUTHENTIC. FOR THIS REASON THE BEST APPROACH IS TO ADAPT TIME HONORED, TRADITIONAL RITUALS. BUT GREAT CARE MUST BE USED IN THEIR ADAPTATION. IT IS WISE TO LIMIT MODIFICATIONS ONLY TO WORDS AND PHRASES LEAVING FORMS INVIOLATE.

contrived w spontaneous

2) THE BEST TRADITIONS TO ADAPT ARE THOSE FROM ONE'S OWN CULTURE. THERE IS LIKELY TO BE LESS VIOLATION IF ONE BEGINS WITH THAT WITH WHICH THERE IS MOST FAMILIARITY. FOR MOST OF US THIS IS JUDEO-CHRISTIAN.

3) EMPLOYING SYMBOLS, MANTRAS, MUDRAS, WHOSE MEANING IS NOT UNDERSTOOD IS DANGEROUS. EXTERNAL TRADITIONS ARE NECESSARILY ALTERED WHEN ADAPTED TO A DIFFERENT CULTURE. UNFAMILIAR SYMBOLS CANNOT BE ASSIMILATED WITHOUT DISCIPLINED STUDY, AND THEIR TRANSFER WITHOUT A DEEP AND EXTENDED PROCESS OF INTEGRATION AND INTERNALIZATION RESULTS IN MOCKERY OF THEIR ORIGINAL ROOTS AND DESACRILIZATION OF THEIR SYMBOLIC POWER.

THERE IS A TENDENCY AMONG CERTAIN PERSONS TO CONFUSE RITUAL with EXERCISE. WHILE PATHS TO HEALTH AND PHYSICAL WELFARE AND PATHS TO CONSCIOUSNESS AND SPIRITUAL HEALING ARE INTERELATED, NOT EVERY MODE OF EXERCISE AND DANCE IS HEALING OR SPIRITUALLY ENHANCING. SOME DANCES, MANTRAS, AND MUDRAS CAN BE DESTRUCTIVE, RELEASING LOWER RATHER THAN HIGHER FORCES.

THE NEED FOR ALTERNATIVES WITHIN OUR HOMOGENIZED CULTURE HAS BECOME SO ACUTE THAT ANY RITUAL--PRIMITIVE, FOREIGN, WHATEVER--IS SEIZED UPON AS A REPLACEMENT FOR OUR INDIGENOUS CULTURAL RITUALS WHICH HAVE LOST THEIR ABILITY TO ENERGIZE AND RENEW. THE CHALLENGE IS TO MOVE TO A HIGHER PLANE THROUGH INTEGRATION AND TRANSFORMATION, NOT TO FALL BACK ON SOME ALTERNATIVE WHICH IS SEDUCTIVE SIMPLY BECAUSE IT IS NOVEL.

THE DYNAMICS OF GROUPS ARE SUCH THAT, IF NOT GUIDED BY FORMAL RULES, THEY WILL INEVITABLY DEGENERATE INTO MOBS. THE EUPHORIA OF BEING PART OF THE GROUP CAN BLIND ONE TO THE FACT THAT THE DESTINATION MIGHT BECOME A NUREMBURG RALLY OR A LYNCHING. FOR A GROUP TO MOVE TO A HIGHER PLACE, AGAINST THE NATURAL DOWN HILL TENDENCY OF GROUP CONSCIOUSNESS, MORE IS REQUIRED THAN A SHARED VISION. DISCIPLINED COMMITTMENT TO RULES AND RUBRICS PROTECTING THE VISION IS ESSENTIAL.

Created: 3/30/88 **Modified:** 3/30/88 **Reminder:**

Rituals serve the purpose of bridging the gap between ideal behavior and practical necessity.

T-2 Book on RCMÉ p 12

[Which is to say, rituals serve to incarnate the spiritual essences into the world of matter.

RELEASE1.P51 DISK: ~~SCRAPS~~ THEO July 2, 1991

Among the peak experiences of life are encounters with liberating ideas. Life seems to be contained by the culture which nurtured us to maturity. In spite of contradictory experiences we rarely have the will or strength to challenge our embedding culture. But from time to time a liberating idea comes along which helps to release us from our cultural prison. After years of learning, progress in living comes not from learning more but from unlearning what we have been taught. And liberating ideas are the catalyzers of unlearning. Only when the record of our life turns to the story of releases from what we have learned are we on the way to living what we were intended to live.

There have been several releases in my own life. One of the greatest occurred in a cave in Mahabalapuram in south India, when I was given a great gift by Siva. The release did not occur at the time but years later when I was told the great truth that """the monkeys cannot take away the gift, but they can make you think they can." Only when we know who we are independently of what society tells us we are, will the gift be useable.

It is well that the gift was never defined ∴ never delimited

When young I found that my experience ran counter and beyond the concepts taught by the culture. It was a great relief to me when I learned that ideas that no one around me could understand had been commonplace in other cultures. The Tao Te Ching was a liberating book for me. In it I recognized much of my early experience. And even at an advanced age, upon discovering some of the ideas of native American cosmology and theology, I had a liberating experience. I recognized in their wisdom what I had privately ~~felt~~ known all along. recognition

I have concluded that western religion, western economics, western philosophy, and western science are all prisons. Not that they are wrong, but they are too confining. They inhibit the great adventure of fully exploring all the facets of self and world. The great anguish of western people is that the monkeys have told them they live on a flat one level world and they feel little joy and see little hope within the confines of this world that their theologies and sciences have delimited for them.

People everywhere are becoming aware that they are in this prison and the guards are becoming worried lest there be a general break out and escape. All of the recent parades and celebrations of war and arms are a last ditch attempt to convince people they really like the prison and do not ~~care~~ wish to leave it. (And many really don't want to leave it!)

Other Releases
"The Big Bang Didn't Happen"
Aspects confirmation of Global in Bell's Inequality
Many Things in Clifton's Encyclopedia of Heresies & Heretics

AMERICA1.P51 DISK:COSTATE July 7, 1991

AMERICA
TENSES AND TENSIONS
SEVEN ESSAYS ON AMERICA—PAST, PRESENT, AND FUTURE

INDWHITE.P51 DISK:SCRAPS → COSMATE July 13, 1991

KINSHIP-W (P4A of Discovering America)

But there is a curious paradox in this. In those aspects where the Indian emphasizes uniqueness, as with individual humans, the white man seeks to garberize* by emphasizing commonalities for the purpose of generalizations. On the other hand where the Indian seeks to bridge differences, as in the concept of universal kinship of all animate (and inanimate) creatures, the white man seeks rigid distinctions as with the scala of rocks, plants, animals, man. When using the scientific approach the white man is concerned with the likeness of chimps and humans, when using the macho approach, the white man wishes no kinship. Superiority is the essence to be preserved. In both cultures there is a blurred line between uniqueness and kinship. In the Indian cultures, the ultimate emphasis is on kinship; In the white cultures, the ultimate emphasis is on elitism.

For Indians the dichotomy is kinship and uniqueness.
For the white man the dichotomy is commonality and elitism. It is the same dichotomy, but the choice of words leads to an entirely different attitudinal approach.

kinship ~~w~~ diversity
commonality ~~w~~ elitism

For the Indian, diversity does not contain the imperative of elitism, of a ladder of superior/inferior, as it does for the white man. For the white man, commonalities do not contain the concept of kinship, as for the Indian.

garberize
~~gagberize~~ = remove distinctions, + discriminations

TRANSFG5.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~~ in 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.

on his own level

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

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 in Buddhism

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

Mara's temptations of Sakya muni
were those ordinarily encountered by mortals
Lust, Fear, ...

Satan's temptations of Jesus
already recognized an "advanced" personality
one with great powers.

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

SYMBOLS1.P51 DISK:THEO July 18, 1991

ON SYMBOLS AND MYSTERIES

Sir Fred Hoyle once remarked in reply to the question, 'for what purpose was Stone Henge built?', "We cannot know what purpose the builders of Stone Henge had in mind when they built it, but we do know what we can do with it. We can use it to predict eclipses."

So it is with many monuments, artifacts, devices, and, indeed with the world itself. We are not sure what their creators had in mind, but we have discovered what we can do with them.

I take two examples from my own experience. I do not understand the properties that the purveyors of the eneagram claim for it, but I do know one very important attribute contained in the structure of the eneagram. This is that there exist two causal paths, the outer, visible or peri-path and the inner, hidden, or dia-path. The outer sequence of the arcs may represent the causality of the physical world as it appears to us, while the inner sequence of the chords may represent a deeper cosmic causality connecting the same events. Ordinary time revolves around the circumference, but some other kind of time, one which violates all notions of past, present, and future operates cutting across the interior to connect the same events.

A second example for me lies in the Sephirothic Tree of the Qabbalah. This tree is one of the great symbols of Jewish mysticism and it provides the infrastructure for many Talmudic concepts. Again, I possess no knowledge of what the designers of the Sephirothic Tree had in mind, nor how they used it symbolically, but I can use it as an infrastructure to display symbolically the relations in the three great events of Christian teaching: the Crucifixion, the Transfiguration, and the Resurrection.

Many monuments, artifacts, and devices are thus seen to be *mysteries*, which is to say they are receptacles capable of containing many constructs and projections. Thus a mystery is a special kind of symbol which is capable of containing many meanings, each of which may be but a facet of some great meaning which is in some way the quintessence of symbol. In the same manner many of the equations of mathematics are capable of representing widely diverse phenomena. They too may be said to be mysteries.

We may never be able to construct the quintessence from its various facets – but the symbol, the mystery, in accepting all the facets, becomes for us the representation of the quintessence.

The surrogate quintessence
This is what underlies "proper" idolotry including bibliolotry

PLENI2D2.P51 DISK:SCRAPS → GST July 20, 1991

SURVIVAL BEYOND PLENITUDE

There are two strategies for survival. The first is that of the principle of plenitude, viz, through proliferation of numbers and environmental manipulation. This is the approach from the species level point of view. The second strategy is to find and fill some indispensable niche in the ecology. This approach is from the ecological level point of view, in which the species thinks of itself, not as a competitor, but as an essential organ in the ecological organism.

There are examples of both approaches in human history. Most civilizations and cultures, and frequently religions, have approached survival per the principle of plenitude, counting on numbers and environmental control (e.g. of certain resources) for survival. The Jews are an exception to this, having through their doctrine of "the Chosen" a prescribed niche to fill. The Jews could not have survived as a culture had they relied on the principle of plenitude. The captivity and diaspora would have obliterated them. It is in the filling of a niche that their survival has been assured. However, this niche has not always been the same. The original commission for the Jewish people was for them to be the custodians of God's communications with earth. They were to be the priests for all mankind, since they alone were in communication with the true God. With the spread of Christianity, this role was challenged. Though it was not abandoned, it was supplemented. Later the Jews became the money lenders and the bankers since other religionists eschewed interest giving and taking. This niche led to another, since creditors (of all sorts) as well as self-proclaimed elites are generally disliked, the Jews began to fill the niche of 'scapegoats'. This is an important global niche. There must always be someone to blame for what is wrong in the world, and the Jews accepted the charge since it gave them the cohesiveness and enduringness which derive from persecution. Antisemitism has proved a great force for their survival. In addition, the niche of scapegoat is not one for which others are likely to compete, it is rarely sought. The Jews have thus found a key for indefinite survival. Perhaps the realization of this by certain frustrated antisemitic groups led to the idea that the 'ultimate solution' was only to be found in genocide, hence the holocaust.

But there is great wisdom here. Whatever the niche, the Jews may have been the first to approach the cultural world on the non-competitive higher organic level of niche filling. (The natural world, in distinction, is filled with examples of symbiosis and niche filling.) It is paradoxical, however, that the Jews among themselves are voraciously competitive. A second cultural example may be found in the Swiss, who have found for themselves an economic niche though living in a region largely devoid of natural resources. The key to the future is in organism. Become an essential organ in the ecological organism. Forget the principle of plenitude.

Imperialism is application of the principle of plenitude
Empires do not survive.
Survival is only in finding a role in an
organic whole
Filling a need

SAYINGS OF THE BUDDHA

For those who reflect wisely, cares and troubles which have not yet arisen do not arise, and those already arisen disappear.

When you fix your heart on one point,
then nothing is impossible for you.

Those who give away shall have real gain.
Those who subdue themselves shall be free.

Hatred is never appeased by hatred in this world; it is appeased by love. This is an eternal law.

Do not think lightly of good, saying: "It will not come to me". Even as the water pot is filled by the falling drops of rain, so the sage, gathering it drop by drop, fills himself with good. By degrees, little by little, moment by moment, the sage removes his own impurities, as a smith removes the dross of silver.

The wise one, as if holding a pair of scales, takes what is good and leaves out what is evil. Who understands both sides in this world is called a sage.

If, as one fares, one does not find a companion who is better or equal, let one resolutely pursue the solitary course; there can be no fellowship with the fool.

I have preached the truth without making any distinction between doctrine hidden or revealed, for in respect of the truth, the Tathagata has no such thing as the closed fist of a teacher, who keeps some things back.

Therefore, O Ananda, believe nothing on hearsay. Do not believe in traditions because they are old, or in anything on the authority of myself or any other teacher. But be ye lamps unto yourselves. Rely on yourselves, and do not rely on external help. Hold fast to the truth as a lamp. Seek salvation alone in the truth. Look not for assistance to anyone beside yourselves, but be anxious to learn.

TIMWEEK1.P51 DISK:TIME August 7, 1991

cf. 1994 #7, #15, #54
1944 #13
1995 #54

A PHYSICAL BASIS FOR THE WEEK

Our basic units of time, the day, the month, and the year, have their obvious origins in the rotation of the earth, the revolution of the moon, and the revolution of the earth. Our smaller units of time, the hour, minute, and second are derived from numerically convenient but rather arbitrary divisions of the day. The origin of the week as a unit of time, however, has always been a bit of a puzzle. It has been suggested that it originated as being a quarter of a month, but the month of lunar phases is not 28 days, but about 29.5 days, which over time renders the week a rather poor unit for keeping track of the phases of the moon.

The week, however, has a non-astronomical origin in the traditions of the Jewish people. God created the world in six days and rested on the seventh. God then ordained the Sabbath and thus established the week as a unit of sacred time. In more modern times this tradition seemed to be arbitrary to some would be reformers. Experiments with weeks of different lengths were attempted during the French revolution and later during the Russian revolution. Weeks of as long as 10 days and as short as 4 days were tried, but the results were negative. There appears to be a basic cycle of seven days that conforms with the human disposition. The seven day week of ancient tradition, even though without astronomical origin, seems not to be arbitrary.

also Market Cycles

for longer & shorter weeks

With such negative experimental results, the question arises whether there might indeed be some physical basis for a seven day cycle after all. Since no heavenly body is known that can provide the basis for this period, perhaps we should look to the earth itself for its origins. What periodicities are associated with the earth besides its rotation and revolution periods? Are there other basic terrestrial periods? One such basic period acquired prominence when artificial satellites were first put into orbit. This is the so-called 'Schuster Period' -- the period of a zero-altitude satellite. It is the time required for a satellite to orbit the earth at the earth's surface, which is determined by the size and mass of the earth.

It also links the moon + earth + sun follows Kepler's Law

The Schuster period is a limiting period. It is the theoretical shortest possible time for any satellite operating solely under the influence of natural forces to orbit the earth. Its value is a few seconds over 84 minutes. But because of the earth's atmosphere, no practical satellite could have that short a period. Practical satellites must operate above the bulk of the atmosphere and the greater the altitude the longer the orbital period. The length of orbital period increases from 84 minutes at the earth's surface to 24 hours at the 'synchronous distance' of about 22,000 miles, where most communications satellites are located, to roughly 30 days at the distance of the moon.

The Schuster Period is also the rotational limiting period, before equatorial fragmentation of Roche Limit

03/02/93

Another property of the Schuster Period:

It is the limiting rotational period for the earth. If the earth were to rotate faster than ~~a day at length~~ one rotation in 84 minutes, it would begin to disintegrate. The centrifugal force at the equator would exceed the earth's gravitational pull and mountains would begin to fly off into space.

We have a considerable "spin safety factor" on earth:

One rotation period = $24 \times 60 = 1440$ minute

The limiting rotation period for stability (the Schuster period) = 84 min

$$\frac{1440}{84} = \frac{120}{7} = 17.1 \text{ (safety factor)}$$

Note that implicit in this safety factor is 7 days = 120 schuster period

The ratio of $\frac{\#\text{'s schuster periods}}{\#\text{'s rotation periods}}$ in a week = the earth's safety factor

---

rot of ⊕ ↑ perhaps at one time was exactly $\frac{120}{7}$

The earth's spin safety factor ~~gives~~ is expressed in terms of the ratio of schuster periods to rotation periods. The first value for which the n^{th} rotation ~~periods and~~ is an integer is 7 ⇒ days in a week!

Also noteworthy is a possible role of the baryon period, one of the basic yardsticks of the universe. $\doteq 2^{hr}$

Mayans used week of 13 days

If P_s were 84 m exactly = 5040 sec
then 120 P_s ≡ 7 days 88-2

$P_s = \sqrt{\frac{\pi R_\oplus^3}{G M_\oplus}}$

Another interesting property of the Schuster period is that if there were a hole passing through the center of the earth and there were no atmosphere to create drag, a weight dropped in the hole would take exactly half a Schuster period to emerge with zero velocity at the antipode. In the absence of any frictional drag, the weight would oscillate back and forth from antipode to antipode in 84 minutes. In fact the hole would not even have to pass through the center of the earth. With no friction a hole tunneled along any chord through the earth would support the same period of oscillation—84 minutes. It is thus seen that this value of 84 minutes is intimately associated with the earth. It is indeed, along with the day and year, a basic terrestrial period.

∃ also 5068.775 sec

The precise value of the earth's Schuster period is 5042.519 seconds or 84m 2.5s which is the same as 1hr 24m 2.5s. Now comes another interesting property of the Schuster period. There are exactly 120 Schuster periods in one week. The error being less than one part in 2000. This tells us that the earth's Schuster period and the earth's solar rotation period are integrally connected and are in phase at one instant every seven days. Thus the week does have a basis in nature. It is the minimum time required for the rotation period and the Schuster period to return to the same phase.

Get new values for $M_\oplus$ $R_\oplus$

When I worked for an aerospace company we had an allotted lunch hour of 42 minutes. I presumed that management was displaying their knowledge of orbital mechanics to impress us we lived in the space age, but curiously 42 minutes seemed to be just the right amount of time for an on site lunch. I have also noticed that in several areas the post office allows 21 minutes parking. Where does the post office get this figure? The time for a weight to fall to the center of the earth doesn't seem connected to the speed of postal service, but it has worked out fairly well (except during the Christmas season). However, the interesting questions are how such an invisible period came to be incorporated into the ancient tradition of a non-technical people; and what is there about the size and mass of the earth that humans seem to sense without instruments and theories?

also 21 min Meditation

But there is also a caveat. There are many calendar reform plans in the wings to simplify the fitting together of months, quarters, and the year. Most of these interject 'free days' two or more times a year, days that would not belong to any of the seven days of the week. Such reforms would destroy the millennia old record of the phase relation between the rotation and gravitation of the earth as mapped onto the days of the week. The week must remain inviolate in accord with how it was established and preserved for thousands of years in the Jewish tradition and later passed on as a heritage for all mankind.

02/17/94

If x = the number of seconds in excess of 84 minutes, the exactness of phase return is lost by $120 \cdot x$ seconds per week. This is analogous to the " of arc of precessional motion of the γ per year, leading to the Great Year of about 25,000 years.

What is the length of the "Great Week"?

In 1 week excess = $120x$ sec

But ∃ 604800 seconds in a week

∴ the number of weeks for the weekly excess to (total) = 1 week

is $\frac{604800}{120x} = \frac{5040}{x}$ weeks

If $x = 2.5$ sec, this is 2016 weeks or ± 38 3/4 years

The Sabbath advances 1 day in about 5 1/2 years

Larger values of $x \Rightarrow$ faster advance of the Sabbath

A more recent value for x is 19.6095 sec based on $\rho_\oplus = 5.517$ g/cm³

Best values between 233 weeks and 283 weeks → 257 weeks or 4.94 years for the Great Week

4.48 years 5.45 yrs

What is Jubilee? 49 or 50 years Lev 25:8-

The CN week from CHON will also "precess"

The Hebrews approximated to 1 week

The Mayans more precisely found a 1 day advance every 260 days

$\tau = \sqrt{\frac{3\pi}{G\rho}}$

$\bar{\rho}_\oplus = 5.517 \pm .004$ g/cm³ Allen p. 108

The Great Week is about 5 years

The sabbath advances 1 day in 37 weeks

or 1 day every 260 days

cf. Mayan 260 days

⇒ G Week of 1820 days

or 4.983 years

The Mayan 260 day period is related to the delay advance of the 84 min phase-zero

BIBLNATR.P51 DISK:THEO August 13, 1991

There are many who hold the Bible to be written by God and therefore take it as the ultimate source of truth. But there is another book unarguably written by God, a greater source of truth and wisdom than any other, this is the natural order--God's own creation, the world itself. If these two texts appear to disagree when placed in juxtaposition, then we must first assume that we are reading one or both incorrectly. If following deeper examination, the two books still disagree, then we must opt for the book directly written by God. Scribes and secretaries sometimes make mistakes, do not hear correctly, or insert their own ideas into the text.

cf a statement to this effect by Galileo

But it is pointless to place these two books in an adversarial relation. Both are read with profit. They give us binocular vision, so to speak. But it is important to remember that the cosmic book shelf contains many other basic books, some are scriptures like the Bible, others are orders parallel to, beyond, or contained in the sensible natural order.

The finite cannot interact directly with the infinite. Accordingly, humans can only experience God through intermediaries. The most accessible intermediary is God's manifestation in creation. Thus to experience the natural order, that is to live in the world, is an opportunity to experience God.

Creation or nature is not God, it is a manifestation of God and hence for us a symbol of God. We may term Creation a symbol of God of Order "0". It is a bridge between the Transcendent Creator and us as part of creation. We are thus both one bank for the bridge and simultaneously a part of the bridge itself. But there are other bridges between the Transcendent Creator and creation. The Christ is such a bridge, and like creation, a symbol of God of Order 0.

Next we have symbols of God of Order I. These are bridges between Order 0 symbols and us the people. Examples are the Word, the Holy Scriptures, the Dharma, the Gospels, and even scientific law. All bridges between Creation, the Buddha, the Christ and us.

Finally are symbols of Order II. These are bridges between Order I symbols and us. These are liturgies, the sacraments, forms of worship, interpretations of Holy Writ, even education. The "us" in all of the above is usually united into some community, the House of Israel, the Chosen, the Sangya, the Church.

→ representation
interpretation ←

1	GOD	
2	SYMBOL 0	CREATION, THE CHRIST, ...
3	SYMBOL I	TORAH, DHARMA, GOSPEL, ...
4	SYMBOL II	LITURGY, SACRAMENTS, INTERPRETATIONS...
5	THE PEOPLE, THE CHOSEN, THE SANGYA, THE CHURCH...	

A shaman is a direct link between levels 2 and 5
A mystic may be a direct link between 1 and 5
no symbols needed

Dance operates primarily to celebrate the community, i.e. within level 5
But some in level 4 (e.g. Michael's stuff)

A Prophet is usually level 3

POLYMATR.DOC ~ BIBLENATR.051 a supplement
DISK THEO

89#2

CREATION AND THE BIBLE

Many hold the Bible to be written by God and therefore take it as the ultimate source of truth. But there is another book unarguably written by God, the greatest source of truth and wisdom available to most of us. This is God's creation, the natural order, the cosmos itself. Both are to be read with profit. They give us binocular vision, so to speak. However, it is pointless to place these two books in an adversarial relation as has so often been done in the past, for they are written with different symbols and require different code books for their interpretation.

find Galileo quote on this

The finite cannot interact directly with the infinite. Accordingly, humans can experience God only through intermediaries, the most accessible intermediary being God's manifestation in his creation. But creation (or nature) is not God. It is a manifestation of God, but also for us a symbol of God. Thus to contemplate and experience the natural order can be an opportunity to experience God.

This sense of the divineness (not divinity) of the natural order is a major premise in the parables of Jesus.

> ...for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust (Matthew 5:45)

"Jesus did not feel the need of making up artificial illustrations for the truths He wished to teach. He found them ready made by the Creator of man and nature. Since nature and super-nature are of one order, you can take any part of that order and find in it illumination for other parts. Thus the falling of rain ~~is a~~ and the rising of the sun are religious things, for it is God who makes the rain to fall on the just and the unjust; the death of a sparrow can be contemplated without despairing of the goodness of nature, because the bird is 'not forgotten by your Father'." (Dodd, Parables of the Kingdom)

We may thus look to both nature and the Bible in searching for the Kingdom of God.

also: For the Empty Quadrant 1996 #35

pantheism vs panentheism

Find Galileo's Quote on the two works of God:
The Bible and His Creation

SCIFIWN.P51 DISK:ESSAYS1-P51 August 14, 1991

SCIENCE FICTION WITH NUMBERS

Every vital area of human endeavor possesses a penumbra of speculation. However, the relation between the hard core of a discipline and its penumbral sunyata varies from the sharply defined orthodox/heresy relation in theology to the fuzzy non-fiction/fiction frontier in literature. In general, the more blurred the boundary the more vital the area.

In the case of science, the relation between its hard core of what-is-science and its penumbra of speculation is unique. Science idealizes open endedness so it proclaims to have no orthodoxy. But through its traditional publication procedures, it supports a powerful curia of journal editors with almost absolute control of imprimatur. [insert Max Planck's quote and the cold fusion story here] How then, does science maintain its vitality? Rather than with unrestricted commerce across a broad fuzzy frontier, science maintains a symbiotic trade relation, mostly export with occasional reluctant imports, with a second carefully defined but distinctly separate discipline called science fiction. In effect science has created a medieval castle protecting itself within the walls of the keep and insulated further from the outside by the bailey of science fiction. Except for occasional missiles hurled over the walls by the catapults of mathematics research [e.g. fractals] and technology, does anything get into the keep that has not passed through the bailey.

Perhaps this description explains why speculative ideas such as those of Fred Hoyle, who is both a scientist and a science fiction author (as many scientists are), receive negative notice. Hoyle finds there is no place to stand between the bailey and the keep. Science's limited relationship with speculation--speculation must be kept private--has restricted its progress as much as theology's love affair with the orthodox has limited it. Science needs a domain for speculation other than that of science fiction. It needs a non-private respected publishing domain.

264

I a journal for this area

cf Einstein on imagination

SCIFIWN.P51 DISK:ESSAYS1-P51 August 14, 1991

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of Quakers and the Friends Service committee

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add

∃ a journal for this area

cf. Einstein on imagination

See also #5 #101

TIMETYPS.P51 DISK:JOY03, TIME August 15, 1991
08/04/91

PERI-TIME AND DIA-TIME

In order to understand the Journey of the Year it is necessary to note two types of time. We may call these two times peri-time and dia-time. Peri-time is what we ordinarily consider to be time: the time measured by clocks and calendars, the time of physics, the time of history, the time possessing past, present, and future. Dia-time, on the other hand, is time outside of ordinary time. It is what Eliade called primordial time. It is the abode of archetypes, the domain of eternity.

Events are ordered in both peri-time and dia-time, but their sequence in peri-time may be entirely different than their sequence in dia-time. This may be illustrated by considering a set of events ordered numerically around the circumference of a circle. [Figure I] Say that peri-time moves from event to event in the order 1,2,3,4,... clockwise around the perimeter of the circle. While in dia-time the ordering of the same events follows that given by the directed chords, 1,4,2,8,5,7,..

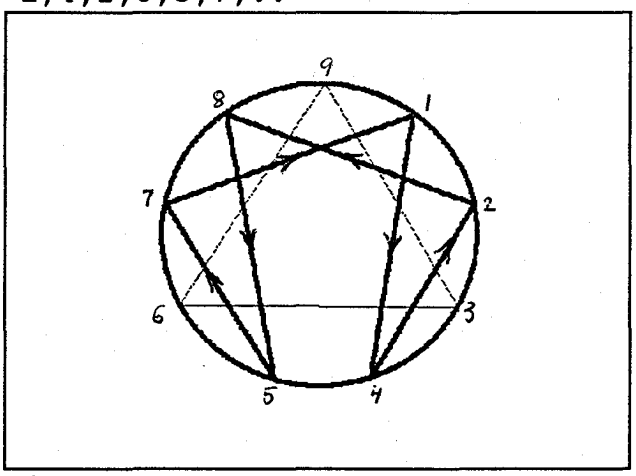


Figure I.

If a particular order in peri-time is always followed, such as the order 1,2,3,4,... then we would say that these events form a causal sequence. That is, we would assert that if event 2 always follows event 1, then event 1 causes event 2. However, this assertion may be based on an illusion. The archetype that governs the sequence in dia-time may be the real cause of the ordering as it appears in peri-time. But if, as is customary, we call the peri-time sequence a causal sequence, then we might properly call the dia-time sequence a meaning sequence. Those events that occur on points common to both sequences, such as the numbered points in Figure I. leaving out 3,6, and 9, give rise to the phenomenon C.G. Jung called 'synchronicity'. This is a name for events connected by meaning, rather than causality. For example, in peri-time, the event 2 occurs, then 3, then 4. But in the dia-sequence, 4 supplies the meaning for the occurrence of 2 even though 4 follows 2 in peri-time.

We must have temporal continuity (peri or chronological time)
in order to have reality
That which is discontinuous is taken as unreal

Examples of Peri and Dia
Enneagram
Names of Days of Week and Sidereal Periods of Planets
Scales and Circle of Fifths
The I Ching arrangements of FU HI and KING WEN

DYSPROD.P51 DISK:HISTORY August 19, 1991

DYSFUNCTIONALISM, ENTERPRISE, AND PRODUCTIVITY

If we put into juxtaposition two of our currently diagnosed maladies,

1) The dysfunctional family.
2) America's decreased productivity, loss of entrepreneurial assertiveness, and unwillingness to take risks.

we begin to perceive that past generations of powerful entrepreneurs not only succeeded in building America, they succeeded in destroying their successors. Generations of Henry Fords, Donald Douglases,... were followed by Edsel Fords, Donald Douglas Jrs... Such men of outstanding enterprise were in effect dysfunctional fathers. Their very strength was a source of dysfunction, with or without the assistance of alcohol. And history is filled with examples of strong fathers debilitating or destroying their heirs. Henry II degraded his four sons, likewise with the Cromwells, Oliver and Richard, ~~III~~ IV Wilhelm I and his son Frederick III. And in the case of Ivan ~~III~~ and Peter I of Russia, both killed their sons. Oedipus Rex, Chronus, ...

But strength need not necessarily lead to dysfunctionalism. There are families in which effectiveness runs for generations. There is the example of the Adams family. Four generations of outstanding entrepreneurs: John Adams, a founding father and president; John Quincy Adams, a political philosopher and president; Charles Francis Adams, a diplomat and railroad magnate; Henry Adams, a historian and writer. A century and half of outstanding contributions. Then there is the example of Philip of Maccedon, eclipsed by his son, Alexander the Great. And in modern times, .. Hughes, eclipsed by his son Howard. And there have been generations of outstanding Rockefellers. What in these families allowed heirs to escape the shadow of the father? I believe when the father is <u>really</u> strong and feels secure, he is not fearful of his son.

Today America is suffering from the power of fathers who were not strong enough to not compete with their sons. They had to castrate them. We are led today by a generation of eunuchs, who will take no risks. They are dependent on the dominance of fathers to supply all initiative. American men are waiting for a Hitler so they can begin to function.

(Hitler is another case. The case of Zeus destroying the Titans. His father Schickelgruber was dysfunctional. Adolf organized a nation of dysfunctionals.)

It can be a curse to be the son of a successful man.

If the sons are playboys or alcoholics it is because that is an area in which they did not meet competition from their fathers.

What all people need to realize is that real greatness is within, not without (2) the group.

The Russian people have been dysfunctional since the days of the Mongols.

The productivity of the American Worker per hour is decreasing But the need for workers is decreasing The net is fewer workers doing more

RUSREV3.P51 DISK:HISTORY August 24, 1991

THE THIRD RUSSIAN REVOLUTION
AUGUST 19-21, 1991

At this time it seems as though few, including Yeltsin and Gorbachev, have digested what has happened this week. Some at greater distance from the drama may possibly have a more comprehensive view than those who participated in the historic events themselves. Those, like Keenan, who have both participated in and studied Soviet history seem to have the best picture. At large spatial distance, but at close emotional distance through my lifelong respect and hope for the Russian peoples, this is my own initial assessment of what has occurred.

We have seen a people rendered dysfunctional by centuries of oppressive rule struggle with themselves to break out of their reflex reaction to submit to proclamations of tyrannical power. Perhaps this is so only for the peoples of Moscow, Leningrad, and a few other urban centers, but in a country in which power has been centralized for centuries, it was all that was needed. We have seen for the second time in Russian history the truncation of political power by a malfunction at its point of military application. Again, as in 1917, troops refused to fire on their own people. We have seen courageous leadership, of a type not uncommon in Russian history, but this time on the side of democracy. And we have seen a manifestation of the same misunderstandings of democracy and freedom that allowed the betrayal and usurpation of previous attempts for liberty.

It is this last that is saddening. To overcome dysfunctionalism two steps are necessary: First to recognize tyranny and have the courage to risk and oppose it. This past week the people proved they were capable of taking this step. But second is to recognize the attributes of tyranny and have the resolve not to emulate them. Neither Yeltsin nor the members of the Russian Parliament have taken this step. They are calling for the outlawing and suppression of parties and publications that disagree with their viewpoint. And both Gorbachev and Yeltsin, as is traditional in Russia, still operate by ukase. There is, however, the improvement of having their decrees later rubber stamped by their parliaments.

At every level, democracy in the Soviet Union, is still fragile. We can all rejoice in the great steps forward since 1985, but we can only hope that this revolution will not be usurped as were those of 1917. And we in America can learn much from the events of this week useful for the continued building and protection of democracy here at home.

. . . . . .

August 26, 1991

Perhaps Yeltsin has been right. Constitutional or not, at this point in time it was necessary to rule against the party to keep it from regrouping and striking again. Gorbachev seems to have at last caught up and realized that the party is beyond reforming and reform can only proceed without the party. His belief in democratic socialism will have to be realized in some other way than through the party.

The path ahead is precarious. The initial destabilization caused by the introduction of a free market economy may force many to call for a return to the order and security of the "dictatorship of the proletariat". A headlong rush to capitalism would be a mistake, not only for the resulting inflation and unemployment, but for the corrupting side effects of unrestrained free enterprise. No one in either East or West knows how to make these changes with minimized pain, but not only is the path uncertain, the Soviets have yet to ~~defined~~ agree on the goal itself.

Addenda 12/21/91

The Russian idea of democracy seems to be
that the people elect the Tsar
Once elected, the "Tsar, Chairman, President, ... whatever" rules by decree

Gorbachev was elected by the Soviet Congress
He was not popularly elected
It is worth noting that in the U.S.
the original idea was not popular
election, but per an electorial college.
The Soviet System was hierarchical like
the original design of the American System

Elections involve 2 aspects

1) Selection of a slate: (The feminine aspect — who belongs
who is eligible. cf. the Iroquois)

2) Election of one from the slate (The masculine aspect -
who will be in command)

For President

We could make the slate: Any governor or Senator past or present
The House of Representative could then narrow
the slate to say 3 or 4 candidate

DEPWDRL.P51 DISK:THEO August 26, 1991

DEPOSITS AND WITHDRAWALS

All human activities result in either a deposit or a withdrawal from one or more of three great bank accounts. A physical account, a cultural account, and a spiritual account. However, every transaction, withdrawal or deposit, involves a withdrawal. A deposit therefore must deposit more than it withdraws. (2nd Law)

. . . . . .

Deposits:

The sources of funds for deposit are primarily what we mine from two basic lodes: Nature and Our Inner Selves. However, some funds for deposits are gifts, gifts from outside.

Deposits may consist of scientific laws and facts; great works of art, literature, poetry, music; spiritual insights and truths, values and meta values...

The miners who make deposits:

The miners of nature: scientists, artists...

The miners of the inner: mystics, psychologists...

Many mine both lodes: musicians, philosophers, creators of beauty...

Basic research is a deposit, applied research is mostly a withdrawal, but may lead to some redeposit. Celebrations are almost in balance but their deposit is at most equal to their withdrawal.

The Crucifixion was a great deposit to humanity's spiritual account.

Deposits are characterized by sacrifice and risk.
You are not making a deposit unless it is a sacrifice.
You are not making a deposit unless you are risking.

. . . . . .

Wealth:

Our Wealth consists of what is on balance in the accounts and on our access to it. Wealth is thus our options.

. . . . . .

Withdrawals:

The three accounts are shared among all humans, but there are those who seek control of withdrawals. Control of physical withdrawals is the easiest, of cultural withdrawals difficult, and of spiritual withdrawals almost impossible.

Applications are withdrawals. Sharing and comforting are mostly withdrawals. Fighting is a heavy withdrawal, Secrecy is a withdrawal.

Withdrawals are characterized by irreversibility and narrowing of options.
You are making a withdrawal when you do something that is irreversible.
You are making a withdrawal when you reduce availability of the funds.

cf. Principle of Plenitude

cf essay on beyond justice & fairness

TRANJUST.P51 02/10/93

SHINGON.P51 DISK:THEO.P51 September 3, 1991

(From 'The Dictionary of Asian Philosophies', Nauman)

p204ff

Kukai (774-835) was the founder of Shingon, the second main school of Buddhist philosophy in the Heian period. He was an esotericist. His emphasis was on the primacy of Vairachona and on those teachings which were independent of space and time, the teachings that were absolute in the sense of being a necessary infrastructure to all schools of thought.

Kukai's Ten stages of religious consciousness:
1. Uncontroled passion, animal life
2. Confucianism, morality devoid of heart
3. Taoism, believers hoping for heaven, but ignorant of heaven
4. Hinayana, some philosophical and psychological understanding
5. Advanced Hinayana, goal of personal salvation
6. Pseudo-Mahayana, the compassionate path of contemplation
7. The Sanron, elimination of false conceptions
8. Tendai, the moments of eternity
9. Kegon, interdependence and convertability
10. Shingon, esoteric, ineffable

Shingon teaching cannot be verbal, it must be through art. Hui-kuo, Kukai's master, taught that whatever was beautiful partook of the nature of Buddha. "Art is what reveals to us the state of perfection." For Kukai the arts, as taught in his school, were:
1) Painting and sculpture
2) Music and literature
3) Dance and gestures
4) Social order and religion

For Shingon, religious truths are not the limited result of revelations by the historic Buddha, but of repeated revelations by the Cosmic Buddha, transcending all human limitations.

Each level has its own issues and questions as well as its own theology

Commentaries on Kukai's Ten Stages of Religious Consciousness in Shingon and the open ended nature

ANALDIG1.WPD DISK:COSNUM September 4, 1991

ANALOG AND DIGITAL

The dyadic distinction of analog and digital, or continuous and discrete, is a reflection of two basic modes of reality and organization of existence. Our fundamental infrastructures of space and time operate in both of these modes. Many of our conceptual problems in science and philosophy, such as causality and action at a distance, arise from difficulties with accepting the validity of both modes. Contiguity, continuity, and neighborhood are generally thought of as belonging exclusively to the analog mode. However, each of these concepts have validity in the digital mode. Intensity of relationship may be obscured by gaps in space or time. Camelots and Brigadoons reflect our recognition of the discrete in time, (cf peri-time and dia-time), but we must relegate them to the mythic and unscientific. Many of our problems in the understanding of time have to do with sorting out the continuous and the discrete. Another aspect of all of this requires putting in order the quantum concepts of local and global, the everywhere and nowhere in one world and the here and now in another. (What transformation, not a fourier, is involved here?)

In the analog mode we can invert the world through the use of devices such as the fourier transform. What is continuous in the original is discrete in the transform: time and frequency, integers and real numbers. But there is more. The sounds that we have always generated in various analog ways may be synthesized digitally. What are the transforms of digital objects?

Another aspect of this has been pointed out by Tony Rothman. Only those systems obeying Maxwell-Boltzman statistics are subject to the second law of thermodynamics. Systems obeying other statistics seem to be immune. Maxwell-Boltzman goes with analog, Einstein-Bose and Fermi-Dirac reside in other modes. On the one hand, digital codes may readily be restored, similar in ways to holograms, while the analog, preserved from decay by continual amplification, is always subject to information loss.

ELITISM1.P51 DISK:CNST September 4, 1991

ON EQUALITY AND ELITISM

All men are ~~not~~ equal. But the basis for this assumption is that we cannot recognize the real way in which they differ, therefore we had better societally abolish the superficial distinctions such as gender, race, etc. Indeed, there is no grouping of humans that validates the statement that all members of the group are equal. So it is well, if we are to make the statement, that the group be all humans. Judaism accepts all members of the House of Israel as equal, but all are > goyim. Christianity is democratic, all sheep are equal, its only distinction is between the sheep and the shepherds.

I am all in favor of the democratic principle that one idiot is as good as one genius, but I draw the line when someone takes the next step and concludes two idiots are better than one genius

Leo Szillard

In spite of our assertion that all men are created equal, we institute classes. The problem lies in deciding which yardstick to use for selecting our elites. The traditional congeries suggest only the idea of elites, not the actual levels. For example, the use of heredity as a basis for caste is erroneous. The children of Brahmans are not necessarily Brahmans. But the caste system does reflect, though inaccurately, the fact that humans, though here in similar bodies, are indeed on different levels.

In the case of Japan social relations between castes are of such importance that there are special personal pronouns to use between ranks. Individuals are not perceived as individuals but as members of a certain class. Within the class all men are equal. (p199, Dictionary of Asian Philosophies). Ryonin (1072-1132), founder of Yuzu Nembutsu said:

One person is all persons;
All persons are one person;
One meritorious deed is all meritorious deeds;
All meritorious deeds are one meritorious deed.

Groups are inferior to individuals

SCOTGAME.P51 DISK:ESSAYS-P51 September 4, 1991

SOME REFLECTIONS ON THE 126th SCOTTISH GAMES
September 1, 1991, Santa Rosa, CA
[Privately dedicated to the memory of Adrian Perkey]

Only in a celebration of this nature do we have the opportunity in our times to experience the power of ritual. In stripping pageantry from our lives we have lost a bridge to our deeper meaning and to the spiritual reservoir that empowers our lives.

A ritual takes a sacred symbol from a container, provides it with an honor guard to escort it to the place where it is manifested to the people. The people honor it and come into communion with it. Past sacrifices are recalled and the symbol is ceremoniously paraded and returned to its sanctuary. This is the framework of all ritual whether it is the celebration of the mass or parading of the colors. or taking the torah from the ark

At the games there was a placing of symbols in juxtaposition which led to a healing synthesis. The flags of Great Britain, Scotland, Canada and the United States became one honored symbol uniting us in an eternal bond. The chaplain's prayer asked God's blessing on all peoples everywhere and on 'George Bush, our President and Elizabeth, our Queen'. Not only nations and peoples were joined but we were united with our past and our future.

The military may be losing many of its traditional missions, but there is one mission it will always have and that is its ceremonial one.

. . . . . .

In visiting the booths and tents of the various clans we could see the evolution of many peoples who a millennia ago were at perpetual war with one another celebrating their individually and their commonality. A red bearded kilted young man proud of his McGregor tartan and his claymore, whose last name was the teutonic 'Ganzer'. who teaches sword fighting all styles, foils, epees, and Heidelberg broad sword. And my great grandmother Cornelia Wilcox was a McGregor. The ancestors of both Grant and Lee came from the same highlands. The tartans are indeed "E Pluribus Unum".

But there was another unifying force present--the pipes. What is there about the pipes, with their shrill cry, that brings our blood to the surface and unites us with the earth. The magnificent performance put on by the Tokyo Drum and Pipe Band made us all conscious of our unity through the pipes. But when they marched off and the bass drummer switched to a traditional Japanese tatoo, the crowd was carried away and fell in with the beat with rhythmic hand clapping. The pipes and drums allow us to reach a level where we indeed are all one.

Finally there were the bonnie lasses who could toss the caber (somewhat lighter) as well as the champions.

Not all ceremonies are rituals in the sense of the previous page.

At the Pacific School of Religion
Michael Mumsfield gave the structure
of a ritual as follows:

1. Coming together, gathering
2. Tell stories
3. Exchange gifts, share a meal / receiving — giving
4. Good Bye — Sending

the Berkeley Spiral

A somewhat inverted ceremony is the parade or passing in review.
Here the people move past the high priests who are in a reviewing stand
The people carry banners and icons — sacred symbols
The moment of communication is in passing the reviewing stand: Being seen by the High Priest

The focus is changed from the symbol to the priest.

Rituals
to reinforce community
to acknowledge god
and communicate with god
Something transcendent

To understand rituals & ceremonies all of these forms must be put in juxtaposition.

The Torah is already sanctified
The sanctus resides in the thing
in the book

In the mass bread & wine are consecrated — and consumed
The sanctus resides in the process not in the bread & wine.

RITUAL4.P51 DISK:THEO September 6, 1991

Michael Mansfield at the Pacific School of Religion (July 1991) proposed that all rituals observe the following format:

1. Gathering, the people come together
2. They share their stories
3. They give and receive gifts
   This can include sharing a meal
4. They send one another away.

This is quite general and describes almost any meeting of humans. The sharing of stories can include playing and competing in games. The emphasis is on celebrating and reinforcing community.

Perhaps a more restrictive view of ritual would be the following:

1. The people convene at the specified place.
2. A sacred symbol is taken from its sanctuary and provided with an honor guard to escort it to where it is manifested to the people. The Torah is taken from the Ark, the gospel is taken to the nave, the bread and wine are brought to the altar, the colors are given to the regiment.
3. The people honor the symbol and come into communion with it and thereby into communion with each other.
4. Past deeds, sacrifices, moments are remembered.
5. The sacred symbol is restored to its sanctuary.

A somewhat inverted version of ritual is the parade or passing in review. In this case the people move past the high priests who are in a reviewing stand. The people carry the symbols, the banners and icons, but the focus has been shifted from the symbols to the high priests. In this way the priests become the surrogate unifying symbols. The moment of communion is an eye contact with the priests as one passes the reviewing stand, being seen by the high priest. In this version the community is reinforced but a pavlovian ingredient has been injected to transfer the center of cohesion onto the priests. This is recognized in the Communist and Nazi exploitation of this format. Somewhat different is the queen riding by on her way to open parliament or the president going from the capitol to the white house. There is a partial transfer to the high priests, but the sense of permanence resides in the standing (the people) and the sense of transience resides in the moving (the priests).

Another parameter is evident in the difference between the celebration of the Torah and the saying of the Eucharist. In the former the sacred symbol is a permanent thing, in the latter the sacred is created, the bread and wine are made into sacred things. In the mass it is not a <u>thing</u> that is sacred, it is a <u>process</u>.

The symbol of sacrifice

Waldorf (Steiner) has all the forms,
All the rituals - but they fail to transform

Rituals per se are hollow
They must be an expression of an already existing
spiritual reality - not a mimicry or mockery

Jews put the divinity on the message - the Book - Torah
Christians put the divinity on the messenger - the Christ

In all of the above ~~the~~ ritual has been primarily to celebrate and reinforce community. Here the god of celebration and worship is that of the people. However sophisticated the underlying theology, this god is still but a tribal god. These rituals of celebration are of value, but if not augmented by other rituals, they entrap the community and cut it off from the ever higher God.

What are the rituals or processes by which we may receive the higher God?

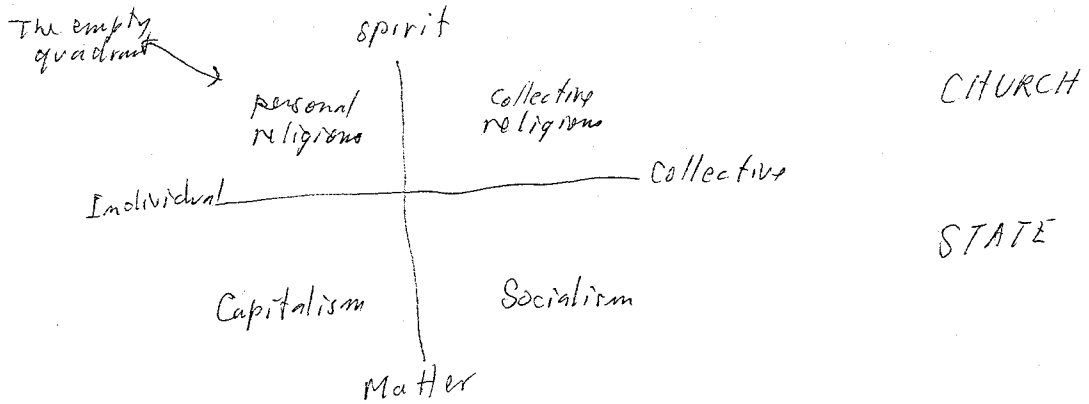
First, community must be ~~forgotten~~. The community must become the ALL, the whole of Creation. Identification must not be with tribe or sect, with nation or race, not even with species. Identification must be with that which is beyond life itself, beyond even all of the natural order. Into everything and hence into Nothingness. This is an inward journey, it must be taken alone. And it is referenced not by the tribe, but by two or three 'gathered in my name'.

Second, in the beginning the sacred utensils and sacred places must be privately created, but this can lead to the bliss where are things and all places shall become sacred. Then detachment from all that is specific is possible.

Third, the timbre of time must be respected. One must know when the door will open and be prepared to enter. It has been said that no one knows when the bridegroom cometh. In secular time that is true. In primordial time there is no problem in anticipating the opening of the door. ~~for Anticipating and~~ predicting ~~has~~ no meaning except in secular time.

$$\frac{\text{Anticipation}}{\text{Primordial Time}} = \frac{\text{Prediction}}{\text{Secular Time}}$$

Kairos — Tempus Chronos



ROSHANA.P51 DISK:THEO September 6, 1991

Rosh ha-Shanah

[Notes and comments on The Jewish Holidays by Michael Strassfeld]

Rosh ha-Shanah is New Years Day. It is also the 'Birthday of the World'. And it is the day when the Jews unconsciously acknowledge the Trinity.

There are two new years days, the first of Nisan, the first month, and Rosh ha-Shanah. These speak to the existence of two kinds of time. Rosh ha-Shanah is a celebration of the beginning of time, a linear or long cycle time, while the yearly cycle begins with Nisan and springtime. [cf the Mayan long and short counts] Strassfeld refers to the two times as historic/progressive time and cyclical/recurrent time. Some choose to combine the two into a spiral or helix.

As the birthday of the world, some hold that Rosh ha-Shanah is not the first day of creation, but the sixth day, the day on which humans were created. There is the Akshobya element here, that there really was no existence of the world until it was self referenced by the consciousness of humans. It takes both God and man to give the world existence. The lunar calendar has Rosh ha-Shanah coming as early as September 6th. So the first of creation could be as early as the crossover point in the analemma. It is important to have a day to meditate on creation and Creation. September 2 is probably the right date.

There are three major themes ~~on~~ of Rosh ha-Shanah. First is malkhuyot, or sovereignty. God is creator and sovereign, maker and ruler of the world. Second is zikhronot, or remembrance, God is present, he cares. Third is shofarot, or the revelation at Sinai and the reminder of the final redemption still to come. Thus God is omnipotent, omniscient, and evolving. He is the Father--the Creator, the transcendent; the Holy Spirit--eternally with and within us, the immanent; and the Son--The Word by which God communicates with man, the conveyer to man of ever new theophanies. Whether symbols, Persons, aspects or functions it does not matter. The three foldedness is essential.

If God the One creates the World, then there is Two, but immediately there is Three. The third is the relation between the two. Only the odd harmonics and integers generate the cosmos, the evens collapse onto themselves, they are the notes an octave apart.

Christians have two birthdays of Christ.
Dec 25 – Christmas, the physical birth of Jesus
Jan 6 – Epiphany, the spiritual birth of the Christ
see Orthodox Church

also The 3 visitors who came to Abraham

Trinity exists in Judaism

5, #91 also 1994 # 27

CHRNKROS.p51 DISK:TIME September 12, 1991

CHRONOS AND KAIROS

In almost all religious traditions there is implicit the notion of the existence of two kinds of time. The Greeks denoted these two times by chronos and kairos. Chronos is clock time while kairos is the proper time for an action to take place. The Hebrews had the same notion as is expressed in Ecclesiastes 3:1-8. Their two times even led to two New Year days. One was the beginning of the year in spring, the first of Nisan, the other in the fall at Rosh ha Shanah, the birthday of the world. One time was cyclical and governed the days of the festivals, the other was an on going linear or historical time. The Mayans made the same division with one time governed by a short count, the kairos, governed by a different god each day, and the historical or linear long count, their chronos.

Even in science there are kairos and chronos. The time involved in an experiment rolling balls down an inclined plane is purely chronos. However, the time when to launch a space probe for a minimum energy orbit involves kairos. cf. motion → time density → time

In modern times (chronos) the phenomenon called by Rifkin the 'graying of the calendar' has been spreading. This is in essence the obliteration of kairos. In trying to do what we want when we want, we choose to live as much as possible by chronos alone. But we must remember that ^ the mythical chronos devours his offspring. Which is to say that in seeking to ignore kairos, we become enslaved to chronos.

The concept of a proper time for doing anything has implicit in it the existence of two or more times or frequencies. Only when one frequency bears a particular relation to the other (such as being an harmonic) may the time be said to be proper for a certain activity. Sometimes the two times, cyclical and historical, are combined in a sprial or a helix. However, a better way of thinking about the two times might be to consider historical time as the carrier frequency which is modulated by cyclical frequencies and only when the signal is maximum, say, will the time for an activity be proper.

Is p time — long count?

3FOLD1.P51 DISK:THEO September 28, 1991

THE THREEFOLD NATURE OF RELIGIONS

Every religion explicitly or tacitly acknowledges the basic importance of three components: The people themselves who subscribe to the religion, the teachings of the religion, and the Other which is the religion's inspiration and validification. In Judaism these are the House of Israel, the Torah, and the Lord. In Christianity, the Church, the Gospel, and the Christ. In Buddhism, the Sangya, the Dharma, and the Buddha. For muslims, these are Islam, the Koran, and Allah.

The 3 Churches
St. Peter
St. Sangya
St. John Mystic
St. James Theophanic Martyrs

In addition to this trinity of people, teachings and Other there is a second trinity which is a recognition of the threefold nature of the Other. The Other is viewed as transcendent. It is first cause, the Creator, the Almighty. But the Other is also seen as immanent. It is personal, the Comforter, the still small voice. The third component of the Other is the linkage between the transcendent and the immanent. This is the theophany, the revelation, the manifestation of the Other to finite sentient beings. In this trinity, we can recognize the specific Christian formulation of Father--the Transcendent, Son--the Manifestation, and Holy Spirit--the Immanent. Even the Jews who reject the idea of trinity acknowledge it on Rosh ha-Shanah in malkhuyot, the sovereignty of God; in zikhronot, the presence of God; and in shofarot, the revelation at Sinai and reminder of the messiah to come.

Curious things happen when these aspects get out of balance. In present day Israel, for example, the emphasis placed on the House of Israel has all but replaced the teachings of the Torah and the Sovereignty of God. Some Christian sects so emphasize the Bible that the essence of God as Love is all but lost. For mystics there is no need for either Sangya or Dharma, the Buddha Mind is experienced directly.

There are also secular reflections of these trinities. Communism became a surrogate religious movement. Its trinity: the masses, Marxism-Leninism, and the Party. The Party as Other was in large part cause of communism's failure. In almost every viable community some threefold structure related to the trinities of religion is essential. In the United States, there are the citizens, the Constitution, and the Flag, which in some sense symbolizes the spiritual aspects of the nation. In Nazi Germany the Deutsche Volk were the Sangya, the Fuhrer was the Other, and the Dharma was simply the will of the Fuhrer, a gross imbalance.

It might be noted that even Science may be cast in the same structure. The sangya = the scientific community, the Dharma = the scientific method, the Other = the natural order. Science, however, has yet adequately to recognize the threefold nature of the natural order. It focuses exclusively on manifestation and equates the manifestation of the natural order with the totality of the Natural Order. It was Einstein who puzzled over the question what makes it possible that the world is knowable. He took a step toward recognizing that the manifestation or the 'world out there' was but the linkage between Transcendent Concept and the mental constructs which we come to in our explorations of the natural order.

The 3 bodies of the Buddha

J. G. Bennett's Systematics

Teacher — The Buddha
Teaching — The Dharma
Students — The Sangha

We need another and a wiser and perhaps a more mystical concept of animals:

Remote from universal nature and living by complicated artifice, man in civilization surveys the creature through the glass of his knowledge and sees thereby a feather magnified and the whole image in distortion. We patronize them for their incompleteness, for their tragic fate of having taken form so far below ourselves. And therein we err, and greatly err. For the animal shall not be measured by man. In a world older and more complete than ours they move finished and complete, gifted with extensions of the senses we have lost or never attained, living by voices we shall never hear. They are not brethren, they are not underlings; they are other nations, caught with ourselves in the net of life and time, fellow prisoners of the splendor and travail of the earth.

Henry Beston

All art is concerned with coming into being, i.e. with contriving and considering how something may come into being which is capable of either being or not being, and whose origin is in the maker and not in the thing made; for art is concerned neither with things that are, or come into being, by necessity, not with things that do so in accordance with nature (since these have their origin in themselves).

Aristotle

TRANSFORMS

In the development of analysis several operations known as **transforms** were introduced. These operations had the property of altering the perspective on the objects being described. For example, a transform known as the Laplace transform

$$f(\alpha)=\int_{x=0}^{\infty} e^{-\alpha x}F(x)dx$$

has the property of converting derivatives and integrals into products and quotients or in general converting differential and integral equations into algebraic equations. Another operation known as the Fourier transform

$$f_s(n)=\int_{x=0}^{\pi} F(x)\sin(nx)dx$$

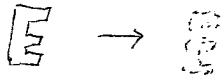
has the property of changing from a time perspective to a frequency perspective. Another way of looking at the Fourier transform is that it can analyze a continuous wave from and transform it into a spectrum of its harmonic contents.

An interesting example of this is the cochlea, the spiral shaped organ in the inner ear. The cochlea creates a spectrum of the sound wave received by the ear and sends the spectrum data on to the brain. The brain then establishes a fundamental frequency and separates its harmonics thus creating the sensation of pitch and timbre or tone color. In the outer world there is sound which is energy and information in wave form, while inside the brain there is a spectral analysis of the sonic information providing a fundamental and a set of harmonics each with an assigned relative intensity. The cochlea and brain have performed a fourier transform on the incoming energy-time information producing intensity-frequency information.

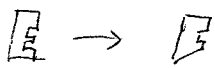
It is not clear whether the spiral shape of the cochlea is for any purpose other than economy of space. A straight tube of diminishing diameter with nerve sensors located linearly in the same way as they are in the cochlea would seem to perform the same function, all else being the same. However, spirals possess other important properties that may play a role in effecting the transform.

Another interesting example of the human transformation of information from the time-energy patterns of nature into an alternate information form is in the Weber-Fechner Law which states that inner information is proportional to the logarithm of the sensation received. This is true for optical information (cf the astronomers logarithmic scale of stellar magnitudes) and aural information (the logarithmic decibel scale for intensity of sound). Humans interact with the world by creating a transformed inner world which samples from the cosmos that which its sensors and processors can extract.

What kind of transform is involved in the hologram?

 as parts are removed

whereas in ordinary form

 as parts are removed

My hearing loss is somewhat "holographic"

It is not just the loss of sensitivity, which is helped by amplification of a hearing aid.

It is a loss of continuity. Syllables are missing, regardless of amplification.

I am receiving a more and more fragmented sonic view of the world.

I must fill in the gaps

The redundancy of information in our language allows this. But when a proper name or unusual word is encounted there is inadequate information. I request the word be spelled.

Information theory says the information content of a message (or word) is a function of its unexpectedness

But the unexpected word – the proper noun – carries insufficient information

Again a ratio is involved

$$R = \frac{\text{redundancy}}{\text{expectedness}}$$ if R is high message easily received, if low difficultly received

R is the ratio of two informations i.e. a pure quantity

Common, expected words require less redundancy

As expectedness ↑ Shannon I ↓

Expectedness: low Shannon Information

Rundancy: high bit Information (many bits) or repetition

As Redundancy ↑ Bit I ↑

Repetition is one form of redundancy

Bit information ≠ Shannon Information

$$R = \frac{\text{Repetition}}{\text{Expectedness}}$$ if Whitehead!

DNA.P51 DISK:COSNUM October 17, 1991

SOME NOTES ON DNA (DEOXYRIBONUCLEIC ACID)

DNA: LIKE A SPIRAL STAICASE
THE 'RAILS' ARE COMPOSED OF SUGARS (deoxyribose) AND PHOSPHATES. THE 'STEPS' ARE MADE UP OF NITROGEN COMPOUNDS. TIES

THE NITROGENOUS BASES ARE FOUR IN NUMBER

	PURINES		PYRIMIDINES	
A	ADENINE	<---->	T	THYMINE (DNA ONLY)
			U	URACIL (RNA ONLY)
G	GUANINE	<---->	C	CYTOSINE

ANALOGIES
A CHROMOSOME IS LIKE THE FOREST
THE DNA MOLECULE IS LIKE A TREE
THE SECTIONS OF DNA MAKING UP A GENE ARE LIKE BRANCHES
THE NUCLEOTIDES ARE LIKE INDIVIDUAL LEAVES

A SINGLE GENE COULD HAVE AS MANY AS 2000 NITROGENOUS BASES.

A CHROMOSOME IS LIKE A NECKLACE WITH AS MANY AS 1250 BEADS CALLED GENES.

ONE MOLECULE OF HUMAN DNA CONTAINS AS MUCH DATA AS SEVERAL ENCYCLOPEDIA SETS.

COLUNC1.P51 DISK:LASTPISCEAN October 25, 1991

VS

ON CULTURE AND THE COLLECTIVE UNCONSCIOUS

Long ago I adopted the motto: ANONYMITY ASSURES AUTONOMY. When I heard that the Indian way was to walk through the forest in such a manner as to allow no one to know you had passed that way, I felt that was the way to live. This seemed to be a deeper statement of such Biblical injunctions as, When you pray, do not do so in public, go into your closet. When you do alms do not let your left hand know what your right hand doeth. But there is a paradox in the teaching. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Perhaps the resolution of this paradox lies in the difference between the culture and the collective unconscious.

Even if we leave no trail in the culture, there is no way of walking through life without leaving a trail in the collective unconscious. But in the collective unconscious, unlike in the culture, all is anonymous. The culture is a record of the past and present both determined by current selections and emphases and attributed (correctly or incorrectly) to specific individuals. On the other hand, the collective unconscious is a momentarily updated version of all human images and thoughts undifferentiated either by the individual contributors or by the historical time of their contribution. Unlike culture its composition is not governed by conscious selectivity. When and how it intrudes is largely beyond conscious control. However, it may have spatial variations of intensity, although as culture becomes globally homogenized, these fluctuations diminish.

In the case of social insects, ants, bees, termites, denizens of the colony, even when at a great distance from home base, are instantly immobilized whenever the queen is destroyed. There is some sort of 'hival noosphere' on which the functioning of the hive depends that is altered when the queen dies. The collective unconscious is a human hival noosphere whose health depends on some central nucleus. This nucleus is one of the many essences that we lump under the term, **God**. This particular facet of God is perhaps best symbolized by Chomolungma, the Goddess Mother of the Earth. Chomolungma is to Gaia, as the nucleus is to the cell.

Can we then conclude, "Leave no trail in the culture, but let your trail in the collective unconscious be one of light"? No such conclusion is warranted until the deeper relation between the culture and the collective unconscious is understood.

WITNOTE1.P51 DISK:NOTES October 31, 1991

SOME NOTES AND COMMENTS RE MATERIAL
IN WILLIAM IRWIN THOMPSON'S IMAGINATIVE LANDSCAPE

Thompson constructs a typology (again fourfold) which does not seem to map directly on to either the Steinerian or Jungian. Its fundamental parameter seems to lie in the manner of responding to complexity.

METANOIDS PARANOIDS NOETICS NOISIES

The *metanoids* are artists, mystics, seers, etc. They are the whole viewers, the level shifters. They are not engulfed by complexity. "You do not have to drink the ocean in order to swim in it."

The *paranoids* are the 'crazies'. They are the pattern detectors. They and the fundamentalists and literalists, lack a sense of humor. They build scenarios and hypotheses to end run complexity.

The *noetics* are the philosophers, historians, mathematicians (and logical positivists). They are the framework builders, the suppliers of the ground for experience. They may treat complexity by pruning or by building new schemata.

The *noisies* are activists, shufflers, those who make variations on the themes. They supply humor and skepticism, also despair and frustration. They are overwhelmed by complexity.

. . . . . .

THOMPSON'S CYCLICAL DYNAMIC

NOUS --> NOISE --> PARANOIA --> METANOIA --> NOUS --> ...

In a cultural plateau, the generally accepted level of normalcy and reality is the *nous*.

Over space and time as experience accumulates, *nous* decays into *noise*.

Accumulated and compacted *noise* goes into information overload and stimulates *paranoia*.

The patterns of *paranoia* supply the data on which artists and others build a new *metanoia*.

If and when favorably processed by the populace as a whole, the *metanoia* becomes the new *nous*.

In the Twentieth century the human mind has dared to venture forth into new territory, but everywhere it explores it seems to encounter boundaries. It is as though we have been living for centuries inside a corral, and suddenly we find the gate open and venture into the fields outside. But in whatever direction we go we encounter more fences. Some of the fences do not hide the existence of further fields beyond. Some of the fences are opaque walls, allowing only speculation and theory as to what lies on the other side. The oldest boundary of this sort in human experience is death, and it has generated an aversion deep in the human psyche to all boundaries and limits, from speed limits to Olympic records.

Some of the boundaries.

In physics alone there are several twentieth century discoveries: In the theory of special relativity there was the boundary to the velocity of propogation of electromagnetic waves. In the general theory of relativity, the Schwarzschild Limit to gravitational potential. In quantum mechanics the (still to be ascertained) boundary between quantum systems behavior and classical systems behavior. In chaos theory, a demarcation boundary between the evolution of linear and non-linear systems. In aerodynamics the boundary between sub-sonic and super-sonic velocities.

In psychology there appear to be fences between the various altered states of consciousness, with an additional complementarity property that no two states can be experienced at the same time. of Physical Reality and P-SPACE

In reviewing the different species of boundaries, we find that all appear to be but fences, and death alone remains as a wall.

Science, philosophy, theology are all basically motivated toward effecting an "end run" around the information barrier we call death.

The boundary of the boundary is = zero
- wheeler

RELEASE2.P51 DISK:THEO November 18, 1991

ON OPENNESS AND SACRIFICE

After a certain age, progress in living comes not from learning more but from unlearning what we have previously been taught. Vitality in life is primarily a matter of openness. Unfortunately the more we know the more closed we become, losing our vitality and verve for life. If we reach the point of being completely closed, we reach a state like physical death. Such a tree bears no fruit. It is broadly recognized that real innovation only comes from outside the system. But mere exposure to ideas and experiences that are novel to us is not enough. We must be willing to sacrifice what we are before we can go further.

There is a popular puzzle known as Rubik's Cube. The task is to manipulate the nine parts on each of the six faces of the cube so that each face is all of one color. The solution demands that the solver be willing to abandon and undo seemingly precious progress time and again in order to go on. It is very difficult to sacrifice a cube which at long last has been solved for say, four faces, to go on for more. But one cannot go any further without making the sacrifice. This isn't like gambling. It is more like the story of Job. Job had it made at the four face level, but God wanted him to go on. And in order to do this what he had gained had to be sacrificed.

In many senses western government, western economics, western science, and western religion, great achievements that they be, are all prisons. Not that they are wrong, but we have become locked into them and now they are too confining. They inhibit the great adventure of exploring further the facets of self and world. Returning to the analogy of Rubik's Cube, we must sacrifice the four faces we have succeeded in putting together, but what we take with us in going forward, that need not be abandoned, is what we have learned in technique of puzzle solving.

We have learned, for example, that engaging contradictions and paradoxes leads to clarification and insight. This kind of knowledge we need not abandon.

REHOUSE.BBL DISK:THEO2 December 9, 1991

THE PARABLE OF THE VULNERABLE HOUSE

Matthew 12:43-45
43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.
44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.
45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Luke 11:24-26
24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.
25 And when he cometh, he findeth it swept and garnished.
26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

These parables speak to the vulnerability and the risk encountered in transformation. There is great danger at certain stages. When one has emptied oneself of the unclean spirits, the emptiness is a dry place demanding to be moistened, a weary place requiring rest. It is here that a return to where you have been will result in the second state being even worse than the first.

One must not return to their old house after cleansing. We need look no further than the early history of the 20th Century for an example. The state of Europe and the world prior to 1914 was cleansed by the "War to end all war". The autocrats, the Tsars, Kaisers, and kings were ousted. But Europe and the world returned to their house and the second state was worse than the first: Stalin, Hitler, Mussolini, Franco, ...

EDWHITE1.P51 DISK:TIME December 12, 1991

MORE ON EDDINGTON AND WHITEHEAD

THREE ONTOLOGICAL AXIOMS:

Pythagoras speaks of the necessity for there to be more than one in order for there to be existence.

Whitehead speaks of the necessity for recurrence in order for there to be recognition and perception.

Eddington speaks of the necessity for difference, for non-sameness in order for there to be detection and perception.

Building on Pythagoras:

For Pythagoras the cardinal number one did not exist. Only when cardinal number two came along did one and two both come into existence. (It is easier to see that ordinal number one could not exist by itself.) Similarly the notion of universe, meaning one totality, is meaningless. There can be no one universe, it is a misleading concept. There can, however, be many universes, but this negates the 'uni' in universe. Totality of everything cannot exist until it in some way divides itself into (at least) two parts, where there is both an element of similarity and an element of difference in the parts. i.e. there is some form of symmetry. For the concept of symmetry implies the existence of both a difference and a sameness in the parts. Thus symmetry is seen to be a foundation stone of existence.

The notion of 'degrees' of existence can be introduced as a measure of the number of symmetries that exist. Whenever two 'opposite' parts possessing a symmetry come together in such a way as to effect oneness by obliterating the symmetry, they lose one of their degrees of existence.

These pythagorean concepts are implicit in the creation story given in Genesis 1. The void, the nothingness, the emptiness, the sunyata does not exist. The separation of the emptiness into light and dark, into firmament and waters, ... brought the world into existence. Light and dark, firmament and waters, possess symmetry. But there are also 'meta-symmetries' the symmetry between void and existence, and the symmetry between Creator and creation, that underlie all else. These meta-symmetries are symbolized in the Tibetan Book of the Dead by the symmetric Tathagatas, Vairachona and Akshobya who also demonstrate the necessity of self-reference for all existence.

We can only surmise that 'in the beginning' the nothingness or void resolved itself into four: Into the dyad of void and existence and into the dyad of Creator and creation. But the void was there both before and after creation. It is the symmetrical component to all existence which sustains and preserves existence. On the other hand, Creator and creation both are sub-components of existence. The Creator, God, came into existence only when creation came into existence. But the void remains, it is outside time. It is the external to all creators and creation from which innovation and change arises. Only from the void can come the new symmetries leading to further creators and creation, to new theophanies and metanoias, to new heavens and new earths.

Don highlights "Lost Christianity"
but he highlights so much of it,
it is the same as being unhighlighted

Universal sameness = non-existence
Eddington

"Repetition is the only form of permanence
that nature can achieve."
George Santayana

"Reality is acquired solely through repetition
or participation ... The man of a traditional
culture sees himself as real only to the extent
that he ceases to be himself and is satisfied
with imitation and repeating the gestures
of another"
Mircea Eliade

genera, to the complete abstractions of mathematics. Classification is necessary. But unless you can progress from classification to mathematics, your reasoning will not take you very far.

Between the epoch which stretches from Pythagoras to Plato and the epoch comprised in the seventeenth century of the modern world nearly two thousand years elapsed. In this long interval mathematics had made immense strides. Geometry had gained the study of conic sections and trigonometry; the method of exhaustion had almost anticipated the integral calculus; and above all the Arabic arithmetical notation and algebra had been contributed by Asiatic thought. But the progress was on technical lines. Mathematics, as a formative element in the development of philosophy, never, during this long period, recovered from its deposition at the hands of Aristotle. Some of the old ideas derived from the Pythagorean-Platonic epoch lingered on, and can be traced among the Platonic influences which shaped the first period of evolution of Christian theology. But philosophy received no fresh inspiration from the steady advance of mathematical science. In the seventeenth century the influence of Aristotle was at its lowest, and mathematics recovered the importance of its earlier period. It was an age of great physicists and great philosophers; and the physicists and philosophers were alike mathematicians. The exception of John Locke should be made; although he was greatly influenced by the Newtonian circle of the Royal Society. In the age of Galileo, Descartes, Spinoza, Newton, and Leibniz, mathematics was an influence of the first magnitude in the formation of philosophic ideas. But the mathematics, which now emerged into prominence, was a very different science from the mathematics of the earlier epoch. It had gained in generality, and had started upon its almost incredible modern career of piling subtlety of generalisation upon subtlety of generalisation; and of finding, with each growth of complexity, some new application, either to physical science, or to philosophic thought. The Arabic notation had equipped the science with almost perfect technical efficiency in the manipulation of numbers. This relief from a struggle with arithmetical details (as instanced, for example, in the Egyptian arithmetic of B. C. 1600) gave room for a development which had already been faintly anticipated in later Greek mathematics. Algebra now came upon the scene, and algebra is a generalisation of arithmetic. In the same way as the notion of number abstracted from reference to any one particular set of entities, so in algebra abstraction is made from the notion of any particular numbers. Just as the number '5' refers impartially to any group of five entities, so in algebra the letters are used to refer impartially to any number, with the proviso that each letter is to refer to the same number throughout the same context of its employment.

This usage was first employed in equations, which are methods of asking complicated arithmetical questions. In this connection, the letters representing numbers were termed 'unknowns.' But equations soon suggested a new idea, that, namely, of a function of one or more general symbols, these symbols being letters representing any numbers. In this employment the algebraic letters are called the 'arguments' of the function, or sometimes they are called the 'variables.' Then, for instance, if an angle is represented by an algebraical letter, as standing for its numerical measure in terms of a given unit, Trigonometry is absorbed into this new algebra. Algebra thus develops into the general science of analysis in which we consider the properties of various functions of undetermined arguments. Finally the particular functions, such as the trigonometrical functions, and the logarithmic functions, and the algebraic functions, are generalised into the idea of 'any function.' Too large a generalisation leads to mere barrenness. It is the large generalisation, limited by a happy particularity, which is the fruitful conception. For instance the idea of any *continuous* function, whereby the limitation of continuity is introduced, is the fruitful idea which has led to most of the important applications. This rise of algebraic analysis was concurrent with Descartes' discovery of analytical geometry, and then with the invention of the infinitesimal calculus by Newton and Leibniz. Truly, Pythagoras, if he could have foreseen the issue of the train of thought which he had set going would have felt himself fully justified in his brotherhood with its excitement of mysterious rites.

The point which I now want to make is that this dominance of the idea of functionality in the abstract sphere of mathematics found itself reflected in the order of nature under the guise of mathematically expressed laws of nature. Apart from this progress of mathematics, the seventeenth century developments of science would have been impossible. Mathematics supplied the background of imaginative thought with which the men of science approached the observation of nature. Galileo produced formulae, Descartes produced formulae, Huyghens produced formulae, Newton produced formulae.

As a particular example of the effect of the abstract development of mathematics upon the science of those times, consider the notion of periodicity. The general recurrences of things are very obvious in our ordinary experience. Days recur, lunar phases recur, the seasons of the year recur, rotating bodies recur to their old positions, beats of the heart recur, breathing recurs. On every side, we are met by recurrence. Apart from recurrence, knowledge would be impossible; for nothing could be referred to our past experience. Also, apart from some regularity of recurrence, measurement would be impossible. In our experience, as we gain the idea of exactness, recurrence is fundamental.

In the sixteenth and seventeenth centuries, the theory of periodicity

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SCIENCE AND THEOLOGY

An important trend has been taking place in the last three decades that has largely escaped public notice. This is the trend toward mutual support in the relationship between science and theology. For the past four centuries the relationship between science and theology has been primarily an adversarial one, but it is now becoming increasingly complementary, supplementary, and supportive. The reasons for this are basic changes that are taking place both within science and within theology.

Since the time of Galileo and Descartes the western mind has been schizophrenic. We have had to live our mental lives in two boxes: one box being the descriptions of the cosmos given by science, the other being a contradictory cosmology taught by the Church. This was not always so. The medieval universe that arose in the thirteenth century after Aristotle had been rediscovered in the West was perhaps the most satisfying cosmology in the history of western man.

> "Christians, Jews and Muslims were blessed with a cosmic scheme in which they had central importance in a finite and bounded Aristotelian universe that revolved about the Earth. By the Arab and European standards of those times it was a rational and well-organized universe that everybody could understand. It gave location and prominence to mankind's place in the firmament, it provided a secure foundation for religion, and it gave meaning and purpose to human life on Earth. Never before or since has a cosmology served in so vivid a manner the everyday needs of ordinary people. It was simultaneously in accord with their religion, their philosophy, and their science." Harrison, Cosmology p17

This all changed with the publication of Copernicus' Revolutionibus, and the challenges of Galileo's telescope. Religion and science took off in their separate directions leaving all of us ordinary people with choices we didn't want to have to make.

Although both science and theology dealt with the same natural order, the roots of their disputes about the natural order lay in restrictive assumptions each discipline had placed on itself. Science narrowed the natural order to those aspects of nature available to direct sensory experience, primarily to the visible. At one time it even came to equate what could not be seen with the supernatural and imaginary, divorcing the invisible from the natural order. It further restricted itself to those phenomena that were ubiquitous and repetitious, forcing it to ignore and even deny the occurrence of rare and unique events. Perhaps most important was science's self view of its stance of objectivity. Science in its cloak of objectivity came to feel that scientific knowledge was beyond and independent of the human beings that practiced science. It was only after a decade into quantum mechanics in the twentieth century that the unavoidable role of the observer in scientific experiments came to destroy this illusion of objectivity.

Theology, on its part, was caught in the confusion of the historic and the metaphoric and the confusion of symbol with the symbolized. Theology further limited its inputs to selected scriptures, and ignored God's greatest scripture, creation itself. With such restrictions operating in both theology and science it is little wonder that their views differed.

find Galileo quote

"The Historic Church" Incarnation as History as "Now"

Today this is changing:

Science, on its part, is encountering in its explorations of both the invisible micro-world and the trans-sensory mega-world, attributes of reality that strongly resemble those traditionally ascribed by mystics and great religious teachers to the spiritual world. Many scientists working in quantum mechanics and cosmology have abandoned science's traditional materialistic stance and have come to consider that ultimate reality is best described in terms of intelligence and thought rather than in terms of sub-sub material particles. Some have even identified the all pervading intelligence they see operating in the universe as being close to the theologian's concept of God.

Theology, on its part, is gradually disentangling the mythic from the factual, the metaphoric from the historic. While a considerable degree of fundamentalism still exists in most churches, the closed literalism that dominated theological thinking up through the 19th century has been replaced with a critical openness leading to a deeper and more insightful understanding of the gospels and other scriptures. This new openness is in part due to the influence of such thinkers as C.G. Jung and Joseph Campbell with their insights into the ideas of archetype and myth.

In the twentieth century the equating of visible and invisible with natural and supernatural is no longer sustainable. This fact has brought both science and theology to the recognition that pursuit of those questions of common interest can best be achieved through mutual recognition of the merits and powers of their respective epistemologies.

And epistemological changes are also taking place.

Science has had to go beyond direct sensory exploration and build tenuous theoretical scaffolds requiring the introduction of tentative interpretations into its methodology. In this, scientific epistemology has become more like that of theology. The role of interpretation and choice is now a recognized major ingredient for both.

The bottom line is that the openendedness of the epistemologies of science and theology is leading to a new way of thinking that is both critical and rational, but a way not limited by repeatability in order to be scientific, nor to history in order to be canonical. This convergence is leading to mutually supportive, rather than conflicting views of the world. The Western schizophrenia appears at long last to be ending. This now allows theologians to welcome rather than isolate themselves from the findings of science and allows scientists to reinforce their theoretical scaffolds with the insights of theology.

In a recent letter to the director of the Vatican Observatory, Pope John Paul II, welcomes and supports these changes that are taking place.
Here are some excerpts from his letter:

"In the relation between religion and science, there has been a definite movement towards a new interchange. We have begun to talk together on deeper levels than before. We have begun to search together for a more thorough understanding of one another's disciplines, with their competencies and their limitations, and especially for areas of common ground. In doing so we have uncovered important questions which concern both of us. and which are vital to the larger human community we both serve.

"The unprecedented opportunity we have today is for a common interactive relationship in which each discipline retains its integrity and yet is radically open to the discoveries and insights of the other.

"As [scientific] findings become part of the intellectual culture of the time theologians must understand them and test their value in bringing out from Christian belief some of the possibilities which have not yet been realized. Can we not hope that the sciences of today, along with all forms of human knowing, may invigorate and inform those parts of the theological enterprise that bear on the relation of nature, humanity and God?

"Only a dynamic relationship between theology and science can reveal those limits which support the integrity of either discipline, so that theology does not profess a pseudo-science and science does not become an unconscious theology. Science can purify religion from error and superstition; religion can purify science from idolatry and false absolutes. Each can draw the other into a wider world, a world in which both can flourish and contribute to our vision of who we are and who we are becoming."

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THE ANTHROPIC PRINCIPLE

As and illustration of an area that is filled with problems that concern both science and theology, and whose understanding is enhanced with the viewpoints of both, I would like to give a brief summary of what scientists are calling "The Anthropic Principle".

Anthropic principles have their origin in the fact that there are some highly improbable numerical relations between the values of the fundamental constants of nature, such as the velocity of light, Newton's gravitational constant, Planck's constant of action, the value of the charge of the electron and proton, the value of the mass of the proton, and some others; most importantly these constants turn out to have values, within very tight limits, which are just right for the occurrence of the biological basis of life and hence of consciousness. The universe appears to have been 'fine tuned' for evolution toward the existence of a rational species capable of observing and theorizing about it. It is uncontraversial that if the values of these constants had been ever so slightly different, life and consciousness as we know it could not have existed. This is what is known as the 'weak anthropic principle'.

Even slight changes in the values of c, h, and e cause huge changes in the structures of atoms and atomic nuclei. Even when changes are slight, most atomic nuclei are unstable and cannot exist. This would result in the universe having little more than hydrogen, with therefore the impossibility of earth like planets and the impossibility of such biologically important elements as carbon, nitrogen and oxygen.

Slight changes in c, G, h, e, and the masses of the sub-atomic particles would cause huge changes in the structure and evolution of stars. With slightly different values, the universe would not contain stars at all, or only non-luminous stars, or stars that burn out so quickly that there would be no time for bio-evolution.

Life forms depend for their complexity on the existence of a variety of elements. Life requires a habitable environment, such as a planet warmed by a long-lived star. These requirements are met only when the values of the fundamental constants are essentially what they are. Slightly different values would render important elements, stars, planets, and life impossible. Our universe would not exist if the fundamental physical constants had different values.

Theologians should have no trouble with the idea that the properties of the universe are precisely such that life, intelligence, and consciousness should come into being. There is a simple explanation. <u>God designed the universe so that this would happen.</u>

The matter is not so simple, however, for the scientific world view that limits itself to models in which all causes are contained within the system. No external agencies are allowed. Science must explain the high improbability of the values of the constants being just right for life, in terms of a universe that is a self-organizing, self-operating and self-contained system. The idea of design is off-limits for science. So science must decide whether these very sensitive values of the constants are just due to chance or is there some physical explanation yet to be discovered that makes these values necessary.

A third hypothesis has been proposed to avoid the cop-out of 'it's a matter of chance' and to sustain the non-design approach under the uncertainty of whether or not there may exist some physical explanation for the values of the constants. This hypothesis is the 'multi-world' hypothesis. It posits that there exist myriads of universes, not just the one that we know and live in. In this ensemble of worlds, the values of the fundamental constants may take on any value. In some of the worlds not even atoms will ever form; in others, atoms and molecules will come into existence but stars and planets will never form. In others, stars will be too short lived for bio-evolution to take place; in still others stars will be too cool to support life. There are thousands of possibilities for the multi-worlds to take on. But there is included in the ensemble the extremely rare worlds in which the conditions are just right for life, intelligence, and consciousness to evolve. And we live in such a world.

There are many scientists who argue that all of this hypothesizing is unscientific. It cannot be checked empirically and tells us nothing useful. It is all for the purpose of satisfying the requirements that the universe be a system that is self-contained, have no director or manager, and causality must be goal free, always operating from past to future, never from future to present. We thus have an example of the box in which scientific thinking still must take place.

But the theologians also have a problem with the values of the fundamental constants. This is the problem of the unsustainability of omnipotence under any act of creation. An omnipotent God can design a universe or universes anyway God wishes. But after the first elements of the design are in place, does God have the freedom to ignore them? Before God selected the particular set of values of the fundamental constants that brought into existence the particular world in which we live, God must previously have set up the relationships between the values of the fundamental constants and their potentialities. Once these relationships were in place, God was free to select particular values for the constants, but without erasing all and starting over, God was constrained by what was previously established in the relationships. That is to say that at every stage of creation, the omnipotence of God, through his own actions, was diminished.

This is not a new theological problem. It is a root of the problem of evil. This latest formulation of the omnipotence problem, however, affords an example of what Pope John Paul II referred to as science presenting "an opportunity to bring out of Christian belief some of the possibilities that have not yet been realized, informing those parts of the theological enterprise that bear on the relation of nature, humanity, and God."

In the rapidly changing world of the late twentieth century, businesses frequently have to ask themselves the question, "What business are we really in?" Those who fail to do this find themselves obsolete and overtaken by more flexible competitors. The railroads are a prime example, they thought they were in the railroad business, never realizing until it was too late that they were in the transportation business. I feel that today the Church has to ask itself the question, "What is the real business of the Church?" It is clear that in certain areas the Church and Science are in the same business. The business of finding answers to those fundamental questions of meaning. Who are we, where are we, why are we here, and what is our role in the universe? It is also clear that the theological and scientific answers to these questions need not be contradictory. If both disciplines can perceive their prejudices and limitations, realize their special competencies, and maintain a dialogue in areas of common concern, both can be in the business of serving a great human need.

A New Heaven
and
A New Earth

See Physics, Philosophy, and Theology
The metaphor of the lake
We catch a fish 23.25..." exactly
We then discover this is the only size fish our apparatus can catch
Q 1) ?] only fish of this size — no other fish
2) ?] Many fish of all sizes (we catch only this size) multi-world
3) ?]